



# ***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*

**July 2023  
Vol. 22 No. 3**

July 2023

Dear Reader,

“Grow up into Him in all things” (Ephesians 4:15).

TRUE Christianity is a life. A life grows. True Christianity is not a simple change of opinion, the adoption of a creed, the taking of a name, or a profession: It is the receiving of a life. And where there is life, there must be growth.

“Christ in you” is a great accomplished fact for every believer. Christ is the life of the renewed soul; for each one, a question of the utmost importance is this: “Am I giving that life fair opportunity for development?” I am afraid the spirit of the world is invading many Christian homes and churches, and that instead of the development of life into all the holy and beautiful features of the character of Jesus the Lord, it is too often buried under a mass of worldliness.

This life will not develop in the air of the godless worldly circle. The Christian must keep himself unspotted from the world—must keep on Christ’s side of the dividing line. “Grow up!” The growth that Jesus gives is a growth into higher motives, purer thoughts, nobler aims; a growth that takes one further and further still from earth.

A man of God once prayed, “Lord, grant that every day I live I may be less like what I used to be, and more like that which I shall be when Christ comes.” This is what we need—what some of us long for and pray for; a growth that increasingly leaves the world behind.

Such a life is worth living. “Grow up into Him.” Oh, to be lost in Him! so that, like Paul, we may each say, “I live; yet not I, but Christ liveth in me.”

It is only as we grow up into Him that we can have any real spiritual influence over others. The measure of our power to be a help or blessing to others is the measure in which we are filled with Christ.

The New Testament abounds in proofs that the only source of permanent spiritual life in the Christian is found in his vital inward union with Christ. Christ is in him his hope of glory. As no branch bears fruit except it abides in the vine, neither will the Christian bear fruit unless he abides in Christ; but abiding in Him we grow in love, humility, and knowledge.

May the Lord Jesus, by His grace, help all His people to live in His power, for His glory, until He comes.

Praying that the Lord would use the articles in this issue to build you up on your most holy faith, that you might draw closer to Him during the summer month so you can grow in grace and in the knowledge of our Lord Jesus Christ.

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*

Please send your questions and comments to:

*Toward The Mark*

c/o Wayne Christian Assembly  
60 Smith Lane, Wayne, NJ 07470-5354

Attention: Emil S. Nashed

[www.towardthemark.org](http://www.towardthemark.org)

# TOWARD THE MARK

## Contents

Do You Have Doubts About Your Salvation?	1
Two Tenth Deals	3
Holy Brethren	6
The Salvation of the Lord	10
Your Amazing Brain	13

*If you would like to join the mailing list to receive the electronic version of Toward the Mark, simply visit [www.towardthemark.org](http://www.towardthemark.org) or send an e-mail to [toward.the.mark@gmail.com](mailto:toward.the.mark@gmail.com) to be added. If you would like copies of older issues, please mention it in your e-mail.*

***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"*

# DO YOU HAVE DOUBTS ABOUT YOUR SALVATION?

*Counsels to Young Christians*

Do you have doubts about your salvation? Is there an uneasy feeling in your soul, a doubt in your heart, an uncertainty in your conscience? If so, you are not perfectly clear as to your acceptance by God.

**Now, in order to have peace about your salvation, you must turn from your feelings to the cross.** At the cross you will learn the lesson of what God has done through the Lord Jesus to put away your sins. He is satisfied with His work; He wants you to be satisfied as well.

**God has made three statements about the work of His Son on the cross. If you believe them, they will remove all your doubts.**

**First**, "When He [the Son of God] had by Himself purged our sins, [He] sat down on the right hand of the Majesty on high" (Hebrews 1:3).

The purging—the removal of the guilt—of our sins was for God's glory. It was a work of God to create the worlds; it was just as truly a work of God to purge our sins. He did the work: It is done, finished, complete. Why doubt or question it? You may fear and tremble, but why? God in Christ did the work, not you. He satisfied Himself that it was done properly. Now the Son of God, the mighty One who, in love, bore the punishment for our sins on the cross and there removed our guilt from before the face of God, has gone to heaven to sit at the right hand of God in the place of honor. God is satisfied. Are you?

