



TOWARD THE MARK

*“I PRESS TOWARD THE MARK FOR THE PRIZE
OF THE HIGH CALLING OF GOD IN CHRIST JESUS.”
PHILIPPIANS 3:14*

*A MAGAZINE FOR YOUNG CHRISTIANS
OF ALL AGES*

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Dear Reader,

**“Follow...holiness without which no man shall see the Lord”
(Hebrews 12:14).**

“What is it to be partakers of His holiness?” (Hebrews 11:10).

Holiness is the right discernment of good and evil; further, it is the quality which delights in good and hates evil. It is an attribute of God, and carries with it the thought of setting apart for sacred use. Holiness is a Christlike characteristic. Access to the Holiest (Hebrews 10:19) involves a corresponding practical walk in holiness. **It is in order that this may be produced, and the affections may be detached from this present world, that God passes His children through various exercises and chastens them for their profit. This is needful, for otherwise the soul would seek its rest in things that are short of God’s purpose. It is practical holiness that gives moral fitness.**

To partake therefore of God’s holiness is indeed a great privilege and high honour, for then we share in His joy, behold His beauty, and learn His mind. **God ever seeks the true happiness of His children, and happiness and holiness go hand in hand.**

Special thanks to you, dear readers, for your prayers and notes of encouragement. We love to hear from all of you.

Please keep praying for the Lord’s blessing on
Toward the Mark.

Yours in our soon-coming Lord,

Emil S. Nashed

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Quotations from Scripture are generally taken either from the King James translation or the J.N. Darby translation.

MILK

"The truth shall make you free"

THE "NO MORE " IN HEBREWS 10

The early part of the tenth chapter of the Epistle to the Hebrews brings before us three glorious subjects:

- A Glorious Person.
- A glorious work.
- A glorious result.

The Glorious Person is none other than the Son of God. The One by whom God made the worlds; the One who upholds everything by His Word; the One to whom all judgment is committed; the One who will fold up as a worn-out garment all created things; the One in whom God has made Himself known, He being the brightness of God's glory, and the exact image of His person; He has come.

In the volume of the book it was written of Him, "Lo, I come to do Thy will, O God." **None other than One who was Himself God could undertake to do all God's will, none but He could make atonement, none but He could obtain eternal redemption for us and bring a people to God in righteousness. Thus it was that He, being Himself God, became man in order to carry out all the pleasure of God.** No angel or archangel was glorious enough for this, no priest or prophet under the law could avail. Only the Son of God could accomplish atonement and glorify God about the awful question of sin. The law of Moses had shadowed the coming of Christ. In an indistinct way it had showed that He was yet to appear. Every sacrifice and offering was a signpost on the road of the centuries, and, so to speak, on each one was written—**"TO CALVARY."**

They told of the glorious work that the glorious Person was to perform.

But none of these sacrifices or offerings could put sins away; none had any real value for this; their importance was in being types foreshadowing the death of Christ—they pictured that which He was yet to effect.

So it was that they were offered again and again, and never could give a perfect conscience to the one who brought them. It was not possible that the blood of bulls and of goats should take away sins; and thus, year after year, on the day of atonement there was a remembrance of sins made by the offerings which Aaron was ordered to present.

But Christ, the Son of God, having offered Himself without spot to God, and having offered one sacrifice for sins, the work is accomplished, the redemption is completed, the atonement is made. Thus His own blessed words on the cross were, "IT IS FINISHED"; and now He is risen, His empty grave echoes back those words, and they are re-echoed from the throne in glory where He sits exalted. His cross, His grave, His throne tell the story, "IT IS FINISHED." He will never suffer again, for His sufferings avail perfectly. They are all-sufficient and sufficient for all. No more offering for sins is necessary, and no more offering for sins is possible. No more offering for sins is necessary, because of the one offering of that all-glorious Person having entirely and eternally satisfied the righteous claims of the throne of the thrice Holy God. No more offering for sins is possible, for such an offering would cast a slight and a slur upon the sufficiency of the work of the Son of God. Now we can speak of there being **"NO MORE REMEMBRANCE OF SINS"**

on God's part against anyone who believes the gospel message concerning His Son. And this is the witness of the Holy Spirit to us who believe concerning the glorious result of the work of Christ.

