



The Advocate of Truth



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We wish all our mothers a happy Mother's Day.

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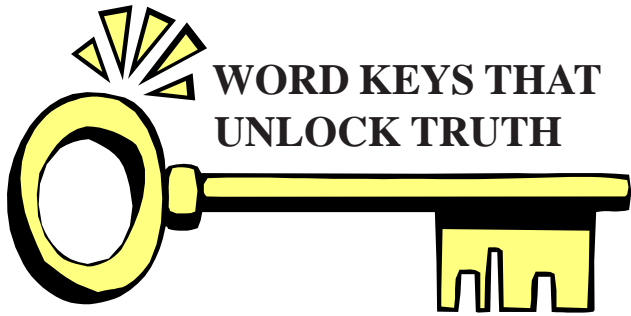
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WORD KEYS THAT UNLOCK TRUTH

DEACONESS

There is no such word in the New Testament Greek. However, there is only the word for "deacon." Some even think that having the office of a deaconess in the church is wrong! However, when that one Greek word for deacon is applied by the Apostle Paul to a woman in the church, almost every translator has tried to avoid referring to a female deacon.

The problem occurs in Romans 16:1, where the Apostle Paul writes, "I commend unto you Phebe our

sister, which is a servant of the church which is at Cenchrea." The Greek word here is diakonos. It is translated "minister" everywhere else in the King James Translation except for I Timothy 3:8-9,12 where it is rendered as "deacon." Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. Let the deacons be the husbands of one wife, ruling their children and their own houses well." But the one time the Greek word, diakonos, refers to a woman, it is translated "servant" in the King James Translation.

Translators tend to sidestep this issue. The Revised Standard Version and Phillips refer to Phebe as a "deaconess," coining a word that does not appear in the Greek. The New International Version and the King James Version call her a "servant," with a margin or footnote offering the alternative "deaconesses."

Is it possible that the translators' attitudes about the role of women in the church influenced their choice of words?

BIBLICAL PRINCIPLES TO GUIDE THE CHILD OF GOD

By Bond Tennant

How shall a child of God know whether a particular thing, not specifically mentioned in the Bible, is right or wrong? Following are listed four principles of revealed truth to guide him. Together these four principles of truth will lead the child of God to a life well pleasing to his Heavenly Father.

The first principle describes his liberty in Christ.

The second principle limits his liberty as it relates to self.

The third principle limits his liberty as it relates to others.

The fourth principle limits his liberty as it relates to God.



FIRST PRINCIPLE: HE HAS LIBERTY IN CHRIST. Just as liberty is necessarily limited in this free land for the regulation of traffic and the protection of life and property, there are at least five general statements which limits his liberty:

"For, brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another" (Galatians 5:13). Liberty is therefore not given to make possible self-indulgence.

"All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any" (I Corinthians 6:12). Liberty is not to be used as an excuse for enslaving hab-

its.

"All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not" (I Corinthians 10:23). Liberty is not an occasion for undedifying pleasures.

"As free, and not using your liberty for a cloak of maliciousness, but as the servants of God" (I Peter 2:16). Liberty does not provide an excuse for hiding sin.

"But take heed lest by any means this liberty of yours become a stumbling block to them that are weak" (I Corinthians 8:9). Liberty is not a license for hurting others.

SECOND PRINCIPLE: THE EFFECT OF CONDUCT UPON SELF;

His body

Does it make for purity? "Lay hands suddenly on no man, neither be partaker of other man's sins: keep thyself pure" (I Timothy 5:22). "Because it is written, Be ye holy; for I am holy" (I Peter 1:16).

His mind and conscience

Does it edify? "How is it then, brethren? when ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying" (I Corinthians 14:26).

Does it defile the mind? "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled" (Titus 1:15). Is it doubtful? "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin" (Romans 14:23).

His stewardship

Is it a wise use of time? "Redeeming the time, because the days are evil" (Ephesians 5:16). "Walk in wisdom toward them that are without, redeeming the time" (Colossians 4:5).

Is it the right use of money? "Moreover it is required in stewards, that a man be found faithful" (II Corinthians 4:2). Is it a faithful discharge of responsibility? "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Titus 3:8).

THIRD PRINCIPLE: THE EFFECT OF CONDUCT UPON OTHERS: "For none of us liveth to him-

self, and no man dieth to himself" (Romans 14:7).

How does it look to others?

Does it adorn the doctrine he professes? "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Ephesians 4:1). "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Philippians 1:27).

Does it make him a good example? "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Timothy 4:12). "In all things shewing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity" (Titus 2:7).

Is it wise in the sight of those who are not professed Christians? "Walk in wisdom toward them that are without, redeeming the time" (Colossians 4:5). "Providing for honest things, not only in the sight of the Lord, but also in the sight of men" (II Corinthians 8:21).

Is it wrong in the sight of others? "Abstain from all appearance of evil" (I Thessalonians 5:22). "Let not then your good be evil spoken of" (Romans 14:16). "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).

It's actual effects on others

Will it please and help his neighbor? "Let every one of us please his neighbour for his good to edification" (Romans 15:2). "Let no man seek his own, but every man another's wealth" (I Corinthians 10:24). And let us consider one another to provoke unto love and to good works" (Hebrews 10:24).

Will it offend anyone? "Giving no offense in anything, that the ministry be not blamed" (II Corinthians 6:3). "And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men" (Acts 24:16).

Its hearing on his responsibilities

Does it honor his parents? "Children, obey your parents in all things: for this is well pleasing unto the Lord" (Colossians 3:20).

Does it honor his church? "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be sub-

ject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (I Peter 5:5).

Does it honor his government? "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work" (Titus 3:1).

Is it an unequal yoke? "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) "And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Ephesians 5:11).

Its relationship to his three great enemies-world, flesh, devil

Does it indicate friendship with the world? "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Romans 12:2).

Is it providing for the flesh? "But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof" (Romans 13:14).

Is it a possible yielding to the devil? "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:7).

FOURTH PRINCIPLE: THE EFFECT OF CONDUCT UPON GOD

Can it be done in the name of the Lord? "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 3:17). "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed" (I Timothy 6:1).

Can it be done as to the Lord? "And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Colossians 3:23). "Providing for honest things, not only in the sight of the Lord, but also in the sight of men" (II Corinthians 8:21).

Can it be done for the glory of God? "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Corinthians 10:31), "For ye are bought

with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Corinthians 6:20).

Is it worthy of God and His Kingdom? "That ye would walk worthy of God, who hath called you unto his kingdom and glory" (I Thessalonians 2:12). "Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer" (II Thessalonians 1:5). "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Colossians 1:10).

