



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,

“Watchman, what of the night? Watchman, what of the night. The watchman said, the morning cometh, and also the night: if ye will inquire, inquire ye: return, come” (Is.21:11-12).

Are we longing for the morning that cometh? Does the thought thrill our souls that we are going to see and be like our glorified Lord? May this be the deep, settled hope of our hearts, for “we know that when he shall appear, we shall be like Him; for we shall see Him as He is; and every man that hath this hope in him purifieth himself, even as He is pure” (1 Jn. 3:2-3). As we shall be like Him then, **so may we more and more seek to walk as He walked**, until we are ever with and like the Lord. Our watchman never slumbers—**may we also be awake, and hear His words, “Surely I come quickly.”** These were the very last words of the Lord Jesus from heaven, which close the sum of all His communications to men by revelation and prophecy thus completing the Holy Scriptures. Would you not think that His servants would treasure the memory of His utterance to the end that their lives will be a display of holy separation to Him in words and in deeds? May His last Words, with all their wonders, be to us a power and encouragement in our pilgrimage in the New Year.

It’s hard to believe this is the 7th year for Toward the Mark. I would like to acknowledge those faithful ones who have been a source of help and encouragement to me: the Lord knows them and He will reward them. Also, I want to thank all of you dear readers for your overwhelming response to the magazine. I trust that you will enjoy this issue, and please keep praying for the Lord’s blessing on Toward the Mark: “even so, come Lord Jesus.”

Yours in our soon-coming Lord,

Emil S. Nashed

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I have the pleasure to inform you that a mailing list has been set up for Toward the Mark. If you want to get an electronic version of the magazine, simply send an e-mail to toward.the.mark@gmail.com or visit www.towardthemark.org to be added to the mailing list. If you also want a copy 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"

ARE YOU GROWING IN GRACE?

PART 1

Growth is one of the surest signs of healthy life. It is so, whether in the vegetable or animal kingdom, nor is it otherwise in the realm of grace. Growth, therefore, we expect to see in every Christian. In Nature, at a certain point, growth stops and decay sets in, but with the believer it should continue all his earthly days.

No sensible person expects the convert of yesterday to be anything but a babe. But we do not expect him to remain a babe. With a keen appetite for wholesome spiritual food, a good digestion, plenty of Heaven's fresh air and exercise, he is bound to grow. And the scripture, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pe. 3:18) applies to every one of us.

WHAT IS GROWTH?

Growth has no direct connection with age. — A man may be gray hair with years, and have passed many a milestone since his conversion, and yet be spiritually a stunted child. Some of the Hebrew believers were like this. They were stumbling over the Christian alphabet when they should have been teachers, and needing milk when they should have been fit for strong meat. (See Heb. 5:12-14).

Growth is not necessarily connected with what we do. — There may be much earnestness and activity, yet no growth. The Ephesian Christians sadly exemplified this in their later years. When the Apostle Paul wrote his epistle to them, they were like a tree planted by rivers of waters, green and vigorous; but when the Lord Jesus addressed them through His servant John, though

recognizing their *works, labour, and patience*, He had to say, "Thou hast left thy first love. Remember, therefore, from whence *thou art fallen.*" The top shoot of the fair young tree had been nipped by frost, and growth was stopped. (See Rev. 2:1-7).

Growth does not even depend upon what we know. — Our mental development may far outstrip our spiritual. An "infant prodigy," whatever he may be in musical or educational circles, is a pitiable object in the Christian sphere, and comes to a bad end. **The novice, if capable of seizing abstractions, may speedily grasp much truth in his mind, but let him not assume that he has *therefore* become a giant and able to instruct his grandfather.**

Under this delusion some of the Corinthian believers fell. They were enriched in "all knowledge" (1 Co. 1:5); they were assumed to be wise (1 Co. 3:18); they all attempted to be teachers (1 Co. 14:26); they even began to let their minds run riot with the cardinal truth of resurrection (1 Co. 15:12, 35). As a matter of fact, they were ignorant (1 Co. 6:2-3, 9, 15, 19; 8:2; 10:1; 12:1; 14:38; 15:36), fleshly, and but babes (1 Co. 3:1-3). They used their "knowledge" to the damage of some of their brethren (1 Co. 8:11). Such knowledge only puffs up. Love builds up (1 Co. 8:1).