**Second**, "The worshippers once purged should have had no more conscience of sins" (Hebrews 10:2).

Now, through faith in the testimony of God, every believer—young or old, weak or strong—is "once purged." His guilt is once and forever removed through the work of the cross. But once the guilt before God is removed—purged—then the believer is not conscious any more of

sins—the internal consciousness of the guilt is removed as well. This is an act within just as the purging was an act without. Both have present and eternal value, never to be repeated.

Before salvation you had and were conscious of unforgiven sins standing between you and God. Your sins purged once by Christ and your conscience purged once by faith are enough! God’s eye on the blood for your security and His Word in your heart for confidence are lessons of priceless value with which to begin your Christian life.

**Being “once purged” and having “no more conscience of sins” are enough to dispel every doubt and set the most troubled heart at perfect rest.**

**Third**, “By one offering He hath perfected forever them that are sanctified” (Hebrews 10:14). The one glorious sacrifice of Christ is of infinite value to God. It righteously enables Him to bring even the weakest believer into His presence as PERFECTED FOREVER. God says you are perfected forever, not because of the amount of your faith or service or walk, but simply and absolutely because of the infinite value to Him of the one offering of Christ for your sins. It is “by one offering He hath perfected forever them that are sanctified,” and every believer is sanctified—set apart for God.

Being perfected does not mean that the believer will live a sinless life. God dealt once and forever with sin and the guilt of the sinner through the sacrifice of His Son at the cross. Now, in all the worth of that one sacrifice, God can view every believer “perfected forever”—perfected for His presence—made fit to stand before His throne in peace.

**These three passages form a rock on which to rest your soul and conscience and on which you will be safe from every wave of unbelief. Grip God’s Word; get anchored on the rock of imperishable Scripture; all then will be well.**

Walter Scott

## MEAT

*"Sanctify them by the truth"*

## TWO TENTH DEALS

Leviticus 23:9-17; Leviticus 24:5-7.

**While we do not find one reference to the truth of the body of Christ in the Old Testament, we do find references to the company of whom this great mystery is true; and so, from these Old Testament Scriptures, I wish to follow what has already been said, that Christ will stamp His features on every family brought into blessing in the world to come and will thus fill the whole scene with the impress of His grace and of His glory.**

**The Sheaf of First fruits with which we begin, is one of the early pictures of the resurrection of our Lord Jesus Christ from among the dead.** Higher up, in the feast of the Passover, we have in type the Lord going into death; but here we have His resurrection before us with many of the implications which flow from it. The first one to notice is, "When ye be come into the land," v. 10. This feast is evidently connected with the time when they crossed the Jordan and entered the land. As already noticed, the pre-eminent place where we have the answer to this in the New Testament is the epistle to the Ephesians. "Blessed ... with all spiritual blessings," would be the answer to "the land." That this began with the resurrection of our Lord is evident, and now He is crowned with glory and with honor at the right hand of God.

**In the margin you will see a note that this Sheaf is really an "omer."** In the giving of the manna you remember, God said, "an omer for every man." Whether one gathered much or little, it was all measured so that each one had his full quota, "an omer for every man." **A full Christ for every man was the thought of God.** At the end of that chapter, Exodus 16:33, we read, "Take a pot, and put an omer full of manna therein, and lay it up before the LORD." An omer then was the measure of Christ coming into this world to meet the need of man and in doing so, manifest the grace and glory of God. We read in this chapter; it was also an "omer" of first fruits where we now have His resurrection. The One who descended into this world is the One Who

ascended back to God in all His glory. This time, it is connected with "the harvest." The harvest for us is our association with Him as brought into all the blessings that are in Him in the presence of God.

