



***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,

“I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me.”

**What a deliverance from the dominion of sin and from self-service has been wrought in the one who can say, “I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me.” From then onward the heart’s determination is that, whether by life or by death, “Christ should be magnified I my body.” It is no longer a question as to whether a thing is good and pleasing, but is it Christ? He is the Man to be manifested here. “Put on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof.” This simple rule, which is the sum of everything for walk, and necessarily most pleasing to the heart that is true, would not only make a reformation in all our ways, but would work in us a new way of doing everything here for God’s pleasure and serving Christ according to His mind. The constant tendency is to try and improve the manner of one’s life here below by adopting Christian principles, where you will never arrive at it unless you start from “crucified with Christ”. Then it is no longer thinking of what I am, but of what He is, and “Christ liveth in me”.**

May the Lord use this issue to help you to grow in grace and in the knowledge of our Lord Jesus Christ and may you reflect Him in your life and walk.

Thanks for your encouraging e-mail and letters. Please keep praying for the Lord’s blessing on Toward The Mark.

**Make sure that you visit our new and improved Web Site!!**

Yours in our soon-coming Lord,

*Emil S. Nashed*

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# TOWARD THE MARK

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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"*

### **JESUS AND THE RESURRECTION!**

**When the apostle Paul arrived in Athens, waiting for Silas and Timotheus to come to him, we read that he was stirred in his spirit as he beheld the city to be "full of idols," Acts 17:16 (margin). While waiting there he disputed with the Jews in the synagogue and with devout persons (whoever they may have been), and daily in the market place. These public discourses brought him into touch with the leading philosophers of what appeared to be the university city of the Greek world, Some were known as Epicureans, others as Stoics; all were determined to put Paul on trial, apparently hoping to expose him as an imposter. We may well enquire: Who were these people and what did they teach?**

History shows that these two schools of learning were poles apart in their teaching. The Epicureans were convinced that the wisest way to live was by taking advantage of every pleasure available to them. The Stoics, who were pantheists (having many Gods) — and were doubtless responsible for the many idols in the city — believed in self-denial. None of these heathen philosophers could have discovered the knowledge of "the true God" by means which were but the product of their own carnal minds. We read "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be,"(Romans 8:7).

**These philosophers may have thought they knew everything worth knowing, but the two outstanding items in the teaching of Paul — "Jesus and the Resurrection" — they did not know.**

It would probably be the Epicureans who referred to him as a "babbling," a word which in the original language means "a seed

picker." They judged him to be a base fellow who had managed to pick up a word here and there and was putting them out as though he himself was some great one. They would be confident that, by putting him on trial at Areopagus, they would expose him as an ignorant and unlearned man. What a surprise his able defense must have been to them! Perhaps it was the Stoics who accused him of being a "setter forth of strange Gods," or "foreign demons" (J.N.D.). With all their boasted wisdom they were exposed as being completely ignorant concerning the knowledge of the one true God. Without going into detail as to the able defense of Paul, we would pass on a word of encouragement concerning the two features of the gospel which Paul preached at Athens, quite assured that those who read these remarks will not regard the great apostle Paul as being either a "seed picker" or "a setter forth of strange demons."

**How thankful we are to have been blessed with the true light concerning "Jesus and the Resurrection." In Jesus we have blessing for our souls today, and in connection with the resurrection we have blessing in the world to come, for His resurrection has opened up a completely new order of things beyond the power of death. We know Jesus our Lord today as our Savior, He who in love gave Himself for us when He died upon the cross. We have accepted Him as Savior, owned Him as Lord, and have the sure knowledge that every question between our souls and God, as far as our sins are concerned, has been settled forever.**

Not only do we experience the blessing which is ours through our Lord Jesus Christ but we know the blesser — Jesus. This too is the fruit of His resurrection, for how could we know Him if He were not raised from among the dead? We may have known about Him, but the fact is we know Him as enshrined in our affections, the abiding proof that He is risen again. **We have the light and power by the Spirit of a spiritual, heavenly and eternal sphere of blessing into which every saint will enter at**

**Christ's coming again. While we await our actual entry into this realm, the enjoyment of it is in our souls today as having turned in "repentance toward God, and faith toward our Lord Jesus Christ," Acts 20:21. What a favored people we are!**

We can well afford to turn our backs upon the wisdom of this world which knows not God, and seek grace to continue in the blessing which is ours as having believed in both "Jesus and the Resurrection."