God has had remembrance of sins. When the Lord was on the cross, all our sins were remembered in judgment. As the fifty-third chapter of Isaiah says, in the sixth verse, “The Lord has laid on Him the iniquity of us all.” At Calvary our sins came into view and were dealt with in the judgment which fell upon our Saviour.

The Lord Jesus suffered there for us, and as we hear His cry, “My God, My God, why hast Thou forsaken Me?” we can answer and say, “For me, Lord Jesus, Thou wast forsaken, for my sins Thou wast judged. Thou wast wounded for my transgressions, bruised for my iniquities, the chastisement of my peace was upon Thee, and with Thy stripes I am healed.”But as we have seen, His work is finished, the cup of judgment has been drained, and God is now righteous in remembering our sins no more.

Think well of this statement, dear believer: “Because the blood of Christ is ever before the eye of God, therefore my sins are ever behind His back. They are gone from His sight and gone from His memory for ever.” NO MORE will God remember our guilt; He has forgiven our many sins on the ground of that one offering of His Son made once for all, and He will never refer to them for the judgment of them again. Here is the glorious result flowing from the glorious work of the glorious Person. And we who believe enjoy the glorious result, though we could have no part whatever in the glorious work. **So there are two clear proofs that our sins are gone. One is the place Christ has taken at the right hand of God, and the other is the written word which the Holy Spirit has penned, “Their sins and iniquities will I remember no more.”**

But not only is there no more remembrance of sins on God’s part, there is

“NO MORE CONSCIENCE OF SINS”

on the believer’s part. This is the thought of God for all His own in this glad gospel day. The conscience is according to the

sacrifice. An imperfect sacrifice under the law gave an imperfect conscience. The perfect sacrifice of Christ gives the perfect conscience to the Christian. **That is, it enables the Christian to be before God without any fear of judgment, for his conscience is purged by the blood of Christ, purged “from dead works” from all endeavours to make out a righteousness of his own, and he is set free, henceforth, “to serve the living God.”**

An illustration has been used and may help some. We may suppose a great blackboard in the presence of God, and upon it, ALL our many sins are written—this is God’s memory or account of our sins. And we may suppose a small slate within our breast, and upon this SOME of our sins are written—this is our memory or conscience of our sins. The work of Christ clears the great blackboard, and clears the small slate as well. It clears God’s memory, and it clears our conscience too. **God knew all our sins, and we knew some of them, but the one offering of Christ enables God righteously to remember our sins no more and to have us near Himself, and the same offering enables us to be before God without fear of judgment, with joy in Himself as we see all the greatness of His grace toward us.**

But solemn indeed is the position of anyone who has professed to believe on the Lord Jesus Christ, and then has turned back to Judaism, or Buddhism, or Islam. Alas! Instances are not rare in our day where such apostasy has taken place.

Thus the apostle warns them that such a course as this could only end in sorest punishment.

If Christ and His finished work were turned from, there remained

“NO MORE SACRIFICE FOR SINS.”

After the one sacrifice of Christ the Son of God no other sacrifice was possible. A soul definitely giving up Christ is left without the possibility of salvation. There is no other Saviour,

and nothing but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries is before the apostate.

It shows that that person is an adversary of God, for that which God values he slights, and that which God establishes for man's blessing he sets aside as nothing worth.

Thus we see that—

- There is no more offering for sins on Christ's part;
- There is no more remembrance of sins against the believer on God's part;
- There is no more conscience of sins on the Christian's part as he enters into God's thought of Christ's work;
- There is no more sacrifice for sins on the Christ-rejector's part, but he is left exposed to the sure judgment of God.

The believer rejoicing in the glorious result of the work of Christ can enter into the holiest, with boldness, by the blood of Jesus, and pour out his heart in glad praise and adoration, as a happy worshipper within the veil.

I. Fleming

SEARCH THE SCRIPTURES!

