



# ***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,

**“For me to live is Christ and to die is gain” (Philippians 1:21).**

As we enter a New Year, we do not know what is in store for us. We might live or we might not; we do not know, but the best would be to be translated to glory by the coming of our Lord Jesus Christ.

With the freshness of the New Year and the desire to be better, we might make a New Year’s resolution that will start on the first day of the New Year. However, for the apostle Paul the first day of a new year was just the same as any other day. For to him to live was Christ all day and every day! Is that possible for us? Surely! Paul learned it in the school of God, under the teachings of the Holy Spirit, and so may we. Subdued by grace, he acknowledged the absolute authority of the Lord. Writing to the believers in Rome, he said; “None of us liveth to himself, and no man dieth to himself, for whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die we are the Lord’s” (Romans 14:7,8).

It is, however, about our living that we are concerned. “Whether we live, we live unto the Lord.” Is this true for us? The fact is, if we are true believers on the Lord Jesus Christ, “we are the Lord’s,” and we must realize that if we are the Lord’s we must be subject to His authority. Because we have been attracted to Him, His grace has led us to bow to Him; we gladly own His claim and in loving obedience submit to His authority over our lives. We will learn this every day by reading our Bibles and staying in close communion with Him in prayer. This was true of Paul when he was working making tents as much as when he was going forth with Gospel, where he was unfolding the riches of the grace of God and teaching the whole counsel of God. Whether he was in prison or he was free, he could always say “for me to live is Christ.” So as we step out into a New Year, let us not simply resolve, but let us pray every day that it might be true of us: “for me to live is Christ.” That is reason we have been left here.

May the Lord use this issue of *Toward the Mark* to help you grow and be established as you read it. May you live for Him in 2020!

Thank you for your e-mails and notes of encouragement. 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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# 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"*

## LOVE AND LORDSHIP

There are two distinct relations in which believers may be viewed with reference to the Lord—relations so intimately interwoven that the one may be said to be the complement of the other; namely, as the subjects of His authority, and the objects of His love, the former bringing out into relief responsibility, the latter privilege. It is not to be forgotten that "God hath made that same Jesus both Lord and Christ" (Acts 2:36). Exaltation, supremacy, dominion, authority and power stand connected with the first title, while love, suffering, and humiliation, issuing in infinite privileges for the believer, stand connected with the second.

This twofold relation to the Lordship and to the love of Christ, the Christian is called to recognize both in the language of his lips, and in the language of his life; in the secrecy of his chamber, and in the collective character of his relations with the Lord's people. Neither the one nor the other can be superficially viewed, without serious injury resulting to the individual and to the company.

**Of the many rocks upon which it is possible to make shipwreck, in all probability the greatest danger and the most complete disaster is the divorcing of the Lordship from the love of Christ.**

The tendency is natural to dwell in unfeigned delight upon that love, so deep, so true, expressed in the death of the blessed Savior, forgetful of the thought conveyed in that remarkable combination of words selected by the Spirit, representing what is essential to the due and reverential remembrance of His death, namely, "the Lord's death" (1 Corinthians 11:26); for the cup is the cup of the Lord (v. 27); the supper is the supper of the Lord (v. 20); and the table is the table of the Lord (ch. 10:21). What might be called the environment of the scene and occasion is that of the Lord, while the communion or fellowship enjoyed in the energy of divine affection is that of the body and blood of Christ (ch. 10:16).

Herein is involved that attitude of soul that implies subjection to His authority, to His orderings, to His word and will, by which alone our love can find any expression emancipating itself from mere fruitless emotion and fulfilling those deep parting desires of the Lord uttered in John 14:21, 23: “He that hath My commandments and keepeth them he it is that loveth Me”; and “If a man love Me he will keep My words.” The lack of this as the habit of one’s spiritual life—and who is not conscious of failure in this respect?—not only necessarily affects the heart’s appreciation of the Lord’s supper, but leaves the soul powerless to act to meet the emergency that may arise, as a test, allowed as such by the Lord Himself.