Growth therefore is altogether a question of what we are. — The very epistle that exhorts us to "grow in grace" opens with a fine statement of what it really is. It runs thus: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance, and to temperance patience; and to patience godliness, and to godliness brotherly kindness; and to brotherly kindness charity (or *love*)" (2 Pe. 1:5-7).

With faith we all have started. But to it virtue or courage must be added, if it is to count for much. Courage needs to be controlled by knowledge. Knowledge to be tempered with moderation. Moderation to develop into patience (or

endurance). **Endurance begets godliness. Godliness produces and develops brotherly kindness. Love, *Divine Love*, crowns the whole and welds all together in the heart of the believer.**

These things, notice, are to be “*in us* and abound” (2 Pe. 1:8). **They are not to be put on as a man puts on a coat, but to be produced inwardly in the power of the Holy Spirit**, so that they become part and parcel of ourselves. The Apostle Peter was really desiring that the features of the beautiful life of Christ should be reproduced in these believers.

Growth, then, is a question of character. As we grow we are molded more and more into conformity to CHRIST.

ARE YOU GROWING?

Ask yourself, then: “Is this kind of thing going on with me? Is there beneath my Christian activity and increase of Bible knowledge a sturdy development of Christian character?” Having asked, answer with candour and great care.

In thus doing, however, a danger lurks. While nothing is so helpful as honest self-judgment before God, nothing is more harmful than allowing this necessary inspection to degenerate into self-occupation. Beware of getting your thoughts morbidly centered upon yourself.

Three children, let us suppose, have little gardens prettily marked out in their father's grounds. How very different they look! **In this one the weeds grow rank and long, the flowers few and feeble.** No traces of a trowel and rake and watering-pot! **In the second all is tidy, the weeds kept well down, and the flowers, if not high-class, are healthy;** while the third shows marks of much labour. **Indeed, it is almost painfully tidy, but every flower is either drooping or dead.** How easy it is from the state of the gardens to divine the character of the children! And if the careless, go-as-you-please style of number one is to be deplored, the feverish anxiety which led number

three to continually pull up one and another of the plants to see how the roots were getting on is almost as disastrous from a practical point of view.

Avoid both extremes. May the good Lord deliver you from that careless and easy-going kind of religion which never allows you to honestly ask yourself the question: “Am I *really growing in grace?*” for fear of being disturbed; and also from the morbid self-occupation which leads YOU to be always asking yourself that question, and everlastingly tugging up everything in your poor heart by the roots in the endeavour to answer it.

Hit the happy mean by facing the question with the heart in the sunshine of the love of Jesus, and if driven to the conclusion that your growth is but small, let it spur you cheerfully on to know more of Christ.

IN WHAT DO WE GROW?

It is important to remember that as believers we stand in the grace (or favour) of God (see Ro. 5:2), and hence it is we are told by the Apostle Peter to “grow in *grace*.”

Grace, then, is the soil in which the believer is planted. Not *the world*, though if one judged by the ways of some Christians, one might almost think so. **Though all believers stand in grace, many so surround themselves with a worldly atmosphere that all progress is stopped.**

It is very easy for us to abjure the world in the abstract, whilst heavily indulging in its pleasures in detail.

To illustrate this. Some time ago a prayer meeting was being held. Considerable fervour was manifested in the meeting. A man commenced to call upon God. In earnest tones he cried: “Lord, save us from the world!” “Amen! Amen!” rose in loud chorus from all parts of the building. A moment's pause, then: — “Lord, save us from the tobacco!” Dead and ominous silence! It seemed to kill the meeting. You may not approve of praying in this fashion, but it shows how easy it is to pray to be

preserved from the world in the abstract and to cherish it in detail.

Solomon's vines, remember, were nipped and spoiled by the "little foxes" (So. 2:15). There were plenty of them, and being small, they crept in without attracting much attention.

Many Christians, too, suffer from living in an atmosphere of *law*. They live and move, read and pray, serve and worship, by rule. No one can expect to grow if encased in cast iron!

How sweet is the liberty that grace gives! *Liberty, I say, and not license. For the grace that brings salvation also teaches "that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world"* (Ti. 2:12).

Let us strike our roots deep down into grace. Let us bask in its sunshine. Oh! the humbling, soul-subduing effect of knowing that, in spite of all we find in ourselves, the sweet and perfect favour of God rests upon us because of Christ, and nothing can separate us "from the love of God which is in" — not ourselves but — "Christ Jesus our Lord" (Ro. 8:39).

