

The Advocate of Truth

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In the New Testament

By: Moisés Torres M

God has always used **dreams and visions** for the benefit of His people. This may either be to make His messengers stand out before kings to reveal the future, or to help His people in different circumstances and for different purposes.

To have dreams and visions is a heritage from God. “And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, **and your young men shall see visions, and your old men shall dream dreams**”. (Acts 2:17).

In past times, man did not have the means of communication of our days, and dreams and visions were the most effective means God used to communicate with His people regardless of distance or place. Dreams are information transmitted directly to the mind of man, not only in spoken and understandable language, but also provided with a color moving vision, as if a movie were being shown. Let’s read about some of these dreams and visions in the New Testament:

God used a vision to let **Priest Zechariah** know that he would soon have a son who would be very important in the beginning of a new era. **VISIONS ARE LIKE DREAMS AWAKENED...** (Luke 1:15-23).

Joseph, the husband of Mary the mother of Jesus,

would have divorced Mary if God had not sent an angel to him through a dream to prevent him from doing so. (Matthew 1:20).

It was through a dream the angel of the Lord told Joseph to flee to Egypt when King Herod wanted to kill the baby Jesus. (Matthew 2:13).

Pilate’s wife. God warned Pilate through his wife’s dreams about Jesus’ innocence. (Matthew 27:19).

If it had not been for a vision from God to **Ananias**, he would not have gone to pray for Saul on the street called Straight. Saul also saw in a vision that Ananias would go to pray for him to receive his sight. (Acts 9:11).

It was an angel in a vision when **Cornelius** met Peter to receive from him the gospel of Salvation. (Acts 10:1-6).

At the same time in Joppa, **Peter** received a vision that he could preach the gospel to all nations -- the Gentiles. (Acts 10:9-15, 19).

Through a vision, **Paul** was sent to preach in Macedonia (Acts 16:9-10); he was also shown that he was to stay and preach in Corinth (Acts 18:9-11). He was also taken in vision to the third heaven (II Corinthians 12:1-6).

The book of Revelation was given to **John in different visions or scenes.** The prophecies to **Daniel** were given through dreams and visions. As we already mentioned, dreams are like color and sound movies, and a vision is something like a “daydream.”

This shows the tremendously high science and wisdom of our Almighty God being used in our benefit.



THE FAMILY OF GOD

Reprinted

When we say “Church” what do we mean? The word in popular usage today takes on a number of different meanings. When someone says to you, “I am going to church,” it could mean going to any type of meeting or function in a church building. You might ask a person what church he belongs to, and he will give his denomination usually. This leads us directly to the question what then is the true or real Church? What does the child of God mean when he contemplates the nature of the Church?

When the English scholars translated the Bible, they used the word “Church” for the word “Ekklesia,” which word was used to designate a group or body of believers. The direct meaning of the word “Church” means the “Called out ones.” Or in one translation we find the word “Church” used for meaning of people “Belonging to the Lord.” In using “Church” to translate “Ekklesia,” the word church referred not to the Lord’s house or building, but to the Lord’s people! It basically means a selected or chosen assembly, an organization or chosen ones of God, called out from the world to fulfill a particular purpose. Who actually is the selector for the Family of God? Here are a few verses that tell us who has chosen the people that were worthy to be called “Elect.”

Jesus said to His disciples: “*Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit ...*” (John 15:16). “*Ye also, as lively stones, are built up a spiritual house, an holy priesthood... To whom coming, as unto, a living stone, disallowed indeed of men, BUT CHOSEN OF GOD, and precious*” (I Peter 2:5,4). “*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: 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.” “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering” (I Peter 2:9-10; Colossians 3:12).

Speaking of “Fellowship,” there is another very special word in the Bible to express the common social and spiritual bond that bound together all those who were “IN CHRIST JESUS.” It is a word rich in meaning: “Koinonia.” A fellowship of saints never thinks of this fellowship superficially. It is far more than an assembly. It is consistently treated in one manner or another as a vital living organism. The rock foundation of the Church of God was not a company of believers, or any one believing person. It was a faith, a faith in the divine Father and His divine Son who had come as the true light of the Father. It is the power of God unto salvation to all who would believe and obey, in those earliest days when Jesus had just purchased the Church of God with His own blood.

They did not think of them as a special body or distinct organization. There was a simple but potent consciousness of life in Jesus Christ. But as it grew it had to have governments. Originally all the money collected whether it was tithes or offering ALL WERE BROUGHT to the feet of the Apostles (Acts 4:35, 37: 5: 2). This showed the great growth of the Body of Christ in the early days of purchase. Then the work became so great that the apostles had to have helpers and the seven financial stewards were added to the organization of the Family of God (Acts 6:1-5). “*For as the body is one, and hath many members, and all the members of that one body, being many, are ONE BODY: So also is Christ*” (One body of Believers) - I Corinthians 12:12.

The basic and most important fact upon which any true interpretation of the Body of Christ – the Church of God can rest in the fact that the Body (The Church--the

Family) is an organism full of governments. *“And God hath set some in the church, ... governments ...”* (I Corinthians 12:28). The spiritual reality represented in the union of Christ and His people is always primary. Organization is therefore necessary. It is the result only from the Church’s necessity of finding ways and means of working in the kind of world in which it is living. An organization is a group of individuals brought together in some orderly pattern to accomplish a specific task, or to fulfill a particular purpose. An organism is a living unity whose every member and part is related to every other part by vital sharing in the lifestream of the total organization. A single life-giving stream moves through the entire living form to give life and energy to each and every member (part). Each part has a vital living relationship to every other part. Jesus used the figure of the “Vine and the branches” (John 15). The Apostle Paul used the figure of the human body. Other figures of speech are used such as a union of marriage, and the “Living Temple.” All of these figures of speech are used to characterize the “Family of God.” Christ is the head of this “Body.” It has many members, with many parts. It is an organized body fitly framed and compacted together. The Family of God is then the Church of the Living God with an organic unity functioning together in Christ Jesus.

The marks of the Church of God from the beginning have been holiness, apostolicity and unity. The Church must be like a bride. Pure and Holy without spot or wrinkle. It is holy because it consists of redeemed people of God. It is the Body of Christ and in its purity manifests the Family of God.

It is apostolic because it follows the “Apostles’ Doctrine.” It kept up apostolic succession. It keeps the faith delivered by Christ to the apostles who were first commissioned to propagate the Gospel. The Lord Jesus is the “Authority,” but He has worked through appointed servants. *“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ”* (Ephesians 4:11-12). The Church of God is a “Priesthood of believers.” “Apostolicity” means that the

Church of God stands in the true biblical expressions.

Now it takes holiness and apostolicity to bring about unity. In other words, the Church of God Family grows out of the foregoing. Read again the last italicized Bible text. God gave these gifts and governments for the unity of the Church of God. *“For the perfecting of the saints... Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ”*. WHY? *“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ”* (Ephesians 4:12-15).