Following up this line of thought, some remarks on Revelation 1 may not be without profit, where the beloved apostle, overwhelmed by the consciousness of the love of Christ as Savior, breaks out into words of adoration from an overflowing heart; words to which believers, from that day to the present moment, have so often subscribed their hearty Amen at the Lord’s table. “Now unto Him that loves [literal translation] us and washed us from our sins in His own blood,” etc.

But the very next scene “in the isle that is called Patmos” appears to convey what is both arresting and instructive. John was “in the Spirit on the Lord’s day”: but the vision is not of that suffering love to which his heart responded not long before, but of that other and equally essential aspect of the same identical Person which the Spirit, through the medium of “a great voice as of a trumpet” turns John completely round to contemplate; for the voice was from “behind him...and I turned to see the voice.” The vision was that of majestic dignity; of impressive holiness, authority and power; of righteousness and glory; and its effect upon John, who had so profound an apprehension of the love of Christ, was such that it is written: “When I saw Him I fell at His feet as dead.” But this was none other than the One whose love, expressed in death, had enraptured the heart of “the disciple whom Jesus loved,” drawing him out in responsive words of worship and adoration. **It appears as if the Lord would add to this the sense of His majestic dignity accompanied by the symbolic attributes of His holiness, thereby encouraging the reverential sense of His Lordship without depreciating that of His love. For gracious words follow: “Fear not, I”**—this majestic One, impressive in His dignity, holiness, and glory—“I am the first and the last and the living One and I became

dead, and behold I am living to the ages of ages,” and that without divesting Himself of any of those symbolic attributes before ministering to John’s relief.

What impresses itself upon one’s thoughts in these two scenes is the similarity between the circumstances that befell John and those in which the Lord’s people are liable to find themselves, and from which, without pride, they cannot claim immunity, namely, becoming so engrossed with the contemplation of the love of Christ in death, and their answering response in worship and thanksgiving, that they may find themselves drifting fast into forgetfulness of the supreme dignity, the holiness, and the searching character of the glory of the person of Him who died. Such forgetfulness is a ready stepping-stone to lightly esteeming His supremacy and also His authority in the Assembly and over the individual. In other words, permitting the proper and blessed sense of the love of Christ to eclipse in the soul the due and necessary sense of the Lordship of Christ, and thus losing the full effect upon heart and conscience of the expression “the Lord’s death.” Surely the believer should never forget that the love of Christ and the Lordship of Christ are the complements one of the other, at all times and under all circumstances; nor fail to cultivate diligently in his own soul that which deepens and strengthens the foundations of divine fellowship, namely, the abiding consciousness of the Lordship of Christ, apart from which the fellowship of love tends to laxity, by reason of love preponderating over that holy and healthy sense of responsibility which is essential to a well-balanced path, whether individual or collective; part and parcel of true divine liberty, and far removed from any sense of bondage

**To claim freedom from responsibility is to claim title to self-originating motive and design in the service of God, as well as to tamper with a principle that is the very kernel of apostasy in the anti-Christian world.**

**Obedience is the pivot of Christian liberty. Hence the value and importance of a divine apprehension and appreciation of the Lordship of Christ, and its inseparable association with His love.**

There is another aspect of the Lordship of Christ which is in perfect harmony with what has been said above, namely, that which bears upon His administration of the things of God and on His behalf. Christ as Lord being the dispenser, as He is the depository of present and eternal

blessings, with which His Lordship stands intimately and primarily connected.

To refer for a moment to Joseph, who was in his history a remarkable type of Christ, it will be remembered that while he administered everything for Pharaoh in grace, wisdom and blessing, there was yet another character in full harmony with that of administration, in which he appeared as regarded his brethren, namely, in the dignity and glory of his personal position. The effect of this was good, deepening the apprehension of Joseph's grace, as revealed in his words and kiss of reconciliation.

