

# *The Advocate of Truth*

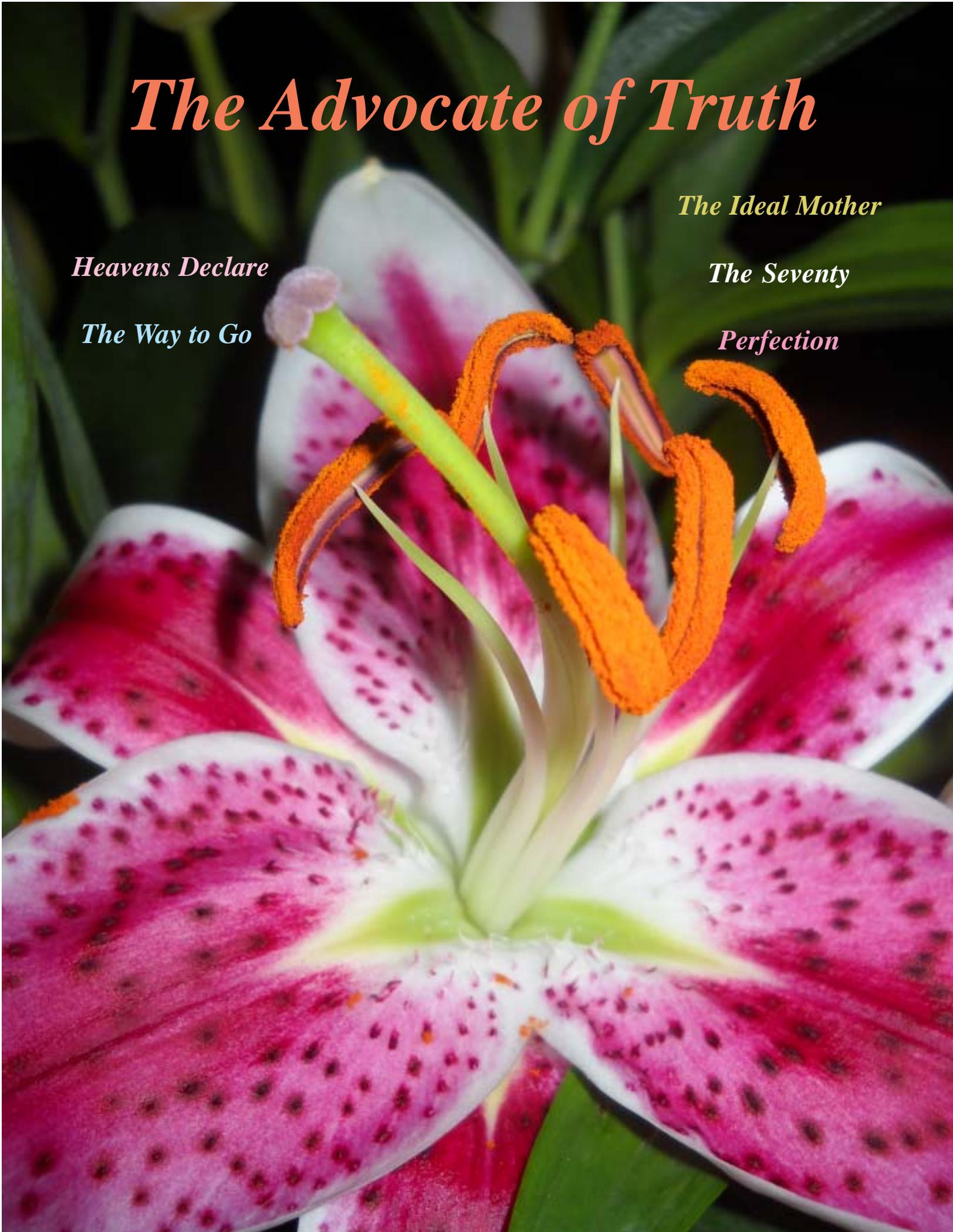
*The Ideal Mother*

*Heavens Declare*

*The Seventy*

*The Way to Go*

*Perfection*







# The Ideal Mother

Bond Tennant

Many of us have memories of our mothers. Many times the older the mother is, the more likely the memories are satisfying. The Bible gives us a picture of an ideal mother in Proverbs 31:10-31. Although it was written in another age, the principles are the same today.

**“Who can find a virtuous woman? for her price is far above rubies”** (Proverbs 31:10). This verse tells us of the worth of an ideal mother. Unfortunately, this is not the picture of a typical mother today. Her worth is tied to her rarity.

**“The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants’ ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff”** (verses 11-19). These verses tell us much about the character of an ideal mother. She is trustworthy. She is industrious. She is willingly working. She places the comfort of her husband above her own. She is strong in her ways. She is a good provider for

others, for her own household and for herself.

**“Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness”** (verses 23-27). These verses tell us of the effect of an ideal mother. She promotes her husband’s welfare. She has personal peace, and she is not afraid of the future. Under her guidance, her family prospers.

**“Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates”** (verses 28-31). These verses tell us of the reward of the ideal mother. She receives the praise of her family. She partakes of the fruits of her own labor.

The pathway of her greatness lies through her recognition of spiritual values which have their roots in the fear of the Lord. She is not typical in this day and age.



# *The Seventy*

## Part of the Government of His Church

By Moises Torres M.

We always find that the methods of God are superior to the methods of man.

God's government for His people of Israel is stated in the Old Testament. The same form of government is ordained for the church in the New Testament. It includes a group of seventy men or elders.

“And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone” (Numbers 11:16-17). This verse tells us that seventy men were chosen from among the elders. This suggests that they had experience, a good reputation, and respect among the people. These attributes qualified them to help govern the people with Moses. They helped bear the burdens of the people.

The number seventy is associated with "judgment". The function of this group of seventy elders was to help judge or rule the people through prophecy. Moses spoke with God and he prophesied to the people. These seventy elders received authority as well to communicate with God, and so be able to resolve some problems of the people.

Let us analyze the following verses: “And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the LORD

came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease” (Numbers 11:24-25). We see the Seventy were also known as prophets.

In the New Testament, the Lord also chose seventy men to be part of the government of the church which He built. “After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come” (Luke 10:1). The Seventy, besides judging among the people, went to evangelize, taking the good news to the people about the kingdom of God. “Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you” (Luke 10:11).

The prophets are mentioned as part of the foundation of the Church of God. “And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone” (Ephesians 2:20). “And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues” (I Corinthians 12:28).