WHAT THE BIBLE SAYS ABOUT MOTHERS

1. "And Adam called his wife's name Eve; because she was the mother of all living" (Genesis 3:20).

2. "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Exodus 20:12).

3. "Ye shall fear every man his mother, and his father, and keep my Sabbaths: I am the Lord your God" (Leviticus 19:3).

4. "The proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother" (Proverbs 10:1).

5. "And whence is this to me, that the mother of my Lord should come to me? (Luke 1:43).

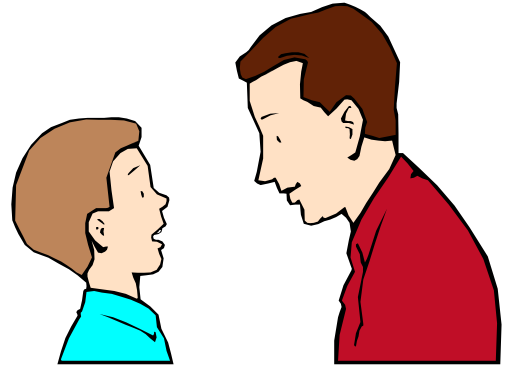
6. "And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart" (Luke 2:51).

7. "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home" (John 19:26-27).

Selected

PREDESTINATION - WHAT DOES IT MEAN?

BY SIEGFRIED MAYWALD



What does the Bible teach about predestination? What did God do when He created human beings? Are we all chosen beforehand? If God foreknows our outcome, does that mean that we have no choice in this matter? Are we all preprogrammed to follow His way? In I Timothy 2:4-6, we read: "Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time." He "predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Ephesians 1:5). He did this because "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16-17).

In essence, God declares that He created all human beings to become sons of God, to become part of His family. God intends and desires a close relationship with every one of His created beings. Does that mean that God decides for us all? No! It only indicates to us what God has done. He predestinated that every man, woman and child will have an equal opportunity to either believe in His word and offer of son-ship or not. Yet, in His grace, God made it available to all and left it up to each individual to choose to either abide by His will or not.

To come to Jesus Christ does not require a special status, but an open mind to receive and accept the word of God and abide by His will. The only requisite for people

is to search the scriptures. Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

1.. "In whom we have determination through his blood, the forgiveness of sins, according to the riches of His grace" (Ephesians 1:7).

2. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of His own will" (Ephesians 1:1).

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

4. "In whom all the building fitly framed together groweth unto an holy temple in the Lord" (Ephesians 2:21).

5. "In whom ye also are builded together for an habitation of God through the Spirit" (Ephesians 2:22).

6. "In whom we have boldness and access with confidence by the faith of him" (Ephesians 3:12).

The scriptures are His maintenance manuals which He has given us to gain knowledge and understanding of what His will is. To be able to accomplish this task, He promises the Spirit to everyone who repents and believes. His Spirit will open our minds and guide us in the search for truth. "Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth without, and shall be with you" (John 14:17). The Holy Ghost is also referred to as the "Comforter." But the Comforter, which is the Holy

Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Jesus promised that He would not leave us comfortless. In John 14:18, He said: "I will not leave you comfortless: I will come to you."

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10). "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:21). Jesus invites us to come to Him! "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to Him, and will sup with him and he with me" (Revelation 3:20). Jesus said in John 10:9,11,27-28: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. I am the good shepherd: the good shepherd giveth his life for the sheep. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." In John 11:25-26, Jesus states: "..., I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?"

What we learned is that we are not saved by an earthly humanistic and ecumenical principle arranged by men, but by an heavenly principal which is the sacrifice of the life of Jesus Christ Himself. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Ephesians 2:13). "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5:9). "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession" (Hebrews 4:14). "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Hebrews 9:24).

But what our society today is trying to accomplish in the world is the amalgamation of many gods into one faith. People are encouraged to make compromises and urged

to accept all beliefs as equal, because all people believe in God, but that there are only different ways to His approach. They insist that there is none superior to the other and that we have to accept all those different faiths commune with them and should feel good about it. It is a politically correct approach that pleases the masses and does not infringe on any individual person's rights of worship. Jesus Christ's true concepts of conversion, repentance and change, oppose and differentiate themselves from this worldly view. The true concepts make Jesus therefore superior to all other gods.

In I Corinthians 8:5-6, we read: "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and Lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." Ephesians 4:17-19 admonishes us: "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Ephesians 4:17-19).

We are admonished to watch so that we do not become deceived and live in the mindset of the natural man whose intellectual pride and rationalization makes excuses to abandon the word of God because it contains a set of laws and standards that are undesirable and "discriminating" to some people. The Scriptures tell us in Ephesians 4:5-6 that there is only "One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all." Matthew 7:12-14 tells us: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The broad mindset of our society is wrong. It leads people to a man made faith that ends in destruction, and many will be deceived with those man made ideas and

embrace them. But the fact remains that there is only one Creator, one God and not many that died for our sins and were resurrected unto external life. The scriptures are God's word unto eternal life. They give us the reason for our existence and explain and teach us the purpose and plan of God through Jesus Christ, His Son. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Ephesians 3:9-10). So then though what is the adoption process fulfilled? It is made effective by choice. All that accept Jesus Christ as their personal Saviour become partakers of the promise made to Abraham and his seed.

Why was this mystery hidden?

Was not God's word given to them of old as well as to us? Yes, but Jews did not understand that the adoption of sons was made before the existence of the Jewish nation. They did not see it because they themselves were disobedient to Gods' will and were forced to wander in the desert forty years. "But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?" (Hebrews 3:17) God was grieved with them and foreknew of this and therefore pre-determined the adoption of sons to Abraham and his seed before circumcision and before the implementation of the Law of Moses took place. We read in Genesis 22:18. "And in thy seed shall all the nations of the earth be blessed; because though hast obeyed my voice." The Jews understood to be the chosen people, not the Gentiles, but God in His mercy toward all His created beings had it tall pre-determined from the very beginning. Jesus was born a Jew, and all who follow in His footsteps become "the new man, which after God is created in righteousness and true holiness" (Ephesians 4:24). Jesus Christ's words "make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?" (Romans 9:23-24). "And that he might reconcile

both unto God in one body by the cross, having slain the enmity thereby" (Ephesians 2:16). These scriptures tell us that this is "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory" (Colossians 1:26-27).

We are all children of God by faith in Christ Jesus. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond or free, there is neither male or female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abrahams' seed, and heirs according to the promise" (Galatians 3:26-29). "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Peter 2:5). "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 in this marvellous light: Which in time past were not a people. But are now the people of God: which had not obtained mercy, but now have obtained mercy" (I Peter 2:9-10). "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. For if ye live after the flesh, ye shall die: but if through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:11,13-14). We now see that Jesus Christ leads us with the help of His Holy Spirit.