**There was also brought with this Sheaf a meat offering of "two tenth deals of fine flour mingled with oil." I do not know what these measures mean but one thought I have often connected with them is, that ten is the number of responsibilities in man, love to God and love to man.** While every other man failed to render to God what was His due and to his neighbor what was his due, one Man has completely answered to both, for our Lord never failed in either. Brought in here with the Sheaf, this meat offering would remind us that the Man who has gone to Glory as raised from among the dead, is the same Man Who ever glorified God in this world in every step of His pathway. The angel said of Him, "this same Jesus" as He went into heaven, and now He is the pattern of that new heavenly family as we read in 1 Corinthians 15:48.

**That links on with the next feast, "a new meat offering." We know that the fifty days mentioned here are the "Pentecost" at the beginning of Acts 2. There we have the record of the descent of the Holy Spirit from Christ in glory. What I want you to notice is, the Spirit came down from that Man Who is typified by the meat offering of "two tenth deals," to form a "new meat offering" in this world.** Could we ever think that the Spirit would effect anything in the saints which was not already established in that Man at the right hand of God? If then we know this "new meat offering" has in view the formation of the Christian company, it is interesting to note that the loaves were also to be of "two tenth deals," for the Spirit has come down to form a company in this world having the moral features of Christ. I am assured it was there originally on the day of Pentecost, and today, through the ministry of the word, the Spirit is continuing to form Christ in the saints. Our new spiritual history began with this, as Paul intimates in Galatians 4:19, and all the subsequent ministry of the Spirit to our souls is to reproduce the features of the Second Man so that God may now find His pleasure in us, as He ever found it in His well-beloved Son. **The marvel is, leaven is found in this "new meat offering," because it speaks of us; yet we can come together and, in spite of the evil within us, be occupied altogether with Christ and**

**His interests. May it not only be teaching to us, but may it transform us so that His features may be seen more and more in each one of us.**

**Turning now to chapter 24, we have Israel in their ordering under the eye of God for His pleasure, and without doubt the place they will fill in the world to come. So we read of these cakes once again, "two tenth deals shall be in one cake." I believe this looks on to the day when Israel will be gathered and brought into relationship with God on the basis of the new covenant. In some way they too will take on the features of Christ as suggested in this same measure of "two tenth deals." Just how and how much that will be I do not profess to know, but that it will come about in some way I believe from this picture. We have to remember that what we have in Ephesians in relation to the purpose of God goes beyond the assembly and Israel, for it is to "gather together in one ALL THINGS IN CHRIST." We may have fallen short of this in our apprehension and our expressions, as though the assembly were the only vessel of the purpose of God. The greatest vessel, it does appear to be; but let us not forget that Christ is so great that His greatness will be stamped upon all in the world to come. "All things" in chapter 1 and "every family in the heavens and on earth," (Ephesians 3:15. N. T.) have a place in that purpose and will be set in relation to Christ in glory. "The fulness of Him that filleth all in all" assures us of this.**

We have attempted to show from these typical passages that those blessed features seen in Christ while in this world are being formed in the assembly today and will yet be formed in Israel in the world to come. What a scene it will be when He will be seen characteristically in every company brought into blessing, and God will look down in complacency upon a scene where Christ is manifested as filling all in all. It is our privilege as the answer to the new meat offering to manifest those features today.

G. Davison.



## EXERCISE

*"Exercise thyself unto piety"*

### "HOLY BRETHREN"

**"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Hebrews 3:1).**

The grace with which God has blessed us is full of surprises. Who would have thought, for instance, that we should ever have been addressed as "holy brethren"? **We should scarcely have given such a designation to each other and should never have dreamed of applying it to ourselves, for we know a little of the corruption and sin of our own hearts. Yet it is given to us here by the Holy Spirit of God, who will never have to take back a single word that He has spoken. He is the Spirit of Truth, and if He calls those who belong to Christ by this exalted designation it must be true of them, hence it is only right that we should earnestly and reverently inquire what it means and how it has come to be ours.**

In reading the preceding chapter our thoughts are carried back to Psalm 22 and in that Psalm, we get these two words that are here brought together to describe us. The first word belongs to the early part of the Psalm, which opens with that unparalleled cry, "My God, my God, why hast Thou forsaken Me?" We know that it was our Lord Himself who asked this question when He hung upon the cross of shame and sacrifice, and we are filled with wonder thereat; but that our wonder might be changed into intelligent adoration and worship, the forsaken Sufferer supplies the answer Himself. "But Thou art holy."

