

The Advocate of Truth

*The True
Church*

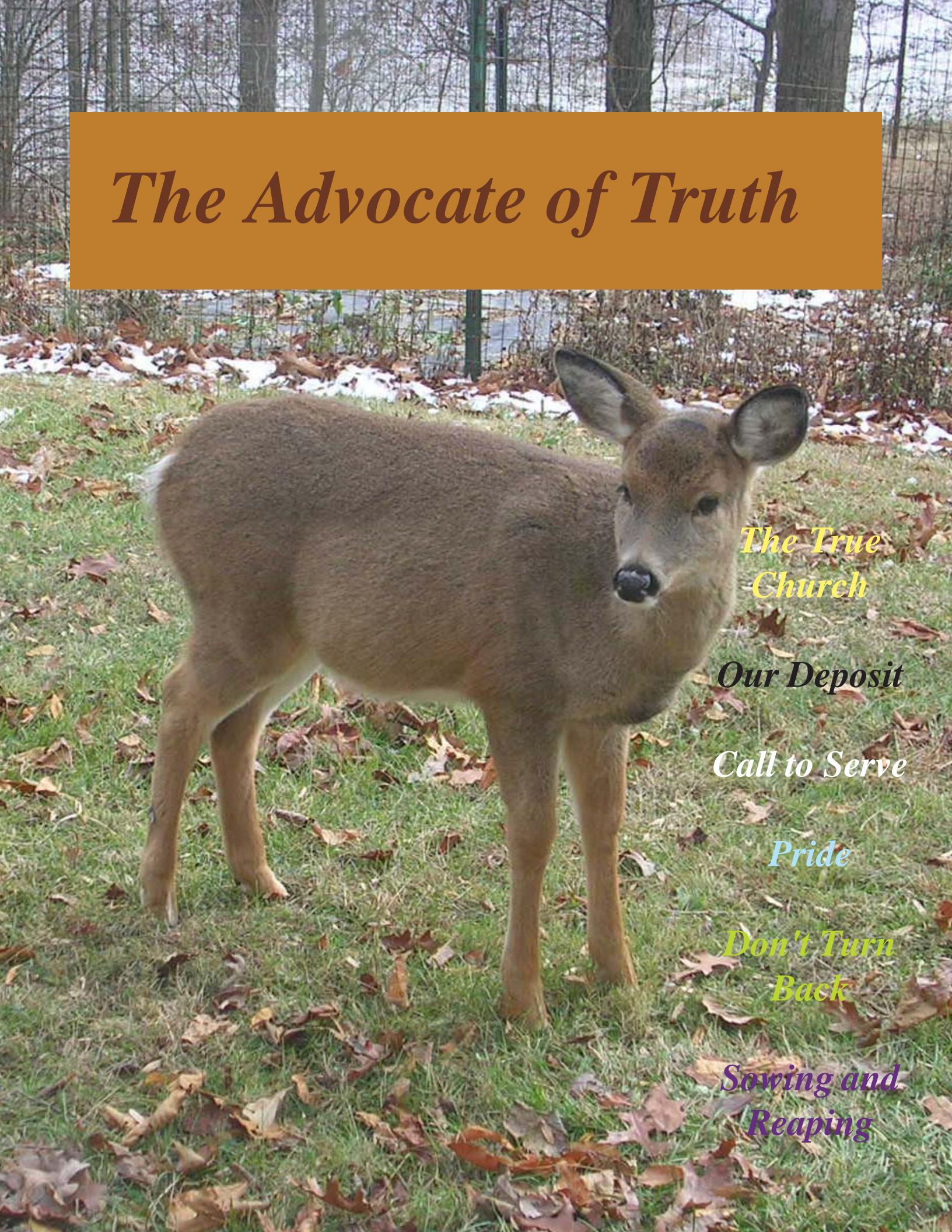
Our Deposit

Call to Serve

Pride

*Don't Turn
Back*

*Sowing and
Reaping*





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Which Church Is The True Church?

By Brother Josh Bernard
GRENADA WEST INDIES



Presently, all over the world there are many denominations that claim that they are the Church of God, and that they were sent by God to start a church. If God already established and set His church foundation in perfect order, why would He send so many others to do that which was already perfectly done? According to Ephesians 4:4, "There is one body, and one Spirit, even as ye are called in one hope of your calling."

When our Lord and Saviour took the time to set His church in order, He ensured that He gave it a new name according to Acts 20:28. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

He also organized a main body of twelve men whom He referred to as His disciples (apostles). Matthew 10:1 reads: "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." He later chose seventy more men as pointed out in Luke 10:1, "After these things the Lord appointed other seventy also, and sent them two and

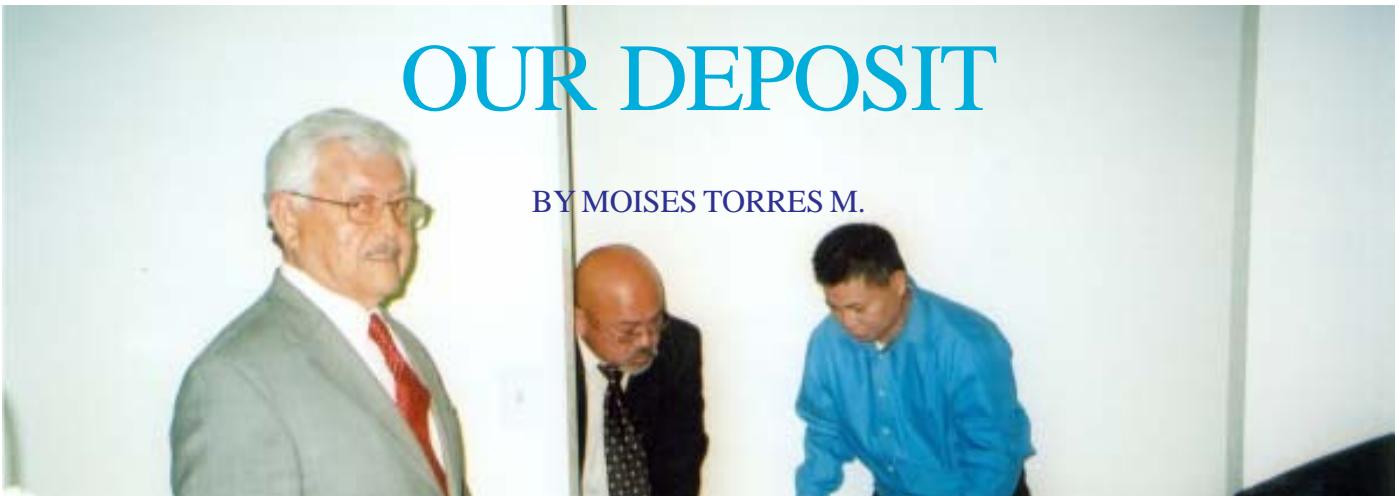
two before his face into every city and place, whither he himself would come". Finally, seven men were appointed by the twelve, after the ascension of Jesus, to deal with the business affairs of the church (see Acts 6:3).