F. B. Hole

SEARCH THE SCRIPTURES!

1. How did Elisha purify the bitter water?
2. What is Esther's Hebrew name?
3. Who is the Christian that prophesied of the famine in the days of Claudius?

Meat

"Sanctify them by the truth"

THE ASSEMBLY:

FORETOLD: FOUNDED: FORMED: FURNISHED:
FUNCTIONING: FUTURE.

PART 1

Before proceeding with this blessed theme it may be necessary to justify the designation used at the head of this paper. It is customary to refer to the "church": such an appellation conjures before the English mind some material edifice used for religious purposes. Does the word in its Scripture usage justify such a thought? Decidedly not! The word is used some 115 times in the New Testament, even apart from the reference in Hebrews 12:23. Three times it is used rightly in Acts — Acts 19:32, 39, 41. That in Acts 7:38 refers to the congregation of Israel in the wilderness. The use of the word in Acts 19:37 is a mistranslation and should read "temple plunderers." The other three uses in the 19th chapter are related to the tumultuous gathering in Ephesus. **The word from which we get "church" is "ecclesia" — meaning "called out."** In this and the following papers we desire to speak of this unique company of people who are God's called out ones, under six headings:

- 1) Foretold, 2) Founded, 3) Formed, 4) Furnished, 5) Functioning, and 6) Future. Numbers 1,2,3,4,5 are the direct subject of this article. Number 6 that of Part 2

The first Scripture to which we turn is Matthew 16:13-18 for there we have the first New Testament intimation of this "Assembly." Evidently we cannot expect to find it in the Old Testament, in spite of what theological teachers say.

It was yet future when our Lord spoke of it in verse 18. Accordingly He said, “I will build My assembly” — it was not yet in being. We are indebted to Him for having “foretold” it there. This intimation came from His own lips.

He also foretold the “foundation” upon which it would be built, and that was the truth of His own Person. This was revealed in the confession of Peter in reply to our Lord's query, “Whom do ye say that I am?” Let us consider the circumstances that gave rise to this. He had asked, “Whom do men say that I the Son of Man am?”

Obviously the official title “Son of Man” does not cover the whole truth of His Person. Titles are, in themselves, descriptive of offices which the bearer of them fills. Names are descriptive of the Person who fills them. **So then, Son of Man is one of His official titles. “Son of the living God,” as confessed by Peter, is His Name.** Thus then the Assembly would be founded upon who He is. Peter had replied, “Thou art the Christ, the Son of the living God.” “Jesus answered and said unto him, Blessed art thou, Simon Barjona,” thus our Lord addressed him on the ground of what he was naturally in view of the fact that the confession had not emanated from some natural conjecture, rather it was the result of divine revelation: — “Flesh and blood hath not revealed it unto thee, but My Father which is in heaven.” This unique revelation came from the Father, out of heaven.

The “Assembly,” being founded upon the Son of the living God, is in the distinctive light of the present era — “the God and Father of our Lord Jesus Christ.” **This being so, it would also be true that the “Assembly” would be an heavenly entity, having an heavenly calling,** hence the word of the Lord, “Blessed art thou...flesh and blood has not revealed it unto thee, but My Father which is in heaven.” Note how He equates Himself with deity (verse 18) “And *I say also* unto thee...” Who but God, manifested in flesh, dare to speak thus!

“That thou art Peter (Petros — of the same nature as, but not the rock) and upon this rock (Petra) I will build My assembly.” **It is not built upon Peter but upon that which he had confessed, “the Son of the living God.” This is the rock upon whom the “Assembly” is founded, hence it is incontrovertible,** “Like a man which digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock” (Mt. 7:24, Lk. 6:48). **So Petros is a piece of rock; Petra a mass of rock.** In the course of history how violently the storms of persecution have raged from without against the assembly. How insidiously and persistently have the storms been raised by grievous wolves, entering in among the believers, speaking perverse things, endeavouring to displace Christ in the affections of His own, but they have failed of their purpose. Had not our Lord said, “And the gates of hell shall not prevail against it”?

