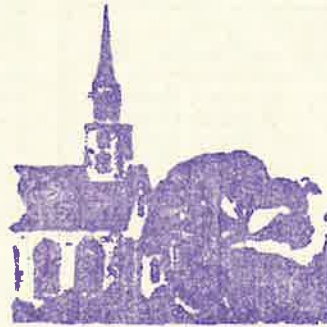


September 1954

The
A
C
T
S



DAY AND NIGHT

—Mrs. James Nichols

The Day awakens with dew-filled eyes,
As the Sun o'er the hilltop comes
peeping,
From valley and marsh and spray-wash-
ed beach,
Where Night held it fast in its keeping.

In the valley below a lamp grows dim,
And fades from sight with day break-
ing,
And Night creeps away to give place
to Day,
Who noisily from sleep is a waking

A bittern cries out from the marshland
below,
And a bluejay with rancor is scream-
ing,
And a doe and her fawns who silently
come
To the meadow for morning's cool
feeding

A robin perched high on a fir-tree near
by
A serenade sweetly is singing,
To his mate nesting near where each
low passing breeze
Sets her nest to lullaby swaying.

The seagulls cry out and circle above
Some fish or bird in the offering.
The sandpiper's voice is heard through
the dusk

As he skirts the waves on rushing,
So Time goes on in her cycle true
As old Earth on her axis keeps turning,
With only a pause as Noon day turns
round
To beckon to Night's returning.

As shadows lengthen on yon quiet pool
A fly comes lazily dipping,
And a large speckled trout waiting there
'neath a rock
With a splash, sets the waters rippling.

The fading light heralds another Night,
As darkness again comes creeping,
And tired old Day slips quietly away
As Night folds is fast in its keeping.

The all-seeing eye of our Father above
Charts the course of the Globe's sure
turning,
And placed the Moon for light in the
depth of Night,
And the Sun for day time burning.

ACTS - The Official Organ of the Bible Church of God, published monthly at Headquarters, Meridian, Idaho.

COUNCIL OFFICERS

LUVELT PALMER, Pres. ----- Kuna, Idaho
 MARK BURNHAM, Vice. Pres., Meridian, Idaho
 ELNORA HUTCHINGS, Sec.-Treas., Ustick, Ida.
 Jay Ellsworth, --- Arcata, Calif.;
 Delbert Alloway, --- Arcata, Calif.;
 A. H. Stith --- Meridian, Idaho;
 Art Estep --- Port Orchard, Wash;
 Edgar Lippincott --- Stanberry, Mo.;

A LITTLE ALL SUFFICIENT LAMB THAT IS DISQUALIFIED

H. E. DILLMAN

Some seem to think that the Lamb of God, the one that gave his life to take away the sin of the world is not sufficient; but that they must still make sacrifices. I don't believe they think this.

Lev. 23: 1-2. And the Lord spoke unto Moses saying: Speak unto the children of Isreal and say unto them, concerning the Feasts of the Lord, which ye shall proclaim to be holy Convocations, even these are my feasts. And in the 4th verse, it says, they shall be proclaimed in their seasons. Then, Moses on all through the chapter relates what must be done to keep the feast days. Verse 44. And Moses declared unto the children of Isreal the feasts of the Lord. This whole chapter is made up of the feasts.

Lev. 23:5 sets forth the passover as the first day of the feasts. In the 6th verse, the seven days of the feast of unleavened bread. The 14th day of the month is the passover and is also the first day of the seven days of unleavened bread. That is not all. (8th verse) They were to make an offering by fire; and, in the 10th verse, to bring a sheaf offering (margin says an Omer or hand full) to their priest (preacher). The 15th day is called the sabbath in the 11th verse. It is also called the sabbath or High Day Sabbath in St. John 19:31—On the morrow after the Sabbath (or 16th day) the priest waves the sheaf offering for them. What else?

Verses 12-13 And the same day the sheaf was made, they had to offer a he lamb without blemish of the first year for a burnt offering along with the meat offering and drink offering. These Feast days last 7 days, and on each day a meat and drink offering was made.

Next here is given the Feast of Pentecost, but let us go, to verses 24-25—on the first day of the 7th month is the

—Page 2—

feast of Trumpets on which an offering was made by fire.

Then on the 10th day of the 7th month is the feast of Atonement. One was not only required to offer an offering by fire but if one had not been real good, he had to torture himself by dancing around and cutting himself with sharp lashes until the blood dripped down his legs. If he didn't do a good job, he was cut off from his people.

I am glad this all sufficient Lamb of God atones for me instead of all these feast days. Aren't you?

In verse 37-41—besides all these feasts, of meat offerings, drink offerings, burnt offerings, and sacrifices, is another feast of seven days beginning the 15th day of the 7th month, kept by gathering all manner of branches from the various godly trees, and worshiping before the Lord seven days out of every year.

Let us go back to Israel's Pentecost. Lev. 23:15—they celebrated the 15th day of the month (the day upon which the Children of Isreal came out of the land of Egypt) as an highday sabbath. It was upon the morrow after the highday sabbath that they were to begin to count their 50th day for Pentecost. Verses 17-21—the feast of Pentecost is kept by bringing two loaves of bread and with this bread is offered seven lambs without blemish of the first year and one bullock, and two rams along with their meat offering, and their drink offering, even an offering by fire. Then ye shall sacrifice one kid for a sin offering, and two lambs of the first year for a sacrifice of peace offering. These are holy unto the priests (preachers) Levites.

Lev. 23:15—Not only once but, "Even unto the morrow after the seventh sabbath shall ye number fifty days and offer a New Meat Offering."

Our Pentecost: Jesus Christ, the Lamb of God was crucified, placed in the tomb on Wednesday and came out in the end of the Sabbath victorious over sin and death, freeing us from our bondage of sin.

Just fifty days, upon the seventh Sabbath thereafter, while assembled together, the Church witnessed the great Outpouring of the Holy Spirit.

Dear Ones, contrast the life of Jesus on this earth. He participated in none of the modern pleasures of this life and even sacrificed his life for us.

Then there are some living in great mansions, surrounded by servants, who even rate themselves as Super Beings; yet, these same ones are disqualifying the Lamb of God. What is it the Lord says he will do to the Lofly ones? Bring them down low!

ACTS - The Official Organ of the Bible Church of God, published monthly at Headquarters, Meridian, Idaho.