**The reverential consciousness of the glory, holiness and majesty of the Lord's person by no means tends to produce a legal spirit or legal thoughts in His presence, but rather contributes towards liberty and communion with the Lord on its proper plane.**

M.C. Gahan

### SEARCH THE SCRIPTURES!

1. Who was the second woman mentioned by name in the Bible?
2. What was Aaron's wife's name?
3. Which tribe was the prophetess Anna from?

## MEAT

*"Sanctify them by the truth"*

## PRECIOUS GEMS

Let us consider for a little the precious gems of Scripture, taking as our first reference Ezekiel 28:12–19. In this chapter, God is speaking through the prophet to the wicked prince of Tyrus, but from verse 12 the King of Tyrus, another person, is addressed. Of this person it is said, “Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering.”

Who was this that was in the Garden of Eden? Not the prince of Tyre, nor yet is it Adam that is indicated here: it was none other than Satan, who had the precious stones mentioned, and who walked amidst their fire, which expresses their brilliance. This great being is addressed as the “Covering cherub,” most beautiful of created beings, with authority over angelic hosts, but being lifted up with pride he aspired to the throne of God, but God cast him from his eminence and stripped him of his glory.

**There were nine precious stones in the covering of this “Anointed cherub,” but twelve in the breastplate with which the High Priest was provided, as described in Exodus 28:15–21; and how beautiful it was, its every feature expressing the glories of the Lord. It was made of “exquisite work,” of great skill and beauty, for it was designed to express the features of Him who is the embodiment of all wisdom, beauty and perfection.**

“Thou shalt make it of gold, of blue, of purple, of scarlet and of fine twined linen shalt thou make it.”

**Gold** is a wonderful metal, precious, and when pure not readily stained by the atmosphere. How fitting, then, that gold should have been chosen to symbolize what pertained to One who is divine. The Lord Jesus was not defiled by any of His contacts with man; no matter what atmosphere, what circumstances He was found in, He remained untainted, pure and holy.



**The blue** speaks to us of the heavenly character of the Son of God; **the scarlet** of His kingly glory; **the purple**, a blending of blue and red, of the heavenly One who will rule as Son of Man. As in the veil, the purple is interposed between the blue and the scarlet, showing that while the glories of the Lord are distinct, they are yet merged and inseparable. The mounting was of **fine twined linen**, speaking of the Lord's perfect life on earth, giving a beautiful pattern, pure, white and even, without a blemish. He was the Lamb of God, without blemish and without spot, and God is careful to preserve the purity of His well-beloved Son in every symbol used to present Him to us.

**The breastplate was foursquare, speaking of Christ's universal authority; it was double, indicating the strength and power that lay behind His authority; its measure was a span—the measure of a man, for Jesus our Lord was perfect Man though very God. The precious stones were set in enclosures of pure gold, for every glory of Christ is secured in relation to what He is as essentially divine.** Now let us consider the precious stones of the breastplate, which set forth the varied glories of Christ.

**The Sardius** is a red stone, which represents the Lord to us as "The Prince of Joy." There was joy at His advent into this world, the angels from heaven announcing His birth as "Glad tidings of great joy." And how great is the joy that has been brought to the multitudes who have come to know Him as Savior and Lord! He said to His disciples, "These things have I spoken unto you that my joy might remain in you, and that your joy might be full."

**The Topaz** is a stone of yellow luster. The yellow, or sodium ray, reflects the maximum of light, and is the life-supporting ray, speaking of Him who said, "I am the Light of the world," and of whom John wrote, "The true Light was that which, coming into the world lightens every man." The meaning of the name on this stone is "recompense"; and what recompense there was for the Father, who spared His Son from His side, to find Him perfectly accomplishing His will, so that He could open the heavens and announce, "This is my Beloved Son in whom I am well pleased."

**The Carbuncle** is a flashing red stone which speaks of the moral glories which were revealed in the life of the Lord Jesus on earth, and which will be displayed in His millennial kingdom. The meaning of the

name on the carbuncle is “dwelling in”; and are not the moral features of Christ found in those in whom He dwells?