Note the following Scriptures for the significance of “the gates”: Jos. 20:4; Ru. 4:1-12; Acts 14:13. **From a consideration of these and other Scriptures we learn that the gates are emblematic of administrative authority and power. It would be well to mention at this point, that before the gates of hell are reached, the portal of death must be gone through. The Son of the living God has gone through death and has come forth in resurrection in order to build His assembly.** Peter declared in the hearing of the crowds on the day of Pentecost the verity of the death of Christ and also the verity of His having been raised from among the dead (Acts 2:23).

So far we have considered the Foretelling and the Foundation of the Assembly. **We shall proceed to a brief consideration of the historical “Formation” of it. This actually took place on the day of Pentecost to which we have just alluded.** Acts 2:1, 44-47 give us some pointers to the blessedness of this occasion. We are led to the consideration of the momentous fulfillment of

the prayer of our Lord: “I will pray the Father, and He shall give you another Comforter, that He might abide with you for ever; even the Spirit of Truth...” We read earlier, “For the Holy Spirit was not yet given; because that Jesus was not yet glorified” (Jn 14:16 and Jn. 7:39).

We have arrived in Acts 2 at the giving of the Spirit. This was a direct attestation that our Lord had been glorified and Acts 1 gives us in no fewer than five declarations that our Lord has been bodily taken up into heaven (vv. 2, 9, 10, 11 and 22).

The dwelling with and in them (that is the Holy Spirit) was in consequence of His (the Lord Jesus) leaving them and going to the Father. We further read, “For by one Spirit are we all baptised into one body” (1 Co. 12:13). Obviously, our Lord needed to be glorified in order to the Spirit being thus given. He “being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear,” so says Peter in the course of preaching in Acts 2:33. Christ being where He is at God's right hand, of necessity — as He had done on the cross — must accomplish redemption. Praise Him! This is just what He did by His dying and blood shedding. As raised from the dead and glorified He has given the Spirit. **There are, in consequence, three things true which never could be before: there is a Man in the glory; a divine Person, the Holy Spirit here upon earth; and a new company in union with Christ where He is and that in the power of the indwelling Spirit.**

The “Assembly” is now formed — a substantive reality in the very world from which Christ has gone — having been expelled so ignominiously by way of His cruel and shameful death of crucifixion. We have now viewed three of the features which we set out at the commencement of this paper — the Assembly Foretold, Founded, and Formed.

FURNISHED AND FUNCTIONING

Having considered the Assembly Foretold, Founded, and Formed in our last issue we would say a little now about the Assembly “Furnished and Functioning.” For the former we turn to Ephesians, especially chapter 2. **Here we learn that this unique company is comprised of Gentile and Jew,** formerly estranged and at enmity with each other, religiously and racially. Added to that condition they were both alike children of wrath by nature (Ep. 2:3). The enmity existent between them having been abolished in the flesh of Christ (vv. 14-15), the middle wall of partition has been broken down and, of the two, He has made in Himself one new man. **The believing Gentile not elevated to Jewish ground, nor the believing Jew demoted to the lower level of the Gentile but rather both elevated to new creation ground.** Then, too, in consequence of their mutual enmity being abolished they have been reconciled in one body to God by the cross. **We also learn that additional to their being one new man and one body, they have a united place of blessing as growing together to an holy temple in the Lord.** This springs from the fact they are no longer strangers and foreigners — how could they be who have “through Him access by one Spirit to the Father,” and now are “fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets.”

How does this fit with our earlier consideration of Matthew 16, where we made so much of the Assembly being founded on the truth of the Son of the living God? Here in Ephesians 2 we have the doctrinal basis laid upon the foundation of the Person of Christ. Let us also remember that Paul in 1 Corinthians 3: 9-11, while referring to that which is built by men in their responsibility, speaks plainly of the foundation which he had been used of God to lay, through the preaching of the glad tidings, in the souls of believers in Corinth. Here, in Ephesians 2, we are being taught that the foundation, apostolically laid in doctrine, has produced a building “fitly framed together.” It

grows with the day of display in view, having “Jesus Christ Himself” as its “Chief Corner Stone.” While we are carried in affection to the coming day of glory, we are instructed that even now in this day of grace we “are builded together for an habitation of God in the Spirit.” Just as God has been pleased to speak “Sonwise” so He dwells “Spiritwise” in the Assembly as His house. There His pleasure is secured and from it His testimony goes out.