COUNCIL OFFICERS
 LUVELT PALMER, Pres. ----- Kuna, Idaho
 MARK BURNHAM, Vice. Pres., Meridian, Idaho
 ELNORA HUTCHINGS, Sec.-Treas., Ustick, Ida.
 Jay Ellsworth, --- Arcata, Calif.;
 Delbert Alloway, --- Arcata, Calif.;
 A. H. Stith --- Meridian, Idaho;
 Art Estep --- Port Orchard, Wash;
 Edgar Lippincott --- Stanberry, Mo.;

A LITTLE ALL SUFFICIENT LAMB THAT IS DISQUALIFIED
H. E. DILLMAN

Some seem to think that the Lamb of God, the one that gave his life to take away the sin of the world is not sufficient; but that they must still make sacrifices. I don't believe they think this.

Lev. 23: 1-2. And the Lord spoke unto Moses saying: Speak unto the children of Israel and say unto them, concerning the Feasts of the Lord, which ye shall proclaim to be holy Convocations, even these are my feasts. And in the 4th verse, it says, they shall be proclaimed in their seasons. Then, Moses on all through the chapter relates what must be done to keep the feast days. Verse 44. And Moses declared unto the children of Israel the feasts of the Lord. This whole chapter is made up of the feasts.

Lev. 23:5 sets forth the passover as the first day of the feasts. In the 6th verse, the seven days of the feast of unleavened bread. The 14th day of the month is the passover and is also the first day of the seven days of unleavened bread. That is not all. (8th verse) They were to make an offering by fire; and, in the 10th verse, to bring a sheaf offering (margin says an Omer or hand full) to their priest (preacher). The 15th day is called the sabbath in the 11th verse. It is also called the sabbath or High Day Sabbath in St. John 19:31—On the morrow after the Sabbath (or 16th day) the priest waves the sheaf offering for them. What else?

Verses 12-13 And the same day the sheaf was made, they had to offer a he lamb without blemish of the first year for a burnt offering along with the meat offering and drink offering. These Feast days last 7 days, and on each day a meat and drink offering was made.

Next here is given the Feast of Pentecost, but let us go, to verses 24-25—on the first day of the 7th month is the

feast of Trumpets on which an offering was made by fire.

Then on the 10th day of the 7th month is the feast of Atonement. One was not only required to offer an offering by fire but if one had not been real good, he had to torture himself by dancing around and cutting himself with sharp lashes until the blood dripped down his legs. If he didn't do a good job, he was cut off from his people.

I am glad this all sufficient Lamb of God atones for me instead of all these feast days. Aren't you?

In verse 37-41—besides all these feasts, of meat offerings, drink offerings, burnt offerings, and sacrifices, is another feast of seven days beginning the 15th day of the 7th month, kept by gathering all manner of branches from the various goodly trees, and worshipping before the Lord seven days out of every year.

Let us go back to Israel's Pentecost. Lev. 23:15—they celebrated the 15th day of the month (the day upon which the Children of Israel came out of the land of Egypt) as an highday sabbath. It was upon the morrow after the highday sabbath that they were to begin to count their 50th day for Pentecost. Verses 17-21—the feast of Pentecost is kept by bringing two loaves of bread and with this bread is offered seven lambs without blemish of the first year and one bullock, and two rams along with their meat offering, and their drink offering, even an offering by fire. Then ye shall sacrifice one kid for a sin offering, and two lambs of the first year for a sacrifice of peace offering. These are holy unto the priests (preachers) Levites.

Lev. 23:15—Not only once but, "Even unto the morrow after the seventh sabbath shall ye number fifty days and offer a New Meat Offering."

Our Pentecost: Jesus Christ, the Lamb of God was crucified, placed in the tomb on Wednesday and came out in the end of the Sabbath victorious over sin and death, freeing us from our bondage of sin.

Just fifty days, upon the seventh Sabbath thereafter, while assembled together, the Church witnessed the great Outpouring of the Holy Spirit.

Dear Ones, contrast the life of Jesus on this earth. He participated in none of the modern pleasures of this life and even sacrificed his life for us.

Then there are some living in great mansions, surrounded by servants, who even rate themselves as Super Beings; yet, these same ones are disqualifying the Lamb of God. What is it the Lord says he will do to the lofty ones? Bring them down low!

Consecrated Christian living the way on—

THE ROYAL ROAD TO BLESSING

(Selected from the Christian Digest) ("Coronation Address" by Mr. Redpath used as lead article in The Life of Faith, London Christian Periodical, on May 6, 1953)

Worship is something a great deal more than the mere outward ritual which is often connected with the name. Indeed, it has little or nothing to do with buildings or ceremonial. It is even a great deal more than sound evangelical belief and fervent adherence to the Christian faith, no matter how precious these may be.

It was this truth which our Lord sought to reveal to the woman of Samaria when He said to her that "God is a Spirit; and they that worship Him must worship Him in spirit and in truth." Again, the Church at Ephesus was renowned for its soundness of doctrine, intolerance of sin, its patience and hard sacrificial service, yet the Lord's assessment of its true worth was found in His word, "I have somewhat against thee, for thou hast left thy first love."

Surely this is an unchanging principle upon which the life of a nation alone can be built with any degree of security—a people in love with the Lord Jesus Christ, which is the essential of all worship. Too often we Christians have lost this reality and simplicity in creeds and dogmas, forgetting that radiance of Christian testimony which brings heaven so near the earth, is to be found in the fact that we love Him because He first loved us.

There is an infection and magnetism which are irresistible in the life of any individual whose whole being is given up to the love of God in Christ Jesus our Lord. In this life there is no hardness or bitterness, no censorious judgment of others, no coldness or indifference, but rather a warm, heavenly spiritual glow which speaks of the glory of the Lord revealed through a human life.

Now, of course, the decisive factor in this, and that which will change a mere dream into a reality, is one which rests entirely with us personally. For, as a matter of fact real worship of God costs us everything we have got. To the woman of Samaria as well as to the influential Church at Ephesus the terms were the same—repentance. To the one, the Lord Jesus said, "Go, call thy husband," to the other, "Repent, and do thy first works; or else I will . . . remove thy candlestick"—both equally shattering and

challenging, indicating that there is no possibility of the worship of God and the reception of his fullness apart from genuine repentance. What a shock it must have been for the Church at Ephesus, which had built up such a reputation!

The Christian who is not facing the demands of holy and consecrated living; the Christian who is intolerant of others whose views on some doctrinal matters (which are often non-essentials) differ from his own; the Christian whose fundamental belief is unsupported by the revelation of the love of Christ; the Christian who is not honestly and truly facing the reality or worship in his life, but is tolerating habits and practices which he knows to be utterly contrary to the Word of God, and yet somehow manages to convince himself that he is right; the Christian whose personal family life is a contradiction of his public life—here is a vast field where repentance is desperately needed; and I know perfectly well that I cannot preach repentance from the pulpit unless I live repentance day by day in my own life.

One last word: This unchanging principle which is the key to a new era of spiritual power is in itself that which will create effective power in Christian service. The woman of Samaria went back to her city, and such was the transformation of her life that she returned with many who "believed in Him for the saying of the woman." That has always been true.