The Church of God is the continuing witness to the fact of Jesus Christ and His testimony. It points to the two advents of Christ. It is the only agency which can, by its very nature, represent and demonstrate to the world the real significance of Jesus. Through the Family of God the world can see Christ and become aware of the things that Christ can do for people and will do to them if they are faithful and obedient to Him. The Family of God has a message and a hope. Both are grounded in the one great advent that has happened--the first Advent of Christ. The event comprised the love of God, the virgin birth of Jesus, His ministry, death and resurrection. The Church of God affirms that in this great event the purposes of God found their fulfillment. But we cannot only live in the past. This same Jesus is going to return and have a second advent. This then too the Church must witness to. God had certain plans in the first advent, and He again has shown to His Family His second set of plans for the two phases of Christ’s second return. Our task is great. When Christ left this earth after His resurrection, He gave a specific mission and a commission to His Family. Jesus prayed, *“...I am no more in the world, but these are in the world...”* (John 17:11). The Family was specifically trained and authorized to carry on His work in the world. We have delivered over to us the continuing task. We--with Christ and in Christ--are the Family of God.

CHURCH OF GOD, 7TH DAY YOUNG ADULTS RETREAT, DALLAS, TEXAS

Greetings Brothers & Sisters in Christ! My name is Brother Richard Santiesteban. I am a Deacon in the Church of God 7th Day in Dallas, Texas, Headquartered out of Salem, West Virginia. Pastor Rick Herrera, who is an apostle of the Church of God, appointed me as the leader of a Young Adults Group. Local minister Pastor Alfonso Telesca oversees the Young Adults group.

I am writing my fellow brethren of like faith to provide details about the Young Adults group that has an annual retreat in the City of Cedar Hill, Texas which is a suburb of Dallas, Texas. The name of the location is Mt. Lebanon. Our first annual retreat was in 2018 with the theme: Loving My Jesus. In 2019, our theme was Bent But not Broken. We had 29 campers attend which was from the following churches: California (Oxnard Church), San Antonio, Houston, and Stinnett, Texas.

The ministry, ordained young adult team leaders, and women of the Church of God are selected by the Lott system to discuss topics affiliated with the camp theme.

2021 Young Adults Retreat guidelines are as follows:

- ? Young adult must be affiliated with The Church of God 7th Day, (Headquarters: Salem, West Virginia) church(es).
 - o A friend recommended by a Young Adult can attend once the ministry has approved the young adult to attend.
- ? **Age Requirements:** 19-27 years of age (or case by case basis)
 - o single or married couples are allowed

? **Registration Fee \$ and Application:**

- o Registration Fee is **\$45.00** per camper which includes T-shirt, camp theme souvenirs, and meals/snacks/drinks for the duration of the camp.
 - o Application must be completed and turned in by deadline: (**TBA**)
 - o Application must include any food allergies, emergency contact, Camp T-shirt size, and other pertinent information pertaining to the camper.
- ? **2021 Theme:** will be determined in January 2021 (**TBA at a later date**)
- ? **2021 Camp Date: Friday September 3, 2021-Sunday September 5, 2021**
- o Friday check-in Time: 12:00 PM CST
 - o Sunday check-out Time: 4:00PM CST
- ? **Camp activities:** round table/group discussions, outdoor/indoor activities, campfire cookout, praise & worship.

The Young Adults Retreat was established to provide spiritual guidance amongst fellow brethren of like faith and provide a pathway for them to praise, worship and give all Honor and Glory to our Heavenly Father. We look forward to seeing you!

Bent But Not Broken

Church of God (7th) Day
Young Adult Retreat 2020



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Degrees of Godhood

By David DeLong

Many "Christians" believe in a Trinity--one God who is made up of three co-powerful, co-eternal beings. The Bible does not have such a teaching within its pages. The Bible teaches that there is only one all-powerful, eternal God, who is known as the Father. We will see that Jesus taught the same thing.

The Israelites had the proper teaching about God which is expressed in Deuteronomy 6:4-5: "Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might." The Apostle Paul also taught the same thing. Writing to Timothy in I Timothy 6:13-16 we read what Paul wrote to his son in the faith: "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen."

The above text tells us that Jesus will one day show us who the Father is--the blessed and only Potentate; Who only hath immortality; dwelling in the light which no man can approach unto; whom no man hath seen, nor can see. We know that this is a description of the Father only. The thought that no man has seen God, the Father, refers apparently to not seeing His face. When Moses wanted to see God's glory we are informed in Exodus 33:18-33: "And he said, I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will show

mercy on whom I will show mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."

Many men have seen the face of Jesus and lived. John even saw at least a partial view of Jesus' face (in vision), in His glorified state, and lived. Revelation 1:13-14 tells us: "And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire".

We will look at some other characteristics of God the Father which does not pertain to Jesus. God cannot be tempted with evil. James 1:13 says: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man". Even if the Father made Himself a man, like Jesus was, He still could not be tempted with evil. That is one of the inherent characteristics of the Father. However, Jesus was tempted. Hebrews 4:15 declares: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." The Father cannot die. Paul told us about the Father in I Timothy 6:16 that He only has immortality. That is another inherent characteristic of the Father. Of course, the Father gives immortality to those whom He wants to. Jesus, we know, died for three days and three nights.

But we know that the Bible also calls Jesus God.

Doesn't that make Him the same in all points like the Father? NO! Let us read a passage from Hebrews 1:8-9: "But unto the Son he (the Father) saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." We learn from this passage that God, the Father, is also Jesus' God. However, the Father has no God above Him. Though Jesus is termed "God" He is not inherently God. He was elevated to that position by the Father. Everything that Jesus possesses was given to Him by the Father. He was created (Revelation 3:14); He was given immortality (John 5:26); He was given authority to judge (verse 27); He was given all power in heaven and in earth (Matthew 28:18). He had to be elevated to the position of God so that He could receive all power in heaven and in earth. That power was inherently the Father's.

As the Son of God Jesus can be worshipped (Hebrews 1:6); He has the authority to forgive sins (Matthew 9:6). He will judge the living and the dead (Acts 10:40-42). But after His work on earth is completed (the end of the millennium) He will turn the Kingdom back over to the Father for eternity (I Corinthians 15:24-28).

There is one more aspect of godhood that we need to consider that even Jesus taught. In John 10:32-36 we see a conversation that Jesus had with some of the Jews. "Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

The people of God, according to what Jesus quoted from Psalm 82:6 says that even they are termed "gods". This verse, from Psalm 82 tells us: "I have said, Ye are gods; and all of you are children of the most High." It is interesting that the Hebrew word "elohim", which is translated "God", is apparently used for the Father, the Son (Jesus), and the people of God. However, we know that God's people cannot be worshipped, cannot forgive sins

as the Father and Jesus can, and therefore their godhood must be spelled with a little "g".