1. Who is the only man mentioned in the Bible as being naturally bald?
2. What was Jeremiah's hometown?
3. What was the name of the military commander who sent Paul from Jerusalem to Caesarea?

MEAT

"Sanctify them by the truth"

THE VICTORIES OF THE LORD JESUS

1. "Until He bring forth judgment unto VICTORY" (Matthew 12:20).
2. "But when the stronger than he, coming upon him, gains the VICTORY over him" (Luke 11:22).
3. "I have gained the VICTORY over the world" (John 16:33).
4. "Death is swallowed up in VICTORY" (1 Corinthians 15:54).
5. "Even as I also gained the VICTORY" (Revelation 3:21).
6. "Behold, the lion of the tribe of Judah, the root of David, has gained the VICTORY, to open the book and its seven seals" (Revelation 5:5).
7. "The Lamb shall gain the VICTORY over them, because He is Lord of lords and King of kings" (Revelation 17:14).

Slight changes from the authorized version have been made in the quotations given above in order to indicate that the same word, under the different forms of noun νικος, and verb νικω, is used in each case for *victory*. **These seven scriptures are the only ones in which this word is used in connection with the Lord Jesus, and seven is the well-known numerical symbol of "completeness."** As we consider our Saviour in this sevenfold victory, I trust each reader will receive a fresh stimulus to follow Him more closely.

1. “Until He bring forth judgment unto VICTORY” (Matthew 12:20).

This is part of a quotation from the early verses of Isaiah 42, not quite exact to either the Hebrew or Septuagint, but giving the sense of the original perfectly. Isaiah had written, “He shall bring forth judgment unto truth.” Matthew’s paraphrase is, “He shall bring forth judgment unto victory.” **The whole passage evidently foretells the two comings of the Lord: first in humiliation and then in power.** What we know as the “church period” is not noticed at all. Matthew cites it, in connection with the first coming, in which the Lord sought only the recognition of faith (12:16), but does not omit to include the prophetic testimony to His victory at the second coming. In that day the mystery of God will be finished (Revelation 10:7) and iniquity removed by judgment from the sphere of His rule. He will reign as the Victor over all the forces of evil that have been arrayed against Him, and share the kingdom and glory with His bride. Till then let our hearts accept the pathway of suffering with Him (2 Timothy 2:12).

2. “But when a stronger than he, coming upon him, gains the VICTORY over him” (Luke 11:22).

The victory we have already briefly considered is the climax and consequence of all that had gone before. **The present and two following have reference to our special enemies. Here it is the arch-enemy himself, who is shown as “a strong man armed” holding his palace; therefore his goods are in peace. To gain the victory over him is the necessary prelude to our Lord’s life of service, for into this conflict He was led by the Spirit (Luke 4:1). Victory was achieved by maintaining the place of dependence and obedience He had taken as Man.** This place Satan sought to ensnare Him to leave, by acting for Himself. But Jesus overcame, and as a result, when He meets the foe again, no longer in the wilderness, but in the synagogue,

as a murderer (Luke 4:28), and then as an oppressor (v. 33), it is manifested that his power has been broken.

The practical lesson for us to learn is that if we are to be deliverers of others, it is necessary to have first met the foe in secret, and taken from him his armour; then the spoil may be divided. The omission to follow this plan of campaign is the explanation of many a sad display of weakness.

3. “Be of good cheer, I have gained the VICTORY over the world” (John 16:33).

In this connection the Lord and His servants are viewed with the world in opposition to them. It is not the world in its alluring form—that had no attraction for Him. He tells them, “In the world ye shall have tribulation.” Here the victory is not by the dependence and obedience which sufficed to vanquish Satan in the wilderness, though surely not without them. **The divine nature itself—love strong as death—seems needed to encounter man’s hatred and hostility, and alone is adequate to rise above the opposition by virtue of its quenchless power.** In our case, in this same conflict, we are exhorted to put on “the breastplate of faith and love, and for an helmet the hope of salvation” (1 Thessalonians 5:8).

4. “Death is swallowed up in VICTORY” (1 Corinthians 15:54).