Once God by His Spirit breaks into a life and baptizes us with the love of Christ in answer to a whole-hearted continuing repentance, then, however ordinary that life may be, it becomes supernatural. Whether it be speaking to a few children in a Sunday school class or guiding and training children in family life, or addressing a crowded congregation, there is power which is unmistakably from heaven, filling and flooding the life.

God grant that each of us may make these days when we truly worship the Lord in the beauty of holiness, and bow down before Him His glory to proclaim. Let the spirit of true worship fill and flood our lives. Let us prepare the way most gloriously for the coming of the Lord Jesus, when before Him every knee shall bow and every tongue confess that He is Lord to the glory of God the Father.

—Alan Redpath

God's plan made a hopeful beginning,
 But man spoiled his chances by sinning.

We trust that the story
 Will end in God's glory,
 But, at present, the other side's winning.
 (Page 3)

I KNOW IN WHOM I HAVE BELIEVED

"For the which cause I also suffer these things; nevertheless I am not ashamed: for I know whom I have believed, and persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1:12. If we have been truly converted, we can rest assured that He is willing to receive us into His glorious kingdom when He comes to claim His children. Do we have on the wedding garment, and ready to meet Kingdom Jesus when He comes to be glorified in His saints. Have we put off the sins of the flesh; and living a Christ like life. Has the old undesirable nature been crucified, put to death, and living a righteous life through Christ our Lord. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Romans 6:6. We must put off the sins of the flesh if we expect to be spotless white; and free from all sin, when Jesus comes in the clouds of Heaven, to take His waiting bride unto Himself.

"But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the Law. Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, imitations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revellings, and such like: of that which I tell you before, as I have also told you in time past, they which do such things shall not inherit the Kingdom of God." Gal. 5:15-21.

"Therefore bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree my brethren, bear olive berries? either a vine figs? So no fountain doth yield salt water and fresh.

"So is a wiseman and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts,

glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated full of mercy and good fruits with out partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace, "James 3: 9-18." Do you think that the scripture saith in vain, the spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourself therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. "James: 5-10."

The Bible says, "Abstain from all appearance of evil, And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul be preserved (made sweet) blameless unto the coming of our Lord Jesus Christ. "1 Thess. 5: 22,23. Do we prove our Christian life by bearing the fruits of the Spirit which are these. ". . . . Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affection and lusts. If we live in the Spirit, let us also walk in the Spirit" Gal. 5: 22-25.

Sons and daughters of God will be overcomers, and enjoy the blessings of eternal peace. "And he said unto me, It is done, I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:6-7. "For God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed: always bearing about in the body the dying of the Lord Jesus,

I KNOW IN WHOM I HAVE BELIEVED

"For the which cause I also suffer these things; nevertheless I am not ashamed: for I know whom I have believed, and persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1:12. If we have been truly converted, we can rest assured that He is willing to receive us into His glorious kingdom when He comes to claim His children. Do we have on the wedding garment, and ready to meet Kingdom Jesus when He comes to be glorified in His saints. Have we put off the sins of the flesh; and living a Christ like life. Has the old undesirable nature been crucified, put to death, and living a righteous life through Christ our Lord. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Romans 6:6. We must put off the sins of the flesh if we expect to be spotless white; and free from all sin, when Jesus comes in the clouds of Heaven, to take His waiting bride unto Himself.

"But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the Law. Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, iminations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revellings, and such like: of that which I tell you before, as I have also told you in time past, they which do such things shall not inherit the Kingdom of God." Gal. 5:15-21.

"Therefore bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree my brethren, bear olive berries? either a vine figs? So no fountain doth yield salt water and fresh.

"So is a wiseman and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts,

glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated full of mercy and good fruits with out partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace, "James 3: 9-18." Do you think that the scripture saith in vain, the spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourself therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. "James: 5-10."

The Bible says, "Abstain from all appearance of evil, And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul be preserved (made sweet) blameless unto the coming of our Lord Jesus Christ. "1 Thess. 5: 22,23. Do we prove our Christian life by bearing the fruits of the Spirit which are these. ". . . . Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affection and lusts. If we live in the Spirit, let us also walk in the Spirit" Gal. 5: 22-25.

Sons and daughters of God will be overcomers, and enjoy the blessings of eternal peace. "And he said unto me, It is done, I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:6-7. "For God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed: always bearing about in the body the dying of the Lord Jesus,

that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh." 2 Cor. 4: 6-11. The Bible says, "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5. We will be judged according to the way we have lived in this life. "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall appear the second time without sin unto salvation." Heb. 9: 27,28. After death it will be to late for salvation. Come my dear friend and get ready to meet the glorified one when He comes to gather His children from all parts of the world. Anchor your soul in Him Who said. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:29.

H. O. Cummings

Christian, you must resolve to—
LEAVE THE CROWD BEHIND
Laura S. Emesson
(Condensed from "His")

Someone has said the Japanese may die by hara-kara, but the Westerners commit mass suicide by hurr-scurry.

A missionary tells of trekking through the African jungle with several native helpers. They made good progress until the fourth day when the natives sat down refusing to move.

"Are you too worn out?" asked the missionary.

"No," they explained, "but we must wait for our souls to catch up with our bodies."

Wordsworth expressed this same truth in his oft quoted sonnet:

The world is to much with us; late
and soon,
Getting and spending, we lay waste
our powers . . .

The rush of life—multiplied demands and pressing deadlines—drains the vitality and leaves the Christian nervous and at wit's end most of the time.

But Christians have an oasis of quiet for mind and heart—a "trysting place where God comes down his soul to greet." "Come ye apart and rest awhile," urges the Master. If we find ourselves agitated as cares and troubles loom mountain high, it is time gained to wait upon God in the

—Page 5—

quiet of His presence. "For thus saith the Lord God, the Holy One of Israel: In turning and rest shall ye be saved; in quietness and confidence shall be your strength."

Meditation has been called a lost art. But it can be regained. He who will resolutely closet himself with God will find rich rewards for body, mind and spirit. Disraeli said, "The art of meditation may be exercised at all hours, and in all places; and men of genius, in their walks, at table, and amidst assemblies, turning the eye of the mind inwards, can form an artificial solitude; retired amidst a crowd, calm amidst distraction, and wise amidst folly." We need quietness to realize the reality of the invisible, those "things" not seen."

The distractions of time and sense push eternal issues into the background. We become entirely occupied with our plans and efforts. Petty cares and vexing anxieties of life make the soul a troubled sea.

Jesus saw Nathanael, burdened by laws and ceremonies, sitting under the fig tree, and told him that hereafter he should see heaven open. Seeing Him who is invisible, we turn our eyes from ourselves and our problems to Him who alone is adequate:

Too, we need quietness to restore our strength.