The Bible teaches that there are degrees of Godhood. Only the Father in heaven is inherently God. He is the only One who has existed from eternity, has immortality, is omniscient, is omnipotent, and cannot be tempted with evil. Jesus summed the matter up in His prayer to the Father in the Garden of Gethsemane: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

If You Can't Say A Word

By David DeLong

If you can't say a word, that by all can be heard,
Then, it's better that nothing be said;
It's better to try, to help edify
Than to hurt all your hearers, instead.

If you can't say a word, that will make men be stirred
In their consciences, then, please be quiet;
If they're stirred in a way, that causes a fray,
Then the people will up, and they'll riot.

If you can't say a word, that will help undergird
All your listeners, then, please be still;
For the folly of speech, to those you will reach,
Will make all your words to be nil.

If you can't say a word, but what is absurd,
Then, your speaking is nothing but vain;
And the words that you use, that you foolishly choose,
Will cause nothing else but sheer pain.



God's Purposes With Saul And David

Reprinted

The great prophet Samuel had achieved a place of national leadership in the Israelite community. When he was old he made his sons his helpers in judging the people. But his sons were not honest men so the people became dissatisfied. They went to Samuel and asked to have a king put over them to lead them. They wanted to be like the other nations. The prophet was scandalized by such a request, but the Lord told him to grant it.

God knew the time would come when the people would desire a king and He had given instructions for a ruler in Deuteronomy 17:14-20. And the Lord had in mind a particular tribe from which the king should come. When the patriarch Jacob was on his deathbed, he was inspired to utter a prophecy concerning the descendants of each of his sons which is recorded in Genesis 49:2-27. The statements made concerning Judah make it clear that his posterity will be the royal line, for verse 10 declares: "The sceptre shall not depart from Judah, nor a lawgiver (the ruler's staff) from between his feet, until Shiloh come; and unto him shall the gathering (obedience) of the people be." So here we have the sceptre, the ruler's staff, and the obedience of the people, all these royal phases prophesied for Judah's progeny. We know that centuries later David, a direct descendant of Judah, became king and established a royal line that endured until the time of Christ, though not actually ruling all that time. Thus, was the prophecy given through Jacob fulfilled. We can then be sure that God intended that the king and His people should come from the tribe of Judah.

The Scriptures also make it clear who the immediate descendants of this patriarch were. Judah had five sons. Two of them, Er and Onan were killed, as we know from Genesis 38. This same chapter tells us that Shelah was Judah's third son and Perez and Zerah were born to him also by Tamar, his son's wife. The genealogy given in Ruth 4:18-22 shows the descent of David from Perez. Numbers 1:7 and 7:12 also name Nahshon as chief of the tribe of Judah. This man's name appears in the genealogy in Ruth. The royal line is therefore from Judah through

Perez.

Perez was born out of wedlock; he was a bastard. Deuteronomy 23:2 says, "A bastard shall not enter into the congregation (assembly) of the LORD (Jehovah)..." For nine generations Perez's descendants were thus barred from participating in the worship of the Lord. But for the tenth generation this prohibition was done away. David was born into the tenth generation. The line of descent was: 1. Perez; 2. Hezron; 3. Ram; 4. Amminadab; 5. Nahshon; 6. Salmon; 7. Boaz; 8. Obed; 9. Jesse; 10. David. In fact, all the eight sons of Jesse would be eligible. Out of these the Lord picked David.

When the people asked for a king, David was not yet born, though his older brothers must have been; but God was waiting for David. However, the Lord told Samuel to give them a king right away and selected Saul, a Benjaminite, because he was an outstanding leader from the human point of view.

Though Saul began well, he proved to be a disobedient ruler, and after reigning about 17 years the Lord completely rejected him as king.

As soon as this state of affairs was reached, the Lord sent Samuel to anoint David, who was now about 17 years old. This anointing took place in the midst of the family, but otherwise was in secret. This physical consecrating with oil was followed by the spiritual anointing, for the Holy Spirit literally rushed upon David in His eagerness and remained with him for the kingship.

At the same time the Holy Spirit left Saul as he was no longer the Lord's king. But he was not removed from the throne. This is the only time in the history of the Israelites that the anointing of a new king did not cause the removal of the reigning monarch, or at least an attempt to overthrow him. In this case nothing happened. David went back to caring for his sheep. Indeed, probably neither the lad nor his family suspected that the anointing was for the kingship. All that was involved as far as Jesse and his sons were concerned was some special for the Lord. But in any case, David was a mere youth too young and inexperienced to be a ruler. Perhaps the failure of

Saul hastened the anointing of David. At any rate, it is evident that the Lord intended to keep Saul on the throne.

But, although Saul did continue, something else happened to him--an evil spirit from the Lord troubled him. Why did God do this to Saul? There are a few other cases recorded in Scripture where the Lord permitted an evil spirit to come upon men to accomplish certain purposes (Judges 9:23). God sent an evil spirit between Abimelech and the men of Shechem, and they dealt treacherously with him that he might be paid back for all the treachery he had practiced (I Kings 22:23). Jehovah put a lying spirit in the mouth of all the false prophets that they might entice Ahab to his death. "The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth..." (Isaiah 19:14). The Lord also had a purpose in sending an evil spirit on Saul, as we shall see.

About a year after his anointing, David was sent to visit his brothers in the army and found all the Israelite soldiers quailing for the fear of the Philistine giant Goliath. Now David had much communing with the Lord through the Holy Spirit as he tended his sheep, and God had given him the strength to overcome a lion one day, and another time a bear, when his sheep were in danger from them. So this young man was very much aware of the Lord's power. In this state of mind, he came into the situation and looked at Goliath, not with any fear of the giant's might, but with the confidence that God would do something to this Philistine because he was defying the Lord and His people. Though David's attitude irritated his brothers, who were no doubt jealous of him, it interested other people. Soon the king heard about it and sent for him. His declaration that he would fight the giant astounded Saul, but David convinced him God would make him able. He spurned using Saul's armor as he was not familiar with such things. He relied on his customary tools, his sling, with which he was an expert, and five smooth stones. Indeed, conventional weapons would not have availed against Goliath as he was protected against such. He had only one vulnerable spot, his forehead. That was all David needed with the Lord's help to

overthrow the giant.

It may well be that the Lord brought about this situation with Goliath for the sake of David. The young man could not be king without a public following. God would use these circumstances to make His servant the hero of the people provided David would do his part in it. As we have seen, the Lord had dealt with him to bring him to the scene in the proper state of mind to go through with it. It never occurred to David that his deed in killing the giant would make him famous; all he was concerned about was doing away with this enemy of the Lord to remove the reproach to God's people. Faith indeed was David's victory.

The young shepherd's feat did indeed result in the people acclaiming him as their hero. He became as well known as King Saul. To please the people, and himself as well, the king took him and kept him at the court and soon placed him over the army. David was accepted by the people and soldiers alike. He had all the qualifications to actually become king himself. Now the Lord had His ruler where He could put him on the throne by just removing Saul.