The Assembly is viewed in its *corporate* aspect as the one Body of Christ; *collectively* as the House of God, covering all who have believed the gospel of their salvation and in consequence have been sealed with the Holy Spirit of promise (Ep. 1:13). These are *individually* in the blessedness of sonship with God, and of acceptance in the Beloved (Ep. 1:4-6).

In a measure we have referred to the “Function” of the Assembly while speaking of its being “Furnished” by the teaching of the apostles. In this connection let us recall that those early converts of Acts 2: 42 have this commendatory feature, “they continued steadfastly in the apostles doctrine and fellowship, and in the breaking of bread, and in prayers.” We are not surprised, then, to read in an Epistle which speaks of “the last hour” (1 Jn. 2:18), “We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error” (1 Jn. 4:6).

The Function then of the Assembly is to be obedient at any time to the Word of God, the Scriptures of Truth. To the apostle Paul was committed the administration of the mystery — that Christ and the Assembly are one. This fact was implicit in the word of the glorified Lord at God's right hand when He apprehended Saul of Tarsus while exercising his zeal against the disciples of the Lord, “Saul, Saul, why persecutest thou Me?”

One “Function” of the Assembly as the Body of Christ is to give expression to the life of its Head. As the House of God it is its privilege and responsibility to minister to the pleasure of God and to witness for Him in the world in which it is. He is a Saviour God and the testimony to this truth goes out from those who form His House. **The witness of piety, as governing our practice, that is, due reverence to God in all things and at all times, will give moral power to the testimony that the God of the House of God, being a Saviour God, would have all to be saved and to come to a knowledge of the truth.** This is a crowning privilege to give a true representation of our God. How blessed to enjoy fellowship in this. **This fellowship was inaugurated by the apostles teaching, just as surely as it is regulated by it. It is expressed in the breaking of bread;** “We being many are one bread, and one body; for we are all partakers of that one bread” (1 Co. 10:17).

The blessing of the cup and the breaking of the bread identifies all who do so — as to their responsibility — with the death of the Lord. As they do so they practically say “Amen” to the judgment of God expressed in the death of the Lord as to all that they were, and also endorsing His judgment of the world. We would cite, just now, the words of the apostle in Galatians 6: 14; “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”

This fellowship, so expressed, can only be sustained by prayers. Those in the fellowship are in it by the calling of God (1 Co. 1:9), and as they join in prayers they are at once confessing their own inadequacy and owning their confidence in the absolute sufficiency of their faithful God.

We believe, in the light of the forgoing truth, they have been thoroughly “Furnished” by the teaching of the apostles.

N. Anderson

Exercise

"Exercise thyself unto piety"

SECRET LIFE AND PUBLIC TESTIMONY

I want to speak about the relationship between our secret life and public testimony. Everyone of us must have a secret life before God, and everyone must have a public testimony. Some are very highly gifted, and are naturally much in evidence in public testimony but it would be a poor thing if we allowed the idea of a public testimony to be in the hands of a few gifted people.

Every one of us has the privilege of public testimony — brother and sister, gifted and otherwise — and I want to emphasize just what is stated in this sermon on the mount by our Lord about praying in secret and the Lord rewarding openly. **I do not believe we shall get very far unless we have a secret history in our souls before the Lord alone, that our nearest and dearest cannot share, and everything of any spiritual value springs, I believe, from Him.** There are many questions that we sometimes run to some brother to solve, whereas if we take these things into our closets, and speak to the Lord, He will give our answer very often in a very effective way. Indeed, we should get our directions from the Lord Himself and not from this servant or that servant, however rightly we may value their help and direction.

And I think we can emphasize this thought by these illustrations from the Scripture that I have read. God intended to use Moses. Moses, perhaps, was the most prominent servant of the Lord in Old Testament times. There was no man quite like Moses. He had a very honorable position, for he became a type of Christ as the Great Apostle, and in the book of Revelation, you remember, they sang the song of Moses and the Lamb. Wonderful position Moses has in the history of the Old

Testament! We find in the book of Numbers that when Aaron and Miriam found fault with Moses because of his Ethiopian wife, the Lord suddenly called out Aaron, Moses, and Miriam **and allowed Miriam to be stricken with leprosy, and let her see that what was inside was to be visible outside. If there had not been the leprosy of evil thoughts inside, there would not have been evil words outside,** and the hand of God would not have brought the leprosy upon her body outside.