Nearness to God brings rest, and rest gives strength. We weak ones become strong as we feed on the hidden manna. This confidence and strength will cause us to move quietly in equipoise of soul and sweetness of spirit in life's provocations. Then we can say with Paul, "I can do all things through Christ which strengtheneth me."

Finally, quietness will give us the proper perspective and enable us to see each circumstance as God sees it.

In the heat of the battle, every care and disappointment seems magnified. Earth's pressures mar our focus. But alone with God, mountains are brought low and valleys exalted. Even the Psalmist said his feet had almost slipped; he was envious at the foolish; he could not understand. Then he went into the sanctuary and exclaimed, "God is the strength of my heart . . . it is good for me to draw near to God."

Today may bring misunderstandings, pressing decisions, opportunities for witnessing. The soul that will take time to be quiet with God will hear His comforting voice.

"In quietness and confidence shall be your strength."

—Page 4—

Spiritual Dangers of "Reverentism"

By Robert Mitchell

My Friends:

I have been now for many years incapacitated to such extent that I am unable to do anything that requires labor, and therefore have lots of time to read and study. It has come to my attention of the great majority of preachers who are guilty of usurpation. I realize that in the minds of some people it is not considered permissible to freely express our feeling against Preachers. We are oft admonished for such things; and in some cases accused of being prejudiced. I suppose though should we quote the Prophet Joel in Chapter 2, verse 17, where God through the Prophet says in part "Let the Priests and Ministers of the Lord, weep between the porch and the Alter, and let them say, spare thy people O' Lord" and express our feelings with regard to the lack of weeping by the majority of preachers, we would no doubt be again admonished for lack of reverence.

To show our contention of usurpation we turn to Psalms 111, verse 9 where can be found the ONLY place in the Bible where the word "Reverened" is to be found. No one can truthfully deny after reading this verse that it is applicable ONLY to God. Yet Preachers of today have contacted a kind of "disease" which I call "reverentism." They cherish this title of reverend to such extent and degree as to spend years in school to attain it, and thereafter use it for their own personal financial gain and advantage.

I wish to qualify the word "disease" used above. Where anyone has actually and honestly come to Jesus, and is therefore actually and honestly a "saved person", he or she is no longer in a state of distress; nor is he or she in a state of uncomfot, in fact such a person does not feel deprived of anything, is completely and perfectly satisfied with whatever state of condition they find themselves in, whether they have one dollar, or one million dollars, it is all the same to them. Some of these reverend persons will state that God has "called" them to some other Church if they find they can get a larger salary there, than what their present Church is able, or willing to pay. DISTRESS, UNCOMFORT, a feeling of being DEPRIVED. I call it a disease, a disease of "reverentism"; created in desperation for financial gain, better known to Bible students as "filthy lucre." The only thing that the reverend knows that the average laymen don't know is, that he attended a seminary some place for the purpose of being taught how to sway a congregation at the correct moment to give liberally of

their finances, and to teach the people NOT what the Bible says, but what the Church head says teach them. Some will say, why, Brother Mitchell! I thought Jesus was the head of the Church! That is right, Jesus is the head of the Church that keeps the Commandments of God, and teach the TRUTH according to God's word. But NOT of those Churches who teach CHURCHISM, in preference to God's truth.

Church organizations could have been a great blessing to God's people IF properly handled, leaving out Churchism and employing figures of speech the understanding of which depends to a certain degree on the religious attitude of the listener. Causing confusion by a kind of "pagan worship" which implies the ability of man to force the deity to comply with their own personal wishes; demanding in a LOUD voice INSTANT reponse, repeating over and over again, in an effort to indoctrinate those who are solidly anchored in Jesus. And without Bible authority.

All these things my friends are the creature of reverentism, and exist only because of covetousness, seeking to create excitement, for their own gain, financially and otherwise. Causing divisions, turning brother against brother, completely disregarding fellowship which is the creature of love, without which we shall never reach the Kingdom of God.

The sinful inclination of the heart is a transgression of the law with the penalty of eternal death. A study of the tenth commandment and the teachings of Jesus shows that when we set covetous eyes on what is not ours, it is as much a sin as the act of stealing itself, even though the evil desires never reach the stage of conduct, they are in themselves sinful in the sight of God. Violation of this concept will lead to the transgression of practically all the commandments. Idolatry, hypocrisy, Sabbath desecration, disobedience to parents, murder, fornication, stealing, bearing of false witness, Covetousness which IS manifested in "Reverentism."

Brethern we are commanded to love one another, I can truly say that I do love everybody, thanks be to God. But we have no commandment to love evil, if as I believe covetousness is the cause of reverentism, it is conceived then in sin, and is therefore evil. May God help us to discern between good and evil, and to cry out against evil in any form in which it presents itself. So we say to those reverend persons "Let this be minded in you, which was also in Christ Jesus." "Philipoians 2:5. The words we have written here are NOT addressed to honest sincere preachers whom God has called.

Spiritual Dangers of "Reverentism"

By Robert Mitchell

My Friends:

I have been now for many years incapacitated to such extent that I am unable to do anything that requires labor, and therefore have lots of time to read and study. It has come to my attention of the great majority of preachers who are guilty of usurpation. I realize that in the minds of some people it is not considered permissible to freely express our feeling against Preachers. We are oft admonished for such things; and in some cases accused of being prejudiced. I suppose though should we quote the Prophet Joel in Chapter 2, verse 17, where God through the Prophet says in part "Let the Priests and Ministers of the Lord, weep between the porch and the Alter, and let them say, spare thy people O' Lord" and express our feelings with regard to the lack of weeping by the majority of preachers, we would no doubt be again admonished for lack of reverence.

To show our contention of usurpation we turn to Psalms 111, verse 9 where can be found the ONLY place in the Bible where the word "Reverenced" is to be found. No one can truthfully deny after reading this verse that it is applicable ONLY to God. Yet Preachers of today have contacted a kind of "disease" which I call "reverentism." They cherish this title of reverend to such extent and degree as to spend years in school to attain it, and thereafter use it for their own personal financial gain and advantage.

I wish to qualify the word "disease" used above. Where anyone has actually and honestly come to Jesus, and is therefore actually and honestly a "saved person", he or she is no longer in a state of distress; nor is he or she in a state of uncomfot, in fact such a person does not feel deprived of anything, is completely and perfectly satisfied with whatever state of condition they find themselves in, whether they have one dollar, or one million dollars, it is all the same to them. Some of these reverend persons will state that God has "called" them to some other Church if they find they can get a larger salary there, than what their present Church is able, or willing to pay. DISTRESS, UNCOMFORT, a feeling of being DEPRIVED. I call it a disease, a disease of "reverentism", created in desperation for financial gain, better known to Bible students as "filthy lucre." The only thing that the reverend knows that the average laymen don't know is, that he attended a seminary some place for the purpose of being taught how to sway a congregation at the correct moment to give liberally of

their finances, and to teach the people NOT what the Bible says, but what the Church head says teach them. Some will say, why, Brother Mitchell! I thought Jesus was the head of the Church! That is right, Jesus is the head of the Church that keeps the Commandments of God, and teach the TRUTH according to God's word. But NOT of those Churches who teach CHURCHISM, in preference to God's truth.