But the Benjaminite was not set aside. It is apparent that God had something else in mind for David. Soon startling things began to happen. Saul, urged on by the evil spirit, persecuted David, tried to get him killed and finally drove him out as a fugitive into the wilderness. This was the Lord's will for David, that he should suffer; and to assure it he drove Saul to consistent persecution by the evil spirit. For about six long years David endured affliction.

Why should God want His faithful servant David to suffer so much? To answer this question, let us consider what the Lord got out of this situation. David, in his afflictions, had constant contact with God who preserved him through the time of trial. The Holy Spirit spoke Psalms through David's sufferings. Psalm 34 is a good example of how this came about. The heading of this Psalm applies it to the time David changed his behavior before Abimelech, which incident is recorded in I Samuel 21:10-

15. In the narrative, we read of David's great fear, in the Psalm we see how his faith, inspired by the Holy Spirit, gave testimony to the presence and keeping power of the Lord. This Psalm gives us insight into how many other Psalms came forth from adverse and dangerous circumstances. So we can say that out of David's afflictions the Lord produced the book of Psalms, a great part of which was written by David.

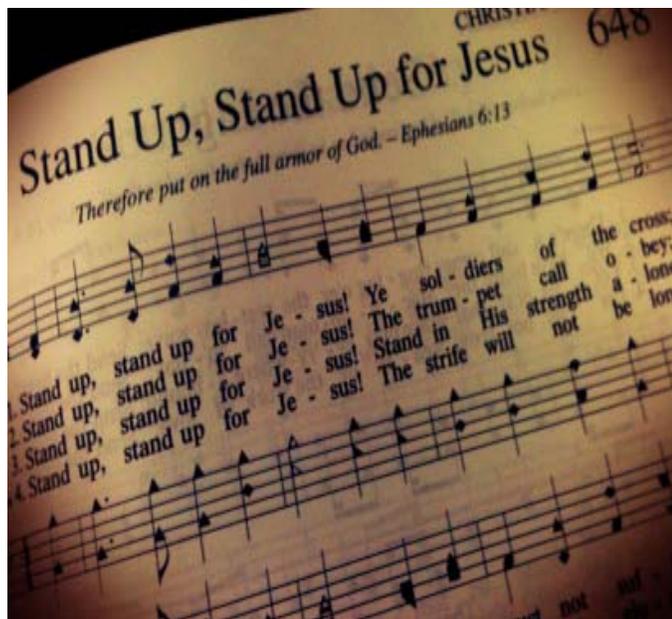
This man, persecuted without a cause, reminds us of Christ who also was persecuted without a cause. David, entitled to be a king, received instead suffering and affliction. Jesus Christ, entitled to be a king, received instead suffering and affliction. So we hear the voice of the Saviour in the book of Psalms. One thousand years beforehand the Holy Spirit expressed through David the mind and experiences of Christ.

The precious spiritual truths and comforting promises in the book of Psalms have been dear to God's people for ages. All of us can testify to the spiritual uplift from this portion of God's Word. But this blessing comes out of David's suffering. Thus, we can see why God wanted His servant to go through this period of affliction, and also the sending of an evil spirit on Saul is explained.

But the time arrived when the distress came to an end. Saul was killed, and David became king. He had been well trained and reigned to the glory of God.



We are living in perilous times and now more than ever I'm reminded of an old saying that if we do not stand for something, we will fall for anything. However, the call to step forward as a soldier for the Lord does not imply that God needs us to defend Him physically. The Creator is more than capable of exerting His authority over His creation. Standing for Jesus is understanding that our warfare is spiritual as the Bible declares in Ephesians 6:12, "For we wrestle NOT against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The world wants to conquer through human strength, but the Christian communicates with God and has faith that His plans will be accomplished by His might and power. For those who follow Him in Spirit and truth, they are willing to accept the responsibility to invest their time in the secret places of intercession. No longer can His children ignore their call to love and pray. It would be wonderful if Christians were undercover agents for God's kingdom, but unfortunately many are just hiding in the shadows because they are afraid to become involved. For too long the church has enjoyed the pleasures of life while being distracted from developing an awareness of His presence.



For many of us who have a religious background, we recall the inspirational hymn, "Stand up, stand up for Jesus" that was written by George Duffield Jr. in 1858. The seed for this powerful song was planted from the dying message of a young pastor in Philadelphia named Dudley A. Tyng. Duffield and Tyng were members of a group of ministers that preached revival meetings in the local YMCA. It's interesting to note that he had recently been removed from his church for taking an aggressive stand against slavery. In March 1858, Tyng delivered a

motivating sermon to 5,000 people, and it was recorded that over 1,000 made a profession of faith in Christ that day. During his message he is quoted as saying, “I would rather that my arm be amputated than I should fail to deliver God’s truth.” Strangely only a few weeks later Tyng was in his barn where a mule was harnessed to a machine that was shelling corn. As he was patting the mule, his sleeve accidentally became caught in the cogs of the wheel and his arm was severed. It was a devastating injury and as those who loved him were gathered at his bedside, his last plea was for all who claim to love God to always stand up for Jesus. Soon after he quietly passed away. His friend and fellow minister, Dr. George Duffield, was deeply touched by these words and wrote the hymn which still stirs and encourages our heart today. At Tyng’s memorial service on April 25, 1858, Duffield preached about the struggles and the constant resistance from the enemy of our soul and concluded his eulogy by reading the lines of “Stand up, Stand Up for Jesus” as a tribute to his dear friend as several verses referred to Tyng’s life and ministry. Duffield’s Sunday School superintendent published the lyrics in the church newspaper and the hymn spread from there.

The challenge of standing up for Christ is explained in the frontline military metaphors Paul uses in Ephesians chapter 6 such as the sword of the Spirit, the shield of faith, and so on. Although some individuals are not comfortable with the warlike imagery, the Christian’s passion to fight on our knees is directly associated with taking up our cross and surrendering our will. Romans 13:12 says, “The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.” Today is the day to arise and embrace the good news that even though we may lose a few battles here on earth, for those who know and love God, our eternal victory in Christ is assured. I close with one of the verses of this song that was meant to stir and awaken God’s people; “Stand up, stand up for Jesus, the strife will not be long; this day the noise of battle, the next the victor’s song: to him that overcometh, a crown of life shall be; he with the King of glory, shall reign eternally.”

From THE POST - Texas City, Texas

OUR STRONG TOWER

PROVERBS 18:10

By Dr. Keith L. Brooks

Many Christians today are becoming frantic by reason of increasing distresses, worries and fears, but what a word is that in Proverbs 18:10 – “The name of the LORD is a strong tower: the righteous runneth into it, and is safe.”

That the world is fatally ill, cannot be seriously doubted. We can see oncoming fulfillment of Scripture prophecies. In spite of all the props prepared by the wise of the world, the nations drift rapidly toward chaos. But come what may, what real harm can come to any *true* Christian? The Everlasting Arms hold us beyond this little span of life.

Let us not forget our “strong tower.” Christ is our tower of Salvation (II Samuel 22:51): our tower of protection from spiritual enemies (Psalm 61:3): “...my high tower, and my refuge, my savior; thou saveth me from violence” (II Samuel 22:3).