As we mentioned before, the number seventy is related with the word "judgment". Let us list some examples. The seventy years of punishment in Babylon were of judgment. The seventy prophetic weeks represent another

judgment. Seventy men from the family of Jacob were sent to Egypt indicative of the judgment that God was about to start against the Pharaoh to free the Hebrews. Seventy years is a time limit of life given to men by God, etc. (See Jeremiah 25:1-14; Daniel 9:1-27; Exodus 1:1-6; Psalm 90:10.)



## Creation Week – Literal Days

The proponents of the theory of evolution, in denying the story of creation, flatly refuse to accept the account in Genesis. However, there are some who are only half deceived. They believe and teach what is known as “theistic evolution.” In other words, they believe that all things came about through evolutionary processes, but that God controlled their development and worked through evolution in the creation of all things. To them, the story of creation in six literal days is not acceptable, but they must make the days of creation to be symbolic of periods of time during which God worked at evolving His creation.

The Scriptures speak of special days as designated by evening and morning. These are terms that are used only in connection with the day as we recognize it now, a period of 24 hours during which evening begins the dark part of the period and morning begins the light part. It is not expecting too much of God to expect Him to create all things in six days. After all, if it were not possible for Him to do so, He could not be called omnipotent, all-powerful. But with Him, nothing is impossible, and all things are within His power. If He could bring the earth into existence at the spoken word, why should He take eons to shape it and prepare it for life? The Scriptures record that He willed these things to exist, and they did.

Of course, it is hard for the carnal mind to grasp these things, for to begin to understand the wonderful power and workings of God it is necessary to know Him, rather

than merely know of Him. Such things are understandable to those who discern them through faith, but to one who lacks faith they are deep mysteries that cannot be fathomed.

Someone will say, “Then faith is the blind acceptance of things that cannot be proved.” We reply, “No, for the evolutionist believes his theory without proof, and he has no faith. In fact, lack of faith causes him to believe in evolution.”

Faith is not blind, but rather it is more perceptive than doubt. By faith we can see the handiwork of God that doubt brands as coincidence. Intellect reveals that such things are impossible through coincidence, that they must have intelligent guidance, but doubt insists upon the coincidence theory, while faith insists upon creation. Faith sees the preservation of the Word of God, the countless prophecies that have been fulfilled, and the unfathomable depth of the Book itself as proof of its authenticity, proof that there is a God, proof that He is all-powerful.

Faith can say with David, “The heavens declare the glory of God,” but doubt says, “It just happened that way.”

God created all things in six literal days. At creation, He divided the light from the dark, and gave us the day in its present form. In fact, He recognized it as a period of time even before He made the sun to shine. The first week was just like all subsequent ones.

--From an old Sabbath School Lesson

# A Serious Question-- Whose Side Are You On?

By Bond Tennant



Jesus said, “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon” (Matthew 6:24).

This verse is part of Jesus’ famous Sermon on the Mount. Chapters 5, 6, and 7 of Matthew record the whole sermon. The people who heard Jesus that day knew about a servant. In those days, most families had at least one servant. If a person was not rich enough to have a servant, he or his family were probably servants. Everyone knew what Jesus meant when He said that no one could serve two masters equally.

No one would want a servant who tried to serve someone else also. Each master would be afraid that the other master was getting the best work from the servant because the servant loved the other master more.

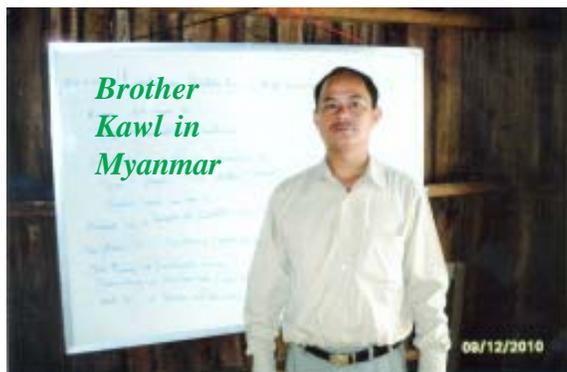
A servant who serves two masters is not able to answer the call of one while working for the other. It wouldn’t

matter how badly he or she was needed. There would be no one to do the servant’s work for one master while the servant was busy serving the other.

Jesus said that we cannot serve both God and money. He knew that we have to have money to live and that we have to work to earn money for food, clothes, and shelter. Jesus meant that we cannot put money first place in our lives and also give God first place. Money, not God, would be the master if money and having many material things were most important.

The Apostle Paul warned Timothy in I Timothy 6:10 that “... the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.” God gave each of us talents and abilities. How we use them is our choice. We can use the gifts that God gave us to honor Him or to get money and worldly praise.

God will never force anyone to serve Him, but He does ask, “Whose side are you on?”



## Steps Leading To Perfection

“Be Perfect,” But How? Jesus commanded in Matthew 5:48, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” Millions have reasoned that Paul knew what he was telling when he

said, “...for what I would, that do I not; but what I hate, that do I” (Romans 7:15); and if Paul couldn’t be perfect (and I haven’t been able to) then why even try? After all, doesn’t the Word say, “If we say that we have no sin, we

deceive ourselves...”? (I John 1:8). And so, people have followed this line of reasoning, deciding that it is only necessary to “believe” (John 3:16) that Jesus is the Christ; that it really isn’t necessary for our lives to be changed in order to be saved.

Let us not underestimate this problem or the crippling effect this type of thinking can have on young Christians. Yet, we know the Bible teaches a very high standard for the child of God. How do we reconcile these problems?

**Being Saved is Miraculous:** We begin to reconcile these misunderstandings by realizing the great truth that it takes a miracle for any individual to be saved. God’s whole plan of salvation is a miraculous one. It took a miracle for Abraham and Sarah to become the parents of Isaac, who was to be of the line that Christ would come through. It took miracles to deliver Christ’s forefathers from bondage in Egypt. It was miraculous that holy men were able to tell minute details of Christ’s life centuries in advance. It took a miracle to cause a virgin to bring forth a child. Our Saviour’s whole life was a series of miracles. It took a miracle-working power to bring forth Jesus from the dead to eternal life.

**Delivered Only by These:** Deliverance for us is by blood and by power. It takes the blood of Christ to justify and reconcile us to God. It then takes power in the form of the indwelling Holy Spirit, just as it took the arm of God to open the Red Sea for the Israelites in the time of Moses. But it should be strengthening to our faith to understand more of the details or the steps by which this miraculous change in our lives is accomplished.