Church organizations could have been a great blessing to God's people IF properly handled, leaving out Churchism and employing figures of speech the understanding of which depends to a certain degree on the religious attitude of the listener. Causing confusion by a kind of "pagan worship" which implies the ability of man to force the deity to comply with their own personal wishes; demanding in a LOUD voice INSTANT reponse, repeating over and over again, in an effort to indoctrinate those who are 'solidly anchored in Jesus. And without Bible authority.

All these things my friends are the creature of reverentism, and exist only because of covetousness, seeking to create excitement, for their own gain, financially and otherwise. Causing divisions, turning brother against brother, completely disregarding fellowship which is the creature of love, without which we shall never reach the Kingdom of God.

The sinful inclination of the heart is a transgression of the law with the penalty of eternal death. A study of the tenth commandment and the teachings of Jesus shows that when we set covetous eyes on what is not ours, it is as much a sin as the act of stealing itself, even though the evil desires never reach the stage of conduct, they are in themselves sinful in the sight of God. Violation of this concept will lead to the transgression of practically all the commandments. Idolatry, hypocrisy, Sabbath desecration, disobedience to parents, murder, fornication, stealing, bearing of false witness, Covetousness which IS manifested in "Reverentism."

Brethren we are commanded to love one another, I can truly say that I do love everybody, thanks be to God. But we have no commandment to love evil, if as I believe covetousness is the cause of reverentism, it is conceived then in sin, and is therefore evil. May God help us to discern between good and evil, and to cry out against evil in any form in which it presents itself. So we say to those reverend persons "Let this be minded in you, which was also in Christ Jesus." Philipoians 2:5. The words we have written here are NOT addressed to honest sincere preachers whom God has called.

—Page 6—

THE NEW BIRTH

Much speculation has been spent on subject of the new birth. Nineteen hundred years ago a man by the name of Nicodemus speculated on the subject of being born again, and said: How can these things be? (John 3:9). We notice here that Nicodemus did not deny the words which Jesus had just spoken to him, neither did he begin to shout and talk in tongues and declare that "he had it." Neither did he shove it ahead and call it resurrection, or perhaps say it was for the apostles, but not for us. He simply said: How can these things be? Then Jesus told him: "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?" (John 3:12)

Notice here that Jesus called the new birth a heavenly thing, and Nicodemus showed that his spiritual mind hadn't been quickened by the Spirit of God when he spoke of the natural birth. Paul tells us that there is a natural body, and there is a spiritual body. (1 Cor. 15:44) Paul was here speaking of the resurrected body, but what and when, do we get that which is in that spiritual body? Jesus proved that He had a spiritual, not spirit, body, after the resurrection. Didn't He get it while He was still in His natural body? He said that he had power to lay down His life, and take it up again. Paul tells us that the natural man cannot understand spiritual things. Couldn't we say then that to believe the new birth is a present possession, is to experience the new birth?

As some people object to that word "speculation", it might be well to think a moment on what the word means. One definition is intellectual examination. Surely a subject which Jesus stressed as He did that of the new birth, should merit that sort of a study. Another definition of the word "speculation" is to sell at a profit, and often leads to legal gambling. As we don't dare gamble on the subject, we need to study all angles of the subject. As many people believe that the new birth is the resurrection, then what is going to mark the difference between those who are saved and those who are not? Both are going to be resurrected. Jesus said, Ye must be born again. If He meant resurrected, surely He "would have told us."

Notice what John says (John 1:11,12, 13) "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God even to them that believe on his name: Which WERE BORN, not of blood, nor of the will of the flesh, nor of the will of man, but of God." This

—Page 7—

we see is a present possession. Notice the following scripture: "Whosoever believeth that Jesus is the Christ is born of God" (1 Jn. 5:1). Another present possession.

Jesus goes even further than this: "And whosoever liveth and believeth in me shall never die. Believest thou this?" This we see is another present possession. Believest thou this? The more we study on the subject, if we forget what man teaches, the more convinced we will be that Jesus opened up another subject here in John 11:26. The subject of having eternal life, like salvation,

here and now. Many times we hear people pray that Jesus will save them when He comes. Isn't it true that He has already come to save us? Notice what Paul has to say on the subject: "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation."

Because many people will say: "But yes, but what about the many scriptures which plainly say we sleep in the grave until resurrection?" But wouldn't Paul say: "But yes, those scriptures are speaking of the natural body which we received through the natural birth, and not the spiritual body which we look forward to moving into when we move out of this natural body." "For we KNOW that if our earthly house (body) of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked." 2 Cor. 5:1, 2. Notice here that Paul says, We have, which is another present possession.

"But we all, with open face beholding as in a glass the glory of the Lord, ARE CHANGED into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18). It is true that this natural body will die, but while we are dwelling in the natural body we need to remember: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7). "For which we faint not; but though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4:16). Isn't the coming of the Lord so near that we all need to be sure we are going to be ready to receive all the good things which are promised? Shouldn't we study these things from the angle they are presented in the Bible, rather than the different angles which we may have been taught? "Now we have received, not the

spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. 2:12, 13.

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. . . ." Phil. 1:23. Did Paul believe he was going to stay dead? "And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven" (Mark 13:27) How did they get up in heaven? Now please notice the last part of Zech. 14:5—" . . . and all the saints with thee." Who are these "thee"?

—Mrs. James Nichols

BIG HEAD

Someone said that he'd done well,
And presto! his head began to swell!
Bigger and bigger the poor thing grew—
'Tis a wonder it didn't split in two.
In size, a balloon could scarcely match it.
He needed a fishing pole to scratch it.
But six and a half was the size of his hat,
And it rattled around on his head at that.

"Good work," someone chanced to say,
And his chest swelled as big as a load of hay!
About himself, like a rooster, he crowed,
Of his wonderful work he bragged and blowed.
He marched around with a peacock's strut.
Gigantic to him was the figure he cut,
But he wore a very small-size suit,
And loosely it hung on him, to boot!

He was the chap who made things hum!
He was the drumstick and the drum!
He was the shirt bosom and the starch!
He was the keystone in the arch!
He was the axis of the earth!
Nothing existed before His birth!
But when he was off from work a day,
Nobody knew that he'd been away!