**But was not Jesus holy? Yes, He was just as holy when He went forth bearing His cross to Golgotha, as He was when the Seraphim hid their faces in the presence of His glory, and cried, "Holy, holy, holy, is the Lord of hosts." Then why was He, the holy One, forsaken of God? It was for our sakes. Upon that cross He was made sin for us. He became what we were, that He might in the**

**immensity of His love endure all that we deserved, that we might become what He is and share all that He deserves in the favor of God.** It was when He took our place and when our sins were laid upon Him that God in the intensity of His holiness hid His face from Him; but it was then and there that He made a full atonement for us. And now, as a consequence of what He did upon the cross, and in perfect righteousness, we are made partakers of the Divine nature, and by "one offering He has perfected in perpetuity the sanctified." That very nature which in God demanded that sin should be judged, and which did judge it when Jesus suffered for us, has now become our nature, as born of God; hence we are addressed as "holy." **Such a designation could never have been ours if our sins and all the corruption of our sinful flesh had not come under God's unsparing judgment; and it is thus that we are clear of it all, and in the sight of our God and Father, holy and blameless in love (see Ephesians 1:4).**

We are holy brethren. Our place and title as brethren belongs to the second half of Psalm 22 where with resurrection exultation our Lord declares, "I will declare Thy name to My brethren, in the midst of the congregation will I praise Thee." Mark well that we are His brethren. Blessed it is to know that we are brethren of each other, but that is only because we are His brethren; this must come first. And this defines our relationship with our God and Father and gives character to our relationship to each other. We are brought to Him, loved with the same love that rests upon Christ, to share the same relationship and the joy of it forever. So that in this title that is given to us we learn what our nature is, and what the relationship in which we stand to God and Christ. We learn that "He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren" (Hebrews 2:11).

It was the purpose of God's love to bring to His glory such sons as these, and in His perfect wisdom He has found the way by which He can accomplish His purpose. What a day it will be when all the "holy brethren," with Christ pre-eminent among them, appear in that glory; and when He their infallible Leader, raises afresh His praise to God! Every heart of them will be in full concert with Him then, for every one of them will be conformed to His image. This is the heavenly calling

of which we are made partakers. How glorious is the destiny that awaits the "holy brethren"!

**But since grace has made us to be holy brethren, how shall we live like holy brethren now? Now shall we be consistent with this noble calling? How shall we tramp as pilgrims through this "Vanity Fair," refusing its seductions and keeping our hearts in tune with our great Leader, as He sings to God, who dwells in the praise of His people? There is but one way in which we may thus live, and that is by considering "the Apostle and High Priest of our profession, Christ Jesus." He must be the subject of our thoughts.**

We must consider Him as the Apostle, the One who came out from God and down to us, not bringing tables of stone whereon were written laws that could only curse us because of our sinfulness, but bringing love, the love of God to us. "It is Christ that died," for the love that He brought could not stop short of death. "God commends His love towards us in that while we were yet sinners, Christ died for us." There is no love like that; it baffles all description, we cannot illustrate it, it is incomparable, invincible and eternal. But as the Apostle, Christ Jesus has brought this love to us, and God has spoken in tender words to us in Him, to win our hearts for Himself, that we might be His forever. To consider the Apostle of our confession should be no hard task for us, it ought to be our constant and unfailing delight.