The conflict here is with the last enemy, death; and the victory is obtained by power. The words are taken from Isaiah 25:8, where they are used in connection with the deliverance of Israel, and the blessing, through them, of the nations. Paul speaks of this very thing as “life from the dead” (Romans 11:15), indicating that resurrection power is needed to effect this result. The same writer applies this to the resurrection of the body (1 Corinthians 15), the glorious witness of the triumph of that power over Satan and the sin which introduced the ruin.

In connection with this victory the Spirit teaches us to say, “Thanks be to God, who giveth *us* the victory through our Lord Jesus Christ;” and hence to be steadfast, unmovable, always abounding in the work of the Lord.

5. “*Even as I also gained the VICTORY*” (Revelation 3.21).

Christ is here speaking to the angel of the church in Laodicea as “the faithful and true Witness.” He speaks from His place on the Father’s throne; at the same time, in a spiritual way, He walks in the midst of the seven golden lampstands. **He is encouraging the victorious saint with the promise of association with Himself on His throne. His victory, spoken of here, evidently refers to His earthly pathway, in which He proved Himself—God’s Witness, faithful and true. The church is shown in this respect to be an appalling failure, and is rejected with disgust. But there are conquerors, and Jesus, in a better way than Gideon of old, would link them with Himself, and bid them “look on Me and do likewise” (Judges 7:17).**

6. “*Behold, the lion of the tribe of Judah, the root of David, has obtained the VICTORY, so as to open the book and its seven seals*” (Revelation 5:5).

We must refer to verse 9 to appreciate how the victory here referred to is obtained. “Thou art worthy to take the book and to open its seven seals, for *Thou wast slain*”—and **His death is here regarded as the purchase-price paid, not only for the saints, but for the earth, now defiled by sin**, over which they will reign with Him. Hence He has the right—and He only—to deal with the horrible tangle made by sin and Satan here on earth. **This He begins to do as each seal is opened; and from the details we may learn how exactly and precisely affairs on earth are controlled from heaven.** The very price of wheat and barley in the markets of this world is announced by a voice

in the midst of the Cherubim, where He is. What an encouragement to keep the word of His patience!

7. “*The Lamb shall gain the VICTORY over them, because He is Lord of lords and King of kings*” (Revelation 17:14).

The previous scripture shows us the Lamb in the commencement of His actings in connection with the hostile world below. **Here we see Him in one of His final dealings against the evil confederacy, gathered by devilish influences (16:13-14) to oppose Him.** This confederacy has taken various forms at various times (Psalms 2:1-3; John 11:47; etc.; Acts 4:25; etc.; Revelation 2:9; 3:9). In this scripture it is seen in its last desperate effort to break the bands of God and His anointed and cast their cords off. Jesus, **the Lamb, gains the victory because He is in His own right and according to divine counsels Lord of lords and King of kings.** If He is to shepherd the nations with the firmness of the iron rod, He also breaks them in pieces like a potter’s vessel. **He who testifies these things says, “Surely, I am coming quickly.” May each reader respond from his heart, “Amen. Come, Lord Jesus.”**

C.E.H. Warren

Exercise

"Exercise thyself unto piety"

SOUL WINNING

To speak to one man about the Saviour calls for higher courage than to speak to a crowd. To direct your remarks to one heart and press your urgent appeal upon one individual conscience, as one man to another, as a friend to a friend, that is a test indeed. But that is the way in this wonderful Gospel of John. It is the Gospel of individual work, and we need more of that sort of work.

For this work a man needs first of all;

A DIRECT MESSAGE;

he must carry a fact to his friend. This Andrew did when he found his brother Simon and said, "We have found the Messiah, which is, being interpreted, the Christ."

The next thing is

A PERSONAL RELATION TO THE FACT. "We have found," said Andrew. He had a personal experience. It was not hearsay with him, or a fact of which he had no personal knowledge that he spoke.

Then he had

A DETERMINED PURPOSE. He brought him to Jesus; nothing less than that would have satisfied Andrew or His Master. It was not an interesting bit of gossip he carried to his brother. He had made a discovery, he carried a message, he had a purpose in view and he achieved his end. He brought him to Jesus.