**The Emerald** is an apple-green stone, referred to in Revelation 4, where the rainbow round about the throne is “in sight like unto an emerald.” Amidst the divine glories of that heavenly scene there is the remembrance of God’s covenant with the earth. When the Lord Jesus comes from heaven He will not only be displayed in His Father’s glory, but will be seen as Son of David, and King of kings and Lord of lords; all the glory of the kingdoms of the earth will be His. The name on the stone is “pervading”; and His glory then will pervade the whole universe.

**The Sapphire** has an intense blue color, suggesting the heavenly glories of Christ. Scripture tells us that “The second Man is the Lord from heaven,” and “As is the heavenly [One], such are they also that are heavenly” (1 Corinthians 15:47, 48), for the saints take character from the Lord Jesus. The children of Israel were bidden to bind “a ribband of blue” on the borders of their garments, which signifies that the saints should be marked by the heavenly features of the life of Christ in their every step as they pass through this world. The meaning of the name on the sapphire is “set apart,” and how blessedly it speaks of the Lord Jesus as wholly set apart for His Father’s will, while here on earth, and also now in heaven. In addressing the Father in John 17, the Son said, “I sanctify myself, that they also might be sanctified through the truth.”

**The Diamond** is a clear stone which owes its brilliancy to its quality for transmitting and reflecting light when cut and polished, and speaks of Him in whom the light of God shone undimmed, the transparent light that fully revealed God in His nature of love. The name on this stone means “troop” or “great company”; and through the death and resurrection of the Lord Jesus there has been secured and brought to light a mighty company, purchased for Himself to be the bride of His heart.

**The Ligure** (or the opal) had on it the name “double fruit.” How rich and how varied are the colors seen in this precious stone; and how rich and diverse were the traits of the heavenly life manifested in the Son of God in Manhood, and how richly and profusely His glories shine from the place in which God has glorified Him. “Much fruit” has been

procured through Christ's death (John 12:24); fruit for His God and Father, in those who are like Himself, the many sons; and for Himself He has a bride, who will soon be seen at His side, all glorious, without spot or wrinkle or any such things.

**The Agate** is a variegated stone, at once reminding us of Joseph and his coat of many colors. Joseph was a lovely type of the Lord Jesus, and the name Pharaoh gave him has been interpreted as "the revealer of secrets," and "the savior of the world." In Jesus there have been displayed all the lovely features of the divine nature, and all the wonderful secrets of God's heart. The name on this stone is "forgetfulness," reminding us again of Joseph, who called his son Manasseh: "For God," said he, "hath made me forget all my toil, and all my father's house." And how wonderful is the compensation for Christ who, for the present, is separated from His earthly people, Israel, receiving the church from the Father as His love-gift.

**The Amethyst** is the first stone on the third row, that is on the left, for the Hebrew order is from right to left. None of the stones in this row were included in the adornment of the king of Tyrus. The amethyst is purple, and reminds us that men, in mockery, clothed the Son of Man in purple. But the Son of Man will soon be displayed in the glory set forth in the purple, and every knee will bow before Him, and every tongue confess that He is Lord. "Gift" is the meaning of this stone's name, recalling to us that He was the One that God gave for the salvation of men. But He has received a gift from the Father and speaks of His own as "those whom Thou hast given me."

**The Beryl** is sea-green, and leads our minds to thoughts of pastures, restfulness and peace. When we think of the Lord as the Good Shepherd leading his sheep into green pastures, where they sit down in peace to rest under His protection, we realize something of what is indicated in the beryl. The name on the stone means "subduing," and the One we know as the Good Shepherd will yet "shepherd all nations with an iron rod" (Revelation 12:5), subduing all evil, establishing peace, even as it is written of Him, "A King shall reign in righteousness, and princes shall rule in judgment."

**The Onyx** is a precious stone in which the different colors appear as layers, each having its own distinct attraction, yet blending with all the others. And is it not so with the glories of Christ? Whether we read

such Scriptures as John 1, Colossians 1 or Hebrews 1, in all there are wonderful presentations of the distinctive glories of the Son of God, yet all blend to present to us His glorious Person, in His majesty, greatness and excellency. The meaning of this stone is “flashing splendor,” and as we read the Scriptures referred to, do we not see the outshining of the splendor of Christ’s glories?