The figure of the tower in Scripture is military. These structures were used because they provided a place to get up beyond reach of the implements of war – as we would say - “out of gunshot.” The Hebrew word rendered “safe” in Proverbs 18:10, means “up on high.”

Christ is a tower set aloft. “He that dwelleth in the secret place of the MOST HIGH shall abide under the shadow of the Almighty” (Psalm 91:1). Many run into the tower on the ground floor. Take the stairs! Mount up higher. Get the outlook of the heavenly places. Get out of reach of the distracting influences of the world. Practice the presence of God.

“Feed on *His faithfulness*. Fret not at ill; Look up – He sees and knows. Rest and be still. Feed on *His faithfulness*, wait patiently. Thus shall thou prove His grace – enough for thee.”

From Prophecy Monthly



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.

RACE AND GENDER PAY GAP IN AMERICA

There has always been a race and gender pay gap in America. The coronavirus has magnified that.

The following is an article which is taken from **USA TODAY**. It is entitled *COVID-19 magnifies race, gender pay gap*:

Loma Lopez has worked since she was a small child, when she picked peaches, potatoes and other produce beside her parents, who were migrant workers in the fields of California.

But Lopez's work life ended in April, when she was laid off by the school where she'd worked for 16 years because of the coronavirus pandemic. Lopez, 76, could no longer afford her \$1,500 rent. And now she and her great-great-grandson are homeless, living with friends.

"This happened, and everything is upside down," says Lopez, who will now rely on \$800 a month in Social Security payments – an amount she believes would have been greater if she'd been paid fairly throughout her working life. "I know now that I should have gotten paid more – But I didn't have an education."

At a time when the nation is reeling from the twin crises of an economic downturn and a global pandemic, longstanding gaps in pay are exacerbating the struggles of many Black and Latinas who can barely make ends meet.

Among Latinas, 51% do not currently have enough

money to pay for basic needs like food and housing, while 48% of Black women cannot cover such fundamental expenses, according to a survey commissioned by the Time's Up Foundation and conducted by the firm PerryUndem.

Many more lack a financial cushion to fall back on, with 60% of Latinas and 55% of Black women saying they have less than \$200 in savings.

"We've known for a very long time that women, especially women of color, and breadwinners," says Jennifer Klein, chief strategy and policy officer at Time's Up, who added that these women additionally take on many unpaid tasks at home. "We also know, sadly, that we don't have sufficient public policies and private sector practices to support these two roles that they play, and I think the pandemic has only magnified and made this situation worse."

Latinas bear biggest financial losses

The challenges faced by Latina and Black women – who on average make 54 cents and 62 cents, respectively for every dollar earned by a white man – are being compounded by COVID-19, a virus that has led to the deaths of nearly 150,000 Americans, erased 14.7 million jobs, and is disproportionately impacting the physical and financial health of communities of color.

Latinas are most likely to say their work has been impacted by the pandemic with 72% saying they have lost a job, hours or pay. Among those who are working, 61% say their jobs require them to leave home in the midst of the health crisis, the largest segment of any group.

And nearly 6 in 10 Latinas say they've not felt safe on the job amid the health crisis.

Those pressures come as 29% of Latinas are caring for an ill or elderly loved one – more than any other segment of Americans. And Latinas worry most that juggling those responsibilities will hurt their chances to get a raise or promotion.

Mental health issues are also most acute among Latinas, with 54% saying they experienced panic or anxiety at least once a week – though many other groups are also struggling.

Among all women, 44% are regularly feeling emotional distress, compared with 31% of men. And 43% of white women, 37% of Black women and 35% of Asian American women have felt anxious during the pandemic.

“When I look at the number of women who are crying themselves to sleep, that’s the reality of what women are going through as they do the uncompensated care at home and try to figure out what to do with their jobs,” says Tina Tchen, head of Time’s Up. “Over the long term, that’s going to take a real toll if we don’t address it.”

Race and gender matters

Meanwhile, 40% of Black women say someone at their job has said or implied that they don’t work as hard as others because of their gender, race or responsibilities at home, compared with 37% of Latinas and 31% of white women who had similar experiences.

Black women were also least likely to feel that they had a job that provided them with the ability to pay their bills, put money aside and also maintain their health, with 42% saying they had such ability, compared with 51% of Latinas and 54% of white women.

Many of those surveyed said they were aware of inequities in expectations as well as pay. Among married women with younger children, only 42% said they could take a good paying job that lacked flexible hours and required them to prioritize work over their responsibilities at home. That’s compared with 56% of married fathers who said they’d be able to grab such a professional

opportunity.

And among men who play a role in hiring, 1 in 3 believed that male applicants should be given priority for getting the job when work is scarce.

“That means we don’t understand the number of women who are the engines of our economy,” Tchen says, “And so that’s the long-term battle that we still have to fight.”

A tipping point?

There was some promising news, with 83% of those surveyed saying that in the midst of the current economic crisis, equal pay for women remains just as or more critical an issue.

And women were clear about what they needed to address the pay gap and other inequities, including child care, more flexible work schedules and paid sick leave.

“This data makes visible what has for too long been invisible,” Klein says. “I never use the word ‘opportunity,’ but I think this moment may be a tipping point that both demands big structural changes (and) also makes them possible.”

Comment - The above article covers many aspects of what is amiss in our country. It not only covers the pay gap that is evident among minorities and some white women and the ridicule that some experience at their workplace. It also mentions some of the benefits that women demand, such as child care, more flexible working schedules and paid sick leave from their work.

Why must we have all of these discrepancies here in America? Could it be because of the mindset of many? What is incorrect in paying a person the same wage for the same amount of work regardless of his or her race? It would be wonderful if every employer would practice the golden rule which is found in Luke 6:31, “And as ye would that men should do to you, do ye also to them likewise.” These discrepancies have been noted before but have not been acted upon. They were on the minds of many much before COVID-19 struck.

[Con't page 19](#)

BIBLE

Study



Question: What do we know about Jesus' apostles?

Answer: There is very little in the Gospel records pertaining to several of the apostles. Of Bartholomew and "Simon the Canaanite" we know little or nothing. Thaddaeus Lebbaeus is believed to be Jude, who wrote the Epistle of Jude. Thomas is known mostly for his role of doubter in connection with the resurrection of Jesus. And Judas, of course, is the apostle who served the Twelve as treasurer and, in the end, betrayed our Lord.

Matthew is identified as a publican and collector of taxes when called to be an apostle. His great contribution to the church is his scholarly record of the life and ministry of Jesus. Aside from his Gospel, there is little in the Bible to reveal the extent of his ministry.