The requirement to be able to make the right choice requires knowledge of the scriptures. The scriptures testify of Jesus. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). People should make sure that their faith does not stand in the wisdom of men, but in the power of God. Read I Corinthians 2:5. "For whatsoever things were written aforehand were written for our learning, that we through patience and comfort of the scriptures might have

hope" (Romans 15:4). "That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things" (Isaiah 45:6-7).

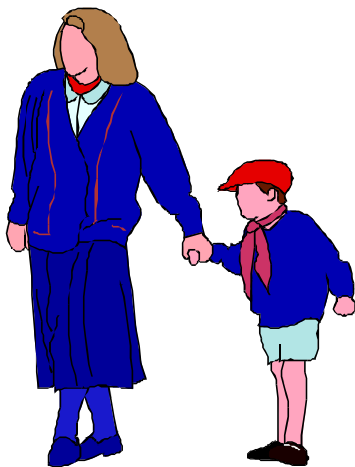
Jesus Christ is in control! He allows disasters to happen. All our life's experiences are facing good and bad. Both are needed to differentiate and grow in the Spirit of God. When good times come, we thank God, and when bad times come, we should not resent Him, but accept them to grow in grace and understanding. Life will never be rosy just because we become children of God! It always will have its ups and downs. Just like we experience rain and sunshine, so likewise we have to endure evil to appreciate the good that life brings us.

What hinders people from making the right choice?

The problem is that worldly educated minds are not open to receive and understand the word of God. God's offer of salvation is open to all to either be accepted or rejected. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually dis-

cerned" (I Corinthians 2:14). "For the preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of salvation" (I Corinthians 1:18). "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek" (Romans 1:16). "For whom he did foreknow, he did also predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Romans 8:29-30).

Let us heed Philippians 1:6, "Being confident of this very thing, that he which hath begun a good working you will perform it unto the day of Jesus Christ." The moment we believe in Jesus Christ as our Lord and Saviour, God's Holy Spirit will help us to finish what we began. "For I am persuaded that neither death, nor flesh, nor angels, or principalities, nor powers nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38-39).



THE QUALITIES OF A GOOD MOTHER

Reprinted

"Her children arise up, and call her blessed"
(Proverbs 31:28).

A good mother is like Christ in many ways. She is more concerned about the well-being of her children than her own.

1. SHE IS LOYAL

A. A good mother is loyal, faithful to support her children however difficult the situation.

B. God's loyalty to His children is supreme. Through love He gave His Son to suffer and die for us, paying our ransom (I John 1:9; 4:9).

C. Love and loyalty go hand in hand. Gratefully acknowledge God's goodness; uphold and encourage

the good in our fellowmen.

II. SHE LISTENS

A. A good mother listens to her children; she is concerned about their problems. They can talk to her in confidence; she offers solace and understanding.

B. God hears the faintest cry of the least of His saints. He understands our deepest needs (I Peter 5:7).

C. God speaks through His promise. God also uses the gifts of others to make known to us His will and His wisdom. We do well to heed God's Word and the wide counsel of other Believers.

III. SHE LIFTS

A. A good mother not only listens to her children but uplifts them. She sacrificially lightens the burdens of her children.

B. The Lord also uplifts His children; He helps them over the tough places, guides them in darkness, and supplies their needs (Philippians 4:19).

C. God will use us to lift others - to share with the less fortunate, care for the sick and lonely, and witness to the unsaved.

IV. SHE LAUGHS

A. A good mother laughs with her children. She wants them to be happy and joyful. They enjoy being with her as they work and play together.

B. God also rejoices with His children. Christ endured the cross for the joy that was set before Him (Hebrews 12:2).

C. Children of God should rejoice in the Lord. Happiness is attractive. Others will want to know Christ when they see the joy of the Lord in us (Philippians 4:4).

V. SHE LOVES

A. A good mother's love for her children is surpassed only, perhaps, by the love of God. Her children respond with their love in return.

B. God's love is the greatest love possible (I John 3:1). He gave His only begotten Son to die for us in evidence of that love.

C. Love is a built in psychological and spiritual need. God's love reaches out through us to meet that need in the world (I John 3:16-18).

A FEW WORDS ABOUT THE CHRISTIAN MOTHER

By Bond Tennant

As you read these words, please bear in mind that I am writing only about the mother who strives to rear her family God's way.

The world describes the modern mother as an on-the-go hardworking, demanding woman with nothing much else in mind. But is this the correct path for the sincere Christian mother?

The Christian mother's first priority must be to God and then her family. In our society, this is not easy with its heavy economic pressures and its wide range of opportunities. These may cause the Christian mother to lose sight of that truth! However, if she commits herself to setting aside the time and reserving the energy she needs, she can give adequate care to each member of her family. The love of a Christian mother is a love that is irreplaceable.

As the Christian mother takes care of her household, she will exemplify self-control, kindness, and purity of mind and heart. Sometimes this is not as easy as it looks. Let us now consider a few times when these three attributes, self-control, kindness, purity of mind and heart, must be displayed:

Self-control; When the children spill hot chocolate on the living room carpet. When they fail to get their homework done. When they bicker constantly. When they argue about going to church. When they refuse to eat at the proper time.

Kindness: When no one says thank you. When the children constantly mess up the house that she just cleaned up. When a neighborhood mother accuses her child of lying.

Purity of mind and heart: When no one else is home, and the TV soaps are beginning. When a fellow employee shows an interest in her. When the magazines she sees in the doctors waiting room promote sexual freedom.

Self-control, kindness, and purity of mind and heart all result from staying in fellowship with God through activities such as prayer, Bible reading, and sound Bible teaching.



"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:9-10). Jesus' love was equally manifested in this sacrifice for sins because He gladly acquiesced in His Father's plan for Him. Jesus affirmed, "I and my Father are one" (John 10:30). When Philip requested "Lord, shew us the Father," Jesus replied, "He that hath seen me hath seen the Father" (John 14:8-9). Jesus did not mean by these statements that He and the Father were one in person. It was His way of emphasizing His complete oneness with His Father's plans and purposes. The words He spoke and the works He did were not His own, but His Father's.

Those who saw Jesus and were acquainted with His words and ways, saw the characteristics of the Heavenly Father manifested in Him. Therefore, they saw the Father in the only sense it is possible for a human to see Him. That Jesus' oneness with His Father was simply a oneness of purpose is revealed in His prayer when He asked His Father that His disciples might be made one with Him, even as He and the Father were one. Notice the similarity of the language, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21). One other occasion, Jesus says to His disciples, "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father

is greater than I" (John 14:28).