This is the fact that's sad to tell:
'Tis the empty head that's bound to swell.
'Tis the lightweight fellow who soars to the skies
And bursts like a bubble before your eyes.
A big man is humbled by honest praise
And tries to think of all the ways
To improve his work and do it well,
But a small man starts of himself to yell!

—Joseph Morris

In Me ye Might Have Peace

...."For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Might God, The everlasting Father, The Prince of Peace." Isaiah 9:6. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. Wonderful promises indeed, Jesus gives peace, sweet peace to our souls when in trouble or sorrow. We can anchor our soul in Him, Who said, "let not your heart be troubled: ye believe in God, believe also in me." John 14:1. Christ is our peace and hath given us all things to enjoy: in giving us loved ones, friends, and best of all is The Spirit of God to guide us into all truth as we travel the journey to the kingdom. He gives peace and happiness to those that seeks for peace and persue after it. "For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or in heaven." Colossians 1: 19-20. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. Peace and joy of this world is only a passing shadow; compared to the joy of Christ dwelling within, which passeth all understanding. Why should our hearts be afraid? When Christ lives within us; and leads us on to that perfect day, when sin will come to an end. "For he (Christ) is our peace," Eph. 2:14. When peace and love of God is established in our hearts; nothing can take it from us.

"Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8: 37-39. "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against

spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. 2:12, 13.

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. . . ." Phil. 1:23. Did Paul believe he was going to stay dead? "And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven" (Mark 13:27) How did they get up in heaven? Now please notice the last part of Zech. 14:5—" . . . and all the saints with thee." Who are these "thee"?

—Mrs. James Nichols

BIG HEAD

Someone said that he'd done well,
And presto! his head began to swell!
Bigger and bigger the poor thing grew—
'Tis a wonder it didn't split in two.
In size, a balloon could scarcely match it.
He needed a fishing pole to scratch it.
But six and a half was the size of his hat,
And it rattled around on his head at that.

"Good work," someone chanced to say,
And his chest swelled as big as a load of hay!
About himself, like a rooster, he crowed,
Of his wonderful work he bragged and blowed.
He marched around with a peacock's strut.
Gigantic to him was the figure he cut,
But he wore a very small-size suit,
And loosely it hung on him, to boot!

He was the chap who made things hum!
He was the drumstick and the drum!
He was the shirt bosom and the starch!
He was the keystone in the arch!
He was the axis of the earth!
Nothing existed before His birth!
But when he was off from work a day,
Nobody knew that he'd been away!

This is the fact that's sad to tell:
'Tis the empty head that's bound to swell.
'Tis the lightweight fellow who soars to the skies
And bursts like a bubble before your eyes.
A big man is humbled by honest praise
And tries to think of all the ways
To improve his work and do it well,
But a small man starts of himself to yell!
—Joseph Morris

—Page 8—

In Me ye Might Have Peace

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Might God, The everlasting Father, The Prince of Peace." Isaiah 9:6. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. Wonderful promises indeed, Jesus gives peace, sweet peace to our souls when in trouble or sorrow. We can anchor our soul in Him, Who said, "let not your heart be troubled: ye believe in God, believe also in me." John 14:1. Christ is our peace and hath given us all things to enjoy: in giving us loved ones, friends, and best of all is The Spirit of God to guide us into all truth as we travel the journey to the kingdom. He gives peace and happiness to those that seeks for peace and pursue after it. "For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or in heaven." Colossians 1: 19-20. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. Peace and joy of this world is only a passing shadow; compared to the joy of Christ dwelling within, which passeth all understanding. Why should our hearts be afraid? When Christ lives within us; and leads us on to that perfect day, when sin will come to an end. "For he (Christ) is our peace, . . ." Eph. 2:14. When peace and love of God is established in our hearts; nothing can take it from us.

"Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8: 37-39. "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against

spiritual wickedness in high places." Eph. 6:12. "Ye are of God, little children, and have overcome them: Because greater is he that is in you, than he that is in the world." 1 John 4:4. "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air; the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in time past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God who is rich in mercy, for his great love wherewith he loved us even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2:1-6. O, what peace and joy, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3: 17-19. "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, preserved in Jesus Christ, and called: mercy unto you, and peace, and love, be multiplied." Jude 1: 1-2. "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace." Numbers 6: 24-26.

"Life is not mere length of time but the daily web of character we unconsciously weave. Our thoughts, imaginations, purposes, motives, love, will, are the underthreads: our words, tone of voice, looks, acts, habits are the upperthreads: and the passing moment is the shuttle, swiftly, ceaselessly, relentlessly weaving those threads into a web, and that web is Life. It is woven, not by our wishing or willing, but irresistibly unavoidably, woven by what we are, moment by moment, hour by hour. What is your life weaving out? Is it attractive because of the power in it of his presence?" —S. D. Gordon

—Page 9—

(Continued from last issue)

The Clinic Hour

So we see faith is opposed to the world and the material things of the world, and the Holy Spirit is opposed to the supernatural prince of this world. "He that is in you" against "he that is in the world". "He that is in the world" is manifested through persons—"many false prophets are gone out into the world;" "this is that antichrist and even now already is it in the world". Satan, working through people. Therefore we are told to test everything, however good it may seem to be, and to "prove the spirits, whether they be of God".

These are the forms of "overcoming" set before us. Those of you who know union with Christ, that you are begotten of God, partakers of His nature—stand in your place of victory, and by faith you will be able to overcome the spirit that is in the world, the "Wicked One." **But you have to resist both.**

You will not know victory over Satan until you have victory over the world, for he works through the world-things, the world's teachers, the world's ways. If you want to know the mightiest deliverance, and real victory over Satan and all his hosts, you must see to it that Satan has no grip upon you through the things of this world. "He that warreth entangleth not himself with the affairs of this life" (2 Tim. ii. 4).

If only God's children could get absolutely free from the world, from the spirit of this age, the artificial life of the world, so that their hearts were not bound and entangled and held by the things of the world, all of which are material for the devil to work upon! I have seen men untrue to God for the sake of what people will say! Men have sacrificed the truth of God which they knew, because of their reputation. The devil knows how to roar and to frighten men into silence, and the only souls who dare to go out against Satan in the strength and power of God, are those who have nothing to lose, because they fear none but God.

To Be Continued

The crux and the crucible—
"BUT GOD . . ."

Condensed from "The King's Business"

God is not ourself. When we are engulfed by circumstances and problems and situations that we cannot handle—then He is there. And He is able.

In the second chapter of Ephesians the inspired writer sets before us a marvelous contrast. In the first three verses he described our wretched state apart from the grace of God. He piles one phrase upon another to picture our lost and undone condition. We were "dead in trespasses and sins"; we walked "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience"; we "had our conversation (manner of life) in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind"; we "were by nature the children of wrath, even as others."