One point should be stressed now. When the Bible speaks of perfection, it is at times speaking of maturity or completeness. Yet, we should recognize that complete perfection (complete maturity) will not come until the Resurrection (see I Corinthians 13:10,12). Consequently, if the Bible is speaking about maturity or completeness when it talks about perfection, we can see that a person living up to the very limit of his understanding might be mature or complete for the spiritual level that he is capable of attaining at that time. Someone has explained it this way: When a child first learns to spell, and can spell “c-a-t,” for instance, everyone is well pleased. But if the child stopped there and progressed no further, his life would be one of miserable failure, even though the mastery of the spelling of “cat” was perfection at that time.

**Perfection Requires Dedication:** As we study more

deeply this important subject we will realize that the steps in a Christian’s growth are effected only with our whole-hearted cooperation. One might wonder, “Why doesn’t God completely change us at the time of conversion?” and the answer is, in one sense: “God does completely change us at that time, for He plants within us a nature which is similar in many ways to that of a child.” This “nature” is trusting; it forgives easily; it is brightly optimistic; it believes the promises of God. But it is obvious that a child is lacking wisdom and mature understanding.

So it is with the newborn child of God. Paul says in Hebrews 5:12-14 that the “meat” (or deeper things in the Word of God) is for mature Christians only. Some have said that when a baby is born into this world, its little mind is a blank.

It has certain inborn or intuitive inclinations, but it hasn’t learned anything yet. The parallel fits very closely to that which happens to the newborn child of God. God has planted certain divine inclinations within him, but character traits which the Mature Child possesses are added throughout a lifetime of service to our Heavenly Father. Even Christ, though already sinless, grew in “...stature, and in favour with God and man” (Luke 2:52).

**How Are These Added?** These traits are added to us as we ask God for them! The plan then works something like this: we are begotten by the Word of God (see James 1:18). It is the “...engrafted word...” of God which saves us (James 1:21). In the Moffatt translation, this same verse reads: “the Word which roots itself inwardly with power to save your souls.” The Word of God is the food which causes Christians to thrive, prosper and grow to maturity (see I Peter 2:2; I Corinthians 3:2; Hebrews 5:12-14).

The Word shows us what God desires to do in our lives. In the Word, the characteristics of the mature Christian are itemized so that we may grow by partaking of the meat or the bread which God gives us day by day (see Matthew 6:11), point by point, step by step, into the image of Jesus. For instance, if we were to realize that we have been acting unwisely, we would be foolish to decide that in the future--all on our own--we were going to act with greater wisdom. Wisdom is not something that we can exercise if we are lacking it. If we lack wisdom, we are to ask God, and He will give it to us (see James 1:5). The same is true of faith. Faith is a gift from God

(see Ephesians 2:8).

**Growth Comes When Need Arises:** We need also to realize a person living on the Great Plains of North America might not see the need for a faith which is able to move mountains until he comes into contact with a mountain. It is the work of the Holy Spirit to make the Word of God alive--living--to us. When the Spirit of God dwells in us, we will find that Bible passages seem at times to suddenly take on new meanings! We see then that it is the work of the Spirit of God to convince us of our needs as we study the Bible.

Jesus said it is the truth that makes us free (see John 8:32), and He said the Holy Spirit would guide us into all Truth (see John 16:13). But He indicated it would not happen in a moment, for He said we are not able to bear all the Truth at once (see John 16:12).

The "Truth" refers to doctrinal truth, historic truth, prophetic truth and truth about ourselves. Because of the way in which we are made, the truth often seems to be painful to receive; and yet we are told that we must receive a love of the Truth in order to be saved (see II Thessalonians 2:10).



## The Way To Go

By Daniel Cruz

How often have you sought out a restaurant or business? You plan ahead and search the internet or study a map to find the location you're looking for, to ensure that you make your destination on time and correctly. The planning that you do is to make sure you are going in the right direction. This is all done for a purpose or reason. Many times we find ourselves enthused to go somewhere new and to have new adventures. The planning that you made is to make sure that you have enough time to enjoy your plotted destination. There are many maps that give us direction and allow us to make sure we don't get lost. How does this compare to God and the road that leads us to Him? There is a song that has these lyrics by Gary Chapman. It goes like this, "Just read the map and follow close, always watching where it's showing." The Bible is that map, and it gives the right way to go.

The Word of God is always instructing and teaching us the proper words to be used or to instruct others as He has us. The apostles knew that some of the instructions

that Jesus had given them were not to be understood until after His death. They were constantly reminded of the words of the Lord and how He would give them parables to help the lost to understand the instructions of God. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matthew 24:38-39). This was a message that was given to the people to let them know that believing and seeing Jesus was the right way to go and to follow Him in all things.

Our lives consist of many different trials and tribulations. The manner in which we go and how we conduct ourselves speaks volumes. The world that we live in is about using money to establish who we are and define our success. But this is not so, as we see from God's Word. A good example of this is the Rich Ruler (see Mark 10:21-23). The lesson that Jesus gives in this account is that money

has power over some. However, those seeking the things of the Lord must not have such thoughts. These instructions from the Lord give to us godly wisdom and the joy we should have. We know that the Lord has better things for us. Brethren, we have been given wisdom of these things and should utilize these things to overcome the things of this world. God has given us so much in our lives, and the

most important is a promise of eternal salvation if we remain faithful.

So, I hope that we have the right idea on which way to go and use the Bible to help us see the ways of the Lord and how we must conduct ourselves. The road to salvation is not an easy one. However, it is the right way, and we should find joy in knowing these things.



## Benefits Of Becoming Immortal

By Bond Tennant

What benefits will we experience when we are changed into the likeness of Christ? “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Philippians 3:20-21). How will our immortal lives then compare with our present mortal lives? What are the benefits of becoming immortal?

The most obvious benefit of becoming immortal is that it will remove all fear of death. Immortal beings cannot die! “But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection” (Luke 20:35-36). Immortal beings will have life and more life.

Another benefit of becoming immortal is that all fear of sickness will be removed. All debilitating disease, pain and suffering will be no more because God has promised to wipe away all tears along with all sickness and pain. “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Revelation 21:4). Immortal beings no

longer grow older. No longer will they be constantly reminded of their mortality as their eyesight, their hearing, and on and on begin to fail with no possibility of full restoration.

Those who are “born of the Spirit” in the resurrection will not grow old. This is a fact because immortal beings have nothing to wear out. They are always fit and strong.