It was divine love that provided a way for setting aside the penalty for sin, which is death. Worldly wisdom is prone to take an erroneous view of this. It is claimed that a loving God would not demand the bloody sacrifice of His Son. In their opposition to the Bible's teachings on the subject of redemption through the blood of Jesus, it is insisted that a living God overlooks sin, and all that is necessary to obtain divine forgiveness is to repent of sin and seek God's forgiveness, but Hebrews 9:22 reads, "And almost all things are by the law purged with blood; and without shedding of blood is no remission." When presenting the fruit of the vine to His disciples, Jesus told them, "For this is my blood of the new testament, which is shed for many for the remission of sins" (Matthew 26:28).

Let us think to where such a liberal viewpoint leads! We believe all will agree that God may properly establish laws for governing His creatures. It was proper that He should expect Adam to obey His law. It was proper also that a penalty should be attached to disobedience. But we may well imagine the consequences if the Creator had not enforced the penalty after having given Adam His law and warned him as to the penalty for disobedience. If, after having disobeyed, our first parents would simply have expressed repentance and been granted divine forgiveness, how much dependence could they thereafter have put in the word of their Creator? Both men and angels soon would have supposed that the infraction of divine law was of little consequence, and would there not have ensued chaos and rebellion throughout the universe? If

the foretold punishment for sin was not imposed, how could we know that God's promises of blessing would be fulfilled?

The penalty for sin was not merely a few years of confinement in a prison, or of isolation from friends. Such a penalty could have been paid by the individual involved, and then he could justly go free. But the penalty for sin was death—not merely dying, but eternal death. The only way anyone could pay that penalty itself was to remain forever. If he was ever to be released from that great prison of death, the penalty would have to be paid by another. This was the loving arrangement which God made through His only begotten Son, Jesus.

Herein both the justice and the love of God are manifested. His justice could not free the human sinner from death. Therefore, at a great cost to Himself, He gave His Son to be man's Redeemer. None can say that God changed His mind about the penalty for sin. All that could be said is that He had such great love for his human creatures that He was willing to give the dearest treasure of His heart as a payment of the penalty which His wisdom decreed was just. No wonder the Bible proclaims that "God is love."

We have seen that God's beloved Son willingly and gladly cooperated with the Father in this plan of redemption, at a great cost to Himself. Why should we not adorn and worship the Son for His great sacrifice? Today, the world over, one who risks his own life in rescuing another from death through an act of heroism is properly honored. From this standpoint, Jesus is the greatest hero of all time. He did not merely risk His life, but He gave His life, and under the most trying circumstances.

Who can properly say that this was nothing else than an outstanding manifestation of divine love on behalf of mankind? Let us think how the Heavenly Father Himself must have suffered while Jesus was painfully laying down His life as a ransom for all. The Heavenly Father and His beloved Son both suffered. They demonstrated their great love for mankind. Their love provided the release from the penalty of death which had come upon him when the Creator said, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return" (Genesis 3:19).

- Contributed



THE SIXTEEN ATTRIBUTES OF CHARITY (LOVE)

NOTE: *Please keep in mind that charity means love.*

One may ask why the Apostle Paul put such great value and high priority on charity. The answer is found in I Corinthians 13:4-8. Let us consider these four verses.

1. Charity suffereth long. It suffers long under provocation and injury. It endures evil. It is patient toward others.

It is long suffering toward others, though mistreated.

2. Charity is kind. It does good and confers blessing. It is never hateful, mean, or arrogant. It is kind not only to the lovable, but also to the unlovable.

3. Charity envieth not. It does not envy the possessions, position, or popularity of others. It does not become jeal-

ous of the endowments or successes of others.

4. Charity vaunteth not itself. It does not take a foolish display of its supposed self-importance. It does not show off. It does not do its alms before men to be seen of them. See Matthew 6:1.

5. Charity is not puffed up. It is not inflated or swollen with self-conceit and vanity. It is not proud because of wealth, ability, or accomplishment. Paul warned all "not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Romans 12:3).

6. Charity doth not behave itself unseemly. Rudeness, vulgarity, selfishness, and discourteousness are alien from Christian love.

7. Charity seeketh not her own. Love loses sight of itself in service to others. "Let no man seek his own, but every man another's wealth" (I Corinthians 10:24). "For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me" (Romans 15:3).

8. Charity is not easily provoked. It is no irritable. It is not soon disturbed or easily angered. It is not quick-tempered, and its words are not hasty.

9. Charity thinketh no evil. It governs its thoughts. It masters and triumphs over the mind to the "bringing into captivity every thought to the obedience of Christ" (II Corinthians 10:5). It is not resentful or mindful of wrongs. It does not give way to revenge. It will not go on a crusade to hurt and find out the faults of others.

10. Charity rejoiceth not in iniquity. It is never happy or glad when others go wrong. "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: Lest the Lord see it, and it displease him, and he turn away his wrath from him" (Proverbs 24:17-18). Charity does not rejoice in injustice. It never rejoices at the faults and failings of others. "Love worketh no ill to his neighbor: Therefore love is the fulfilling of the law" (Romans 13:10).

11. Charity rejoiceth in truth. Charity cheerfully sides with truth. It delights to see others blessed. When truth triumphs, love rejoices.

12. Charity beareth all things. Moffatt translates this, "always slow to expose." Weymouth translates it as "can overlook faults." Charity can smile when not on the bandwagon. Charity can turn the other cheek and go the second mile. "But I say unto you, That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also and whosoever shall compel thee to go a mile, go with him twain" (Matthew 5:39,41).

13. Charity believeth all things. Love is not cynical or pessimistic. Moffiatt translates it, "Always eager to believe the best." Weymoth translates it, "full of trust." Children of God must believe and trust one another.

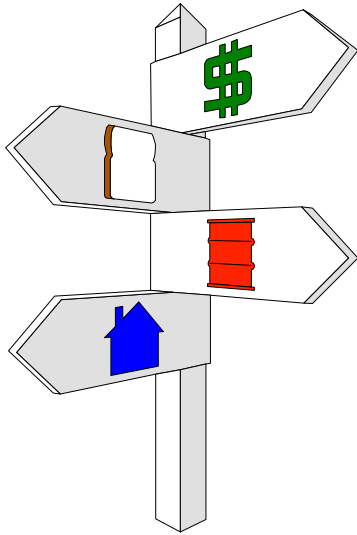
14. Charity hopeth all things. Charity is always hopeful. If things get so bad it cannot believe, it still hopes for the best. Hope is adverse to sourness and gloom. It has a sunny, optimistic view.