Andrew, Simon Peter's brother, was with Peter, James and John when they asked Jesus "privately" concerning the signs of His second coming (Mark 13:3). Near the close of Jesus' ministry when certain Greeks desired an interview with Jesus, Andrew was one of the apostles who conveyed this information to the Master (John 12: 21-22). Andrew also expressed his misgivings when Jesus inquired concerning the amount of food they had on hand just before the feeding of the five thousand (John 6:8). These brief glimpses are about all the Bible furnishes on Andrew's activities as one of Jesus' apostles.

Philip was a zealous apostle. It was he who "discovered" Nathanael and "...saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John 1:45). While able to discern that Jesus was the Messiah, without the revealing power of the Holy Spirit Philip was unable to grasp the deeper truths of the Master's teachings. When Jesus said, "If ye had known me, ye should have known my Father also..." Philip replied, "...Lord, shew us the Father..." To this Jesus answered, "...Have I been so long time with you, and yet hast thou not known me, Philip?..." (John 14: 7-9).

Of the apostles, the names Peter, James, and John are linked together in the Gospels by reason of the fact that they seemed to be closer to Jesus than some of the others. For example, when Jesus went up into the Mount of Transfiguration he took with him "Peter, James, and John" (Matthew 17:1). When he raised Jairus' daughter from the dead, "Peter, James, and John" were the only ones he allowed in the room (Mark 5:37). Jesus took these three with him deeper into the Garden of Gethsemane than he did the others (Mark 14:33).

Possibly there was something in the personalities of these three apostles that drew Jesus closer to them than to the others on special occasions. However, we believe that the chief reason for this seeming favoritism is the fact that the Lord was preparing them for a wider field of service in later years than the others may have been capable of filling. How effectively, for example, Peter later used his experience on the Mount of Transfiguration! (II Second Peter 1:16-18). Divine wisdom never errs.

And these three were greatly used by the Lord beginning with Pentecost, particularly Peter and John. It was Peter who acted as spokesman for the apostles on the Day of Pentecost, delivering that marvelous sermon, the center theme of which was the resurrection of Jesus Christ from the dead. When the people heard the clear and powerful reasoning of Peter, three thousand of them were pricked in their hearts and asked, "...what shall we do?" (Acts 2:37-41).

Shortly after this, probably within days, Peter and John

were together in the Temple. Just outside by the gate called "Beautiful" they healed a man who had been lame from birth. This led to another sermon by Peter, on the object of our Lord's return, in which he showed that its result would be "times of restitution of all things" (Acts 3).

When the religious rulers noted the boldness of Peter and John, "...they took knowledge of them, that they had been with Jesus" and had learned of him (Acts 4:13). Here perhaps, this is one of the reasons He had for the special consideration He gave to these. He desired that they learn His ways and to show His courage, His boldness, in declaring unpopular truth. Surely the intimate association which Peter, James, and John enjoyed with Jesus did help much in equipping them for the service that had been designed for them.

Question: Why must a child of God have an upward look?

Answer: Someone has said, "There are three ways to look. If you want to be wretched, look within, if you want to be distracted, look around: but if you would have peace, look up."

There are many people today who are looking within to their physical, mental, and spiritual detriment, and they are finding no help, but rather discouragement. The one who is in physical ill health and is constantly reviewing his feelings finds little consolation as he easily imagines himself to be growing worse, rather than better and gives way to anxious forebodings as to the future. We find this attitude more frequent among those who do not know the Lord than in those who know Him and cast themselves on Him and rest their future with the Saviour; who obey the injunction, "Casting all your care upon him, for he careth for you," and rely on the assurance, "All things work together for good to them that love God." The presence and power of the risen Christ can do more for one in physical weakness than even remedial restoratives. The unsaved know nothing of this inner force and their looking within only brings wretchedness.

The story is told of a woman who was ill with a nervous difficulty who went to her physician for advice. His abrupt

statement was, "Madam, you need to go home and read your Bible." After her first indignation had passed, she took his advice and returned a month later to thank the doctor for his prescription and to tell him how much it had benefited her. She had turned from looking within, to the great source of help and had been physically as well as spiritually blessed. Looking within has been the cause of untold misery to one's own self and others. And this is clearly related to looking around. "Look around if you wish to be distracted."

A distracted state of mind may lead to almost any course of action. Personal life conditions, home problematical situations, the state of human society at large and impending world situations are enough to distract those who have no help outside themselves--no soul anchorage, no covert from the storms of life. The turning to drink, broken homes, mental collapse are witnessed on every hand. People have looked around and became confused by life's problems and seeing no way out have gone on the "rocks" mentally or ended their earthly existence by committing suicide.

In these two headings of our subject, I believe we have considered that Jesus Christ with His contribution not only of forgiveness of sin, but His sufficiency to meet all human needs and exigencies is the final answer, more than psychological approaches and the efforts of psychiatrists.

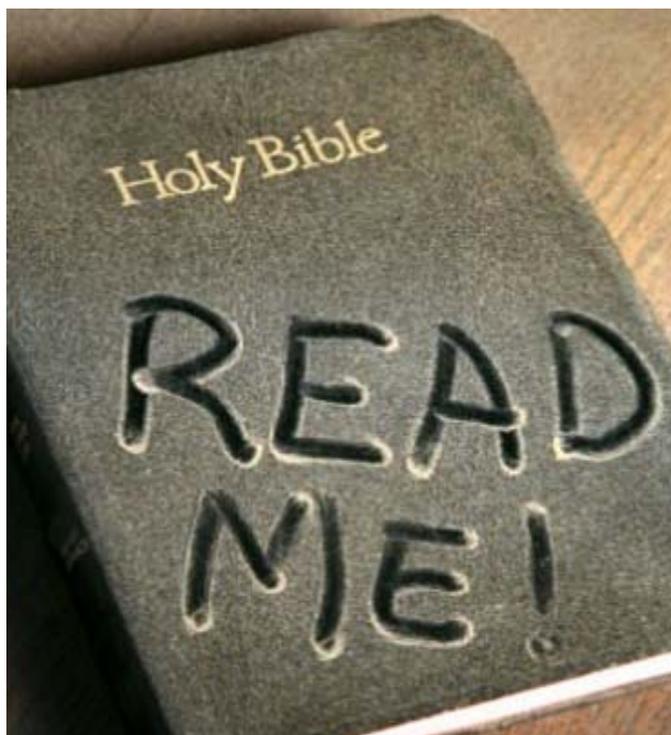
The last heading of our subject is, "If you would have peace, look up." Jesus Christ is the remedy for the world's maladies. He alone can give peace for He is the author of it. It will be vain for anyone to expect to find peace in life's distractions until they have come to Him for soul peace. God has promised to answer the prayers of His children, but not the prayers of those who are not, until they offer the initial prayer, "God be merciful to me a sinner." To expect to approach a holy God and gain help and relief in earth's distracting experiences is vain for one who is still in his sinful state. Peace amid earth's turbulences is only for those who have received the peace that comes from the forgiveness of sins.