Can you imagine a more formidable array of words, a more terrible stacking of expressions to declare the state of mortal man apart from redeeming grace? Now if the writer had stopped there, if no more could be said, if we were left shut up in those dismal phrases, then life would be but another name for death and earth but the anteroom to hell.

But verse four opens with two words that spell the difference between life and death, between sin and salvation, between heaven and hell: But God . . . Sin was black but God came in and God is light; Satan was powerful but God came in, and God is almighty! Man was lost, but God came in and God found him! Man was under wrath, but God came in and God is live.

HISTORY

The course of history revolves around the precious words. There was a day when the earth was without form and void, but God said, "Let there be light," and there was light.

And then there was the day of all days when man wallowed in sin without a Saviour, groped in darkness without light, struggled in bondage without redemption, but God sent forth His son to live and die and live again, the Just for the unjust, the Sinless for the sinners, God for man!

Since that glad day, no matter how the clouds have hung, no matter how dark the night, nor dreary the age, just when everything has seemed hopeless, history has always turned a corner with those blessed words. But God . . . There came a day when the early church seemed to face an impenetrable Gentile world,

but God struck down a rebel on the Damascus road to make Saul of Tarsus the spearhead of world evangelization. There came a time when the Bible was chained, and superstition took the place of the gospel, but God called Wycliffe and Tyndale to loosen His Word in the language of the common people. There was a day when ecclesiasticism threatened to choke the church and when ignorance bound millions in the clutches of the law, but God touched a miserable monk, worn out with trying to earn own salvation, and Martin Luther rose in the strength of the Lord to declare, "The just shall live by faith!"

There never has been an age so hopeless but that just when it looked as though the devil had had the last word and hell had turned the tables on heaven, the historian has always been able to turn a new page and write at the top, But God . . . And although apostasy, the world's Saturday night will turn into God's good-morning, for in that blackest hour just before daylight everything may seem to be lost, but God is coming in the Person of His Son to receive from the world His own.

PERSONAL EXPERIENCE

What is true in general has been true in particular in the experience of individual believers. In the darkest hour, those who trust in the Lord have been able to turn from distress to Deity and say, But God . . . The Psalmist laments of enemies who speak evil of him who wonder when he will die and his name perish, who say an evil disease cleaves to him. But from such a sad plight he turns to cry, But thou, O Lord . . . Ps. 41:10).

As you look back over your life, I am sure that you have occasion to thank God for the unnumbered times when everything else had failed, but God came to the rescue. Health had broken—but God! Your friends had deceived you—but God! Business had failed—but God! Loved ones had passed away—but God! And right there is the shame of our lives today, that when God has proved Himself again and again a very present help in time of trouble, we should leave Him out of our calculations and measure our undertaking without reckoning on that unseen factor—but God. Too often He is a last resort, and prayer is a final expedient.

We "reason among ourselves "because we have no bread," and forget Him who spreads a table in the wilderness. We measure the situations by the size of the enemy and forget to say, as did King Aza, "Lord, it is nothing with thee to help whether with many, or with them that have no power." We decide just how much

The crux and the crucible—
"BUT GOD . . ."

Condensed from "The King's Business"
God is not ourself. When we are engulfed by circumstances and problems and situations that we cannot handle—then He is there. And He is able.

In the second chapter of Ephesians the inspired writer sets before us a marvelous contrast. In the first three verses he described our wretched state apart from the grace of God. He piles one phrase upon another to picture our lost and undone condition. We were "dead in trespasses and sins"; we walked "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience"; we "had our conversation (manner of life) in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind"; we "were by nature the children of wrath, even as others."

Can you imagine a more formidable array of words, a more terrible stacking of expressions to declare the state of mortal man apart from redeeming grace? Now if the writer had stopped there, if no more could be said, if we were left shut up in those dismal phrases, then life would be but another name for death and earth but the anteroom to hell.

But verse four opens with two words that spell the difference between life and death, between sin and salvation, between heaven and hell: But God . . . Sin was black but God came in and God is light; Satan was powerful but God came in, and God is almighty! Man was lost, but God came in and God found him! Man was under wrath, but God came in and God is live.

HISTORY

The course of history revolves around the precious words. There was a day when the earth was without form and void, but God said, "Let there be light," and there was light.

And then there was the day of all days when man wallowed in sin without a Saviour, groped in darkness without light, struggled in bondage without redemption, but God sent forth His son to live and die and live again, the Just for the unjust, the Sinless for the sinners, God for man!

Since that glad day, no matter how the clouds have hung, no matter how dark the night, nor dreary the age, just when everything has seemed hopeless, history has always turned a corner with those blessed words. But God . . . There came a day when the early church seemed to face an impenetrable Gentile world,

but God struck down a rebel on the Damascus road to make Saul of Tarsus the spearhead of world evangelization. There came a time when the Bible was chained, and superstition took the place of the gospel, but God called Wycliffe and Tyndale to loosen His Word in the language of the common people. There was a day when ecclesiasticism threatened to choke the church and when ignorance bound millions in the clutches of the law, but God touched a miserable monk, worn out with trying to earn own salvation, and Martin Luther rose in the strength of the Lord to declare, "The just shall live by faith!"

There never has been an age so hopeless but that just when it looked as though the devil had had the last word and hell had turned the tables on heaven, the historian has always been able to turn a new page and write at the top, But God . . . And although apostasy, the world's Saturday night will turn into God's good-morning, for in that blackest hour just before daylight everything may seem to be lost, but God is coming in the Person of His Son to receive from the world His own.

PERSONAL EXPERIENCE

What is true in general has been true in particular in the experience of individual believers. In the darkest hour, those who trust in the Lord have been able to turn from distress to Duty and say, But God . . . The Psalmist laments of enemies who speak evil of him who wonder when he will die and his name perish, who say an evil disease cleaves to him. But from such a sad plight he turns to cry, But thou, O Lord . . . Ps. 41:10).

As you look back over your life, I am sure that you have occasion to thank God for the unnumbered times when everything else had failed, but God came to the rescue. Health had broken—but God! Your friends had deceived you—but God! Business had failed—but God! Loved ones had passed away—but God! And right there is the shame of our lives today, that when God has proved Himself again and again a very present help in time of trouble, we should leave Him out of our calculations and measure our undertaking without reckoning on that unseen factor—But God. Too often He is a last resort, and prayer is a final expedient.