As we stated earlier, many denominations around the world claim that they are the Church of God. Can this be possible without the main organization that Jesus has set in place? No, it cannot. Jesus Christ organized one church which He purchased with His own blood. We are informed in I Corinthians 3:11, "For other foundation can no man lay than that is laid, which is Jesus Christ." Christ even further said that "...other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd" (John 10:16).

People of the world today find it hard to accept the fact that there is only one fold; this has been so from the time of Israel even to our time. Let us all be sure that we are serving God in the right manner and, most importantly, in the right church.

OUR DEPOSIT

BY MOISES TORRES M.



"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Timothy 1:12, last part).

This same phrase is translated in the Reina Valera Version as: "and I am persuaded that he is able to keep my deposit for that day."

Paul was persuaded that after his death the Lord would keep his deposit to obtain a reward in the kingdom of Christ. Everything we commit into the hands of the Lord is as something that we deposit in a bank to keep it safe and get interest out of it.

Paul made an investment. He invested his time, knowledge, sacrifice, enthusiasm and life in the kingdom of Christ. He accomplished a good service and accumulated an amount of values, a treasure that he committed into the hands of the Lord at the end of his life. He was sure the Lord would keep his deposit safe after his death. He knew his departure was near and he prepared himself as someone who knows that his death is coming and he left his goods in the best hands.

Jesus, as well as Paul, teaches us to be good investors in the kingdom of God. The parable of the Pounds in Luke 19:12-26, is a complete instruction on this topic:

A nobleman delivered ten pounds to ten of his servants, a pound to each one, and told them: "Occupy till I come", (work or trade with them till I come).

And when he returned, he found that one had gained ten pounds for him, and a second one had made five pounds. And He commended them and gave them a reward. But the third one had hidden his pound and had not put it in the bank to make a profit for his Lord. And the Lord questioned him, saying: "Wherefore then gavest

not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds" (Verses 23-24). Notice, that the Lord took his pound from this "wicked servant" (verse 22), and gave it to the best investor.

From this lesson, we learn that we should not only be simple keepers of the gifts of the Lord, but should invest them in the coming kingdom to have a reward from the Lord at His return. We should not keep our resources under the mattress.

Are you investing something in the kingdom of Christ as Paul did? Will you have a deposit to commit into the hands of the Lord at the end of your life?

The Lord Jesus deposited His precious life into the hands of his Father when He was dying on the cross. It was a life of sacrifice and obedience. He said, "...Father, into thy hands I commend my spirit..." (Luke 23:46). Stephen, one of the Seven, did the same (see Acts 7:59).

So, let's think about it, and let us make the best investment of our lives in the coming kingdom of Christ, and we will have eternal rewards in the near future. And remember that we are kept by God in life as well as in death (see Colossians 3:3-4).

People usually forget the support or service that you do in their favor; but God will never forget His people who have worked in His fields. "...Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Revelation 14:13). When you feel forsaken, my friend, read Psalm 41.



HOW TO USE THE BIBLE IN TIMES OF NEED

HEBREWS 4:16

Deliverance from enemies read Psalm 27.
When discouraged read Galatians 6:9.
When persecuted read I Peter 4:12-14.
When you have sinned read Psalm 51.
When you are poor read Proverbs 28:6.
If you want to be fruitful read John 15.
When you worry read Matthew 6:19-34.
When you are in danger read Psalm 91.
When you are forsaken read Deuteronomy 31:6.
When you have the blues read Psalm 34.
When homesick..... read Luke 15; Matthew 12:50.
When you are discouraged read Isaiah 40.
When you are rich read Jeremiah 9:23-24.
When God seems far away read Psalm 139.
When you feel like gossiping read James 3.
When doubts come upon you read John 7:17.
When in poverty read Psalm 37:3; James 2:5.
When you are opposed read II Timothy 2:24.
When wanting a friend read Proverbs 18:24.
When backslidden read Jeremiah 3:12,13,22.
For Jesus' idea of a Christian read Matthew 5.
For James' idea of religion read James 1:19-27.
When you are tempted read I Corinthians 10:13.
For Paul's secret of joy read Colossians 3:12-17.
When you forget your blessings read Psalm 103.
When your faith needs stirring read Hebrews 11.
When you are afflicted read II Corinthians 4:17-18.
When you feel down and out read Romans 8:31-39.
When you are looking for joy read Colossians 3.

When in trouble or sorrow .. read John 14; Psalm 46:1.
When you want courage for your task ... read Joshua 1.
When you grow bitter read I Corinthians 13.
When the world seems too big read Psalm 90.
When you want rest read Matthew 11:25-30.
When you are fearful read Psalm 23; Luke 15.
When you want Christian assurance... read Romans 8:1-30.
When you leave home for labor or travel .. read Psalm 121.
For Paul's idea of Christianity ... read II Corinthians 5:15-19.
When your prayers grow narrow or selfish .. read Psalm 67.
For a great invitation and a great opportunity .. read Isaiah 55.
Under all circumstances .. read Isaiah 26:4; Hebrews 12:2; Matthew 11:28.
For Paul's rules on how to get along with men .. read Romans 12.
When you think of investments and returns ... read Mark 10:17-31.
For the prophet's picture of worship that counts .. read Isaiah 58:1-12.
For Jesus' idea of prayer ... read Luke 11:13 and Matthew 6:5-15.

Why not follow Psalm 119:11, and hide some of these in your memory?

CALL TO SERVE

BY SEPTIMUS JOHN
GRENADE WEST INDIES



The prophet, Ezekiel, was made a watchman to the house of Israel. He had to hear the word from God, then warn the people. Being placed on the spiritual watchtower, the watchman then will have first sight on any coming danger, and alerting the people in the city will be his responsibility. But if he fails to do so, their blood will be upon his head. Ezekiel 33:1-7: "Again the word of the LORD came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head...But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from

me."

As it was for Ezekiel and Israel back then, that's how it is for us (the people of God) and the nations that are round about us. God has revealed to us that His judgment is soon to come upon this universe, and it is now our responsibility to sound the trumpet so that the people will not be caught unaware. We could be lost for falling short here.