Then the child of God can say with Paul, "All [things]

are yours,” and can confidently approach the throne of grace petitioning for all that is according to His will. The first essential look is upward to God, who has said in His Word, “Look unto me, and be ye saved, all the ends of the earth.” The brazen serpent erected by Moses at the command of God, that the Israelites bitten by the fiery serpents might look to it and live, is a type of the Christ lifted up on the cross, that whosoever looks to Him believingly may have eternal life.

Look away from self and look up to Christ in faith, and salvation and blessing will be the outcome. The one who in life’s exigencies cannot look up for comfort and find relief is to be pitied because he has never looked up and obtained the peace that passeth understanding that comes to the heart at rest in God. It is not strange that he cannot understand the hidden springs of life that furnish strength, sustenance and endurance when life’s extremities must be faced and seemingly unendurable experiences passed through. “Keep up your grit” and “grin and bear it” are the exhortations of the world, but the Christian assurance, “My grace is sufficient for thee,” affords the necessary strength to endure.

The upward look is what is needed in these last days!



Continued from Signs of the Times

ABOUT THE WEATHER

The 2020 hurricane season was a wicked one. Tropical storm warnings were hoisted in Puerto Rico and the U.S. Virgin Islands.

Hurricane Laura will be remembered for sometime. It was very catastrophic. It became a hurricane 4 with “unsurvivable storm surge”. It made landfall and affected both Louisiana and Texas. The small town of Lake Charles in Louisiana was severely affected. Texas escaped having the critical damage that was predicted.

I wish to share with you the last paragraph of an article from **USA TODAY**:

“The Atlantic hurricane season has been a record breaker. Laura is the earliest L-named storm in the Atlantic Basin, breaking a record held by Luis which was formed Aug. 29, 1995. This season has had 13 named storms, which is well above-normal activity.”

A PERFECT DAY

By Betty Whetstone

*Today has been one to remember,
One like it you never did see;
It has been perfect from dawn to twilight,
And was created just for you and me.*

*The sky has been perfect above us,
The sun coming down soft and warm;
The gentle breeze calms our spirit,
As it erases all signs of a storm.*

*We see the love of God in each flower,
Hear His presence in each song of a bird;
The peace in His promises assures us
Of His power in every word.*

*The day has passed over us gently
As the sun kisses the tree tops "goodnight";
And we go to our rest gladly knowing
That we are all beloved in His sight.*



THE CHURCH AROUND THE WORLD

India, Part 3

Baptisms



Answers to Puzzle game on page twenty-three



LESSON I

THE NUMBERING OF ISRAEL CAUSED PESTILENCE ON THE PEOPLE

Scripture Reading: II Samuel 24:11-25.

Golden Text: II Samuel 24:15.

"So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men."

NOTE: In our last lesson, we learned about David numbering the people of Israel. God regarded this act as a sin and will punish the people. Let us now study how God punishes Israel and what David does to help.

1. The Lord sent Gad to David. What message did he bring? II Samuel 24:11-13.
2. What was David's reply to Gad? II Samuel 24:14.
3. What did the Lord send upon the people of Israel? II Samuel 24:15-16.
4. Did David plead with the Lord to spare the people? II Samuel 24:17.
5. What did the Lord then command David to do, and did he now obey the Lord? II Samuel 24:18-19.
6. Who does David meet, and what does David want

with him? II Samuel 24:20-21.

7. What did Araunah say to David, and what was David's reply? II Samuel 24:22-24.

8. Was Israel spared from the plague? II Samuel 24:25.

LESSON II

SOLOMON'S CHOICE OF WISDOM

Scripture Reading: II Chronicles 1:1-17.

Golden Text: II Chronicles 1:10.

"Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?"

NOTE: We are not going to study the two books of I and II Kings at present, but are beginning with II Chronicles. I Chronicles is in part the same as II Samuel which we have just studied. II Chronicles, which we are beginning, is almost the same as I and II Kings. After the death of David, Solomon is anointed king of Israel. We are going to study the life of Solomon, and about the wonderful temple which he built.

1. Who was Solomon? Was the Lord with him? II Chronicles 1:1.
2. Where did Solomon and all the congregation of Israel go in II Chronicles 1:2-3?
3. Where was the ark of God at this time? II Chronicles 1:4.
4. How many offerings did Solomon make upon the altar before the Lord? II Chronicles 1:5-6.
5. When God appeared unto Solomon, what did He ask of Him? II Chronicles 1:7-10.
6. Did God grant his request? II Chronicles 1:11-12.

7. When Solomon returned to Jerusalem, what did he do? II Chronicles 1:13-17.

LESSON III

SOLOIMON PLANS TO BUILD THE TEMPLE

Scripture Reading: II Chronicles 2:1-18.

Golden Text: II Chronicles 2:9.

"Even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great."

NOTE: In our last lesson, we learned that Solomon asked God for wisdom and knowledge, and God granted it to him. David wanted to build a temple but was forbidden because he was a man of war. Now let us study about the plans Solomon makes with Hiram.

1. Was Solomon anxious to build a house for the name of the Lord? II Chronicles 2:1.
2. How many workmen did Solomon have, and what were their duties? II Chronicles 2:2.
3. What did Solomon ask of Hiram, the king of Tyre? II Chronicles 2:3.
4. Why did Solomon want to build a house to the name of the Lord? II Chronicles 2:4-6.
5. What did he ask Hiram to send him? II Chronicles 2:7-9.
6. What was Solomon to give Hiram's servants for their labor? II Chronicles 2:10.
7. Did Hiram answer Solomon? What did he say? II Chronicles 2:11-14.
8. Solomon numbered all the strangers in the land of Israel. How many were there? What were they to do in helping to build the temple? II Chronicles 2:17-18.

LESSON IV

SOLOMON BEGINS TO BUILD THE TEMPLE

Scripture Reading: II Chronicles 3:1-17.

Golden Text: II Chronicles 3:2.

"And he began to build in the second day of the second month, in the fourth year of his reign."

NOTE: Solomon, the son of David, is now reigning over Israel. He has asked God to give him wisdom and understanding, and God promises to supply him. Hiram, the king of Tyre, promised to help Solomon build the temple by supplying workmen and materials needed. Now let us see how Solomon begins to build the temple.

1. Where was the temple to be located? II Chronicles 3:1.
2. In what year of his reign was the temple begun? II Chronicles 3:2.
3. What were the measurements of the house of God to be? II Chronicles 3:3-4.

NOTE: A cubit is 17.5 inches and a score is 20. Solomon's temple was then 87.5 feet long, 29.2 feet wide and 175 feet high.

4. With what precious stones was the house garnished? II Chronicles 3:5-6.
5. What covering did he place on the posts and walls? II Chronicles 3:7-8.
6. What was the weight of the nails? What else was overlaid with gold? II Chronicles 3:9-10.
7. Describe the wings of the cherubim, (angels). II Chronicles 3:11-14.
8. How large were the pillars on the left and right? II Chronicles 3:17.

**LIKE
THE
STARS**
By
Gladys
Gearhart



Dean was playing in the back yard. He threw the red ball as high as he could. Then he caught it when it came down.