**But He is also our High Priest, that is, He has gone in to God for us. As Apostle He came out to represent God to us, and to bring God to us; as High Priest He has gone in to represent us to God and bring us to God. He is our High Priest, He has gone in, and He has opened up the way for us, a new and living way which He has dedicated for us, through the veil, that is to say, His flesh. The holiest is the place for the holy brethren. The blood is there, the precious blood, and where the blood is sins cannot be, but the holy brethren can be there, cleansed, and consecrated, because the High Priest is there.**

Let us consider His greatness, who came from the highest height of God's glory to make God known in the deepest depths of our need, and who has risen up from those depths and entered the glory again, and

who is able to succor us in our weaknesses and bear us up in the power of His risen life to the very presence of God where He lives.

**As we consider Him we are invincible, more than conquerors, a triumphant band of God's sons, holy brethren in spirit and practice, treading the upward way to the glory of God.**

J T Mawson

### **SEARCH THE SCRIPTURES!**

1. Who saw a vision of two baskets of figs in front of the temple?
2. Who escaped an assassination plot by being put in a basket?

## REST

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

### THE SALVATION OF THE LORD

“And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which He will show to you today; for the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace” (Exodus 14:13,14).

**Here is the first attitude which faith takes in the presence of a trial: “Stand still.” This is impossible to flesh and blood. All who know, in any measure, the restlessness of the human heart under anticipated trial and difficulty will be able to form some conception of what is involved in standing still. Nature must be doing something.**

It will rush hither and thither. It would fain have some hand in the matter. And although it may attempt to justify and sanctify its worthless doings, by bestowing upon them the imposing and popular title of “a legitimate use of means,” yet are they the plain and positive fruits of unbelief which always shuts out God and sees naught save the dark cloud of its own creation. Unbelief creates or magnifies difficulties, and then sets us about removing them by our own bustling and fruitless activities, which, in reality, do but raise a dust around us, which prevents our seeing God’s salvation.

Faith, on the contrary, raises the soul above the difficulty, straight to God Himself, and enables one to “stand still.” We gain nothing by our restlessness and anxious efforts. “We cannot make one hair white or black,” nor “add one cubit to our stature.” What could Israel do at the Red Sea? Could they dry it up? Could they level the mountains? Could they annihilate the hosts of Egypt? Impossible. There they were, enclosed within an impenetrable wall of difficulties, in view of which nature could but tremble and feel its own perfect impotency. But this was just the time for God to act. When unbelief is driven from the scene, then God can enter; and, in order to get a proper view of His actings, we must “stand still.” Every movement of nature is, so far as

it goes, a positive hindrance to our perception and enjoyment of divine interference on our behalf.

This is true of us in every single stage of our history. It is true of us as sinners when, under the uneasy sense of sin upon the conscience, we are tempted to resort to our own doings, in order to obtain relief. Then, truly, we must “stand still” in order to “see the salvation of God.” For what could we do in the matter of making an atonement for sin? Could we have stood with the Son of God upon the cross? Could we have accompanied Him down into the “horrible pit and the miry clay?” Could we have forced our passage upward to that eternal rock on which, in resurrection, He has taken His stand? Every right mind will at once pronounce the thought to be a daring blasphemy. God is alone in redemption; and as for us, we have but to “stand still and see the salvation of God.” The very fact of its being God’s salvation proves that man has naught to do in it.

**The same is true of us from the moment we have entered upon our Christian career. In every fresh difficulty, be it great or small, our wisdom is to stand still—to cease from our own works and find our sweet repose in God’s salvation.** Nor can we make any distinction as to difficulties. We cannot say that there are some trifling difficulties which we ourselves can compass; while there are others in which naught save the hand of God can avail. No, all are alike beyond us. We are as little able to change the color of a hair as to remove a mountain—to form a blade of grass as to create a world. All are alike to us, and all are alike to God. We have only, therefore, in confiding faith, to cast ourselves on Him who “humbleth Himself (alike) to behold the things that are in heaven and on earth.” **We sometimes find ourselves carried triumphantly through the heaviest trials, while at other times, we quail, falter, and break down under the most ordinary dispensations. Why is this? Because, in the former, we are constrained to roll our burden over on the Lord, whereas, in the latter, we foolishly attempt to carry it ourselves. The Christian is, in himself, if he only realized it, like an exhausted receiver, in which a guinea and a feather have equal momenta.**