G. Davison

### **Search the Scriptures!**

1. According to Jeremiah, what large bird knows it has appointed times?
2. Who sent two of his servants and a soldier to bring Peter from Joppa?
3. What sorcerer was struck blind for opposing the apostle Paul?

## MEAT

*"Sanctify them by the truth"*

### *THE FIRST MARTYR!*

Acts 6 and 7

**In the touching story of Stephen, the first of a long line of martyrs, we see the complete exposure of the wickedness of Israel on the one hand, and the display of the blessedness of Christianity on the other hand.**

In the course of his address, Stephen recalls the history of Israel to show that the flesh, even in the professing people of God, invariably resists the man that God is with. This he proves from Scripture by recounting the way the patriarchs had treated Joseph, and the way the nation had resisted Moses.

The patriarchs, moved with envy, hated and persecuted Joseph. But God was with him, and highly exalted him. In his exaltation Joseph sends a message to his brethren presenting himself as their savior and deliverer. **Thus Joseph becomes a striking type of Christ, their own Messiah, whom for envy the leaders of Israel had delivered up to be crucified. But God had exalted Christ to His own right hand to be a Prince and a Savior, and from His place of exaltation there had come, through the Holy Spirit, the offer of repentance to Israel and the forgiveness of their sins (Acts 5:31, 32).**

Then Stephen recalls the history of Moses who, in order to help his own people whom he loved, turned his back on all the glory of Egypt. But Israel "thrust him away" and "refused" the one that God had sent to be "a ruler and a deliverer". In the wilderness they would not obey him but in their hearts turned back to Egypt. Thus again they resisted the man that God was with.

**As we listen to Stephen's address we learn the true character of the flesh, whether in the believer or unbeliever, for the flesh never alters. It is marked by "envy", for the patriarchs in rejecting Joseph were moved by envy; it is ignorant of the mind of God, for when God would deliver Israel by Moses, we read "They understood not" (25); it is openly hostile to the man that God is with for we read concerning Moses that Israel "thrust him away"**

**(27, 39); it is governed by sight in contrast to faith, for Israel said, "Make us gods to go before US" (40); and it rejoices in its own works rather than in the work of God, for we read that, having made an idol, "they rejoiced in the works of their own hands" (41). Having reviewed the history of Israel, Stephen concludes his address with a solemn exposure of the condition of the nation. They are rebellious against God — a "stiffnecked people". Whatever outward show of religion they may make, inwardly the flesh is unjudged; they are uncircumcised in heart, and their ears are deaf to the word of God. Thus, he concludes, they are a people who "do always resist the Holy Spirit". As their fathers had done so do they. The fathers had persecuted and slain the prophets, and the children had betrayed and murdered their own Messiah. Moreover the law, in which they boasted, they had not kept.**

Up to this point, in the history of the Acts, the Apostles had by the Holy Spirit proclaimed the offer of repentance and forgiveness of sins to the nation of Israel from the exalted Christ, and, they were told, that, if they repented, Christ would come back and bring in the times of refreshing (Acts 3:19-21). **This final testimony, for that generation, is utterly rejected. The witness of Christ's heavenly glory is cast out of the city and stoned without mercy. Thus as the witness of Christ on earth had been rejected, so the witness of the Holy Spirit come to earth from the exalted Christ is now rejected.** Thus, for the time, all is over with Israel, and the testimony of God is no longer to Christ reigning on earth, but to Christ glorified in heaven. **The position of Christ will ever determine the position and blessing of His people. Is Christ reigning on earth, then His people will be earthly and their blessings take an earthly character. Is Christ glorified in heaven, then His people will belong to heaven and their blessings will have a spiritual and heavenly character. Thus, at this great crisis, we pass from Jerusalem as a center, where Christ was crucified, to heaven where Christ is glorified.** In the great ascension scene, described in the first chapter of the Acts, two angels say to the disciples, "Why stand ye gazing up into heaven?" for the door was still open for the earthly blessing under the reign of Christ if the nation repented. Now, for the time, all is over with Israel, and Stephen rightly looks up to heaven and no angels will call in question his heavenward gaze.