We notice in Matthew 20:1-8 that the Lord speaks of the world as being his vineyard. Throughout the day, He kept sending labourers into his vineyard, hoping that at the end of the day sufficient work would be done. "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace. And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all

the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first." We notice that at the end of the day, wages were given to every one of the workers.

Accepting the Bible form of baptism means that you have been enrolled as a labourer in the Lord's vineyard. Now, if we accept employment but will not produce labour, what will happen to us? Luke 13:6-9 says, "He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, til I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down." If we are failing to produce, we need to know that which is rooted out before payment comes. Therefore, bearing fruit is very important to keep us in good grace with God. John 15:2 says: "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." So my dear friends, it is in our best interest to labour as much as is possible in the Lord's vineyard, knowing that at the end thereof, we shall receive a good reward. Jesus said in John 4:34: "...My meat is to do the will of him that sent me, and to finish his work."

As Christians, we all should be concerned about doing the Lord's work to the best of our ability, so that at the end of the age we will hear, "Well done, good and faithful servant...enter thou into the joy of thy lord." Matthew 25:14-30 has a very interesting story about the talents the Lord gave to His servants according to their different abilities. Those that had received the five and the two talents doubled that which was given them, by the return of the Lord. But the guy that had received the one talent gave back to his lord that talent. What did the Lord do? He took it from him, gave it to the one that had ten, and cast the unprofitable servant into outer darkness, where there shall be weeping and gnashing of teeth. My friends,

none of us would like to be in the position of the guy who did nothing with his talent. Therefore, let us use our given talent to the glory of God.

The Apostle Paul said in II Corinthians 6:1 that "...ye receive not the grace of God in vain." It was evident that the Apostle Paul wanted to be a worker for the Lord from his coming into the church, for at his conversion he asked the question: "Lord, what wilt thou have me to do?..." (Acts 9:6). This good description was given to Ananias in verses 15-16 of the same chapter. Paul was a very hard worker for the Lord, and he did all that was humanly possible to spread the gospel. At his end he said, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Timothy 4:6-8).

The Apostle Paul was never ashamed of the gospel of Christ, and neither should we be. For it is written: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matthew 10:32-33).

Matthew 9:37 says: "Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few." That means that we who are employed in the Lord's vineyard should be prepared to do even more than our fair share of work. In the natural life, overtime work does bring in good income. I know that we all would be greatly rewarded at the end of the age. II Corinthians 4:17 says: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Therefore let us not faint but let us keep pressing on. Paul said, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you" (Philippians 3:13-15).

PRIDE

By Sister Nesta John
Grenada, West Indies



“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away” (Isaiah 64:6). Then why should pride be in our lives? “Pride goeth before destruction, and an haughty spirit before a fall” (Proverbs 16:18).

Pride can be defined as thinking more of ourselves than we ought, being blind to our own faults while seeing the faults that others have. It says look at me, look at what I am doing, trying really hard for attention.

“Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished” (Proverbs 16:5). The proud know nothing, but they go about questioning and causing strife. Some of the qualities that a proud person normally portrays are:

(a) Hard to admit mistakes: They are usually right, and others are wrong. Is it because of INTELLECTUAL PRIDE? I Corinthians 8:2 reads: “...If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.” Having education is very important but there are times when highly educated people become puffed up because of their knowledge, and they think that they could never be wrong. “Trust in the LORD with all thine heart; and lean not unto thine own understanding” (Proverbs 3:5).

(b) Unwilling to associate with people of lower standard: That’s where MATERIAL PRIDE steps in. Luke 12:15 informs us: “And he said unto them, Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he posseseth.” Having financial worth, or a nice vehicle, or a massive house does not give us the authority to think that we are

better than anyone else. When the Lord blesses us with material substance, we should never set our hearts upon it. But we should always be ready to give Him thanks for all the blessings He bestowed upon us.

(c) Always seeking praise: This can be called NATURAL PRIDE. “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High” (Isaiah 14:12-14). We must never think more highly of ourselves than we ought. By being humble, we will gain respect and honour.

Nebuchadnezzar was the great world teacher. He had power over all the earth. His heart was lifted up with pride which caused his kingly throne and his glory to be taken away from him. He was driven from the sons of men, and his heart was made like the beasts. His dwelling was with the wild asses. They fed him with grass like oxen, and his body was wet with the dew of heaven until he realized that the most high God ruled in the kingdom of men and appointed whomsoever He will over it. We must always depend upon the Lord to exalt us. We must never think more highly of ourselves than we ought to think. We must think soberly. Always avoid trying to do more or be better than a particular person. We must always let the forgiving spirit stand out in our lives, and we must always be ready to say I’m sorry. Pride is very dangerous because it is not easily noticed by even the person who has it. Usually everyone else can see it except the person who has it.

"Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:10). Jesus teaches us to humble ourselves by giving many examples. Jesus arose, and laid aside His garments, and taking a towel, he girded Himself. Then he poured water into a basin and began to wash His disciples feet and to wipe them with the towel with which He was girded. (Please read John 13:4-5). Jesus said, "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that

sent him" (John 13:16). Jesus' greatest example of humility was His death on the cross for us.

Humility is a form of respect for others. "God resisteth the proud, but giveth grace unto the humble" (James 4:6, last part). As Christians, we are striving to make it to the kingdom. We should never let pride enter our hearts anytime. "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips" (Proverbs 27:2).

DON'T TURN BACK

By Catherine Noel
Grenada, West Indies



When Jephthah was chosen to lead the army of Israel to fight against the children of Ammon, he vowed a vow unto the Lord and said, "...If thou shalt without fail deliver the children of Ammon into mine hands, Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S, and I will offer it up for a burnt-offering. So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel. And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he

rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back" (Judges 11:30-35).

After you have found the Lord, turning away should not be an issue for you. Falling in love with the Lord is something special. He must be our all. Always try to keep up your personal standard and the standard of the Church. When we love someone, we never want to hear anything bad about him; so should it be with our Lord and us. Jephthah did not say, "it is OK daughter, the Lord will understand." He did according to his vow. His daughter also understood, and she didn't try to run or hide and say it's your business, you made the vow, now see to it yourself. She agreed at once and said unto him, "...My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee

of thine enemies, even of the children of Ammon" (Judges 11:36).

The children of Israel did turn back in heart, and they said, "And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt" (Numbers 14:3-4). Moses and Aaron interceded on their behalf and spoke unto all the company of the children of Israel, saying, "...The land, which we passed through to search it, is an exceeding good land. If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not. But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel" (verses 7-10).