He had no opposition, but let no one imagine that it is always as easy as Andrew found it.

Philip, for instance, found Nathanael a different proposition. He was opposed and prejudiced, and prejudice is a terrible thing, there is nothing that blinds a man like it. What could Philip do when Nathanael said, "Can there any good thing come out of Nazareth"? **There was one thing he could do and that he did. He did not argue, he did not invite him to a long discussion. He gave a short and effectual answer to an awkward question: "Come and see."**

So the one who deals with souls must have

A PRACTICAL ANSWER

for the awkward question. He must be so in the joy of the knowledge of the Saviour, to be able to say, "I have found Him," that he can with the utmost confidence say, **You have only to taste and see, to come and see; that will be more effectual than any words of mine, Come and see.**

ANSWERS TO SCRIPTURES SEARCH!

1. Elisha (2 Kings 2:23).
2. Anathoth (Jeremiah 1:11).
3. Claudius Lysias (Acts 23:26).

Rest

"Shall I not seek rest for thee, that it may be well with thee?"

OUR DAILY LIFE

We were asked recently if we could account for the lack of growth on the part of so many Christians who seem both unworldly and estimable. Why don't they develop in the knowledge of the deep things of God and become enthusiastic in the goings forth of the truth. Why are they so dull and heavy spiritually, when the Word of God clearly shows that they ought to be joyous, energetic, and fruitful? We ventured to quote the words of the Lord Himself in answer "And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." **And it is probable that it is the CARES OF THIS LIFE, more than the riches and pleasures of it, that burden those about whom the question was asked. Is there a remedy? We believe there is. It is a fuller knowledge of the Father and His care for them, and if they would know Him they must consider His beloved Son. The object of this paper is to turn the thoughts of those who are anxious and burdened in these days of testing to the Father who has been revealed to us by our Lord Jesus Christ.**

Would it not be an immense relief to every child of God who may be in circumstances of trial and anxiety, or in any others that make demands upon them, **if they knew that divine love had not only provided for their everlasting felicity, but that God Himself—even the Father—was taking a personal, constant, and minute interest in each individual case?** Would not such knowledge, if it were the deep conviction of the soul, bring a great peace into the life and drive away dull care,

and set the heart free to enjoy the children's place and portion? We know that it would.

Now to assure us of this God has taken infinite pains in His sure and holy Word: it is bright with many faithful sayings in regard to it, and beautiful with many concrete cases in which His perfect care for those who trust Him is illustrated, but nothing can be more conclusive and convincing in regard to it than the life of our Lord Jesus on earth.

Let us consider, then, how the Lord Jesus acted in regard to the matters domestic, and the general needs of those whom He loved, as shown us in the Gospel of John. In which Gospel, be it remembered, He is shown to us coming forth as the Word, who was with God, and who was God—the great Creator of the universe become flesh for our blessing; and the only-begotten Son which is in the bosom of the Father, who came forth to declare what He is, and has done this so perfectly that He could say "He that hath seen Me hath seen the Father."

Is it not, then, most worthy of note and full of comfort to all who need comfort, that in this Gospel, and this alone, He is shown to us as a guest at a wedding, rejoicing with those that rejoice? and is it not equally significant that in this Gospel, and this alone, He is also shown to us weeping with the bereaved sisters at the grave of their dead brother? He who came to show us heavenly things (ch. 3) and to give the power to all that believe on Him to enter into spiritual and heavenly relationships, did not pass by these earthly relationships as though they were beneath Him. He recognized and sanctified them by His presence.

The wedding is the beginning of the home life, and may represent its most joyous period; the sealed grave is the close and the break-up of it, the darkest day of all. **And the Lord, who came to earth to show to us the Father, was at both; and is there a day between the two when He is absent? No. He has said: "I will never leave thee, nor forsake thee," and that, be it noted, again in connection with the home life (Hebrews 13:4-6).** The sense of His presence will make the one who has it contented with such things as he hath; for nothing burdens the heart like discontent,

it is really rebellion against the will of God and must rob the heart of all joy and peace.