**Thus we pass from Judaism to Christianity, from earth to heaven, from Christ reigning on earth to Christ exalted in glory.** A new era begins during which believers are called out from Jews and Gentiles to form the Church united to Christ in heaven. During this period God has no earthly people, no nation in relationship with Himself and no temple as an earthly center. **Alas! Christendom has sought to act on the old footing and revive Jewish ritual. We have countries spoken of as Christian nations, and favored people, and again magnificent cathedrals have been erected which are called houses of God, and Christianity is viewed as merely a religious system for the improvement of man's social position and the betterment of the world.**

It is of the deepest importance to apprehend that Christianity calls us out of the world and gives us a place in heaven. As believers we shall only be practically saved from earth as we realize that we have a place in heaven. As the Apostle Peter can say, "An inheritance incorruptible and undefiled and that fades not away, reserved in heaven for you". No evil can touch this fair inheritance; no power of the enemy can rob us of heaven.

In Stephen we see set forth a believer who enters into the new Christian position, the heavenly position, and the character consistent with this position. Thus we do well to ponder the brief but instructive story of this the first Christian martyr. **He comes before us marked in a striking way by Christian qualities, for He is described as a man "full of faith and the Holy Ghost", "full of grace and power", and marked by "wisdom" (Acts 6:5, 8 N.Tn., 10). These are the outstanding marks of a Christian.** Faith, of necessity, comes first, but having believed the gospel of our salvation we are sealed with the Holy Spirit. Having the Spirit we are exhorted to "be filled with the Spirit". If filled with the Spirit we should be marked by the grace that meets every evil in the spirit of Christ, by power to rise above every circumstance, and the wisdom to meet all opposition. Such Christ-like qualities will not bring the possessor into favor with mere religious profession: so it came to pass that "there arose certain of the synagogue" who "stirred up the people, and the elders, and the scribes, and came upon him, and brought him to the council." Here false witnesses charge him with speaking blasphemous words against Moses, against God, against the temple and against the law.

**How will Stephen act in the presence of these violent acts and lying charges?** All the council turn to look at Stephen. Will his face depict indignation and resentment in the presence of these lying charges? How will his Christianity stand the test of such an ordeal? To their surprise they see no trace of resentment or proud contempt on that face. Looking steadfastly on him they saw his face as if it had been the face of an angel. They saw a face lit up with the light of heaven. **We may well challenge our hearts as to how we should have looked and acted under such terrible circumstances! Is it not possible that, in the presence of such gross and wicked charges rising indignation in our hearts would betray itself in angry looks?** What, we may ask, was the secret power that enabled Stephen to look like an angel when opposed by the Devil?

**This brings before us four outstanding marks of Christianity, when lived in the power of the Holy Spirit, so blessedly set forth in Stephen in the closing scene of his life described at the end of Acts 7.**

**First**, the Christian, full of the Holy Ghost, will be one that looks up steadfastly to Christ in heaven. He realizes that all his resources are in Christ — the Man in the glory. He does not look within in the vain endeavor to find something in himself in which he can trust. He does not look around to find support and guidance in others. He looks up, and he looks up steadfastly. He realizes that in Christ in glory there is One who is the Head of His people with all wisdom to guide, who has the heart with all love to sympathize with them in their sorrows, and who has the hand with all power to support them in their trials. So the Apostle Paul, at a later date, exhorts us to "run with endurance the race that is set before us looking steadfastly on Jesus the leader and completer of our faith" (Heb. 12:1, 2). We are running the race that ends in heaven, and in that race there will be trials to meet and insults to endure, and it is only as we, like Stephen, look up steadfastly into heaven and fix our gaze on Jesus that we shall be able to endure. Thus in Stephen we see set forth the great fact that if the Holy Spirit came down from Christ in heaven it is in order to lead our hearts up to Christ in heaven.

Let us, however, remember that Stephen, who looked steadfastly into heaven, and saw the glory of God and Jesus, was a believer who not only was sealed with the Holy Spirit, but was "full of the Holy Spirit". **One has said, "To have the Holy Spirit, is one thing: to be filled**

**with the Holy Spirit is another. When He is the one source of my thought, I am filled with Him. When He has possession of my heart, there is power to silence what is not of God, to keep my soul from evil, and to guide in every act of my life and walk" (J.N.D.).** Thus being full of the Holy Ghost Stephen looks up to Christ in glory. He does not behold the glory with his natural vision, he was full of the Holy Ghost. But let us remember that this is not confined to Stephen for says the Apostle, "We all beholding the glory of the Lord are changed into His image."