The children of Israel were stubborn. They could not see what was in front of them, although they were on the very threshold of the land. Their hearts were in Egypt. They saw the land, and they had the fruits of it in their hands, yet they turned back. Moses and Aaron beseeched the Lord to forgive them, but the Lord said in Numbers 14:23, "Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it." Turning back can be very dangerous. One may never see the way to return. Death might overtake him that he die in his sins and lose eternal life. We are told in I John 2:17, "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

Peter turned back in heart. "Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was

the Lord, he girt his fisher's coat unto him, (for he was naked), and did cast himself into the sea" (John 21:3-7). Nakedness can be very shameful. It shows Peter's non-conversion and emptiness. He came to his senses later and became a mighty preacher. We need direction from the Lord in everything we do.

Peter became converted, and he was no more a fisher of fish, but a fisher of men. When they went on their own, they caught nothing. But when Jesus told them to cast their net on the right side, they had a miraculous draught of fishes. When Peter's change came, he never turned back. So, too, we must not turn back and put the Lord to an open shame. The coming of the Lord must not take us unaware. We must be prepared. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (II Peter 2:20-22).

Sometimes we might be in very dark places and going through some rocky patches. It doesn't mean that we have to give up or turn back. It may be selfish of us to think we are the only ones suffering. There might be others in a far worse situation than ourselves, needing our help. Listening to their stories could well bring cheer to us when we realize that our troubles or perceived troubles are very small in comparison to theirs. We should not allow little things of this life to cause discouragement. "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Hebrews 10:35-39).

May the Lord intervene and the blessing be ours as we look unto Jesus (life) and not turn back to Satan (death).

Sowing and Reaping

By David DeLong



Galatians chapter six, verses seven through nine, introduces us to a most wonderful principle--that of sowing and reaping. This passage reads: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not."

Several absolutes are given to us through these Scriptures. First, we are shown that the sowing and reaping principle is sure. We know this from the phrase, "...whatsoever a man soweth, that shall he also reap." Next, we are informed that there are only two ways that a person can sow and reap: "...he that soweth to his flesh..." and, "he that soweth to the Spirit". Finally, we are encouraged to keep on sowing to the Spirit, because the promise of reaping the benefits is certain.

Let us now reflect upon another principle regarding sowing and reaping. This is found in II Corinthians 9:6-10. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

(As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness...)"

These verses indicate that the Lord will bless a person according to what he or she sows (gives) with the proper heart attitude. Sowing sparingly or bountifully is not so much about the amount given, but rather how it is given. To sow sparingly involves giving grudgingly. To sow bountifully involves giving cheerfully. When a person's heart is open to giving, it can also be open to receiving from the Lord. When the heart is closed to giving, it is also closed to receiving from the Lord. To the cheerful giver, "...God is able to make all grace abound..."

Verse 10 of the above Scripture is very interesting. "Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness". When a farmer, for instance, has some wheat seed, he can take some of that seed to be ground into flour to make bread with. Another portion of that seed can be sown, to make a harvest, producing even more of the seed. Thus, a fruitful increase has been procured.

It is the Lord Who "ministereth seed to the sower" (whether in material goods, or of His Word). When the sower is ready and willing to sow this seed, a number of good things take place. For one thing, the sower will al-

ways have a continual source of food (including spiritual nourishment). We know that if the above-mentioned farmer did not sow some of his wheat seed, but only took what he had to be ground into flour, he would soon be out of food. So too, the person who is selfish with God's blessings will soon find himself without those blessings. (As was mentioned, it is only when a heart is open to giving that it can be open to receiving from the Lord).

We have seen from II Corinthians 9 that sowing and reaping involves giving and receiving--of material goods, and of one's heart. We will now examine Scripture which likens the sowing and reaping principle to the working of God's Word. In Matthew 13:1-9, the seed sown is the Word of God (see verse 19, first part). This seed, when sown, falls upon four types of ground conditions, representing the reception of the Word in differing heart attitudes (see, for example, verse 19, last part).

These differing heart attitudes are: 1.) hearing the Word but not understanding it, with the result that Satan removes the Word; 2.) hearing the Word, receiving it with joy, but falling away because of tribulation or persecution; 3.) hearing the Word but being unfruitful because of worldly cares and money traps; and, 4.) hearing the Word, understanding it, and bringing forth fruit (verses 19-23).

We can readily see from the above example that of the four differing heart attitudes, only one is able to produce fruit from the Word of God. The sower of the seed (the Word) shouldn't become discouraged when he or she does not experience great results from doing gospel work. Rather, we should see gospel work as a cooperative effort. The Apostle Paul recognized this when he wrote in I Corinthians 3:6-8: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour."

Furthermore, Jesus emphasized this cooperative aspect of gospel work when He told His disciples: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may

rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours" (John 4:35-38).

At this point in our study it would be well to take notice of the "seed" that one is actually sowing. Not only can good seed be sown, such as wheat or rye, but weed seed can just as easily be sown. Sometimes the result may be hard to distinguish at first. Darnel, a type of weedy grasses which one may observe alongside a highway, can just as easily be sown in a hayfield as the more valuable alfalfa. The results of this, however, may not be fully realized until harvest time. Jesus emphasized this point in His parable of the wheat and the tares (see Matthew 13:24-30).

The children of Israel learned this lesson, in a spiritual sense, the hard way. They should have known what the results of their wicked sowing would be when they lived in disobedience to the Lord, such as choosing their own kings and worshiping idols. We read of this situation in Hosea 8:7, "For they have sown the wind, and they shall reap the whirlwind..."

Tragically, we sometimes witness in the church one of the seven "abominations" which the Lord speaks of in Proverbs 6:16-19, "...he that soweth discord among brethren." This type of sowing, we know, can only bring bad fruit to God's people. Eliphaz the Temanite commented upon the results of evil actions in Job 4:8: "Even as I have seen, they that plow iniquity, and sow wickedness, reap the same."

So much for sowing the wrong type of seed. Let us now concentrate upon sowing good seed and the reaping which results from it. The Lord, in admonishing Israel in Hosea 10:12 informs us, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you." What a blessed promise the Lord gives to His children! If they will sow in righteousness, He will give them mercy. If they seek Him, He will rain upon them His righteousness. This verse seems to be implying that if one steps out in faithful obedience to the Lord, He not only will give mercy to the obedient one, but He will then impute His righteousness to such a person (see James 2:21-23). Proverbs 11:18 assures us, "...to him that

soweth righteousness shall be a sure reward.”