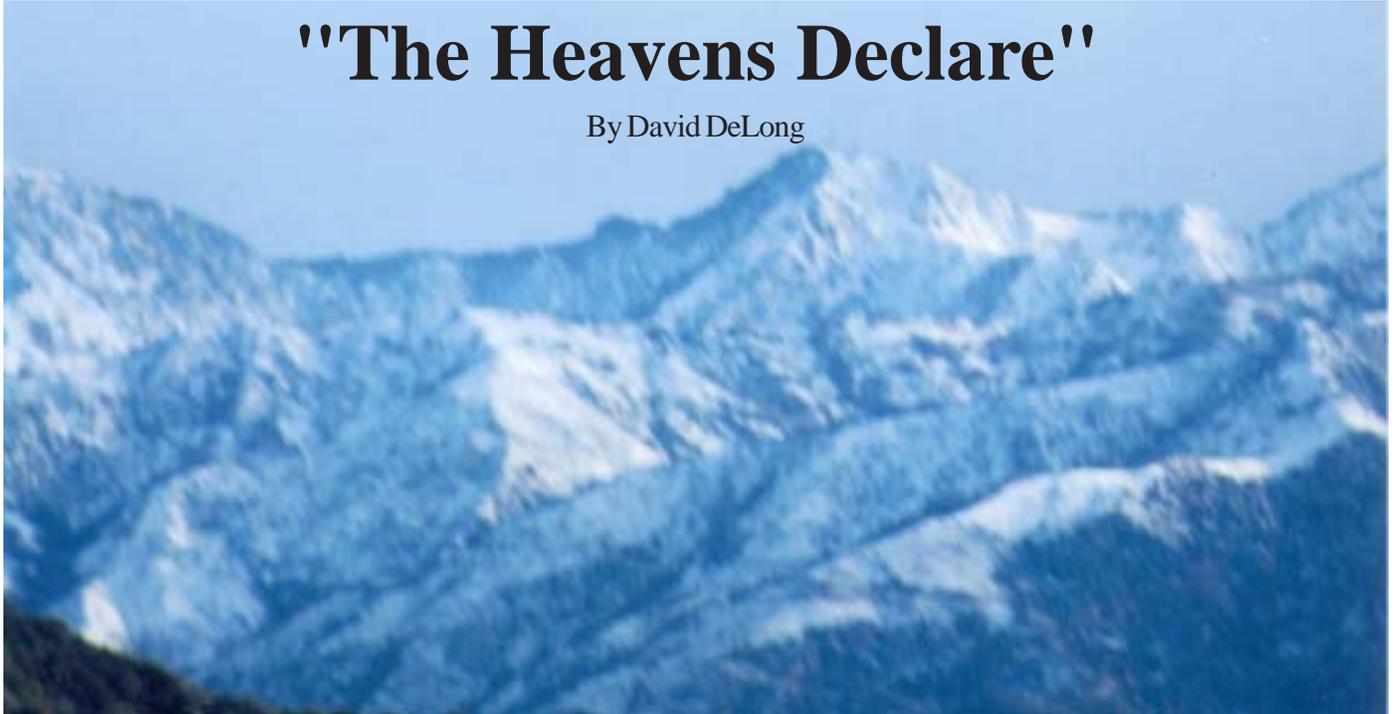
Becoming immortal will put one on the other side of the Judgment. He is accepted for a place in the kingdom. He will have no fear of sin. He will have received the Master’s stamp of approval.

Immortal beings will no longer have to think about the temporal things of their planet such as the depleting of the natural resources on which they now are so dependent. They will no longer have to spend a bulk of their time acquiring food, clothing, and medical care. They will no longer have to be concerned that they get enough exercise and that they eat the right kind of foods. They will no longer have to be concerned for their houses. They will not be concerned about keeping them in repair and protecting them from flood, fire and storm.

The immortal ones will finally experience what God has prepared for them. “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (I Corinthians 2:9).

# "The Heavens Declare"

By David DeLong



"The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof" (Psalm 19:1-6).

As the above passage of Scripture indicates, there is no place on earth where mankind cannot observe the wonders of the heavens. Such observation shows the awesome creation of a supreme Creator. Genesis 1:14-15 gives us the reason that this Creator, God, made the heavenly bodies. "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so."

God is intimately acquainted with the vast array of His heavenly creation. Psalm 147:4 informs us, "He telleth the number of the stars; he calleth them all by their names."

We find, then, that God named all of the stars in all of the galaxies in the universe. One of the purposes of the heavenly bodies, as we learned from Genesis 1:14, is that they are "for signs". God may have even foretold the plan of salvation through His handiwork in the heavens.

In the book of Job, chapters 38 through 41, the Lord asked this patriarch some very hard questions. We enter into this line of questioning in chapter 38, verses 31-33. "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?"

In this passage, the Lord mentioned "Mazzaroth" (Hebrew, "Mazzarah") which has the sense of "distinction; some noted constellation (only in the plural)" (see Strong's Concordance). It appears from this description that Mazzaroth may refer to the constellations collectively. The Lord also mentioned to Job the specific constellations that we know of as "Pleiades", "Orion", and "Arcturus with his sons" (see also Job 9:8-9). These are all luminaries that we are somewhat familiar with today.

Arcturus is actually a star found in the constellation Bootes, which is located close, relatively speaking, to the larger constellation Virgo (the virgin). Apparently, the He-

brew name for Virgo is "Bethulah" meaning a "virgin with motherhood". It is interesting that Mary, the mother of Jesus, was the only woman to fit the description of a virgin with motherhood. Matthew 1:23 reads: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Referring back to Arcturus, this star may refer to "the watcher" or "guardian" of Arktos ("the flock"). We know that Jesus is the good shepherd who guards His sheep (see John 10:11,14).

More will be given about the constellations Pleiades and Orion, but first let us examine another wonder--the "Crooked Serpent". In reference to the Lord's creative power, Job 26:13 tells us, "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent." What is this crooked serpent? Possibly it is the constellation that we know of as "Draco", the dragon (or possibly, the constellation "Serpens Caput", the serpent's head). Notice what Isaiah 27:1 says. "In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." Here the crooked serpent is identified with leviathan the piercing serpent, and the dragon that is in the sea (see also Job 41:1-34; Psalm 74:13-14; Psalm 104:26).

Leviathan, or the crooked serpent, is described in Job 41:34 in this way: "He beholdeth all high things: he is a king over all the children of pride." Thus the crooked serpent, as a constellation or as a literal sea monster, would be an apt representation of Lucifer (Satan), himself (see Isaiah 14:12-15). In fact, Satan is described both as a serpent and as a dragon (see Genesis 3:1-5; Revelation 12:9; 20:2).