15. Charity endureth all things. Through doubt and darkness, amid adversity, despite opposing circumstances love is persistent. It never gives up in despair. It is always patient and full of endurance. "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (James 5:11).

16. Charity never faileth. Love is always at work. It is everlasting. When all else fails, it remains active. "Hatred stirreth up strifes; but love covereth all sins" (Proverbs 10:12).

"And now abideth faith, hope, charity, these three; but the greatest of these is charity" (I Corinthians 13:13). Since Christian love is commanded and so important, let us love God, our brethren in Christ., and even our enemies. "Let brotherly love continue" (Hebrews 13:1).

Contributed



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.

The following articles appeared in the *Houston Chronicle*.

DIRECTED-ENERGY WEAPONS ON HORIZON

They can either incapacitate or kill their target at the speed of light.
by Brian Bergstein
Associated Press

ARLINGTON, VA. - For years, the U.S. military has explored a new kind of firepower that is instantaneous, precise, and virtually inexhaustible: beams of electromagnetic energy. "Directed-energy" pulses can be throttled up or down depending on the situation, much like the phasers on Star Trek could be set to kill or merely stun.

Such weapons are now nearing fruition. But logistical issues have delayed their battlefield debut - even as soldiers in Iraq encounter tense urban situations in which the nonlethal capabilities of directed energy could be put to the test.

"It's a great technology with enormous potential, but I think the environments not strong for it," said James Jay Carafano, a senior fellow at the conservative Heritage Foundation who blames the military and Congress for not spending enough on getting directed energy to the front. "The tragedy is that I think it's exactly the right time for this."

The hall mark of all directed - energy weapons is the target - whether a human or a mechanical object -- has no chance to avoid the shot because it moves at the speed of light. At some frequencies, it can penetrate walls.

Since the ammunition is merely light or radio waves, directed - energy weapons are limited only to supply of electricity. And they don't involve chemicals or projectiles that can be inaccurate, accidentally cause injury or violate international treaties.

Shooting without killing

"When you're dealing with people whose full intent is to die, you can't give people a choice of whether to comply," said George Gibbs, a systems engineer for the Marine Expeditionary Rifle Squad Program who oversees directed-energy projects. "What I'm looking for is a way to shoot everybody, and they're all OK."

The flexibility of directed-energy weapons would be vital as wide-scale, force-on-force conflict become increasingly rare, many experts say. But the technology has been slowed by such practical concerns as how to shrink beam-firing antennas and power supplies.

Military officials also say more needs to be done to assure the international community that directed-energy weapons set to stun rather than kill will not harm non-combatants.

Such issues recently led the Pentagon to delay its project Sheriff, a plan to outfit vehicles in Iraq with a combination of lethal and nonlethal weaponry - including a highly touted microwave-energy blaster that makes targets feel as if their skin is on fire. Sheriff has been delayed until at least 2006.

"It was best to step back and make sure we understand where we can go with it, said Law, Science and Technology chief for Joint Non-Lethal Weapons Directorate.

An 11-year investment

The directed-energy component in the project is the Active Denial System, developed by Air Force researchers and built by Raytheon C. It reproduces a millimeter-wavelength burst of energy that penetrates 1/64 of an inch into a person's skin, agitating water molecules to produce heat.

Although Active Denial works - after a \$51 million, 11-year investment - it has proven to be a "model for how hard it is to field a directed-energy nonlethal weapon," Law said.

One potential customer is the Department of Energy. Researchers at its Sandi National Laboratories are testing Active Denial as a way to repel intruders from nuclear facilities. But Sandi researchers say the beams won't be in place until 2008 at the earliest because so much testing remains.

Research needs money

For Peter Bitar, the future of directed energy boils down to money.

Bitar heads Indiana-based Extreme Alternative Defense Systems Ltd., which makes small blinding lasers used in Iraq. But his deal project is a nonlethal energy device called the StunStrike.

Basically, it fires a bolt of lightning. It can be tuned to blow up explosives, possibly to stop vehicles and certainly to buzz people. The strike can be as gentle as "broom bristles" or cranked up to deliver a paralyzing jolt that "takes a few minutes to wear off." Bitar, who is of Arab descent, believes StunStrike would be particularly intimidating in the Middle East because, he contends, people there are especially afraid of lightning.

At present, Stunstrike is a 20-foot tower that can zap things up to 28 feet away. The next step is to shrink it so it could be wielded by troops and used in civilian locales like airplane cabins or building entrances

Xtreme ADS also needs more tests to establish that StunStrike is safe to use on people

But all that takes money - more than the \$700,000 Bitar got from the Pentagon in 2003 until his contract recently ended.

"It's very frustrating when you know you've got a solution that's being ignored," he said. "The technology is the easy part."

PACIFIC COAST AWASH WITH STRANGE HAPPENINGS

Fewer fish, more dead birds and warmer water prompt concerns

Associated Press

SAN FRANCISCO - Marine biologists are seeing mysterious and disturbing things along the Pacific Coast this year: higher water temperatures, plummeting catches of fish, lots of dead birds on the beaches, and perhaps most worrisome very little plankton - the tiny organisms that are a vital link in the ocean food chain.

Is this just one freak year? Or is this global warming?

Few scientists are willing to blame global warming, the theory that carbon dioxide and other particually produced emissions are trapping here in the Earth's atmosphere and causing a worldwide rise in temperatures. Yet few are willing to rule it out.

"There are strange things happening, but we don't really understand how all the pieces fit together," said Jane Lubchenco, a zoologist and climate change expert at Oregon State University" It's hard to say whether a single event is just an anomaly or a real indication of something serious happening."

This much is known: From California to British Columbia, unusual weather patterns have disrupted the ecosystem.

Normally, in the spring and summer, winds blow south along the Pacific Coast and push warmer surface waters away from shore. That allows ocular, nutrient-rich water to well up from the bottom of these and feed microscope plants called phytoplankton. Phytoplankton are then eaten by zooplankton, tiny marine animals. Zooplankton, in turn, are eaten by seabirds and by fish and mammals.