Righteousness, and the ensuing fruit of righteousness, comes from the Lord. However, this fruit must then be sown in the believer’s life for it to be most effective. We read in James 3:18, “And the fruit of righteousness is sown in peace of them that make peace.” In fact, the fruit of righteousness appears to be the same as the fruit of the Spirit, which includes peace. “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law” (Galatians 5:22,23). This fruit of the Spirit comes into a person when he or she becomes a child of God. And yet, this fruit needs to be cultivated by the believer for it to produce the most fruit. (Remember, in the parable of the sower, the one who received the seed among thorns became unfruitful because he allowed the cares of life and the deceitfulness of riches to choke out the Word in his life).

Sometimes in the work of the Lord, great trials and hardships, or perhaps great emotions for the welfare of the lost may result in an outpouring of tears. In such circumstances as these the Lord gives the assurance that, “They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him” (Psalm 126:5,6).

Every good farmer knows that there are proper techniques that must be employed for a good harvest to be produced. So too, proper techniques must be used in the Lord’s spiritual sowing and reaping. In Jeremiah 4:3 we find two such techniques. “For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.” This command is given by the Lord in a spiritual sense as can be discerned from verse 4 which refers to circumcision of the heart. Breaking up one’s fallow ground--an act which comes from repentance for sins--is how the heart attitude is prepared for receiving the seed of God’s Word. Also, by not sowing among thorns one avoids the heart attitude, which Jesus referred to, of choking out the Word (please refer back to Matthew 13:22,23).

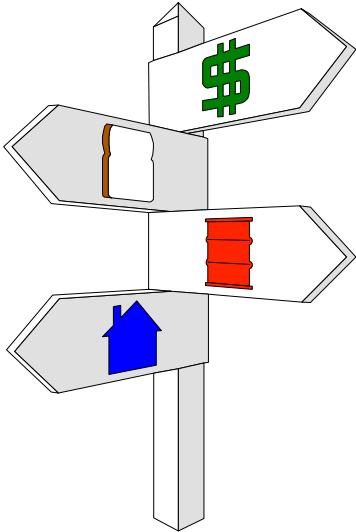
Isaiah 32:20 gives us another principle of sowing. This verse reads, “Blessed are ye that sow beside all waters...” In a physical sense, this is good advice for reaping

the best crop yield possible. Spiritually speaking, this is the *only* way possible to reap a harvest. Water can be a symbol for the Holy Spirit as, for example, we find in John 7:37-39. We noted back in the beginning of this article, with reference to Galatians 6, that only by sowing to the Spirit can one receive eternal life.

More principles of sowing and reaping can be found in Ecclesiastes 11:4,6. “He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap...In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.” Weather conditions must be right before successful sowing or reaping can take place. Windy conditions can scatter the seed improperly, and wet weather conditions can ruin a harvest. Conditions also must be right in people before they will receive the Word of God. Sometimes meeting physical needs will soften a person to receiving the gospel message. Sometimes nothing will. In any event, Jesus warned, “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you” (Matthew 7:6).

The message of Ecclesiastes 11:6 is that of making the most of one’s opportunities. Sowing seed in the morning and in the evening will give more chance for a successful harvest. Paul advised Timothy, in essence, to be ready at all times to proclaim the Word. He wrote, “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (II Timothy 4:2).

Sowing the Word of God properly is an art, a skill, and a requirement for every child of God. The result will be the reaping of a precious harvest that God will give at the resurrection. This resurrection, itself, will be the final example of sowing and reaping. Jesus declared to His disciples, “Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit” (John 12:24). Let us conclude with I Corinthians 15:42-44. “So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body...”



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.

WRITING CALLED PROOF SHROUD WAS JESUS'

Experts aren't sold on Vatican researcher's take on markings

**By Ariel David
Associated Press**

ROME - A Vatican researcher has rekindled the age-old debate over the shroud of Turin, saying that faint writing on the linen proves it was the burial cloth of Jesus.

Experts say the historian may be reading too much into the markings, and they stand by carbon-dating that points to the shroud being a medieval forgery.

Barbara Frale, a researcher at the Vatican archives, says in a new book that she used computer-enhanced images of the shroud to decipher faintly written words in Greek, Latin and Aramaic scattered across the cloth.

She asserts that the words include the name "(Jesu(s) Nazarene"--or Jesus of Nazareth--in Greek. That, she said, proves the text could not be of medieval origin because no Christian at the time, even a forger, would have mentioned Jesus without referring to his divinity. Failing to do so would risk being branded a heretic.

"Even someone intent on forging a relic would have all the reasons to place the signs of divinity on this object," Frale said Friday. "Had we found 'Christ' or the 'Son of God' we could have considered it a hoax, or a devotional inscription."

Debate among scientists.

The shroud bears the figure of a crucified man, complete with blood seeping from his hands and feet, and believers say Christ's image was recorded on the linen's fibers at the time of His resurrection.

There has been strong debate about it in the scientific community.

Skeptics point out that radiocarbon dating conducted on the cloth in 1988 determined it was made in the 13th or 14th century. But Raymond Rogers of Los Alamos National Laboratory said in 2005 that the tested threads came from patches used to repair the shroud after a fire. Rogers, who died shortly after publishing his findings, calculated it is 1,300 to 3,000 years old and could easily date from Jesus' era.

Another study, by the Hebrew University, concluded that pollen and plant images on the shroud showed it originated in the area around Jerusalem sometime before the eighth century.

While faint letters scattered around the face on the shroud were seen decades ago, serious researchers dismissed them, due to the results of the radiocarbon dating test, Frale told the Associated Press.

But when she cut out the words from enhanced photos of the shroud and showed them to experts, they concurred the writing style was typical of the Middle East in the first century--Jesus' time.

COMMENT

The shroud of Turin is not the cloth that covered Jesus' body in the tomb. Some quote Matthew 27:59, Mark 15:46, and Luke 23:25 to justify the possibility of it being the covering of Jesus' body. These verses indicate that a single cloth was used to wrap Jesus when He was taken off the cross. But let us ask if this same cloth was wrapped around Jesus' body when He was placed in the tomb.

After the crucifixion, Jesus' body would have been bloody from Pilate's whipping, the crown of thorns, and the nails driven into His hands and feet. Much blood would have flowed from the spear wound in His side. Much blood would have been absorbed by this cloth.