Let us go to the book of Revelation, chapter 12, and read about a fascinating account which the Apostle John saw in a vision. Verses 1-6 reads: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of

heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

The woman who brought forth the man child is Israel or, more specifically, the Israelite woman, Mary. Her child who was caught up unto God, and to His throne is, of course, Jesus Christ. The dragon, as we learn in verse 9, is Satan who wanted to destroy both Jesus and the woman. I am not saying, (and the Scriptures do not tell us), that John was seeing a symbolic struggle between the constellation Bethulah, the virgin with motherhood, and the constellation Draco, the dragon. However, these two constellations may represent the same thing that John was seeing in vision.

John did write that the woman had "upon her head a crown of twelve stars", and that the dragon's "tail drew the third part of the stars of heaven, and did cast them to the earth..." (These latter stars symbolize those angels who rebelled against God and went with Satan.) In any event this vision does, at least partially, show the plan of salvation since it involves God's people, through Christ, overcoming Satan.

Revelation 12:13-17 gives us the ending of this great story. "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." This last statement

may have a direct bearing upon the New Testament Church of God, now made up of both Jews and Gentiles, which keep the commandments of God, and have the testimony of Jesus Christ.

Let us now return to the subject of the constellations Pleiades and Orion. The Pleiades is a cluster of stars that we know of as "the seven stars" (see Amos 5:8) or ("the seven sisters"). We read in Job 38:31, "Canst thou bind the sweet influences of Pleiades...?" (The NASB reads "the chains" for "the sweet influences".) What are these sweet influences, or chains, of this constellation? Obviously the Bible is not referring to so-called astrological influences as some people would like to believe. The sweet influences, or chains, of Pleiades might be referring to the gravitational pull or some other physical force of this star cluster.

However, Pleiades may mean, "congregation of judges". The Apostle Paul, when writing to the Corinthians, penned these words: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" (I Corinthians 6:2-3). In Revelation, chapters 2 and 3, there are the seven churches listed. The saints of these churches would therefore, as Paul indicated to the Corinthians, also make up a congregation of judges. There may be no symbolic connection between the Pleiades--the seven stars or sisters--and the seven churches of Revelation. But yet, they all were established by God to show forth His glory (the Pleiades in the dark heavens and the seven churches upon a sin-darkened earth), and all of them seem to indicate a congregation of judges.

Orion has been designated the most magnificent of the constellations. It is possibly the most brilliant, and certainly is one of the most recognizable with its three "belt" stars going in a diagonal pattern. The name of this constellation may mean the "coming Prince". It would, therefore, seem to be proclaiming the coming of "The Prince of Peace", Jesus Christ. But, Satan may have perverted the meaning of the constellation Orion so that it has become identified with the godless hunter, Nimrod (see Genesis 10:8-12; and Hislop's, "The Two Babylons").

Job had mentioned to his three companions in Job 9:9

(along with Arcturus, Orion, and Pleiades), "the chambers of the south". This possibly refers to the southern portion of the heavens with its constellations. Here we find other fascinating star clusters such as "Ara" (the altar); "Fornax" (the furnace); and "Corona Australis" (the southern crown). Though these constellations aren't mentioned by name in the Scriptures, it doesn't take too much imagination to see a possible relationship. We know that it is Christ's sacrifice (as of a lamb on the altar) which saves us from the lake of fire and gives us the victor's crown. (Some of this information was taken from the book, "Stargazing", by Peter Grego, and other sources.)

Returning now to our opening passage in Psalm 19, we read in verses 5-6 concerning the sun: "Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof." Even the sun can represent the Lord Jesus Christ as we find in the following two passages of Scripture.

Malachi informs us in chapter 4, verse 2, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." The other passage is Matthew 9:14-15 where Jesus likens Himself to a bridegroom. "Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast." (See the reference to the sun as a bridegroom in Psalm 19:5.)

The next time that you are under the starry heavens, lift your eyes to the thrill of the wonders that are presented there. Enjoy the constellations including the Pleiades, Orion, Arcturus with his sons, (and the chambers of the south.) Maybe you will even catch a picture show of God's redemptive plan.

We conclude with David's thoughts about God in Psalm 8:3-4: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

# God Is Our Guide

By Daniel Cruz



We often find ourselves in distress or despair over situations that are beyond our control. It's in these moments that we must adhere to our faith and let the Lord be our guide. God has been our guide our whole lives, even when we did not acknowledge Him or His Son. He has brought us out of the darkness of this world and given us the light to guide our paths. This light is with us when we remain faithful to the Lord and give heed to His instructions.

Abraham gives us an example of this when he is told of the Lord to leave his land. "Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Genesis 12:1). Abram was told to leave his birth place, his people, and even his family. Could we uproot ourselves and leave all that we know behind to follow the Lord? Do we acknowledge that the Lord has called us in a similar way to follow Him?

When we become children of God we take on a new persona that defines our relationship with the Lord and guides us in our lives. Our conversion should be a time to renew and take the instruction of the Lord. It is crucial that we subject ourselves unto the Lord and not get lost in our walk. So, what is the goal and how do I get there? The first steps have been taken when you ask the Lord to forgive you for your sins and become baptized. Now what?

Brethren, you have been accepted of the Lord and now you are allowing His instructions to guide you in His ways. Examples have been left to us and the Bible has many teachings to guide us. Jesus tells us not to follow the traditions of men, but of God. Mark 7:9 reads: "And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." The Phari-

sees were claiming to know God but were keeping the doctrines of men. This cannot be so. God guides us to do good towards men and not for self gain. The traditions that we have can be contrary to the ways of God and, thus, cannot be applicable to the example of Jesus. God gave us His only begotten Son to show us the manner that we must keep.

When we find that the Lord has chosen us for a purpose and He gives us the instruction that we need, it is often not well received by our friends or loved ones. We should not be discouraged or allow negative thoughts to hinder us. John 1:12 tells us that power is given to us to become a son of God. We are called to do the work of the Lord and our lives become more evident that we are joyous of what God has shown us and how He has given us this guidance. This can be reflected in our conduct and demeanor so that others will wonder about our peace and joy.

We have a life of freedom in Christ. It gives us the ability to walk without worry. ("For we walk by faith, not by sight" --II Corinthians 5:7). We cannot let our eyes, ears, or thoughts deceive us into thinking that the ways of man are correct. Our faith will grow and our hearts will be open to receive the instructions of the Lord and we will not question our situation.

We have many brethren in the body that have little, and yet they are more content in what God has given. This is the way that a child must walk, being always content in what God has provided and letting all those in our surroundings see this. Let us not walk to and fro, not knowing whom we serve. God gives us such a privilege to know Him and His ways. Our lives are precious in His sight and He is willing to give us of all that He has if we remain obedient unto Him.