**Secondly**, the believer that looks up steadfastly to Christ in the glory will be a man that is supported by Christ in heaven. **This does not necessarily mean that the Christian will be kept from trial. He may, indeed, be allowed to pass through the most terrible trials, even as Stephen who was falsely charged with blasphemy, cast out of the city, and stoned out of the world. But if Stephen is not kept from trial, he is sustained in the trial and brought through the trial.** In these terrible circumstances he realizes the truth of the Lord's words, "When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned" (Isa. 43:2). Thus, with the stones falling upon him, Stephen is called to pass "through the valley of the shadow of death": but he fears no evil for the Lord is with him to support him, and glory is before him.

**Thirdly**, sustained by the Lord, the Christian becomes a man that is representative of Christ in heaven. Gazing upon the Lord in glory we are changed into the same image from glory to glory. It is only as we are looking at Christ in the glory that the world will be able to look upon us and see something of Christ. Thus Stephen becomes like Christ — the One, Who, in His humiliation was charged with blasphemy but witnessed a good confession before Pontius Pilate, and, "Who when He was reviled, reviled not again; and when He suffered He threatened not". Stephen, with his eye steadfastly fixed upon the Lord, follows in the steps of the Lord. When reviled he utters no taunt, and when he suffers he pronounces no threat. No hard thoughts arise in his heart; no black looks mar his face; no bitter words fall from his lips. One has written, "He bears witness to his Master, forgetful of himself, or his danger, without a thought of consequences. His heart was filled with Christ to the exclusion of care for his life, or what should follow. Christ was the only object before

Him" (J.N.D.). **Thus, gazing upon the Lord in glory, Stephen becomes changed into His image, and like the Lord, he prays for his enemies, and commits his spirit to the Lord. Thus the man on earth becomes representative of the Man in the glory.** He looks up steadfastly into heaven and sees Jesus in the glory, and the world looks steadfastly on Stephen and sees Jesus in Stephen.

**Lastly** we see that having represented Christ, and his race run and his course finished, the Christian is one that departs to be with Christ in heaven. So Stephen falls asleep and his spirit is received by Christ in the glory. The path of suffering for Christ leads to the glory with Christ.

Thus we see in Stephen a beautiful setting forth of true Christianity according to the mind of the Lord. We see that a believer, filled with the Holy Spirit, is one that will carry out the words of the Lord, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." Entirely occupied with Christ, such an one will, like Stephen, deny himself, make no effort to save his life here, and will follow Christ into the glory. **He looks to Christ in the glory; looking to Christ, he is supported by Christ in the glory; supported by Christ, he becomes representative of Christ in the glory, and having finished his course, he departs to be with Christ in the glory.**

Hamilton Smith

#### Answers to Scripture Search!

1. The stork (Jeremiah 8:7)
2. Cornelius ( Acts 10:7-8)
3. Elymas (Acts 13:7-12)

## EXERCISE

*"Exercise thyself unto piety"*

### **DON'T TURN COWARD!!-ENKAKEO**

**"Men ought always to pray, and not to faint." (Luke 18:1).**

So reads our so called Authorized Version, and it is not a bad translation of the word at all. **That word 'to faint' is en-kakein, formed from the word kakos, 'cowardly.'** (Abbott-Smith). **But from 'cowardly' it came to mean anything that was 'bad, mean, base,' for to the Greeks cowardice was all that. The first part of the word, en, means 'in.' The whole word taken together we may say means literally, "Give in to evil." (See Robertson). We find it translated by such words as 'faint', 'lose heart', 'be discouraged', 'turn coward.'**

The evil about us is so strong, the battle is so fierce, and the result seems so hopeless, the sides appear so unequal; that, as we pray, we are tempted to say in our hearts, if not with our lips, It is hopeless, it is no use praying any more for that person: I'll give up. No! the Lord says, No! Do not give in! Do not lose heart! Do not be discouraged! Do not turn coward! In due season we shall reap, if we faint not. (But this 'faint' is a different word; perhaps, God willing we will look at it some other time).

**We are really on the winning side. The Lord is still on the throne. He still sitteth on the waterfloods, and the Lord on high is still greater than the noise of many waters, yea, than the mighty waves of the sea. See Psalm 93:4. So, Cheer up! Take courage! Pray on! Pray always! and never turn coward, never give up.**

**This word en-kakeo is only used six times in the New Testament, and each is very instructive. We have already seen the first time it is used, and that is in connection with prayer. Next it is used twice within a few verses of each other, in 2 Cor. 4. 1 and 16.** "Therefore, having this ministry, as we have had mercy shown us, we faint not." . . . "Wherefore we faint not; but if indeed our outward man is consumed, yet the inward is renewed day by day." And so though troubles and sickness and sorrows come down here, and consume our outward man, there is no need to lose heart, no need to be

discouraged, no need to turn coward, or give in to evil. "Tharsei!"  
Cheer Up! Take Courage!

