



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,

“And ye yourselves like men that wait for their Lord” (Luke 12:36).

Another year is gone and a new one begins. One more year of the wilderness journey with God; so much nearer the blessed hour when the commanding voice of our Lord will be heard raising His dead ones, changing His living ones, and translating all into the Father’s house, our eternal home. Blessed hope fills our hearts with cheer! May we indeed be “as men who wait for their Lord”! Let us redeem the time. Let us not sleep as do others. Let us remember that in all the eternity of bliss which awaits us we shall no more have the opportunity of proclaiming His grace to sinners, of feeding and caring for His sheep and His lambs, of spending and being spent to spread the knowledge of His blessed name. **Let us use no idle word and have no idle hours. Let us seek nothing for ourselves—all for Christ, who only is worthy of all our love, all our obedience, and all our self-denial.**

As we start the twelfth year of publishing the magazine we can not help but bow and give thanks to the Lord. How He sustained us from the beginning of the exercise and provided what is needed for every issue. Over one hundred thousand have viewed it over the internet thus far. Hard copies are also mailed to over thirty countries all over the world. I am grateful to those faithful ones, my co-workers (Romans 16:1–16) who work very hard to help in editing and proofreading, those who contribute sound articles, and those who have been a source of help and encouragement to me in its production. The Lord knows them and He will reward them. Special thanks to you, dear readers, for your prayers and notes of encouragement. We love to hear from all of you.

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

Yours in our soon-coming Lord,

Emil S. Nashed

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

MILK

"The truth shall make you free"

SEVEN NEW THINGS NEEDFUL FOR "A HAPPY NEW YEAR"

1. A New Way

"A new and living way, which He hath consecrated for us through the veil, that is to say, His flesh" (Hebrews 10:20). The first in order is a way opened for us, as sinners, into the presence of God. **Without the enjoyment of "peace with God" how can we have a Happy New Year?** This, Christ has provided for us, and one of the many tokens of God's acceptance of His work on our behalf was "the rent veil" showing that the way to God was opened by the Cross.

2. A New Creation

"If any man be in Christ he is a new creature" (2 Corinthians 5:17). God has a sphere in which all things are new, because all is of Him. Therein He has set all His people, in virtue of the redemption which Christ has wrought, as possessors of the life which is in Him, and part of that new race of which He is the Head. **According to this "rule of life" we are to walk** (Galatians 6:15).

3. New Mercies

"It is of the Lord's mercies that we are not consumed because His compassions fail not. They are new every morning" (Lamentations 3:23). Many things wear out, "wax old as doth a garment," we ourselves among them, but the ceaseless stream of our Father's love and care flows on the same. All here below changes and fades, but herein is the old that is ever new. **Strength as our days—renewed like the eagles; mercies fresh from His hand, witnessing "He careth for us"; our fears disappointed and hopes crowned; and mercy and grace for seasonable help, all tell of His untiring love.**

4. A New Song

"Sing unto the Lord a new song. He hath put a new song in my mouth, even praise unto our God" (Psalm 33:3; 40:3). "Praise is comely for the upright," and the sure mark of the "Blessed people

who know the joyful sound" is that they praise the God of their salvation. "O give thanks unto the Lord for He is good; for His mercy endureth forever. Let the redeemed of the Lord say so" (Psalm 107). **"By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His Name"** (Hebrews 13:15).

5. A New Commandment

A new commandment I give unto you that ye love one another" (John 13:34). As debtors to His "everlasting love," He bids us love one another. There may be much, very much to test that love in the objects of it. **But as the heart abides in His love, so will it learn to cultivate a love, superior to the strain put upon it,** as the apostle says, "I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved" (2 Corinthians 12:15). The Lord increases our measure of it!

6. A New Man

"Put on the new man, which after God is created in righteousness and true holiness" (Ephesians 4:24). Our whole former condition is now gone from before God—what once characterized us as sinners, or men "in the flesh." **Now as we have by faith "put on the new man," we are exhorted to carry it out in practice, shunning what is contrary to our new condition, and adopting what is suitable to it.** Such it is to "learn Christ" and to be taught "the truth as it is in Jesus." May it be ours!