We "reason among ourselves "because we have no bread," and forget Him who spreads a table in the wilderness. We measure the situations by the size of the enemy and forget to say, as did King Aza, "Lord, it is nothing with thee to help whether with many, or with them that have no power." We decide just how much

—Page 10—

we can or cannot do and be, and we limit it all with the old alabias, "Yes, but my family . . ."; "Yes, but my nerves . . ."; "Yes, but my circumstances . . ." Why not put it the other way, "Yes, but God! If God be for us, who can be against us?" What if everybody failed, is it as tho we must say with Paul, "No man stood with me, but all men forsook me"? Let us move on with him and say, "Notwithstanding, the Lord stood with me"! What if men do conspire against us? Let us say to them as did Joseph to his brethren: "Ye thought evil against me; but God meant it for good!"

—Vance Habner

Constant and continuous it should be
IN HIS LAW DOTH HE MEDITATE
Condensed from calendar meditation

But his delight is in the law of the Lord; and in his law doth he meditate day and night. Psalm 1:2.

Meditating upon the Word of God is something more than simply reading it, or even studying it. It is to turn its truth over and over in our minds, dwelling upon its precious meaning for us. It is to allow the mind to linger long and lovingly upon that truth. It is tasting the sweetness of God's Word and feeding upon it. David speaks of "the judgments of the Lord—sweeter also than honey and the honeycomb."

Such meditation is born of a delight in God's law and is an earmark of the true child of God. "His delight is in the law of the Lord, and in his law doth he meditate." The unbeliever may admire God's Word, he may read it, but you will not find him meditating therein. There is something dreadfully wrong if we never linger upon God's revelation to us. He that has passed from death to life will love God, and he will live His Word.

However, our meditation should be more than occasional. We too often let opportunities for it slip by. Today when you have a leisure moment let your heart and mind turn to God's Word, just as a compass needle when released swings to the north. And when you have gone to rest tonight, should sleep flee from you, meditate! My mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night watches." "In his law doth he meditate day and night."

"Alas! and did my Saviour bleed?

And did my Sovereign die?

Would He devote that sacred head

For such a worm as I?

H. O. Cummings

—Page 11—

THE NEED OF KEEPING GOD'S COMMANDMENTS

A very rich man once came to Jesus and asked him, Master what good things must I do to have eternal life? Jesus told him, If thou wouldst enter into life, keep the commandments. (Matt 19: 16-17.

If Jesus were here today, He would give the same answer, for He is the same yesterday, today and forever.

Again the Lord tells us in 1 John 5:3, For this is the love of God that we keep his commandments: and his commandments are not grievous.

In the day when God will judge the hearts of men and women and when each one will have to give an account of the deeds they have done. The commandments of God and the faith of Jesus make up the standard of righteousness, and furnish the passport to the promised abode of eternal peace and joy.

When Jesus returns to earth and it is said of those that are saved, Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus (Rev. 14:12)..

So let us do our best to keep the commandments and help others to do so.

For blessings in abundance, for lives loveliest and best, see Rev. 21st chapter, where the beautiful description is given of the saved.

In Rev. 22:14 it reads:

Blessed are they that do His commandments, that they may have a right to the tree of life and may enter in through the gates into the city.

For how great is His goodness, and how great is His beauty. (Zach 9:17).

—Hattie Palmer

JORDAN VALLEY EXCAVATIONS

Excavations in the Jordan Valley have authenticated Bible history on two counts: God's curse on the land, and the existence of developed civilizations in Palestine centuries before Israel conquered Canaan. The curse is cumulative. The excavators declare that two thousand years ago, in the time of Christ, prosperous agricultural communities flourished in what is now desert in southern Palestine. Proving the existence of well-advanced civilizations, last season's diggings unearthed a gate and an ancient wall over 4,500 years old. Excavators in northern Israel estimate that their finds are 8,000 years old.

**General Council
Bible Church of God
Box 767
Meridian, Idaho**

Form 3547 Requested

Sec. 34.65 (E) PL. & R.

**From "JEWISH HOPE"
(PROPHETIC NEWS)**

CHINA-CLAY FOUND IN NEGEV

BEERSHEBA — (ISI)—Large deposits of China clay have been discovered in the Wadi Ramon, in the southern Negev. Laboratory tests are still being made to establish the industrial value of this clay. First reports indicate that it is superior to the ball-clay now being used by the local ceramics industry.

BUILDING SHIPS FOR ISRAEL

Germany is building two ships for Israel under the reparations agreement. One will be a 7,000-ton freighter; the other, a 10,000-ton vessel to carry citrus fruit and passengers. The larger ship will ply between Haifa and New York.

NEW UNIVERSITY OPENED IN TEL AVIV

The new University opened in Tel Aviv offers regular studies in botany, zoology, chemistry and physics. A Mathematics Faculty will be instituted later, and plans for a comprehensive course of study with several faculties have been made.

KARAITES

Israel has decided to admit Karaites to Israel as a haven of refuge. Not many of them now remain. At one time they were spread widely over the Middle East and in various parts of Europe. In modern times they have lived for the most part in Russia. The Karaites are real Jews but do not consider themselves as such nor are they considered so by those who follow Judaism. The Karaites cling closely to the Bible—the Old Testament—but will have nothing to do with the Talmud, the commentary on the Bible. They call themselves, "Sons of the Holy Writing" for this reason. The decision as to whether Israel would accept them, hung for a while in the balance. The matter is now decided in the Karaites' favour.

E. S. Ballanger

Box 566

Riverside, Calif.

EXPERIMENTAL PLANTINGS IN SAND DUNES

MIGDAL ASCALON—(ISC)—An important experiment in the plantings of grape vines, figs and shrubs has been undertaken in the vicinity of Migdal Ascalon. Following the successful planting of 200 dunams (50 acres) last year, a second area of 300 dunams (60 acres) is being planted this season.

The planting method used is most complicated. A hole 60 cms. is dug, and a further depth of 90 cms. is drilled with a spike within this hole. A vine branch is then inserted into the hole to which chemical fertilizer is added, the hole filled and a small mound built. The mound is planted with wormwood shrubs which fix the sand and also preserve moisture. The whole area is surrounded by fig trees which act as a wind break. Despite the complexity of the planting procedure, the planting cost is actually 40% less than that in ordinary soils because of the sand's looseness.

JERUSALEM BIBICAL ZOO GETS ANIMALS FROM BRONX ZOO

JERUSALEM — (ISI)—More than 200 animals from the Bronx Zoo in New York arrived recently at the Biblical Zoo in Jerusalem. The animals, flown by El Al Israel Airlines, include an alligator, a fawn, a racoon, falcons, a collection of turtles and other specimens of American fauna.

PROPHETIC FULFILMENT

Many people missed the significance of a news item that recently announced an agreement for the re-opening of potash works at Sdom on the Dead Sea. Bible students, however, regard it as one of the signs of the fulfilment of God's promise to His chosen people that after their return to the Holy Land they should again become a prosperous nation. Experts say there is sufficient potash in the Dead Sea to supply the world for 2,000 years!