There is a beautiful parenthesis in the account; it says: "Now the man Moses was very meek, above all the men who were upon the face of the earth" (Nu. 12:3). In the few verses we have read it did not look like Moses was meek. He was brought up in a peculiar providential way in the palaces of Pharaoh, and versed in all their learning. But the call of his blood was strong, and when he saw his fellow countrymen being misused, he saw an Egyptian and a Hebrew striving together, and he looked this way and that way, and when he saw no eye upon him, he slew the Egyptian. The next day he found two Hebrews striving, and when he approached them, he who did the wrong said, "Intendest thou to kill me, as thou hast killed the Egyptian?" He feared that the thing was known. It got to the King's ears and he fled.

What a change! From the palace — the place of power and position — to find himself a solitary unit in the desert, and for forty years that man with all his capabilities and with all his powers was just humbly keeping sheep. What was he learning? He was learning to be meek — he was learning in secret what was later to shine out in public. What a wonderful experience.

I would like to speak very earnestly to our younger brethren. I quite identify with dear Dr. Anning's comment in saying how indifferent one's own service has been, and how one has had to discover pride and the assertion of the flesh in one's heart and a

desire to be big in the things of the Lord. It is a great matter when all that is completely taken from us.

God was indeed going to make Moses into to a very great servant. I have seen people who have got into a prominent place in service, and have felt like this: Oh, how they need the grace of God, that they may not have exaggerated sense of their own importance!

It is only as there is a secret history in our souls that we shall be preserved from that. I think, dear friends, one of the most horrible things is what we call pious boasting — to try and make out we are something other than we are. That is not meekness, it is pride and hypocrisy; and I believe God would teach us by a secret dealing with Himself the emptiness and folly of it all.

Now let us look at the other incident we have read. David was a very remarkable servant of the Lord in the Old Testament. If anyone had said to David the shepherd lad, keeping his fathers sheep, that he was going to be called to be the shepherd of Israel to be king for God over His ancient people, he would have been very astonished. **But God had His hand upon him, and as he kept his father's sheep he was faithful.** One day there came a lion, and he might have been excused for saying, “My life is more valuable than the life of the lamb”—but no; he showed his devotion to the task before him, and he went after that lion and took it by the beard and slew the monarch of the forest. The bear came. We know what a terrible creature it is, but, undaunted he went after the bear and delivered his lamb from it. And now there comes the crisis of his history. There appeared then a great giant, Goliath of Gath, eight or nine feet high, excelling in all the training of war, with tremendous accoutrements upon him, and here is the Shepard lad. And Saul looks at this stripling and asks if he is sufficient to go. **Modestly David tells Saul what he has done in secret — about how he had dealt with the lion and the bear — and**

said God who had delivered the lion and the bear into his hand would deliver this Philistine also, who had defied the armies of the Lord. And Saul said “Go”.

David had learned what God could be to him in secret, and now when a question of public service and testimony to God's faithfulness and power came, we was ready to take his place in confidence in God.

Oh, how we shall see light in His light by-and-by, and learn how he has loved us and drawn us away from ourselves, and saved us from being our own enemies! **If we will seek Him in secret, He will show us ourselves and He will show us Himself,** and we shall learn these lessons more deeply now.

These do not exhaust the illustrations that we might have of how God deals with His servants. **Take Peter in the New Testament. The Lord saw his affection for Him and saw mixed with that affection a great deal of self-confidence, and He knew that with that self-confidence He could not do much with Peter.** Now the Lord did not arrange Peter's fall, it was Peter's condition that brought it about, but the Lord in His tender love to Peter allowed it. Peter, the very first of the Jewish apostles! It is extraordinary to think of Peter failing in the way he did – denying the Lord with oaths and curse, quailing at the taunt of a servant maid as she spoke of his Galilean dialect and oh, the bitterness of Peter's soul! The Lord looked upon him and he went out and wept bitterly; but that experience of his own weakness and his Master's grace was the making of a servant.

When the day of Pentecost came, that wonderful day, when the promise of the Father came down upon the disciples, and inaugurated the great Christian dispensation, what should we have said to Peter? Peter, you have failed tremendously — you get behind the rest and take a back seat. John or James should speak not you, who has failed so terribly. If something correct is

wanted James should speak; if something loving is wanted John should speak. But, Peter, your mouth should be closed.