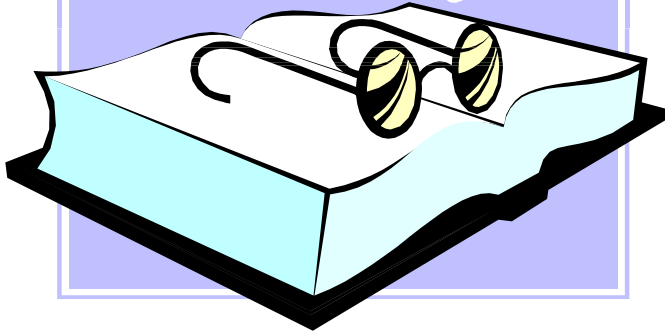
But this year, the winds have been unusually weak, failing to generate much upwelling and reducing the amount of phytoplankton.

Off Oregon, for example waters near shore are 5 to 7 degrees warmer than normal and have yielded about one-fourth the usual amount of phytoplankton, said Bill Peterson, an oceanographer with the National Oceanic and Atmospheric Administration in Newport, Oregon.

(Continued on page nineteen)

BIBLE

Study



Questions and Answers

Question: At what age does a child come to the knowledge of the difference between right and wrong?

Answer: For many years, many people believed that at the age of twelve the average child reached what is popularly termed "the age of accountability." Perhaps this age was decided upon because it coincided with that age of Jesus when He made His Temple appearance in Jerusalem.

However, it is very clear that we cannot set an arbitrary stage in life and label it as the time that the knowledge of the difference between right and wrong is acquired. Our individual differences are too many for us all to arrive at this time of responsibility at the same age in life. Environment and family back ground and training play a great part in setting the moral perception of the child.

A conscious need of a Saviour is one of the great marks of the age of accountability. A knowledge of human helplessness in the light of a sinful condition is one of the enlightenments that comes at this stage in life. Jonathan Edwards testified that he came into an appreciation of God's converting grace at such an early age that he could not recall the exact spot in childhood that it happened.

Others whose sensibilities are slower to comprehend may arrive at the place of knowledge much later in the span of life. Socrates struggled with the problem of good and evil and arrived at the conclusion that man's problem wasn't so much that of doing good as knowing what was good.

That fallacy of his philosophy was his belief that no man is voluntarily bad and that when man knows what is good he will do it.

In our enlightened age, the life and teaching of Jesus clearly draw the distinctions between good and evil. Sin is anything that contradicts this life and these teachings. The good life is not one of doing but rather that of being. We do not attain goodness by striving to do good. Christ's transforming power makes men good, while deeds that serve the group or the individuals in the group only make them feel good.

When a child expresses a need for the Saviour, regardless of his age in years, he has reached the age of accountability. They know full well what they are doing and what Christ had done for them. Do not set any preconceived age at which the child must wait to accept Christ. "(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)" (II Corinthians 6:2).

Question: The sixth commandment is "Thou shalt not kill." However, Moses killed an Egyptian. Can you explain this apparent contradiction?

Answer: When we study the Bible to see what it says about killing, we find that taking human life is forbidden unless by direct command of God or someone speaking

for God.

Yes, there were many times in the Bible when God commanded that certain persons be killed. However, in every case, there was disobedience, sin or idolatry. He gave the command to King Saul regarding the Amalekites. "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass" (I Samuel 15:3). When the Israelites were about to enter Canaan under the leadership of Joshua, God commanded a complete removal of the inhabitants because they were idol worshippers. "Speak unto the children of Israel, and say unto them, When ye are passed over Jordan in the land of Canaan; Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it" (Numbers 33:51-53). The Lord Himself promised to be with the Israelites and help them as long as they obeyed Him. And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites" (Joshua 3:10).

However, the taking of life by one's own initiative is clearly and repeatedly condemned. The sixth commandment is "thou shalt not kill."

Besides being one of the Ten Commandments is clearly in line with the teaching of Jesus. The night He was betrayed, Jesus told the overanxious Peter, " ..., Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matthew 26:52). Peter had just struck the servant of the high priest and cut off his ear, thinking he was defending Jesus. Jesus condemned Peter's violent action and even showed his disapproval by miraculously replacing the ear.

When Moses kill the Egyptian, it is quite evident that he knew he was doing wrong. Let us read Exodus 2:12, "And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand." If he had no conscience about it being wrong, why would he have been concerned about being seen? And when he realized the next day that he had been seen and that his crime was known, he knew immediately that

he would be prosecuted if he would be captured by Pharaoh. Please read Exodus 2:14-15 and 4:16.

To escape punishment for killing the Egyptian, Moses fled to far away Midian. He became a stranger in that strange land. He was separated from his home and family. Forty years went by before God called him to deliver the Israelites.

Hebrews comments on Moses' leaving Egypt in these words, "By faith he forsook Egypt, not fearing the wrath of the king: For he endured, as seeing him who is invisible" (Hebrews 11:27). Perhaps he knew that his purpose would be to deliver his people, but he was not to take the matter into his own hands but to wait God's time. With this in mind, he could leave Egypt behind and return only if God sent him for that specific purpose.

Question: How does the Roman Catholic Church view the Bible?

Answer: The Roman Catholic Church teaches that "The Bible does not contain all religious truth, and therefore non-Catholics have not the whole revelation of the Lord Jesus Christ."

This and the following teaching of the Roman Catholic Church are among the most pernicious and destructive expressions against God and His Holy Word.

The Bible was inspired by the power of God in holy men. The power of God is the Holy Spirit. Here is a quote from the "Authorized Interpreter of Holy Scriptures" by William H. Sloan; Paulist Press, N. Y.

These sacred writings were inspired by the Holy Ghost, and contain revealed truth, BUT NOT ALL OF IT....Our non Catholic friends should consider the helpless position of those who take the Scriptures alone as their rule of faith; in other words, as their only guide to religious truth..."

While the theologians of the Roman Catholic Church accept the Scriptures as "inspired by the Holy Ghost, they make the Holy Ghost a person instead of the power of God. They make the power of God the third person of a holy trinity imperfect, forgetful, and incapable of transmitting the whole truth. If such is correct, then Jesus was not speaking the whole truth when He said about the Holy Spirit, the power of God, "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my

name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you" (John 14:25-26).

This erroneous teaching of the Roman Catholic Church perverts the faith of the people, constitutes blasphemy against the power of God, and such sacrilege leads to impiety and leaves the individual in a deep labyrinth without an exit.

Having thus discredited the value of the Holy Scriptures, the Roman Catholic Church has supplanted them with traditions, which is no more than a volume of man-made ideas, superstitious dreams and incoherent vision.

Roman Catholic people depend on the doctrines of tradition. Traditions of the Roman Catholic Church are considered more important than the words of the Bible, and just as divine as the words spoken by God.

continued from page fifteen

"The bottom has fallen out of the coastal food chain, and there's just not enough food out there," said Julia Pariah, a seabird ecologist at the University of Washington in Seattle.