# 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.*

## Signs Of The Times Opinion

We need a moral recovery AND an economic recovery

### Good News About a Bad Economy By Jim Wallis

At this year's World Economic Forum meeting in Davos, Switzerland, I joined a panel discussion called "Re-thinking Values in the Post-Crisis World." Because of the economic crisis, values had become a central conversation. In the audience were several CEO's, and all seemed to agree that underneath the economic crisis is also a crisis of values.

The Great Recession that has gripped the world, defined the moment and captured all of our attention has revealed a profound values crisis. Just beneath the surface of the economic debate, a deep national reflection is begging to take place and, indeed, has already begun in people's heads, hearts and conversations. It raises questions about our personal, family and national priorities; our habits of the heart; our measures of success; the values of our families and our children; our spiritual wellbeing; and the ultimate goals and purposes of life – including our economic life. That's why this could be a transformational moment – one of those times that comes around only occasionally. We don't want to miss the opportunity to rediscover our values.

I have written a new book that asks some of the questions – one I didn't expect or plan to write, but one that emerged out of the crisis. What we heard was that we have been asking the wrong question: "When will this

crisis end?" Here's the right question to begin asking: "How will this crisis change us?" We need a moral recovery to accompany the economic recovery, and we must not go back to business as usual; rather, we need a new normal. We need to ask the values questions that are at the heart of how we got into this crisis and are critical to getting us out of it. We must set aside the maxims that overtook us – Greed Is Good, It's All About Me, and I Want It Now – values that wreck economics, cultures, families, and even our souls. We must return instead to new/old virtues like Enough Is Enough, We're In It Together, and evaluating our decisions by their impact on future generations.

We need a conversion of our habits of the heart: to a clean energy economy, a family values culture, and a new meaning for both work and service. Many of our religious teachings, from our many traditions, offer useful correctives to the practices that brought us to this sad place. Jesus' Sermon on the Mount instructs us not to be anxious about material things, a notion that runs directly counter to the frenzied pressure of modern consumer culture. Judaism teaches us to leave the edges of the fields for the poor to "glean" and welcome those in need to our tables...

Change begins when people make different choices, and it grows when people make them together. And when the critical mass of those who are making different choices gets large enough, change becomes a social movement that can change a status quo that makes us feel angry or helpless. Choices do make change.

Could there be some good news in, through, and even because of this recession? Maybe so, if it becomes the

opportunity to rediscover some important things that we somehow lost, but now might find again.

--From the AARP Journal

### **Comment**

This article is right to the point, but according to biblical prophecy, a real moral recovery will not take place on a large scale to accompany an economic recovery which the world needs if there is one.

The majority of mankind, who are really responsible for the economic mess that the world is in, will never rediscover their values because they never had any values in the beginning.

Yes, this economic mess is the culmination of man's selfishness and God defying ways. The children of God must sometimes suffer through it, but God will deliver them.

Children of God should be like the Apostle Paul when he said, "... for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need" (Philippians 4:11-12).

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (II Timothy 3:13).

### **New excavation shows King Herod lived lavishly Private theater box from 15 B.C. a study in excess**

**By Alisha Mohammed  
Associated Press**

**JERUSALEM** - Israeli archaeologists have excavated a lavish, private theater box in a 400 seat facility at King Herod's winter palace in the Judean desert, the team's head said Tuesday.

Ehud Netzer of Jerusalem's Hebrew University said the room provides further evidence of King Herod's famed taste for extravagance.

Herod commissioned Roman artists to decorate the theater walls with elaborate paintings and plaster moldings around 15 B.C., Netzer said.

Its upper portions feature paintings of windows overlooking a river and a seascape with a large sailboat.

This is the first time this painting style has been found in Israel, Netzer said.

Herod was the Jewish proxy ruler of the Holy Land under Roman occupation from 37 to 4 B.C. He is known for his extensive building throughout the area.

The team first excavated the site--sitting atop a manmade hill 2,230 feet high--in 2007.

Netzer described the site as a kind of "country club," with a pool, baths and gardens fed by pools and aqueducts.

But archaeological evidence shows the theater's life was short-lived, Netzer said. Builders deliberately destroyed it to preserve the conic shape of the man-made hill.

After Herod's death in the 1<sup>st</sup> century B.C., the complex became a stronghold for Jewish rebels fighting Roman occupation, and the palace site suffered significant battle damage before it was destroyed by Roman soldiers in A.D. 71, a year after they razed the Second Temple in Jerusalem.

--The Houston Chronicle

### **IMF leader fears 'lost generation'**

**Washington** – The head of the International Monetary Fund on Friday urged global finance ministers to stop trying to manipulate their currencies for economic advantage and instead to join to save a fragile recovery.

IMF Managing Director Dominique Strauss-Kahn said unless the pace of job growth quickens, "we really face the risk of a lost generation" of young people unable to get work. Strauss-Kahn's remarks came as finance ministers from around the world gathered for meetings.

--Associated Press

### **Comment**

It is sad to see so many young people around the world who have no work. Unemployment is a problem not just in the United States. What the IMF Managing Director said does make sense on the surface. The nations are in perplexity as Jesus said they would be. That means that they see no way out of their problems which includes unemployment. Because of this they are turning to globalization which, in turn, may facilitate the forming of a one-world government.

# BIBLE

## Study



# Questions and Answers

**QUESTION:** How may a child of God have solace in suffering?

**ANSWER:** Overshadowing all other enigmas that face the world is that of suffering, a looming specter for which mankind seems to have no adequate answer. To the child of God, however, the Bible reveals that suffering is inescapably entwined with the unfolding program of redemption. It is the ever-present backdrop against which man has acted out the drama of his life ever since God's judgment at the entrance of sin into this world.

At the same time, the Bible also reveals that God uses the suffering of the child of God in many different ways and for a multitude of different purposes. In view of the amazing truth that in this age Christ indwells the believer (see Colossians 1:27), it has pleased God to provide in the New Testament an extensive and detailed revelation of His purposes for the suffering that comes into the lives of His children. Thus, God desires that we understand certain truths vital to the subject because the extent of our understanding determines not only the effectiveness of His use of the suffering in our lives, but also our capacity to find solace in Him.

### 1. A Proper Attitude Toward Suffering

A proper attitude on the part of the child of God seems to be the very first essential for God's effective use of suffering for His purposes. For a child of God to feel that it always denotes sin in one's life, or lack of faith, or a loss of God's favor is to have an attitude that almost entirely

obscures the real significance behind the experience. However, any of these is far superior to the all-too-common one where suffering is endured with a shrug as something governed simply by chance. The latter does injustice to the very person of God who demonstrated His interest in the affairs of mankind by the gift of His beloved Son.