“The Lord shall fight for you, and ye shall hold your peace.” Precious assurance! How eminently calculated to tranquilize the spirit in view of the most appalling difficulties and dangers! The Lord not only places

Himself between us and our sins, but also between us and our circumstances. By doing the former, He gives us peace of conscience; by doing the latter, He gives us peace of heart. That the two things are perfectly distinct, every experienced Christian knows. Very many have peace of conscience, who have not peace of heart. They have, through grace and by faith, found Christ, in the divine efficacy of His blood, between them and all their sins; but they are not able, in the same simple way, to realize Him as standing, in His divine wisdom, love, and power, between them and their circumstances. This makes a material difference in the practical condition of the soul, as well as in the character of one's testimony. Nothing tends more to glorify the name of Jesus than that quiet repose of spirit which results from having Him between us and everything that could be a matter of anxiety to our hearts. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." **But some feel disposed to ask the question, "Are we not to do anything?"** This may be answered by asking another, namely, what can we do? All who really know themselves must answer, nothing. If, therefore, we can do nothing, had we not better "stand still?" If the Lord is acting for us, had we not better stand back? Shall we run before Him? Shall we busily intrude ourselves upon His sphere of action? Shall we come in His way? There can be no possible use in two acting when one is so perfectly competent to do it all. No one would think of bringing a lighted candle to add brightness to the sun at midday; and yet the man who would do so might well be accounted wise, in comparison with him who attempts to assist God by his bustling officiousness.

There is peculiar force and beauty in the expressions "See the salvation of God." The very fact of our being called to "see" God's salvation, proves that the salvation is a complete one. It teaches that salvation is a thing wrought out and revealed by God, to be seen and enjoyed by us. It is not a thing made up partly of God's doing, and partly of man's. Were it so, it could not be called God's salvation. In order to be His, it must be wholly divested of everything pertaining to man. **The only possible effect of human efforts is to raise a dust which obscures the view of God's salvation.**

C. H. M

## YOUR AMAZING BRAIN

**“Thus saith the Lord...I know the things that come into your mind, every one of them” (Ezekiel 11:15).**

Your brain is a three-pound bundle of gray and white matter, so wonderfully made that only God knows how it works. Medical scientists and researchers try to understand it. It is indeed God’s special creation. People marvel at what computers can do, but all the computers in the world put together could not match what your brain can do.

Researchers have learned many things about the brain’s construction. They know its thirty billion nerve cells are all interconnected; they know that almost every act of your body takes place only after the brain has instructed it. They know that what your ears hear and eyes see are sent to your brain to make sense. They know that your brain lets the taste buds in your tongue tell you if what you’re eating is sweet, sour, or bitter. They also know that your brain sends messages to your heart or lungs to work faster or slower, and many, many other actions. Yes, researchers may learn much about the cells and nerves of your brain, but they cannot explain how each of them has its individual part in forming the way of your life.

**These processes, among many other things, set human beings apart from animals. When God made man’s body, He made his brain distinct and superior to all other creation. Nothing else but God could produce language, music, and technical skills. Did you ever see a cow enjoy a beautiful view or a horse study a sunset? Did a monkey ever invent a piece of machinery or a hog write a poem? Of course not. Such things are true only of mankind, whom God has made in His own image.**

Scientists are just beginning to understand some of the workings of the brain. They have determined which part controls thought, memory and function. But they cannot explain how just hearing a certain song will remind you of something that took place years ago, or how the smell of a flower will perhaps instantly remind you of a long-past picnic in the woods.