Seabirds are clearly distressed. On the Farallon Islands west of San Francisco, researchers this spring noted a steep decrease in nesting congregates and a 90 percent drop in Cassin's auklets.

On Washington state's Tatoosh island, common murrelets - a species sensitive to disruption - started breeding nearly a month later.

Fish appear to be feeling the effect, too. NOAA found a 20 percent to 30 percent drop in juvenile salmon off the coast of Oregon, Washington and British Columbia in June and July, compared with the average over the previous six years.

Scientists have seen strange happenings before, during El Nino years, when higher water surface temperatures in the equatorial Pacific alter weather patterns worldwide - yet the West Coast has not had El Nino conditions this year.

Comment

The above articles illustrate signs of the times which Jesus spoke of in Matthew 24. Some critics try to tell us that Jesus' words in this chapter have already been fulfilled and have no bearing on the times in which we live.

However there are signs mentioned by Jesus which were not possible in His day. One of them is Matthew 24:22. "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." How could all life be destroyed on this planet? Today, the nations have developed and stockpiled arms unknown in the past and which actually have the potential to destroy all life on this planet.

M-O-T-H-E-R

"M" is for the million things she gave me,

"O" means only that she's growing old,

"T" is for the tears she shed to save me,

"H" is for her heart of purest gold;

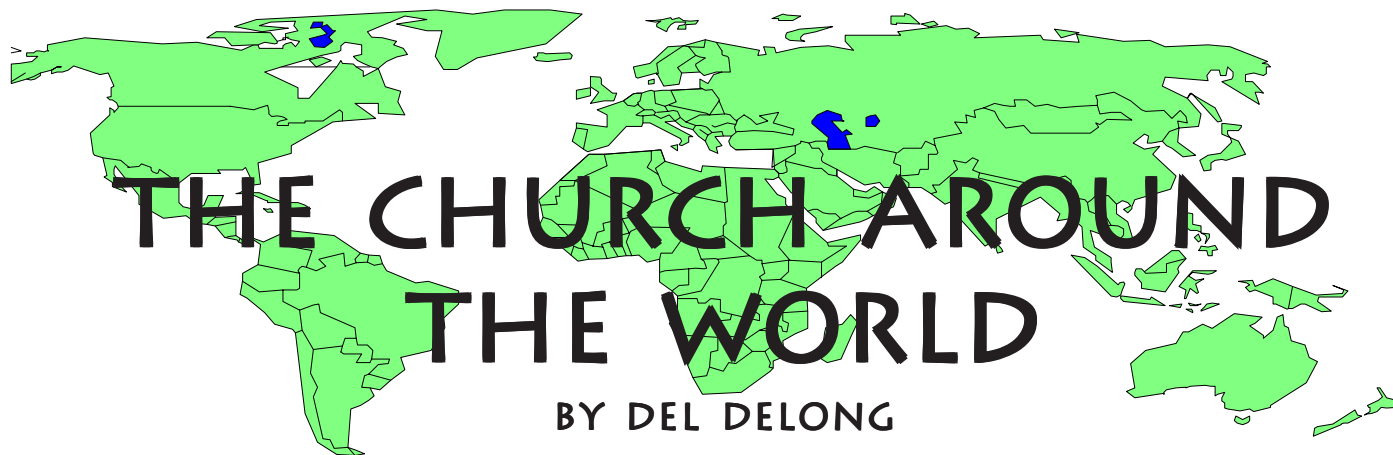
"E" is for her eyes, with love-light shining,

"R" means right, and right she'll always be,

Put them all together, they spell

"MOTHER,"

A word that means the world to me.



THE CHURCH AROUND THE WORLD

BY DEL DELONG

India

A church service is shown below.



LESSON I

THE QUEEN OF SHEBA VISITS SOLOMON

Scripture Reading: II Chronicles 9:1-14.

Golden Text: II Chronicles 9:12 (first part).

"And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king."

NOTE: We have studied about the building of the temple, the worship of the people and how the sacrifices were offered. Solomon has become a very wealthy man with many buildings. We are now going to study about the Queen of Sheba's visit to King Solomon and about the gifts he receives.

1. The Queen of Sheba heard of the fame of Solomon. What did she come to see Solomon about? II Chronicles 9:1-2.
2. What did the Queen of Sheba see? II Chronicles 9:3-4.
3. What did she tell King Solomon in II Chronicles 9:5-8?
4. What did the queen give Solomon? II Chronicles 9:9.
5. What else did King Solomon receive, and what did he do with them? II Chronicles 9:10-11.
6. What did King Solomon give then to the Queen of Sheba? II Chronicles 9:12.
7. How much gold and silver was brought to Solomon in one year? Who brought some of this to him? II Chronicles 9:13-14.

LESSON II

THE DEATH OF SOLOMON

Scripture Reading: II Chronicles 9:15-31.

Golden Text: II Chronicles 9:31 (first part).

"And Solomon slept with his fathers, and he was buried in the city of David his father:..."

NOTE: We studied about the Queen of Sheba visiting King Solomon. She was amazed at his wisdom and wealth. We are now going to learn more about his great wealth and his last days as ruler over Israel.

1. King Solomon has much gold and silver. What did he make with the gold? II Chronicles 9:15-20.
2. Where did the king's ships go, and what was the purpose of these trips? II Chronicles 9:21.
3. Was there any king as wealthy or as wise as Solomon? II Chronicles 9:22.
4. What did the kings of the earth seek from Solomon? II Chronicles 9:23.
5. Name the many things which were brought to King Solomon in II Chronicles 9:24-25.
6. Who did King Solomon reign over, and what was brought to him from Egypt and other lands? II Chronicles 9:26-28.
7. How many years did Solomon reign in Jerusalem? Where was he buried? II Chronicles 9:30-31.

LESSON III

REHOBOAM, KING OF JUDAH

Scripture Reading: II Chronicles 10:1-19.

Golden Text: II Chronicles 10:1.

"And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king."

NOTE: We have just finished studying about King Solomon, and how he was the wisest and richest king who ruled over Israel. The temple which he built for the people to worship in was a magnificent building. Solomon

reigned over Israel forty years. Now Rehoboam, his son, has been made king after the death of his father.