But that that was the very mouth God opened that day. **How different God's ways are from man's! you have got to be melted before you can be molded. Perhaps we have got to be broken before we are made serviceable vessels; and Peter's fall was just the occasion that the Lord took for forming him for the great testimony God had called him to.**

Then take the Apostle Paul. God had separated him from his mother's womb, marked him out to be his great servant to the church. Caught up to the third heaven he heard the things not lawful to be uttered. And what happened to him? He had a thorn in the flesh — something exceedingly humiliating, something most painful as a messenger from Satan to buffet him. It was as if an evil spirit were smiting him continually. God allowed this lest his flesh should be exalted beyond measure.

To the dear young Christians I address myself: do cultivate this speaking to God in secret and having your private history with God. Take time to get into your closet and shut the door and get to know what the mind of the Lord is as to yourself; and know this much, if you come out from the presence of the Lord you cannot come out with fleshly pretension, you cannot come out with carnal ambitions in the things of the Lord.

But I believe, dear friends, there is one thing that we ought to crave in connection with our testimony — that we should be first affected by what we speak, we should crave that our words may come home to our own hearts before they come to the ears of our hearers.

I am sure that if the speaker does not earnestly desire for himself what he is putting before his hearers there cannot be the unction and power of the Holy Spirit.

A.J. Pollock

Rest

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

HE TOOK MY WHIPPING FOR ME

There was a certain school, among the mountains of Virginia, which no teacher could handle. The boys were so rough that the teachers resigned.

A young, gray-eyed teacher applied, and the old director scanned him; then said, "Young fellow, do you know what you are asking? An awful beating! Every teacher we have had for years has had to take it."

He replied, "I'll risk it."

Finally, he appeared for duty. One big fellow, Tom, whispered, "I won't need any help. I can lick him myself!"

The teacher said, "Good morning boys! We have come to conduct school, but I confess I do not know how unless you help me. Suppose we have a few rules. You tell me and I will write them on the blackboard."

One fellow yelled, "No stealing!" Another yelled, "On time." Finally ten rules appeared.

"Now," said the teacher, "a law is no good unless there is a penalty attached to it. What shall we do with the one who breaks the rules?"

"Beat him across the back ten times without his coat on."

"That is pretty severe, boys. Are you ready to stand by it?" Another yell, and the teacher said, "School comes to order!"

In a day or so, "Big Tom" found his dinner was stolen. Upon inquiry the thief was located – a little hungry fellow, about ten.

The next morning the teacher announced, "We have found the thief and he must be punished according to your rule – ten stripes across the back! Jim, come up here!"

The little fellow, trembling, came up slowly with a big coat fastened up to the neck and pleaded, "Teacher, you can lick me as hard as you like, but please don't make me take my coat off."

"Take that coat off; you helped make the rules."

"Oh teacher, don't make me!" He began to unbutton, and what did the teacher behold! Lo, the lad had no shirt on, but strings for suspenders over his little bony body.

"How can I whip this child?" thought he. "But I must do something if I keep this school." Everything was quiet as death. "How come you to be without a shirt, Jim?"

He replied, "My father died and mother is very poor. I have only one shirt to my name, and she is washing that today, and I wore my brother's big coat to keep warm."

The teacher with rod in hand hesitated. Just then "Big Tom" jumped to his feet and said, "Teacher, if you don't object, I will take Jim's licking for him."

"Very well, there is a certain law that one can become a substitute for another. Are you all agreed?"

Off came Tom's coat, and after five hard strokes the rod broke! The teacher bowed his head in his hands, and thought, "How can I finish this awful task?"

Then he heard the entire school sobbing, and what did he see? Little Jim had reached up and caught Tom with both arms around his neck. "Tom, I am sorry I stole your dinner, but I was awfully hungry. Tom, I'll love you 'til I die for taking my licking for me! Yes, I'll love you forever!"

My friend, you have broken God's rules of righteousness. He says, "There is none righteous, no not one ... For all have sinned." You deserve God's punishment - eternal judgment.

Yet there is a Substitute for you. The Lord Jesus Christ bore that dreadful scourging for sinners, when He died upon the cross. "For Christ also hath suffered for sins, the Just for the unjust, that He might bring us to God." If you will receive Him as your Substitute and Saviour, the judgment which has fallen upon Him will never be repeated. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all" (Is. 53:5-6).