**The next place we find it is in Gal. 6:9. "Let us not be weary in well doing,"** or, as Mr. Darby renders it, "Let us not lose heart in doing good." It is so easy to lose heart in doing good. That poor soul you helped out the other day, later proved to be a crook, and not in need at all, and you vowed you will not be taken in as easily again. No, no; let us not be discouraged; let us not give in to evil. Next time you may turn away somebody really in need: and "whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." (Prov. 21:13). Or that Sunday School class that is so noisy and unruly! It seems to be useless to try and go on with them. You are desperate, as old Dr. Cremer translates the word. Give it up! It's not worth trying any longer!

I once did that. I once had a desperately bad Sunday School, and at the advice of an older brother, I gave it up. About three weeks later I met one of the children on the street, and she said "Oh, why did you give up the Sunday School? I wanted so much to know I was saved. I think I would have found the Lord the very next Sunday: but I had to go somewhere else, and there I found the Lord." Another time an old brother urged that I should give up some children's work that the Lord had opened up. I was much perplexed, and went for advice to another old brother: and to my amazement he said: "Take on more work of that kind; but never give up! All giving up is of the devil." That was more than fifty years ago, but how often have I thanked God for those words. Dear Mr. Herbert Taylor, Mr. Hudson Taylor's eldest son, once told me that he was at one time so discouraged that he said to his father, "Father, I'm so discouraged, I'm going to give up." His father replied, "All discouragement is of the devil!" God is "the God of all encouragement." (2 Cor. 1:3: New Translation). No, Beloved, God's Word is clear. "Let us not lose heart in doing good, for in due season we shall reap if we faint not." (A different word).

**Next see Ephesians 3:13. "Wherefore I beseech you not to faint through my tribulations for you, which is your glory." Paul 'despaired of life' in his tribulations for the Ephesian saints, but he did not turn coward. (Acts 19. 23 etc. & 2 Cor. 1:8).** He was ready to go in and face the mob who were thirsting for his blood. No need to be discouraged even if tribulations do come. Nay, rather, "we glory in tribulations also; knowing that tribulation worketh

endurance." (Romans 5. 3). The word 'tribulation' comes from the Latin word tribulum, which means 'a flail.' I suppose most of my readers have never seen a flail, such as they used to use to thresh wheat: I have seen one and used it: and terrible 'tribulation' it gives to the wheat: but that is the way it is delivered from the chaff.

**The last place we find this word en-kakeo is in 2 Thess. 3:13.** "We hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing." **I suppose this means you and I are not to be discouraged, not to lose heart, not to turn coward, through the daily grind of our daily work in the office, the shop, the kitchen, the field the school, or where ever else it may be. Let us do our daily work to the Lord and not unto men, and let us not grow discouraged in it. It is our Lord's own command. There may be much evil around you. It may be unspeakably hard, we may be desperate: but even so, let us never give in to evil: never turn coward, never lose heart.**

So, to sum up, Let us not give in to evil, whether it be, —

**To give up Prayer: Luke 18:1.**

**In failing health and old age: 2 Cor. 4:1 & 16.**

**In doing good, or, in well doing: Gal. 6:9.**

**In tribulation: Eph. 3:13.**

**In our daily tasks: 2 Thess. 3:13.**

**Having obtained help of God,**

**Let us not give in to evil: lose heart: faint: be discouraged: turn coward**

For the sake of our Lord Jesus Christ, Amen.

G C Willis.

## REST

*“Shall I not seek rest for thee, that it may be well with thee?”*

## *SOME WONDERFUL WORD!*

**“We are His workmanship, created in Christ Jesus unto good works” (Ephesians 2:10).**

Consider them well, O my Soul!

### **View the Worker.**

It is God Himself who has wrought. He is wonderful in counsel and excellent in working. He has counselled for the glory of His Son and is carrying out in His excellent working all that which He has planned. He chose to work in creation, and we do well to “consider the wondrous works of God” in the heavens above and in the earth beneath. Now He has chosen to work in a New Creation for His own glory and for the honor of His beloved Son.

### **View the material.**

“We” are His workmanship. All that we are as Christians is the result of His operation. He has quickened us out of death—the spiritual death in our sins, in which we were. He has made us to live in His sight. Verses 1 and 2 of the chapter show the awful evil in which we were found under the power of the prince of the air—the devil—and being swept along on the world’s tide down, down, down to the judgment. “BUT GOD” has acted with us—He has taken up the most unlikely material, to new create us that we might be according to His own gracious thought, the good pleasure of His goodness.