**The Jasper** directs us to the Scriptures in the Revelation where it is used to set forth divine glory. In Revelation 4 there is the vision of the throne of God, and He “that sat was to look upon like a jasper”; and in Revelation 22, the glory of God shining in the heavenly city is “like a jasper stone, clear as crystal.” How wonderful is the privilege given to the church to bear in display the divine glory of the Millennial age. The meaning of the name of the jasper is “strength”; and how great is the strength of Him who sits upon the throne; who upholds all things by the word of His power, and who will sustain all in the coming kingdom.

**In all, there are twelve stones in the breastplate, this number symbolizing the great administration that has been given to the Son of God. Connected with the breastplate were the Urim and Thummim, which mean “Lights and Perfections”; and which express the blessed perfections of Him in whom the mind and will of God are found, who upheld God’s claims in life and death, and who will sustain all rule in His universal government in the coming day.**

R.G.

### ANSWERS TO SCRIPTURE SEARCH!

1. Adah (Genesis 4:19)
2. Elisheba (Exodus 6:23)
3. Asher (Luke 2:36)

## EXERCISE

*"Exercise thyself unto piety"*

### HINDRANCES TO PRAYER

I have thought that a few plain and simple words on some of the hindrances to prayer may, with the Lord's blessing, be of some help to you. The invitations and exhortations to prayer in the word of God are so frequent that it is quite unnecessary for me to commence by showing that there is no hindrance on God's side. If therefore you fail to pray, as a young believer, you ought to allow that the fault lies entirely with yourself. You have permitted something to rob you of this privilege.

Now one of the commonest states of soul of those who go on day after day without prayer, or without anything more than a hurried word or two, is that of want of desire. **They do not pray because they do not feel they have anything particular for which to pray.** This is a serious condition of soul. It is so much like the degraded church in Laodicea, which said, "I am rich, and increased with goods, and have need of nothing." And to have need of nothing is to have nothing, in a spiritual sense. For prayerlessness means powerlessness, and this ends in Christlessness.

If anyone on this earth might be thought to have had need of nothing it would have been the blessed Lord. But what an example of prayer He gives us! He rose up a great while before day and departed into a solitary place where He prayed (Mark 1:35). Not on that occasion only did He go apart to pray. Often,

"The midnight and the mountain air  
Witnessed the fervor of His prayer."

And if He so prayed, how much more need we!

When, therefore, you feel you have no need to pray, you must take it that you have most need to pray; for Satan is then seeking to blind you as to your sense of dependence upon God. Confess your folly, therefore, and pray continually. Look at Christ; see how you come short of perfection, and cry to God to supply what is lacking.

**Some are hindered from praying by a want of simplicity of mind. They think it too childlike to come to God about every trivial matter. They fancy they can manage some, at least, of their affairs.**

**The power of God may be needed to destroy Jericho, but surely, so they imagine, they need not trouble God about the few huts at Ai. However, they find that there is glorious victory at Jericho, while there is utter discomfiture at Ai, as well as everywhere else where pride and self-confidence work.**

Beware, young believer, of proud thoughts. They are an abomination to God: "Be clothed with humility." You want God's help in the smallest matters, and He will not withhold it from the prayer of faith. **At school, at the Job or in household duties, seek aid from on high in all your difficulties, and you will find what resources there are in God for the prayerful soul.** This will not encourage you in idleness for you must not suppose God will do for you what you yourself are too lazy to attempt. While you ought to pray as if everything depended on Omnipotence, you must also work as if all depended on yourself.