From reading Matthew, Mark, and Luke, one might think that this cloth remained on Jesus' body as it was carried to the grave. However, more details are given in John 19:38-40. We read that Joseph of Arimathea took the body prior to its placement in the grave. Nicodemus joined him later, applying a heavy mixture of spices. "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury" (John 19:40).

To apply the spices, they must have removed the bloody linen covering Christ at the cross. There is no reason to assume that they reused this cloth. We would expect them to follow the Jewish customs of cleanliness.

A second single-cloth linen wrapped around Jesus' body is not mentioned by any Gospel writer. Only a small cloth wrapped around Jesus' face and several other linen strips around the rest of his body.

At Jesus' resurrection, both John and Luke mention the strips of linen and the cloth on His face. See Luke 24:12 and John 20:3-7. There is no reason to assume any other cloths were present in the tomb.

When read carefully in context, the Bible rules out the Shroud of Turin as being Jesus' burial cloth.

Next version of Bible to update language

By Adelle M. Banks
Religion News Service

The copyright holder of the New International Version of the Bible said it plans to release an updated version of the popular translation in 2011.

"As time passes and English changes, the NIV we have at present is becoming increasingly dated," said Keith Danby, CEO of Biblical, the copyright holder and translation sponsor of the NIV. "If we want a Bible that English speakers around the world can understand, we have to listen to, and respect, the vocabulary they are using today."

The NIV was created by the Committee on Biblical Translation. Published by Zondervan, it has more than 300 million copies in print worldwide.

Previous versions of the NIV were published in 1978 and 1984. A decade later, an updated version known as the TNIV, or Today's New International Version, divided the evangelical community over its use of gender-inclusive language.

Douglas Moo, chairman of the Committee on Bible Translation, said the new edition will include "a complete review of every gender-relative change since the publication of the 1984 edition."

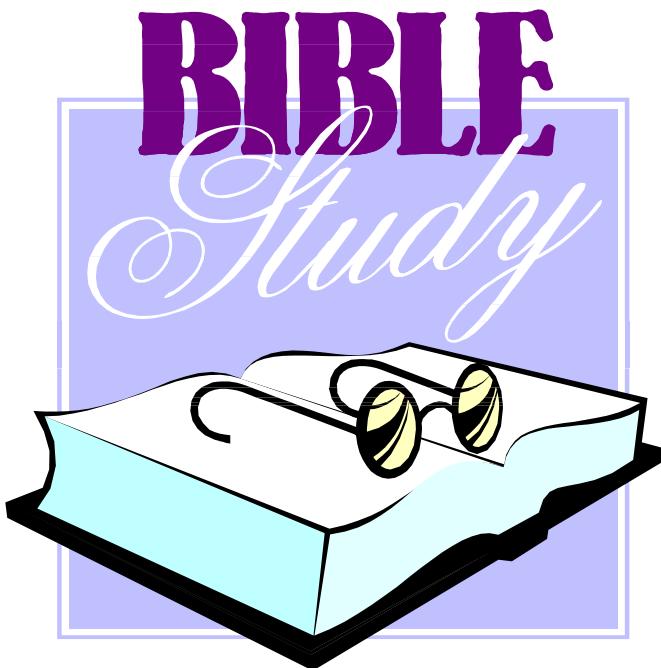
The Houston Chronicle

COMMENT

It stands to reason that the more translation that goes on over the years just gets a meaning farther away from the original.

The translators are on dangerous ground especially when they use gender-inclusive language. By doing so, they tamper with the Word of God and even in some instances change the meaning of certain verses.

The New International Version of the Bible is not a reliable translation.



Bible Questions and Answers

Question: How long has the Church of God (7th Day), with headquarters in Salem, West Virginia, been teaching the truth of the two phases of Christ's second coming? Will you please comment on these two phases.

Answer: The Apostolic Council accepted this truth around 1950. It was then incorporated into the Doctrinal Points of the church. Let us begin our study.

The world must know of these two phases because true children of God are concerned with the reaping phase. Most people know very little about the detailed scriptural teaching concerning these two phases--the parousia (reaping, procuring, or gathering) and the epiphany (the complete return of Christ). True, there is a general knowledge that He comes first in the clouds to receive His own as we are told in I Thessalonians 4:16-17. It is to a detailed study of these two great facts that we call your attention now. For the sake of clearness, permit us to call the first phase of His coming the reaping phase. This is His coming for the church. This phase is also called the rapture. The second phase of His coming can be called the warring phase. This is the time He comes to smite the nations and set up His kingdom.

At His coming for the church, we observe that it will be as "a thief in the night." "For yourselves know perfectly

that the day of the Lord so cometh as a thief in the night" (I Thessalonians 5:2). Just as a thief does not warn you as to the hour of his coming, neither will the Lord Jesus.

In vivid contrast to this, is His coming as a King to smite the nations and rule over the earth as lightning across the sky. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matthew 24:27). Thus His coming to rule is quite different from the approach of a thief in the night. You will observe that here is presented a fine illustration of how easy it is to misunderstand and distort the Scriptures. There are perhaps many who would look at these references and say that the Bible is contradictory for one verse says He is going to come as a thief in the night, and the other as lightning across the sky. After all, this serves to illustrate the great need for practicing the words of the Apostle Paul to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15).

Another comparison that closely relates itself to the first one is that the Lord Jesus will come first for His church. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we

shall be changed" (I Corinthians 15:51-52). How long is the twinkling of an eye? Sometime ago, the Bell Telephone laboratories developed an apparatus which enabled them to time this "quick as a wink" business, and they found it to be 11/100 of a second. That certainly reveals the speed of His coming to reap the saints who are watching for His appearing. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" (Revelation 6:14-17)

However, when He comes to rule with a rod of iron, He will use a sword and fight against the nations as in the day of battle. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen" (Revelation 1:7).

Observe also that when Christ comes to reap the saints, it will be to take the redeemed ones (the church) to Himself. "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:27).

On the other hand, He comes to rule and separate the nations. "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matthew 25:32). The student of the judgments of the Bible can easily visualize this scene of separation of the nations by Christ on the basis of their treatment of His brethren. To the people who have received this message of the coming King, He says, "Come,...inherit the kingdom..." To those who persecuted His brethren and refused to receive Him, He says, "Depart from me, ye cursed..."

Continuing our parallelization and looking again at the second coming of Christ for His saints, or church, we thrill to the fact that He comes to give rewards. When He comes, He brings His reward with Him. Hear His words: "And, behold, I come quickly; and my reward is with me,

to give every man according as his work shall be" (Revelation 22:12). He also said, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matthew 10:41-42). When the first phase (reaping or rapture phase) takes place, the saints are caught up to meet the Lord in the air. Then they will enter into the heavenly Jerusalem (New Jerusalem) which is their reward. The plagues will then be poured out upon the earth.