"Where did you get that ball?" Daddy asked. "I thought you lost yours."

Dean stopped playing as Daddy walked toward him.

"I - Teddy has a lot of balls," he said. He threw the ball again.

"You mean you took it without Teddy's giving it to you?" Daddy asked.

"It was in the grass. He doesn't play with it much," Dean said.

"You take it back to Teddy, son," Daddy said. "It is getting dark. Maybe Teddy takes all his balls inside at night."

Daddy smiled and went on into the house.

It was too dark now to play anymore. Dean put both hands around the ball tight. He thought hard. Teddy had so many balls. Then Dean hid the ball under a large leaf in the flower garden.

Daddy came back. "Do you want to take a walk with me?" he asked. "We will go through the alley and out to the meadow."

"Yes, Daddy, I want to go!" Dean answered.

They walked slowly through the grass in the meadow. It was beginning to get wet with dew. At last they stopped. Daddy and Dean looked up at the sky. It was full of shining stars. They seemed to wink at the earth.

"I am going to show you the polar star tonight," Daddy said.

He got down on his knees and pulled Dean back against him. He stretched out his right arm and sighted past Dean's head and along his pointing finger.

"Now," Daddy said, "Look down my pointing finger and far, far away. Do you see something that looks like a dipper with a long handle?"

Dean had to look and look. Then he exclaimed, "Yes,

Daddy, I see it!"

"Now I'll move your head while I move my arm and finger," said Daddy. "Do you see those two bright stars up the handle?"

"Yes!" Dean answered, quicker this time.

"Now we go right across the blue sky to another bright star." Again Daddy moved Dean's head.

"I see it!" Dean said in a soft whisper.

"Sometimes we call it the North Star," Daddy said. "So you will always know when you find that star that you are looking to the north."

"Will it always be there? Dan asked.

"Yes," Daddy told him. "If you can see the stars shining, you will always find the North Star there."

"Doesn't it move?" Dean said.

"It is so far away, and moves so slowly, we can never see it move. It will always be there because it obeys God who put it there."

Dan couldn't tell why, but he thought about Teddy's ball.

"God wants everything and everyone everywhere to obey Him," said Daddy. "Then there will be happiness in every place."

Dan reached up and took Daddy's hand and said, "I think I will take Teddy's ball home."

"I think so, too," said Daddy. "Then you will be obeying God. For God said we should not take things that do not belong to us."

Daddy and Dean walked out to the meadow and back up the alley. In their own back yard, Dean ran and got the ball.

"Will you go with me, Daddy?" asked Dean. "It's dark."

When they were in front of Teddy's house, Daddy said, "I'll wait right here. If you need me, call me. I won't move until you come back."

"You'll be like the star, Daddy." Then before he took the ball to Teddy he said softly, "I always want to be obedient to God like the stars."



PUZZLE

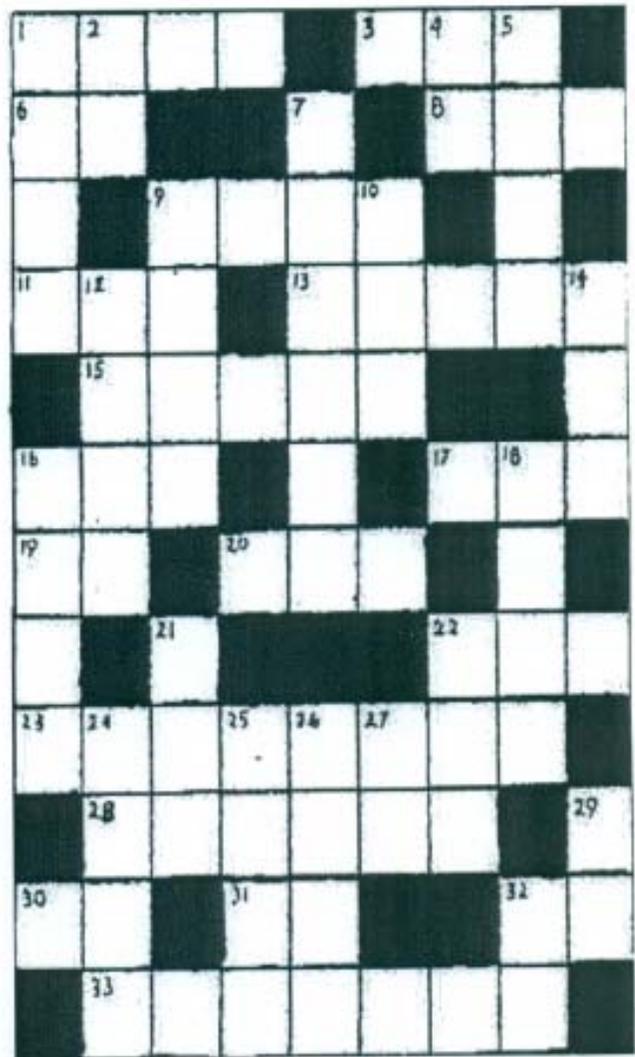
ACROSS

1. "____ your enemies" (Matthew 5:44).
3. "Blessed are ___ peacemakers" (Matthew 5:9).
6. "___ My Father's house are many mansions" (John 14:3).
8. To take in food.
9. Another name for Jesus.
11. A mother sheep.
13. Leather straps used to guide horses.
15. Moses' brother.
16. "___ lead us not into temptation" (Luke 11:4).
17. A Bible word for "your".
19. Mountain (abbreviation).
20. To use a question.
22. A person who lives close to you.
23. Clothing, "gold or pearls or costly _____s)" (I Timothy 2:9).
30. "Even ___ Christ forgave you" (Colossians 3:13).
32. "The people stood by ___ and heard ___ (John 12:29).
33. You, "Delight _____ in the Lord" (Psalm 37:4).

DOWN

1. "I am the way, the truth and the _____" (John 14:6).
2. "He that believeth __ the Son hath everlasting life" (John 3:36).
4. "that __ gave His only begotten Son" (John 3:16).
5. Be paid "he that _____eth wages" (Haggai 1:6).
7. Pointed shafts shot from bows.
9. To show the way by going along in front.
10. An animal home.
12. To wish for.
14. To speak.

16. The word at the end of a prayer.
18. A person who gets some property or money from someone who has died, "this is the _____" (Matthew 21:38).
21. A kind of tree (Psalm 104:17).
22. A signal for help.
24. Where the wise men saw the star.
25. A color (Deuteronomy 32:25).
26. What we wear on our heads.
27. "The end is not __ and __" (Luke 21:9).
29. "___ was about the sixth hour" (John 4:6).
32. "___ it were not so, I would have told you" (John 14:3).



Answers on page twenty

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MARCH

By Cynthia Ferrell

As the March winds blow and the birds fly high,
As the children run with kites in the sky,
And the air smells clean with flowers all around,
And the grass gets greener on the ground,
But with the sun some rain must fall
To make the crops grow and stand tall,
And as we look ahead toward Spring,
We must remember that God is King.