**I come now to a more serious hindrance to prayer, namely, indulgence in sinful thoughts and feelings and ways. Supposing you have allowed yourself to become very angry or peevish or sulky, do you pray in such a frame of mind? You know that, on the contrary, you often retire to rest without so much as falling on your knees. Satan whispers to you, "How can you pray in such a state as you are? You cannot expect God to hear you." And instead of straightway confessing your sins and receiving faithful and just forgiveness and being restored to happy communion, you are led further astray by listening to the subtle suggestions of the enemy.**

You may be assured that your adversary will ever aim to keep you from the throne of grace. But his reasons for your staying away should be yours for hastening there. That alone is the place of power for you against yourself, the world, and the devil.

"Satan trembles when he sees  
the weakest saint upon his knees."

**Shame is sometimes a hindrance to prayer.** I will illustrate this by a circumstance, for the accuracy of which I can vouch. A young Christian accustomed to sleep alone, had on one occasion to share his room with an unconverted friend. At night came the test. Should he go on his knees, and thus let his friend know he was a Christian? He hesitated and was caught in the snare. That night and two or three other nights he went to bed prayerless. He was so ashamed of himself, however,

that he then tried to compromise matters by quietly kneeling down after he had put out the light, hoping his friend would not discover his little artifice. He was deceived, however, for this Nicodemus was told the next day that his unconverted bedfellow knew what he had been doing and despised him for his cowardice and want of faithfulness to his Master.

I will add nothing to this now, save a reminder of God's word to Eli, "Them that honor me I will honor, and they that despise me shall be lightly esteemed" (1 Samuel 2:30).

W.J. Hocking

What various hindrances we meet  
In coming to a mercy seat!  
Yet who that knows the worth of prayer,  
But wishes often to be there?

Prayer makes the darken'd cloud withdraw,  
Prayer climbs the ladder Jacob saw,  
Gives exercise to faith and love,  
Brings every blessing from above.

Restraining prayer, we cease to fight;  
Prayer makes the Christian's armor bright;  
And Satan trembles when he sees  
The weakest saint upon his knees.

Have you no words? Ah, think again,  
Words flow apace when you complain  
And fill your fellow-creature's ear  
With the sad tale of all your care.

Were half the breath thus vainly spent  
To heaven in supplication sent,  
Your cheerful song would oftener be  
"Hear what the Lord has done for me."

Olney Hymns

## REST

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

### *“THE SIXTY- FIRST PSALM”*

Unlike the two previous psalms, the sixty-first does not indicate the circumstances that led to its being written. That it was David’s own experience we do not doubt; it has also been that of the people of God at all times, and will yet be the language of a remnant of God’s earthly people in a day now fast approaching.

The Hebrew word *Neginah* in the heading would seem to signify that this psalm was to be accompanied by an instrument of one string only, in harmony with the solitary feelings of the psalmist at that time.

King David, after unburdening his heart before the LORD, may have directly sent his utterances to one of his musicians (Heman, Jeduthan or another) who would be able to set them to appropriate melody, for the service of Jehovah by His earthly people, over whom he reigned as king (on God’s behalf) and for whom he was a representative man.

Commencing with a cry, the psalm ends with a song.

*1. Hear my cry, O God; attend unto my prayer.*

His bitterness of soul caused David to cry to God, but as the cry changes into prayer he gradually becomes calmer.

*“Art thou afflicted? O beloved, pray!*

*Why in grief’s darkening twilight still abide?”*

*2. From the end of the earth will I cry unto Thee, when my heart is overwhelmed: lead me to the Rock that is higher than I.*

It is to God he turns; even should he be far from the place where Jehovah had set His name. To be absent from Zion was to him as “the end of the earth,” but it was something higher than the hill of Zion his soul needed; David’s spirit yearned for the comfort of the “Rock of Ages.”

*3. For thou hast been a shelter for me, and a strong tower from the enemy.*

He knows by past experience to Whom to turn. In other storms Jehovah has sheltered him; on past occasions when pursued by foes, this “strong tower” has proved to be unassailable.



*4. I will abide in Thy tabernacle forever: I will trust in the covert of Thy wings. Selah.*

He anticipates the relief expected and will always remain in a place so safe and secure. God's presence he will and must abide in.