At the last plague, the Lord will come with His church (the saints who have been raptured in the first phase) to smite the nations and to establish a just kingdom upon the earth. This is the second phase of Christ's coming. He will be a King with much power. His kingdom will be for a thousand years. The saints will reign with Him. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years" (Revelation 20:4).

Let us make our calling and election sure so we can be in the first phase of Christ's second coming and then return with Him at the second phase of His second coming to rule and reign with Him!

Question: Did the Apostle Paul baptize?

Answer: Paul answered this question himself in I Corinthians 1:17 which reads, "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect."

He seems to imply that he had something better to do. Christ sent him not to baptize, but to preach the Gospel. In the case of the Corinthian brethren, baptism was a public profession of their faith. It placed them on record. This result would be attained whoever administered the rite. Therefore, Paul relegated the duty to others. After he left, the Corinthians began to think there was some special significance about it. For this, Paul reproved them.



THE CHURCH AROUND THE WORLD

BY DEL DELONG

Seagoville, Texas





LESSON I

CAIN AND ABEL

Scripture Reading: Genesis 4:1-13.

Golden Text: Genesis 4:13.

“And Cain said unto the LORD, My punishment is greater than I can bear.”

1. What were the names of Adam and Eve’s sons, and what was their work? Genesis 4:1-2.
2. Why did Cain become jealous of his brother? Genesis 4:4-5.
3. What did God say to Cain about his offering? Genesis 4:6-7.
4. What did Cain do to Abel? Genesis 4:8.
5. What other sin did Cain commit? Genesis 4:9.
6. In what way did the Lord punish Cain? Genesis 4:11-12.
7. What was Cain’s reply to this? Genesis 4:13.

LESSON II

WICKEDNESS OF MAN

Scripture Reading: Genesis 6:5-14.

Golden Text: Genesis 6:8.

“But Noah found grace in the eyes of the LORD.”

1. What kind of people did God find on the earth in the time of Noah? Genesis 6:5, 11-12.
2. How did God feel about it? Genesis 6:6.
3. What did God say that He was going to do about it? Genesis 6:7.

4. What kind of man was Noah at this time? Genesis 6:8-9.

5. What did God tell Noah He was going to do with the earth? Genesis 6:13.

6. What did God tell Noah to do? Genesis 6:14.

LESSON III

NOAH BUILDS THE ARK

Scripture Reading: Genesis 6:14-22.

Golden Text: Genesis 6:22.

“Thus did Noah; according to all that God commanded him, so did he.”

1. What did God tell Noah to build, and what was he to use in building it? Genesis 6:14.

2. What was the length of the ark that God told Noah to make? How wide and how high was it? Genesis 6:15.

NOTE: One cubit is about 18 inches long.

3. How many windows and doors were there to be in the ark? How many stories were there? Genesis 6:16.

4. How was God going to destroy the people? Genesis 6:17.

5. Who was Noah to take into the ark? Genesis 6:18.

6. How many animals was Noah to take into the ark? Genesis 6:19-20.

7. What else did he take into the ark with him? Genesis 6:21.

LESSON IV

NOAH AND THE ARK

Scripture Reading: Genesis 7:1-16.

Golden Text: Genesis 7:6.

"And Noah was six hundred years old when the flood of waters was upon the earth."

1. How many of the clean beasts and fowls was he to take into the ark? How many of the unclean? Genesis 7:2-3.

NOTE: The Lord created the animals clean and unclean from the very beginning. Noah knew which animals were clean, and which were unclean.

2. How long did God say it would rain? Genesis 7:4,7.

3. Did Noah do everything that God told him to do? Genesis 7:5; Hebrews 11:7.

NOTE: Even though Noah could see no danger, he obeyed God. We should also obey God's commandment today even though we do not always understand why we are to do them.

4. How old was Noah when the flood came? Genesis 7:6.

5. How long were they in the ark before it began to rain? Genesis 7:10.

6. After Noah and his family and all the animals had entered the ark, what did God do? Genesis 7:16.

Answers to crossword puzzle

Answers Across 1.honey 2.owe 5.nest 7.Ester 8.st 11.on 12.out 13.end 15.Eden 17. lie 19.leg 20.Aven 21.ever 22.en 23.or 24.and 26.toe 27.wrote 28.re 30.yea 32.see 33.if.

Answers Down 1.honest 3.owest 4.nest 6.ye 9.thou 10.enter 12.order 14.nor 15.Ed 16.eleven 18.Niger 19.laver 24.at 25.now 29.eye 31.seek.



AVERAGE BIRD LIFE

By Mary Dell Allen

The average life of a little wren
Is three years, we are told,
While a robin and a blackbird
Live to be twelve years old.

Twenty years for a pigeon,
And fifteen for a quail;
The sparrow lives for forty years,
Which seldom fails.

Fifty years for an average goose,
For the parrot, sixty years;
The crow, the swan, and eagle
Live one hundred it appears.

"Love worketh no ill to his neighbour..."
(Romans 13:10).

WHEN BETTY JO HATED

By Mary Garner

"I hate that girl, and I'll not listen to her anymore," Betty Jo snapped as she switched the radio off. With her fist clenched, she stamped her foot and screeched, "I hate her! I hate her! I hate her!" Then she ran to the sofa and buried her face in the pillows.

Betty Jo's mother was speechless. Never had she seen her daughter in such a rage. For a few moments she sat, listening for some explanation of such action. But the only sound was the sobbing that seemed to come from a broken heart.

"Why don't you like Phyllis any more?" asked Mrs. Larson, "I think she has a sweet voice, and I know she's a nice girl. You've always had such good times together."

"I hate her! I could pull her hair out! She's a cheat! I'll never speak to her again! I'll - I'll -" Betty Jo searched for words to express her hatred even more. She wanted to say something terrible, but she knew she didn't dare. Her mother was very kind and patient, but Betty Jo knew that it was time to find a stopping place.

"Be careful, Betty Jo," interrupted Mrs. Larson. "Remember Jesus is hearing every word you say, and He knows every thought in your heart."

"Well, Mother, it wasn't right of her. She told a lie to get to sing that song. Anyone who sings on that program is supposed to be under twelve years of age, and Phyllis was twelve her last birthday. I could have sung it, Mother, if it hadn't been for her. Jesus heard her tell that lie, too, didn't He?"