**In other words, although we can see the brain, we cannot see the mind. Like our verse says, only God sees the mind, because it is one of the invisible wonders of His creation. It is through the mind (sometimes referred to in the Bible as the heart) that we understand that we are sinners, responsible to God and need to have those sins forgiven. It is through the same mind that, when we read the Bible, we understand what we read. With it we understand that the Lord Jesus died for our sins and that He will forgive and cleanse us if we accept Him as our Savior. “With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Romans 10:10).**

### **ANSWERS TO SCRIPTURE SEARCH!**

1. Jeremiah (Jeremiah 24:1)
2. Saul (Acts 9:25)

## UGANDA SCHOOL ATTACK

**“I covered myself in the blood of another to escape death.”**

Pupils in the Mpondwe Lhubirihha Secondary School in Uganda were singing gospel songs before an attack by suspected militants on Friday, a woman who lives opposite the school says. The students usually sing before bedtime—and at first, she and her daughter thought the noise that interrupted their songs at around 11:00 pm on June 16th suggested that they were having a bit of fun. But it soon became clear that something horrific was under way at the school, which had around 60 boarders living in a small compound. More than 40 people—most of them students—died in the attack on the secondary school in the small town of Mpondwe on Friday night. Six students are believed to have been abducted as the militants retreated to DR Congo.

Student Julius Isingoma told the BBC how he miraculously survived a nighttime assault by suspected rebels on his school dormitory in western Uganda. Julius was among six people who managed to survive the assault which lasted for several hours. “I smeared the blood of my dead colleagues in my mouth, ears, and on my head so that the attackers would think I was dead,” he said, when we met him at Bwera General Hospital in Kasese district. He did not identify the attackers, but said they were gun-wielding men who launched their attack.

They came to the boys’ dormitory, but the students had locked it after realizing they were in danger. Julius was standing behind many of the students who had formed a shield near the door and were shot dead when the militants got into the dormitory. There were cries as the students were gunned down, hacked, or shot to death. He quickly climbed to the top of a bunk bed, removed some of the wooden planks of the ceiling, and jumped inside to hide. From there, he helplessly watched his colleagues being brutally murdered by the assailants, who then set fire to mattresses and left.

**“I was overwhelmed by the smoke and dropped back down into the dormitory with a thud,” he said. The militants heard the thud and came back. It was at that point that Julius knew he had to come out of the attack alive. “I lay next to the bloodied bodies of my friends and thought very fast. Then I smeared a lot of blood into my ears, mouth and on my head and when the militants came, they checked my hand for a pulse and left,” Julius said.**

Dear friend, tragedy most often strikes unexpectedly, without warning. It comes as a shock, abruptly cutting off pleasure and comfort, and shattering the normal course of life. “As the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them” (Ecclesiastes 9:12). Tragedy “cometh suddenly at an instant” (Isaiah 30:13). There is no greater tragedy than losing your life on earth to face eternal death, hell, with no end to pay for your own sins and spend eternity in torment and regrets when many times you were offered the gift of God’s love of a perfect substitute, the Lord Jesus Christ. **Julius was saved by the death by applying the blood of another on himself.** The Lord Jesus on the cross paid for your sins by His life, by His blood (for life is in the blood and without the shedding of blood there is no remission of sins; Leviticus 17:11, Hebrews 9:22) God the ultimate Judge has decreed. God’s word says, “In Him we have redemption through His blood” (Ephesians 1:7), that is, the complete setting free and bringing back by virtue of a price paid, that price being the blood shed by the Son of God. Only God can measure the greatness of that price.

Have you applied the blood of the Lord Jesus to your heart? Have you come to Him and accepted Him as your Savior, the One who gave His life for you to save you from eternal death and give you His life that death and judgment can not touch or take away from you, life eternal?

**“The blood of Jesus Christ His Son cleanseth us from all sin” (1 John 1:7).**

**“He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment, but is passed from death unto life” (John 5:24).**

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