### **View the result of His work.**

It is “very good.” We who were dead in sins, afar off, without hope, without God—even we are now “in Christ Jesus.”

“Created in Christ Jesus.” All that we were in our natural condition is a thing of the past. To that we have died. Our “in Adam” history has been closed for ever, never to be reopened.

**Our “in Christ” history is begun, never to be finished. “In**



**Christ Jesus,” it speaks of assurance (2:13), of acceptance (1:6), of access (2:18), of adoption (1:5) and of abundance of blessing (1:3), heavenly and eternal. “In Christ Jesus,” we are near in His nearness and dear in His dearness to God our Father.**

**View one of the objects He had in view in His work.**

“We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Our salvation is “not of yourselves” and “not of works” lest any man should boast. But it is of God and “unto good works.” Works before salvation are “dead works” which cannot please a living God. From all such we need to have our consciences purged before we can serve the living God. All our works until we are created in Christ Jesus are soiled with self and sin. They are done with a view to our own good or gain or in an attempt to establish our own righteousness, while we do not submit ourselves to the righteousness of God. They who are in the flesh in their natural unconverted condition, cannot, cannot, CANNOT please God. They need a new life, a new nature, a new power before that which is well pleasing to God can be produced. Now as new created by the Holy Spirit given to us, we can bear fruit for His acceptance.

**Not law-works, but love-works are those which suit Him.**

It is to the works of glad hearts knowing Him that He has created us. These are the works for which He empowers us by the Holy Spirit. **Following Christ—walking as He walked, seeking the glory of God—going about doing good in seeking the salvation of sinners and the well-being of saints, while the heart rises in thanksgiving and praise and worship to Him who is the Source of all our good. May such works be wrought by us for His glory.**

I.Fleming

IN THE HANDS OF THE MASTER - TO THINK I  
ALMOST REFUSED THE MASTER! !

Have you heard the little story of Mendelssohn, the musician?

Once he wandered into a cathedral in Germany. The organist, an old man, was practicing on the great organ. Going quietly to the organ loft, Mendelssohn knocked on the small door of the organ loft and asked if he might come in and try the keys. The old man refused, fearing the stranger might not know how to manage the priceless instrument and might injure it.

The great master insisted, urging that if the organist would only let him in and let him try, he would prove that he would not harm the organ. At last, reluctantly, the organist consented. Then began such music as the old man had never heard! He was enraptured and entranced! He sat spellbound with his eyes streaming with tears.

After a while the great musician rose to go. "Who are you? Who are you?" cried the old man. "Mendelssohn," he replied simply, passing down the silent aisle he left the building.

"But, oh," said the old organist as he told the story, "to think that I had almost refused to let Mendelssohn, the master, come in!"

Have not many of us refused to let the Great Master have our lives?

Your heart has a door also, a door which has many callers. One Person is knocking at the door of your heart now, a Person who can give you a new life if you will bid Him welcome. It is the Lord Jesus Christ, The Great Master who created you and love you!

As you are reading this, do you not feel that the Lord is speaking to you and saying in a soft, gentle voice: "Behold I stand at the door (your hearts door) and knock?" He came to this earth, born as a babe in Bethlehem's manger, to save us from our sins (Matthew 1:21). Sin is like an incurable disease – a disease no mere man can cure. But Christ, the Son of God, can and will if we but open our heart's door to Him.

Let us not forget that what enables the Lord to say to you, and to anyone who will but come to Him in true repentance and faith, "Thy sins are forgiven" (Luke 7:48), is the fact that He took our place in judgment and death as He hung upon the Cross of Calvary. There the debt was paid which we never could pay! His death was not that of a mere martyr. We read: "Who His own self bare our sins in His own body on the tree" (I Peter 2:24). He and He alone, being risen from the dead, has authority to forgive sins (Mark 2:10).

My dear Reader, are your sins forgiven – forgiven eternally? To depart out of this world with your sins upon you is tragic beyond expression. And to think that does not need to be, and will not be, except by one's deliberate choice. A choice to close the door when He, the Lord of glory, sought entrance, not to judge, but to save your souls from eternal ruin. Please open your heart's door to Him.

"Believe on the Lord Jesus Christ, and you will be saved" (Acts 16:31).