There are profound depths of spiritual meaning in these two incidents that we quote from John's Gospel, and we should certainly seek these, but in doing so do not let us miss that which lies clear and plain upon the surface. **Jesus, who was the Creator, the only-begotten Son of God, the revealer of the Father, associated Himself with His own in the joys and sorrows of their everyday life.** Perish the thought that we may only know His presence at the meetings for prayer or worship, that He only connects Himself with what are known as religious services. If this were all, then our religion were artificial and dead, and our Lord useless to us in this present stress, and scarcely of more value than the dumb idols of the heathen. **But He comes into the home life when He is allowed, comes in all the plenitude of an inexhaustible grace; rejoicing if we rejoice, and Himself becoming the source of a joy that earthly circumstances cannot yield; and standing by us in days of stress and sorrow, to sympathize with and support the heart that looks to Him.** How near this brings Him to us! how real it makes Him! how tender and accessible it shows Him!

If this is the case, and only those who do not know the Lord will deny it, **then all we have to do is to bring our need to His notice. At the wedding in Cana and at the sorrowing home in Bethany this was done, and it was not done in vain. So that we would say to all who are afflicted and tested, Make your need known to Him—present your case before the Father, whom He was here revealing, and if in His love and wisdom He sees that it be for the blessing of you and yours, and for His glory, He will certainly hear your prayer and remove your trial, but if it would not be for your good to have the trial removed He will still hear you and carry you through it, and make you more than a conqueror in it,** for His grace is sufficient for you, and His peace can keep your heart and mind by Christ Jesus and make you superior to the trial.

Commit your whole case to Him. He knows and sympathizes, and He will not permit you to be overburdened; not a feather's weight more than you are able to bear joyfully will be put upon you, and though you may be reduced as to material comforts, you will be greatly enlarged in the knowledge of Himself, who is the Lord Almighty, and who has said: "I will be a Father to you, and ye shall be My sons and daughters" (2 Corinthians 6:18). **Thus will you prove for yourself that it is possible to be without anxiety.**

But these incidents took place during His life before the cross. May not He have changed since His death and resurrection? Lest we should think so He showed Himself to His disciples after He rose from the dead, and His tender care for them was seen to be still the same, and the manner in which He showed Himself to them is recorded for us that we may be assured that He is the same yesterday, today and for ever. **In John 21 the disciples set out to do the best they could for themselves without direction from their Lord; and weary work it was, for they toiled all night, and cold and hungry bodies and disappointed hearts were the only results of the labours. But when they turned their eyes to their Lord, who stood in the rosy light of the morning upon the shore, they discovered that He had not forgotten them. THEY WERE COLD. He knew it, and so had gathered coals and made a fire at which they could warm themselves. THEY WERE HUNGRY. He knew it, and so had prepared them a breakfast of fish and bread for their need. Their faithlessness had made them FEARFUL AND ASHAMED. He knew it, and so invited them to sit down before Him, and made them quite at home by His grace, while He gave to them the food that those precious pierced hands had prepared for them. As He cared for those loved disciples, so cares He for you, who are loved as much as they were. And He and the Father are one in this care for you, just as they are one in your preservation from perishing (ch. 10).**

Grieve not the tender heart of Christ by doubting Him. The gold and the silver are His, and the cattle that feed upon a thousand hills. He sits above the water floods, and all power is given to Him in heaven and earth. He is to us the revelation of the

Father, the sure declaration to us of the Father's care, and we may be at all times without anxiety, for "WE KNOW THAT ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD, AND TO THEM THAT ARE THE CALLED ACCORDING TO HIS PURPOSE" (Romans 8:28).

"Your Father knoweth," and He can do better for you and yours than you could do even were your love and wisdom and power a thousandfold greater than they are. Then yield yourself and your affairs to Him, not with resignation merely but joyfully, as those who have a perfect trust in perfect love.