### 2. A Proper Response To Suffering

The Bible also promises that great blessing can come through suffering. The child of God, however, often forfeits most of all the benefit by responding improperly. The error in most such cases seems to be that the benefits from suffering are considered as automatically bestowed. It is believed that if one can just endure the suffering, then blessing will automatically follow. However, the Bible teaches that in every instance, a proper response is essential if the promised benefits are to accrue. For example, in II Corinthians 1:3-7 Paul reminds us that it is first necessary for the believer to have been comforted by God in his own distress before he is able properly to carry on a ministry of comforting others. To endure is not enough. As someone has said, "Not somehow, but triumphantly!" Hebrews 12 offers another illustration that a proper response to suffering is the prerequisite to expected blessings. The passage tells how a child of God should view the chastening of the Lord and in concluding, declares that "all chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable

fruit unto them that have been exercised thereby” (Hebrews 12:11, A.S.V.). Here both the benefits and the proper response for such benefits are linked together inseparably. In order to obtain the “peaceable fruit” it is necessary that the child of God first be “exercised.” Rather than a rebellious, or a passive, attitude in suffering, the believer is to recognize that God is using this as a means of chastening and react in such a way that sin in his life is judged and fellowship is restored. This, and only this, leads to the “peaceable fruit” so promised.

Scripture also tells us that it is possible for a child of God to suffer vainly. Whenever the individual child of God does not have a proper response to suffering, the accompanying benefits are forfeited and in essence the suffering has been wasted. (Galatians 3:4, A.S.V.) finds Paul asking, “Did ye suffer so many things in vain?” The sad fact is that, even though in vain, they nevertheless must still be endured. This type of suffering in the life of the child of God is a major calamity.

Therefore, not only a proper attitude but also a proper response appears essential if the child of God is to receive the benefits that God intends for him through the experience.

### 3. Scriptural Encouragements In Suffering

Whereas the world can offer only pious platitudes, God provides His own with specific promises as encouragements in these days of suffering.

*A definite purpose.* First of all, God uses suffering for a purpose, and this fact gives the child of God a real incentive. Since there is no such thing as aimless suffering in this life of the child of God, “let them . . . that suffer according to the will of God commit their souls in well-doing unto a faithful Creator” (I Peter 4:19, A.S.V.).

The thought that most of the suffering of this world is endured without any spiritual value is staggering to contemplate. Except for that which prepares the heart for the effective entrance of the gospel, the suffering of the unsaved seems to be without eternal purpose. The child of God shudders to think of how it must be to face the suffering common to this “faithless and perverse generation” without being able to cast all care upon Him, confident that He careth (see I Peter 5:7). It should be of great encouragement to the child of God, therefore, that his suffering is used for a purpose in the plan of God.

**QUESTION:** Why did God command Abraham to sacrifice his son as a burnt offering in Genesis 22:2?

**ANSWER:** First, let us quote Genesis 22:2, “And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.”

The context of Genesis 22 makes it quite clear that God never intended for this command to be executed. God restrained Abraham’s hand just in time. “And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me” (Genesis 22:12). This test showed that Abraham loved God more than he loved his only son.

**QUESTION:** Did Jesus advocate hating one’s own family and himself for His sake?

**ANSWER:** Your question comes from Luke 14:26 which reads, “If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”

To “hate” simply means to “love less” in this verse. Jesus was simply saying that our love must be for Him above all others. Everything else and everyone else must take second place. Matthew 10:37 is in agreement with what Jesus said in Luke 14:26. Let us quote Matthew 10:37, “He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.”

**QUESTION:** Is it possible for one to be over-righteous?

**ANSWER:** Yes, it is. The phrase “righteous over much,” found in Ecclesiastes 7:16, is descriptive of religious presumption. It is self-made righteousness which lays the greatest stress upon outward performances and claims personal credit for results which the true believer recognizes as the gift of God alone.

# THE CHURCH AROUND THE WORLD

BY DEL DELONG

## MYANMAR





*Pidawthar children*



*Picnic*



*Women's fellowship in Pidawthar*



*Baptism*



*Hakhalay Youth*

LESSON I  
THE FIRSTBORN THREATENED

Scripture Reading: Exodus 11:1-10.

Golden Text: Exodus 11:1 (first part).

“And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt;”

1. The Lord told Moses that there will be one more plague upon Egypt. What will Pharaoh do after this final plague? Exodus 11:1.
2. What are the children of Israel to do, and what did the Egyptians think of them and of Moses? Exodus 11:2-3.
3. What was God going to do to the Egyptians? Exodus 11:4-6.
4. Would any of the children of Israel be harmed, and why did God do this? Exodus 11:7.

NOTE: God wanted everyone to know that the children of Israel were special to Him.

5. What did the Lord tell Moses about Pharaoh? Exodus 11:9.
6. Did Moses and Aaron warn Pharaoh of what would happen? Exodus 11:10 (first part).
7. Did Pharaoh let the children of Israel go? Exodus 11:10 (last part).

LESSON II  
THE PASSOVER INSTITUTED

Scripture Reading: Exodus 12:1-10.

Golden Text: Exodus 12:2.

“This month shall be unto you the beginning of months: it shall be the first month of the year to you.”

1. The Lord spake unto Moses and Aaron. What did He tell them? Exodus 12:1-2.

2. In the tenth day of this month, what were the people of Israel to do? Exodus 12:3.
3. If the household was too little for the lamb, what were they to do? Exodus 12:4.
4. What kind of lamb were they to choose? Exodus 12:5.
5. How long were they to keep the lamb up, and when were they to kill it? Exodus 12:6.
6. What were they to do with the blood? Exodus 12:7.
7. How were they instructed to roast the lamb, and what were they to eat with the flesh? Exodus 12:8-9.
8. Were they to eat it all? What were they to do with that which remained? Exodus 12:10.

LESSON III  
THE PASSOVER

Scripture Reading: Exodus 12:11-20.

Golden Text: Exodus 12:13 (last part).

“...and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.”

1. How were the children of Israel instructed to dress when they ate the Lord’s Passover? Exodus 12:11.
2. When the Lord would pass over the land of Egypt that night, what would happen to the firstborn of the land? Exodus 12:12.
3. What would happen in the houses where the blood had been applied to the door posts? Exodus 12:13.
4. This day was to be a day of memorial to the children of Israel. How long were they told to keep it? Exodus 12:14.
5. For how many days were they to eat unleavened bread? Exodus 12:15.