At this point Selah divides the psalm into two equal parts, and here there is a pause, as the musical interlude in a song, giving rest and breathing space to both singer and hearers. If the first half of the psalm is marked by prayer, the second half is marked by praise.

*5. For Thou, O God, hast heard my vows: Thou hast given me the heritage of those that fear Thy name.*

Already David has the assurance that he has been heard.

“Thy cry of sharp distress in heaven was heard;  
Shall not the same wide heaven hear thee sing?”

He trusted in the God of his fathers—Boaz, Obed, Jesse, a noble ancestry. We also owe much to our upbringing. Born in a land of Bibles. Brought up in a Christian home. A place of privilege among the people of God. This is the heritage belonging to many of us!

*6. Thou wilt prolong the king's life: and his years as many generations.* David will make the most of his privileges; length of days shall but add to his usefulness.

*7. He shall abide before God for ever: O prepare mercy and truth, which may preserve him.*

Mercy and truth shall be prepared circumstances, truth for his inward condition. The one for his body, the other for his soul; and great David's greater Son abides “before God forever.”

*8. So will I sing praise unto Thy name for ever, that I may daily perform my vows.*

If praise is to be his everlasting occupation, he must first learn how to translate into daily life that which he has learnt in his soul. “Faith without works is dead.”

E.E. Cornwall

## *HOW MUCH ARE YOU WORTH?*

We visited a museum a few years ago where we saw a rare and beautiful diamond. Sixteen smaller diamonds in a platinum setting surrounded this large, dark-blue gem. It was locked in a rotating case behind three-inch-thick, bulletproof glass. We learned that this precious gem weighed 45½ carats. It was named the Hope Diamond and was donated to the Natural History Museum in Washington, D.C. in 1958. Like most famous jewels, it has an interesting history.

**Sometime in the 1600s, a huge blue diamond that weighed over one hundred carats was dug out of a mine in India. It was extremely valuable because of its unusual color and large size. This gem was taken to France and sold to the king, who had it cut down to 67 carats and set in gold. French royalty wore it until 1792, when it was stolen during the French Revolution.**

The history of this diamond, referred to as the French Blue, is unknown for the next twenty years. Experts now think it was taken to England and recut to disguise the fact that it was stolen. In any case, a diamond of the same color as the French Blue, but smaller, reappeared in London in 1812. **It was in the collection of a diamond merchant who sold it to Henry P. Hope, the rich banker from whom the jewel gets its name.**

**Over the next hundred years, this rare gem was either passed on to heirs or sold to pay off debts. Over time, a story grew that bad things happened to all who owned the Hope Diamond. The story wasn't true, but neither did the diamond bring anyone lasting happiness or a peaceful life.**

People often ask, "How much is the Hope Diamond worth?" One source says that, although it has an estimated value of at least \$300 million, it is really priceless, because there is no other diamond like it.

And because God has made you a unique person, you, too, are priceless—no money value can be put on your soul. You are an original and infinitely more valuable than even the Hope Diamond! We are told in God's Word that no one "can by any means redeem his brother, nor give to God a ransom for him" (Psalm 49:7). **There is not enough money in this entire world to buy either your own salvation or your brother's.**

In the Bible, the Lord Jesus tells a story about a man who found a treasure hid in a field. He wanted it very much, so he joyfully sold everything he had to buy that field. This story Jesus told was a parable about Himself. He was the One who wanted to buy the field, which is the whole world. **He saw treasure there, sinners like you and me! Do you know what it cost Him to buy the field? It was not a small price; He gave His life and shed His blood to purchase our salvation. "The Son of God...loved me and gave Himself for me" (Galatians 2:20).**

The Lord Jesus willingly spent all that He had—His very life—to be able to save sinners. He returned to heaven after rising from the dead, but not before promising to come back soon to take all to heaven who have repented and believed that He died for their sins. **He says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).**

Have you believed that He paid the full price for your sins? Then one day soon you will shine as one of His jewels in His crown. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels" (Malachi 3:17) **"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).**