ANSWERS TO SCRIPTURES SEARCH!

1. He cast salt into it(2 Kings 2:21).
2. Hadassah (Esther 2:7)
3. Agabus (Acts 11:28)

QUESTIONS & ANSWERS

Q. Who are the dead that the Father raises up, and who are they that the Son raises in John 5:21?

A. Dear Reader:

The grand subject of the Gospel of John is Life, and in chapter 5 we find that the law does not bring a person into life.

In this chapter the Lord Jesus, amongst other things, makes plain and emphasizes three times that He and the Father are One (vv. 19, 24, 25), and that the Son does the things the Father has shown Him and “will do greater works than these that ye may marvel.” Verse 21 teaches that there is no discord between the Father and the Son.

The whole passage shows the oneness of the Son with the Father when on earth and represents the Father before men in works of grace. The Son quickens (makes alive), but in verse 22 to Him is given judgement. In verse 24 we see the great expanse of blessing for those who have faith to hear the Son of God: possession of eternal life, escape from judgement, and passage from death into life.

Verse 25 moves the view from our side as exercising faith (v. 24) to the sovereign action of the Son which is still going on; eternal life is communicated to the believer from Him, the One who is the source of life. So we find in verse 29 that the believer, because he has life eternal, has the power to do good (a new nature) — such are raised by the Son, as we would say at the rapture (1 Th. 4.) while the wicked dead will be raised for the Great White Throne judgement (Re. 20). The judgement, although in the hand of the Son of Man, will be executed in accord with the “will of Him who sent me.”

JAP

THE ENDLESS SONG

Oh! the joy of the salvation
We possess around the throne!
Countless thoughts of admiration,
Mingling, leave that joy but one.

Hark! Ten thousand voices crying
“Lamb of God!” with one accord;
Thousand thousand saints replying -
Bursts at once the echoing chord.

Long, with free and glad devotion,
Universal praise prevails;
Till, blest fruit of deep emotion,
Voice by voice in silence fails.

Now, in wondrous adoration
Dwelling on His matchless love,
Swayed with power of that salvation,
Silence fills the courts above.

Then, their richest thoughts unfolding,
Each to each, with joy divine
Heavenly converse blissful holding,
Tells how bright His glories shine.

Some on God's high glories dwelling,
Brightly beaming in His face;
Some His first-born greatness telling -
Ordering all things in their place:

These - of Godhead's counsels deep
Him th'Accomplisher proclaim;
These - how Jesus' self could weep,
Of Godhead's love the Witness came.

All on love surpassing rest,
That clothed in flesh the great I AM;
Till, from one heart, divinely prest,
Bursts forth at length the loud exclaim.

J. N. Darby

MONKEY BUSINESS

“So God created man in his own image....” Genesis 1:27

**The monkeys one day had a big jamboree.
Their leader sat up in the tallest tree.
And said with a chuckle, “My good fellow Monk,
If you want a good laugh, just give ear to this junk.
Some teachers of men in a place called ‘school’
Are training each youngster to grow up a fool.
The kids run wild and never get spanked.
If our babies did that, their tails would be yanked.
No well-mannered monkey dictates his elder,
Beats up the policeman or shoots at the teacher,
Poisons the baby, or kills with a gun,
And then laughs and says: ‘We are just having fun!’
Monkeys, my friends, have respect for each other.
We hand out no sass to our father or mother.
The picture I’ve painted you’ll agree is quite sad.
But listen, my brothers, I’m boiling mad.
For here’s what they’re taught- that miserable flunky,
That creature called man, was at one time a monkey!
An ape just like us, and what’s more, if you please,
He claims that at one time he swung through the trees.
Fellow monkeys, I think this is going too far.
We don’t envy their home, their wealth, or their car.
But when they will spread such a horrible rumor,
It’s time for all monkeys to lose their good humor.
So, come, you must help me prepare a big sign,
Protesting that man’s no descent of mine.
If evolution be true, then boys, we are sunk;
For I’d sooner be father to weasel or skunk.”**

No, my friend, man was originally created good-in God’s image: but because of sin, his history has been that of “devolution rather than evolution.
“The fool hath said in his heart, there is no God” Psalms 14:1
“Believe on the Lord Jesus Christ and thou shalt be saved” Acts 16:31
“If any man be in Christ, he is a new creature:” 2Corinthians 5:17