6. What two days of the week were to be an holy convocation? Exodus 12:16.

7. In what month and on what day of the month were they to eat unleavened bread? Exodus 12:18.

8. Was there to be any leaven found in their houses? Exodus 12:19-20.

**LESSON IV**  
**THE FIRSTBORN OF EGYPT SLAIN**

Scripture Reading: Exodus 12:21-36.

Golden Text: Exodus 12:29 (first part).

“And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt...”

1. What did Moses instruct the elders of Israel to do? Exodus 12:21.

2. What did he tell them to do with the blood? Why was it so important they do this? Exodus 12:22-23.

3. How long were they to keep or observe this ordinance? What were they to tell their children when they asked why they should keep this service? Exodus 12:24-27.

4. Did the children of Israel obey Moses and Aaron? Exodus 12:28.

5. What terrible thing happened at midnight? Exodus 12:29-30.

6. Was Pharaoh willing to let the children of Israel go this time? Were the Egyptians also anxious to see them leave? Exodus 12:31-33.

7. What did the Israelites take with them? What had they taken from the Egyptians? Exodus 12:34-36.

NOTE: The meaning of Exodus is “departure”. The children of Israel departed or left Egypt.

**NEW TESTAMENT BOOKS**

Matthew, Mark, Luke and John  
The Holy Gospels wrote,  
Describing how the Saviour died--  
His life and all He taught.  
Acts shows the Holy Spirit's work,  
With signs in every place,  
And Paul in Romans teaches us  
How man was saved by grace.

The Apostle in Corinthians  
Instructs, exhorts, reproveth;  
Galatians shows that faith in Christ  
Is what the Father loves,  
Ephesians and Philippians tell  
What Christians ought to be,  
Colossians bids us live for God,  
And for eternity.

In Thessalonians we are taught  
The Lord will come from heaven;  
In Timothy, and Titus  
A pastor's rule is given.  
Philemon shows a Christian love,  
Which only Christians know;  
Hebrews reveals the Gospel  
Prefigured by the Law.

James teaches, “without holiness  
Faith is but vain and dead”;  
And Peter points the narrow way  
In which, the saints are led.  
John, in his three Epistles,  
On love delights to dwell;  
And Jude gives awful warning  
Of judgment, and wrath, to tell.

The Revelation prophesies  
Of that tremendous day  
When Christ returns for his saints  
And how the wicked pay.

# BIG FISH, LITTLE FISH

By Diane Randal



It was a beautiful morning. The sun was shining in a bright blue sky. The air was warm and smelled like fresh flowers. The birds were singing their sweet songs. Everyone should have been happy.

Daddy was happy! He went off to work whistling a merry tune.

Mother was happy! She was busy in the kitchen and humming softly to herself.

But for some reason Ryan was cross and miserable! His little sister, Ellen, brought out her toys one after another. And Ryan grabbed every one of them away from her.

“Waaa! Waaa! Waaa!” Ellen cried again and again and again. “Ryan took it away fum neeee!” She sobbed each time and went running to Mother.

Mother looked at sad, unhappy Ellen. Tears were falling down Ellen’s pink, dimpled cheeks. Mother looked at cross, miserable Ryan. He did not want to look at Mother. He did not want to look at Ellen. He ducked his head and looked at the floor.

“Big fish, little fish,” said Mother looking at Ryan. He lifted his eyes and looked at her. “Big fish, little fish,” Mother said again, smiling.

Ellen did not understand. But Ryan knew what Mother was thinking. Ryan was thinking about it, too.

Last Sabbath afternoon, Daddy and Mother and Ryan and Ellen had walked down to the ocean. This was their favorite place to watch the sun set. They strolled along the sandy beach. They found pretty shells. They threw small stones into the water. They climbed around on the large rocks until they came to a quiet pool.

The water was so shallow and clear that they could see many fish. They sat down to watch the fish swimming, swimming, swimming round and round and round.

There were short fish and long fish and medium-sized fish. There were brown fish and gray fish and striped fish. And there were some big, black, fat fish that hid behind the rocks.

As the little fish came swimming along, the big, black, fat fish chased the little fish. When the little fish found something to eat, the big, black fish took it away from the little fish. And sometimes the big, black, fat fish seemed to have nothing to do but swim around snapping and biting at all the little fish.

“I don’t like the black fish!” exclaimed Ryan.

“They’re naughty! They’re not nice!”

“Not nice!” repeated Ellen.

“I’m glad I’m not the poor little fish,” Mother said.

“And I would not want to act like the black fish,” admitted Daddy. “But sometimes boys and girls act like that,” Daddy continued. “Some big boys and girls are naughty and take things away from little boys and girls. Jesus wants big boys and girls to take care of little boys and girls and to teach them to be nice.”

That is what Ryan was thinking about when Mother said, “Big fish, little fish.” Ryan knew that Mother was thinking about the poor little fish. Ryan did not want to act like the big, black, fat fish. Ryan smiled at Mother.

Ryan smiled at Ellen, too. “I’m sorry I grabbed your toys. I won’t do it anymore,” he promised. “Come outside, and I’ll push you in the swing.”

So now everyone was happy!

But if Ryan forgets, Mother says, “Big fish, little fish.” Then Ryan smiles, because he remembers what Mother means.

Unscramble the books of the New Testament and then find them in the puzzle.  
They are backwards, forwards, up and down.

- 1. Asloniscos    2. Repet    3. Tacs    4. Nathinicos    5. Stiut
- 6. Tailganas    7. Temtawh    8. BresheW    9. Sanmor    10. Deju
- 11. Ramk    12. Samje    13. Hesienspa    14. Mothyti    15. Kuel
- 16. Lapipinship    17. Elimophn    18. Nojh    19. Slanonesithans    20. NeltevaioR

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

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## A Virtuous Woman

(From Proverbs 31)

By David DeLong

A virtuous woman, who can find?  
For her price is far above gems;  
She opens her mouth with words so kind,  
(Rare wisdom's diadems.)

Her husband safely trusts in her,  
And he shall have no spoil;  
From her, no evil he'll incur,  
(She seeks out goods to toil.)

And like the mighty merchants' ships,  
She brings her food from afar;  
Her household now she well equips,  
(And this, they truly are.)

Covers she makes of tapestry,  
And purple and silk her wear;  
Her husband is known in the gates, when he  
(Sits with the elders, there.)

She makes fine linen, and sells the same,  
And never eats idle-bread;  
Her children and husband praise her name,  
(For the life that she has led.)