1. For what purpose did all Israel come to Shechem? II Chronicles 10:1.
2. Who was Jeroboam, and why did he come at this time to see Rehoboam? II Chronicles 10:2-4.
3. What did Rehoboam tell Jeroboam and his people to do? II Chronicles 10:5.
4. With whom did Rehoboam take counsel, and what did they tell him to do? II Chronicles 10:6-7.
5. Did Rehoboam obey the old men? With whom did he council with next? II Chronicles 10:8-9.
6. What did the young men advise Rehoboam to do? II Chronicles 10:10-11.
7. When Jeroboam and all the people came to Rehoboam on the third day, what did King Rehoboam tell them? (II Chronicles 10:12-14). Did he hearken to the old men or to the young men's advice?
8. When all Israel saw that the king would not hearken unto them, what did they say to the king? II Chronicles 10:16-17.
9. When King Rehoboam sent Hadoram to the children of Israel, what did they do to him? Did Israel rebel against the house of David unto this day? II Chronicles 10:18-19.

LESSON IV

THE DEATH OF KING REHOBOAM

Scripture Reading: II Chronicles 12:1-16.

Golden text: II Chronicles 12:16 (first part).

"And Rehoboam slept with his fathers, and was buried in the city of David..."

NOTE: King Rehoboam is now ruling over Judah. You may read the eleventh chapter of II Chronicles to learn how the priests and Levities strengthened Judah. The kingdom of Judah is strong. We shall study now how Shishak, King of Egypt, invaded Judah.

1. Rehoboam has established the kingdom and strengthened himself. Was he still obedient to the law of the Lord? II Chronicles 12:1.
2. In what year did Shishak come up against Jerusalem? Why was this brought upon King Rehoboam? II Chronicles 12:2.
3. How many chariots, horsemen and people were with Shishak, King of Egypt? Did he invade Judah? II Chronicles 12:3-4.
4. Why did Shemaiah the prophet come to Rehoboam and the princes of Judah? II Chronicles 12:5.
5. Did the princes of Israel and the king then humble themselves? Did the Lord grant them some deliverance because they humbled themselves? II Chronicles 12:6-8.
6. Shishak came up against Jerusalem. What did he take away from the house of the Lord, and what did King Rehoboam do then? II Chronicles 12:9-11.
7. Rehoboam again humbled himself before the Lord. Did the Lord not send his wrath upon him this time? II Chronicles 12:12.
8. How old was King Rehoboam when he began to reign in Jerusalem? How many years did he reign there? II Chronicles 12:13.
9. Were there wars continually between Rehoboam and Jeroboam? Where was Rehoboam buried, and who reigned in his stead? II Chronicles 12:15-16.



HIS MOTHER'S TRAINING

Roland stopped and looked at the sign, "Boy Wanted." It hung outside a big cutlery establishment, next to a store where there had been a big fire. He had made up his mind that he was old enough to look for work and try to relieve Mother. Should he go in? He hesitated, then with all the courage he could command, went inside. He was sent back to a room where men on high stools were writing in big books, too busy to notice him, but a tall gentleman did, and questioned him so fast that he could hardly answer.

"What kind of work do you expect to do? Don't know? Most boys do. Never worked before? Suppose you think it's all play." Well, "pointing to some steps, "go

down there and the man at the foot will tell you what to do."

Roland went down and found half a dozen boys at work with their sleeves rolled up, cleaning and polishing knives. The man at the foot of the steps looked up and said:

"Come to try your hand? Well, three have just left in disgust: doesn't seem to be a boy's work, somehow, but it's got to be done. You see," he said, picking up some knives and scissors and showing spots of rust on them, "The water that saved our building the other night injured some of our finest goods. If you want to try your hand at cleaning, I'll show you how. We pay by the dozen."

"It isn't fair," said one of the boys: "Some have more rust on them than others."

"If you don't like our terms, you needn't work for us," said the foreman. Then the boy, muttering that he wanted to be an errand boy and see something of life, left while Roland went to work with a will. As he finished each piece, he held it up, examined it critically, and wondered, if mother would think it well done.

When the hour for closing came, the gentleman who had sent him downstairs appeared, and looking around at the boys, said:

"Well?"

"There is the boy we want," said the foreman, pointing to Roland. "He will take pride in doing anything you give him to do. He has been well trained."

Again the tall man spoke quickly.

"That's what we want. 'Boy Wanted' does not mean any kind of boy. Does your Mother know you came? No! Well, take her your first wage, and tell her there's a place open for you here. Then put your arms around her neck and thank her for teaching you to be thorough. If more boys were thorough, more boys would succeed in life."

"I guess. Mother," said Roland, when he told her about it, "It was because I tried to do everything as you would like it. I forgot I was doing it because there was a 'Boy Wanted.'

The Bible says, "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10).

Gems of Truth

Using a crayon, color in the squares marked with an X.
 You will find the path to God. When you are finished,
 turn the page sideways to see the answer better.

M	M	X	M	X	X	X	M	M
O	O	X	O	X	Y	X	Y	Y
H	H	X	X	X	H	X	Y	Y
Q	Q	Q	R	R	R	P	P	P
C	C	X	X	X	X	X	P	P
K	K	K	N	N	N	X	C	C
Y	Y	X	X	X	X	X	V	V
I	I	I	O	O	O	H	H	H
R	R	X	R	X	X	X	Z	Z
T	T	X	T	X	T	X	T	T
C	B	X	X	X	B	X	B	B
E	E	E	E	Z	Z	Z	A	A
M	M	X	M	X	M	X	M	M
U	U	X	U	X	Y	X	Y	Y
Z	Z	X	X	X	X	X	Z	Z
W	W	W	W	D	D	D	E	E
J	J	X	X	X	X	X	J	J
H	H	K	K	K	K	X	Y	P
V	V	V	W	W	X	X	M	M

A PRAYER

Dear God, who watches from above.
 Help us to love all those you love. Amen.

FARM

Let's make a rhyme
 And play a game, learning every Baby's name:

Lollypops are good to lick.
 A baby hen is called a chick.

Bread tastes fine with jelly or jam.
 A baby sheep is called a lamb.

A baby pig is called a suckling.
 A baby duck is called a duckling.

Fish are caught inside a big net.
 A baby swan is called a cygnet.

My cereal is in a bowl.
 A baby horse is called a foal.

I hear a story that makes me laugh.
 A baby cow is called a calf.

In spring I hear the hurdy-gurdy.
 A baby bird is called a birdie.

The barnyard babies play near their mothers-
 Baby sisters-baby brothers.
 The mothers are pleased;
 Content this way
 On a happy Mother's Day.





FOR MY MOTHER

By Helen Kitchell Evans

I want to do the things
My mother would have me do,
Not just for this Mother's Day,
But for my whole life through.

I want to say the kind words
That she teaches me to say,
And to be good to others
At home or when at play.

Each night I ask my Saviour
To lead me by his light,
I know that my dear mother
Will know I'm doing right.