God intends that great good should come to you out of every trial, and He will see to it that your faith in it shall remain undamaged. But there is more: in the midst of it your Saviour and Lord desires that your heart should be unafraid and that His own peace should be yours. How can this be? The peace that He gives is His own peace, and He gives it not as the world gives. The world stands at the doors of its splendid mansions and dispenses its benefactions to the poor and distressed that gather at its gates, but these same poor do not enter the homes from which the good things come. They are not welcomed to the luxuries and the warmth of the dwellings of their benefactors, they remain outside—aliens and strangers. **But not thus does our Lord give His peace to us, and not thus could we know it. He opens the door of His dwelling to us, and bids us "Come and see." And His dwelling is His Father's bosom (1:18)—the infinite, changeless love of His Father's heart. He shows us that that is our home, the place of our rest. He shares it with us as those whom grace has made His friends (15:15), and His brethren (20:17). Can any trouble disturb the deep serenity of the Father's bosom? Can earth-born storms create forebodings in the heart that dwelleth there? And this is your refuge, dear Christian heart; here you may rest in quietness and confidence. It is here that divine love displays its choicest treasures to the loved ones, and life is no longer one dull, monotonous care-laden thing, but the joy of Christ is known and the realities of eternal life. "Let not your heart be troubled, neither let it be afraid."**

J.T. Mawson

FAINT NOT, CHRISTIAN!

Faint not, Christian! though the road
Leading to thy blest abode
Darksome be, and dangerous too—
Christ, thy Guide, will bring thee through.

Faint not, Christian! though in rage,
Satan would thy soul engage;
Gird on faith's anointed shield,
Bear it to the battle field.

Faint not, Christian! though the world
Hath its hostile flag unfurl'd;
Hold the cross of Jesus fast,
Thou shalt overcome at last.

Faint not, Christian! though within
There's a heart so prone to sin;
Christ the Lord is over all,
He'll not suffer thee to fall.

Faint not, Christian! though thy God
Smite thee with His chastening rod;
Smite He must with Father's care,
That He may His love declare.

Faint not, Christian! Jesu's near;
Soon in glory He'll appear:
Then shall cease thy toil and strife,
Thou shalt wear the "crown of life."

G.V. Wigram

We believe and are sure!

“Seeing is believing” is a saying as trite as it is untrue. The following occurrence proves how utterly deceived one may be while trusting to what he believes to be the sight of his eyes.

In the department of Law in one University some time ago the lecturer stood on a platform addressing a body of some hundred students. Suddenly the front door opened and the janitor of the building came rushing to the front, shouting angrily at the professor, who leaped from the rostrum and met his opponent in the middle of the room. There was a quick interchange of hot words, a struggle ensued which ended with the janitor drawing a revolver. A shot rang out and the two men were with difficulty separated.

When the case was tried all the witnesses swore that it was the janitor who fired the shot, some even testifying that they saw the smoke issuing from the weapon after its discharge.

Will it surprise the reader to be told that it was not the janitor who fired the shot but a man stationed outside the building at an open window? The whole affair was prearranged, an experiment in psychology to test the value of direct evidence before the law students of the University.

And there are many who, in the realm of the spiritual, demand visible demonstration before believing. They ask for what they call tangible proofs; they will receive nothing “on trust,” and refuse to believe anything that cannot be discerned by the senses—sight, hearing or touch—their deified trinity, the only god in whom they trust. And in doing this they consider themselves exceedingly astute, and look down with affected pity, and even scorn, on those who have not seen, yet have believed. “Yes,” they answer, when it is demanded of them that they have faith in God, “when we see we will believe”; and wise in their own conceits they maintain the ground that they will believe nothing except that which can be demonstrated to the senses.

This they think is rational and safe ground. But is it? Is their attitude toward revealed truth really rational? In view of the above-cited incident, No. Our senses may deceive us, our reasonings are oftentimes faulty; and our deductions are frequently false as our premises are erroneous.

Law students are not, as a rule, easily gulled, nor are they more prone than others to jump at conclusions. Yet in the demonstration arranged for them by their professor they were every one of them deceived; and trusting to the sight of their eyes were ready to declare under oath to be fact that which they afterwards learned to be false.

“Believe on the Lord Jesus Christ and thou shalt be saved” Acts 16:3