

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

Measurements

- | | | | |
|-----------------------|---------------|--------------|----------------|
| Words to Find: | <i>bekah</i> | <i>gerah</i> | <i>handful</i> |
| <i>handbreadth</i> | <i>span</i> | <i>cubit</i> | <i>furlong</i> |
| <i>cab</i> | <i>omer</i> | <i>ephah</i> | <i>hin</i> |
| <i>bath</i> | <i>talent</i> | <i>dram</i> | <i>pound</i> |

Which Disturbs You the Most?

The Bible Friend

Which really disturbs you most?

- ❖ A soul lost in Hell ... Or a scratch on your new car?
- ❖ Your missing the worship service ... or missing a day's work?
- ❖ A church not growing ... or your garden not growing?
- ❖ Your Bible unopened ... or your newspaper unread?
- ❖ The church work being neglected ... or housework

neglected?

- ❖ Missing a good Bible study ... or your favorite TV program?
- ❖ The millions who do not know Christ ... or your inability to keep up with the neighbors?
- ❖ The cry of the multitude for bread ... or your desire for another piece of German chocolate cake?
- ❖ Your tithes decreasing ... or your income decreasing?
- ❖ Your children late for Sunday school and church ... or late for public school?

An uncondensed, free version of this Bible View, with more complete articles and studies, can be e-mailed to you weekly! Sign-up at: <http://www.OpenThouMineEyes.com/SignUp.htm>

The Bible View

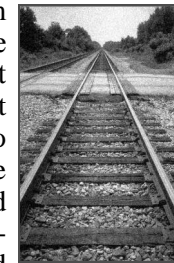



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The Other Side of the Tracks

Pastor Norman Gartin

Not long ago, I stopped and gave pause to the phrase “the other side of the tracks”, and then to a similar term “the wrong side of the tracks.” It would seem that those terms go back to a time when towns and villages were divided by railroad tracks that ran through them. Of course, no one wanted to live near the noisy pollution of the soot-billowing trains. Perhaps the prevailing winds determined which side of the railroad tracks was the better location for a residence, safer too from the fiery sparks that billowed forth from the smoke stack of passing trains.



The finer sort of people would have created the demand for property, both for residence and commerce, on the “right” side of the tracks. Those less fortunate would naturally find

Continued on Page 2

Purity Dearer than Life

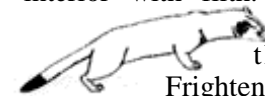
Adapted from: Walking With God

In the forests of northern Europe, a little animal called the ermine lives. He is mostly known for his snow-white fur, a fur that is the most beautiful in the fur markets of the world.

The ermine has a peculiar pride in his white fur coat. At all hazards, he protects it against anything that would spoil it.

The fur hunters do not set a snare to catch him at some unwary moment, but instead find his home, and daub the entrance and interior with filth. Then their dogs start the chase.

Frightened, the ermine flees towards his home. He finds it daubed with uncleanness, and he will not spoil his pure white coat. Rather than go into the unclean place, he would rather face the yelping dogs and preserve the purity of his fur at the price of his life. It is better that he be stained by blood, than spoiled by uncleanness. The ermine is right. Purity from sin's and the world's contamination is dearer than life.



The Other Side of the ...

Continued from Page 1

themselves living in conditions less hospitable, but more affordable. Soon the tracks would have become the demarcation line of rich and poor, and between “good” and “evil.” Close by the tracks would have been some of those who followed the railroad, while the track was being laid. The drinking establishments and the red-light district would have been as close to the workmen as possible. Perhaps the red-light district gets its name from the red lights used by the railroad. Some of these dens of iniquity would have remained as towns formed along the train’s route.

Churches, schools, and homes were established on one side of the track, and every evil influence, coupled with poverty and hardship, the other. In the south, the railroad tracks would also have divided the blacks from the whites; an added stimulus to social inequality. This demarcation line became an idiom in the American vocabulary.

Today these clear-cut lines are gone. The railroad no longer divides towns and villages with smoke stacks and soot, and the wicked are no longer so easily

**“If you were on trial
for being Christian,
would there be
enough evidence to
convict you?”**

placed. Right and wrong are often mixed together with the broad brush of “tolerance” and political correctness. Lost is the clear command of Scripture to come out from among them and be ye separate (II Corinthians 6:17). Jazz; rhythm and blues, and rock and roll, which were once on the wrong side of the tracks have become “contemporary Christian music”; only slightly different from that played on a top 40 radio station. Standards of dress that once clearly defined both gender and moral ethos, have been lost in today’s more “casual and comfortable” churches. Dress standards are even more eroded in the home and school, where there is no pretense of moral standards.

There was a time when unwed motherhood and divorce were things found only in the lost world. Today churches promote groups for the “Single Parent” or “Parents without Partners.” Gone is the “*Young People’s Society of Christian Endeavour*” or the Endeavor Societies of whom Sheldon wrote (*In His Steps*). They too have morphed into something else more marketable. Many churches have poorly organized or moderated “Singles Groups” that bring a harvest of sin and divorce; as the focus is more on “fun” than on Christ. Sorrow of soul has replaced a “joy unspeakable” in many Christian lives. We are to be an example to a lost and dying world.

Where are the tracks? How I long for a time of clear lines of attitude and behavior. I believe with all my heart that the young both need and want such clear immovable lines as well. The problem lies in our seminaries and Bible colleges, our Sunday schools, and our pulpits. The solution is repentance, revival, and spiritual renewal. As David cried out to God in Psalm 51 “Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me.” God still hears, and He is waiting. Are we willing?

Wishful Wishing

Gospel Herald

How often we wish that we had the ability of another. A missionary who was at home on furlough had been called to speak in the neighborhood in which he spent his boyhood days.

After a very interesting service, a boyhood friend of his stepped up to him and said, “Robert, you have an experience which I do not have. You have a character which will stand anything that can come to you. Really, I’d give the world to have such an experience and character as you have.”

The missionary paused a moment, then said, “John, that’s exactly what my experience cost me. It cost me the world. I had my choice of the two. The world, with its perplexities, has nothing lasting, but if we give up the world for the Cross, we are not

really giving up very much. Yet it is the hardest thing for people to give up.”

“I never thought of that, but it’s true that one has to choose between the world and life eternal and it is only by having a daily walk with God, as you have had, that perfects character. Tonight I too, want to give up the world with all its pleasures and follow Christ.”

We say, “I’d give the world”, but would we?

Farewell, Vain World

Gospel Herald

David Brainerd, under the date of April 25, 1742, wrote in his journal:

*“Farewell, vain world, my soul
can bid adieu;*

*Your Saviour taught me to abandon
you.*

*Your charms may gratify a sensual
mind,*

*But cannot please a soul for God
designed.*

*Forbear to entice, cease then my
soul to call;*

*’Tis fixed through grace — my
God shall be my all.*

*While He thus lets me heavenly
glories view,*

*Your beauties fade; my heart’s no
room for you.”*

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.” — James 4:4