"Yes, Betty Jo, that is true, and all liars will be punished. But let me read a Scripture to you, found in I John 3:15: "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." You see, Betty Jo, it isn't only lying that can keep us out of the kingdom. Hatred will do it too. Hatred is a terrible sin,

and the best thing to do is to get rid of it quickly as you can."

"How can you get rid of it? If you hate a person, you hate her and you can't help it."

"Of course you can help it. Ask the Lord to help you love her."

"I don't want to love her. I'll never love her again! I wish she'd take a cold an..." She clamped her hand over her mouth just in time.

"Betty Jo, I can't permit you to talk like that. Even though you could have sung in her place, you shouldn't act as you are. You must go to your room until you can act like a lady."

Gladly, Betty Jo obeyed her mother and marched toward her room. There she could say and think what she pleased, and no one could do anything. "I'll get even with her, if it takes me a year to do it. There's that silly old doll she gave me last year for my birthday." With a slap and a kick, little curly headed Nancy went sailing under the bed. Wham! Her head struck the wall.

"Oh, you poor dear, I didn't mean to do it. I love you. I really wasn't mad at you. I am sorry." But all this was too late. Nancy's head was cracked so badly that it could not be fixed. Betty Jo cuddled her in her arms and tried to press her head together, but the blow had been too much. Nancy would never be the same again.

Betty Jo's sobs had turned into real crying. To think she had broken the doll she loved most of all. Mrs. Larson heard the wailing and went to see what had happened. Between sobs, Betty Jo told her story.

"The Lord is teaching you a lesson, Dear. See what anger and hatred have caused you to do? You have broken your doll so that she will be of no use any more. You can not comb her curls or make her pretty hats anymore. That's what you do to your friends, too, when hatred is in your heart. Your friends are no good to you anymore. You can't do anything for them, and they can't do anything for you. Hatred will cause a person to do terrible things; things they wouldn't do at all if they loved everyone."

"Oh, Mother, I'm so sorry about it all. I do not want anything to happen to Phyllis. I want Jesus to forgive me for the mean things I said. I'll not let hatred into my heart again."

A CROSSWORD PUZZLE

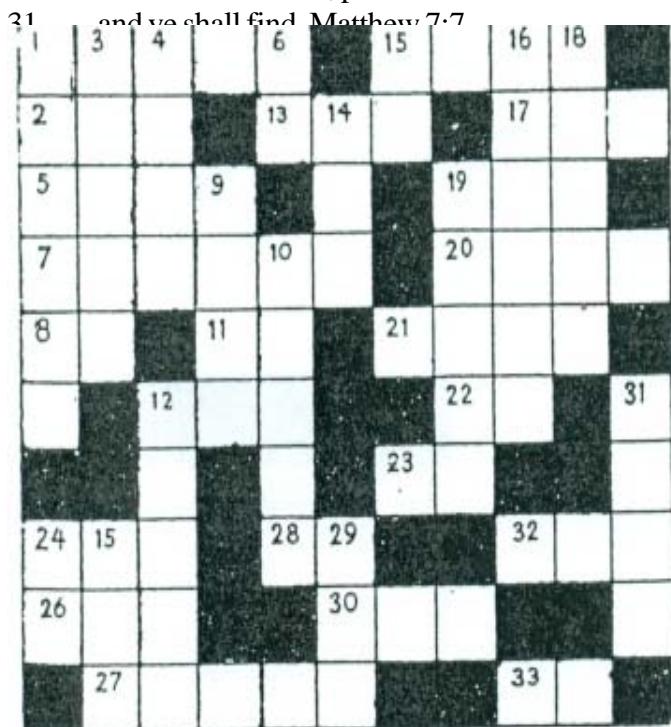
By Marcille Bartholomew

ACROSS

1. The food that John the Baptist ate, besides locusts. Matthew 3:4.
2.no man anything. Romans 13:8.
5. A bird that wandereth from her..... Proverbs 27:8.
7. The book of the Bible that follows Nehemiah.
8. The abbreviation of street.
11. Jesus taught in the synagogue....the Sabbath. Luke 13:10.
12. Be sure your sin will find you..... Numbers 32:23.
13. Something that will come after the gospel is preached in all the world. Matthew 24:14.
15. The name of the garden in which the Lord placed Adam. Genesis 2:15.
17. He maketh me to down in green pastures. Psalm 23:2.
19. To make bare the Isaiah 47:2.
20. The young men of what place fall by the sword? Ezekiel 30:17.
21. For thine is the kingdom, and the power, and the glory for Amen. Matthew 6:13.
22.is the prefix of the word (endure) found in Genesis 33:14.
23. Thou shalt not make unto thee any graven image, or likeness of any thing,. Exodus 20:4.
24. Six days shalt thou labor do all thy work. Exodus 20:9.
26. The Children of Israel were to put ram's blood on the great of their right foot. Exodus 29:20.
27. Jesus with His finger on the ground. John 8:6.
28. The prefix of word recall.
30. Martha said “...., Lord: I believe that thou art the Christ.” John 11:27.
32. When Jesus comes, every eye shall Him. Revelation 1:7.
33. we are Christ's when we are Abraham's seed. Galatians 3:29.

DOWN

1. Seven men of report. Acts 6:3.
3. “Pay me that thou” Matthew 18:28.
4. The sparrow found a house and the swallow a Psalm 84:3.
6. Jesus said, “....are the salt of the earth.” Matthew 5:13.
9.shalt have no other gods before me. Exodus 5:13.
10. Jesus said, “If thou wilt ... into life, keep the commandments. Matthew 19:17.
12. Thou art a priest for ever after the of Melchizedek. Psalm 110:4.
14. Thou shalt not do any work on the Sabbath, thou, thy son. Exodus 20:10.
15. The children of Reuben and Gad called the altar by what name? Joshua 22:34.
16. Peter stood with the and lifted up his voice. Acts 2:14.
18. Simeon, that was called was in the church at Antioch. Acts 13:1.
19. The Lord told Moses to make what out of brass? Exodus 30:18.
24. The kingdom of God hand. Mark 1:15.
25. Remember thy Creator. Ecclesiastes 12:1.
29. If thine offend thee, pluck it out. Matthew 18:9.



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Like The Deer

By David DeLong

*Like the deer upon the mountains
At the dawning of the day;
Where it drinks from water foun-
tains,
And, in shadows, flees away.*

*May we watch with eyes not weary
As we drink from pools of grace;
And so, alert and leery,
Flee the snares sin sets in place.*