7. A New Lump

"Purge out the old leaven that ye may be a new lump, as ye are unleavened" (1 Corinthians 5:7). Such is the manner of persons we ought to be—those who, redeemed by the blood of the lamb, "keep the feast with the unleavened bread of sincerity and truth." **As separated to God we are to "purge out" the leaven of the world, hypocrisy and rationalism, and of evil doctrines, morals, and associations. Thus alone do we "keep His commandments and do those things that are pleasing in His sight."**

May we thus realize "A Happy New Year!"

B.C.G.

A STUDY IN THE SIGNIFICANCE OF NAMES IN THE BIBLE

What a wealth of spiritual instruction lies wrapped up in the meanings of many of the names of persons and places that we find in our Bibles!

A servant of Christ in has devoted some of the best years of his life to research in this fruitful field. The result of his labours is *A Dictionary of Scripture Proper Names*, by J.B. Jackson. Not that it claims perfection. Other sources of information are, of course, open to the reader; and one is generally safe in accepting the meaning of a Hebrew name agreed upon by the leading Biblical scholars.

As an illustration of the value of such study, let us have a little Bible reading on Genesis 2:10–14—just these five verses.

And a river went out of EDEN to water the garden; and from thence it was parted, and became into four heads. The name of the first is PISON: that is it which compasseth the whole land of HAVILAH, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is GIHON: the same is it that compasseth the whole land of ETHIOPIA. And the name of the third river is HIDDEKEL: that is it which goeth toward the east of ASSYRIA. And the fourth river is EUPHRATES.

The river may well stand as an emblem of God’s grace. It is now “flowing o’er this barren place, where Jesus died.” But it began its flow before the barrenness that resulted from sin set in. Before Adam fell, before sin entered into the world, God had this wonderful river flowing out. Grace was no afterthought with Him.

Sin was the occasion of its full display, but ere sin had corrupted God’s fair creation, God had formed gracious designs for man.

EDEN means “delight.” It was because of God’s delight in man (viewing him, as He did, in the light of His wonderful purpose) that grace flowed out on his behalf.

The river was parted into FOUR heads. Numbers, as well as names, have a significance in Scripture, and four is the number of universality; there are the four quarters of the earth, the four winds of heaven, etc. So we learn that God’s intention from the beginning was that His grace should flow out to men everywhere, universally, and not run in any narrow, national, Jewish stream. The grace that brings salvation was to appear to all men and be preached in all creation under heaven (Titus 2:11; Colossians 1:23). It was to roll out north, south, east, and west, wherever men were found.

PISON means “great effusion” and serves to remind us of the abounding of the grace of God. Who can read without a thrill of soul the wonderful words that tell us that “where sin abounded, grace did much more abound”? Who among us cannot testify to the “abundance of grace” that he has received (Romans 5:17)? Truly God’s river is a Pison!

The land that was compassed, and compassed in its entirety, by the river Pison, was the land of Havilah. **HAVILAH means “suffering,” and this exists in the world as the consequence of sin.** Are not our own hearts stirred with deep compassion as we look out upon the great world of suffering, this Havilah with which we are surrounded? But are not our hearts stirred again as we think of the river that compasses it, the grace of God in its infinite abundance, that flows round it in every part? **What can truly meet suffering but grace?** What can bring to sinful men a remedy for all the woes that they have brought upon themselves by their folly, but the abounding grace of God?

In the land of Havilah there was gold, gold declared to be *good*. And in the land of suffering, grace finds, as the result of its own work, that which is precious indeed, gold that shall shine in the house of the Lord for ever. Thank God for suffering that results in this! **Thank God for the grace that compasses this land of sorrow and anguish and finds precious gold here!**

Two other things were found in the land of Havilah: bdellium and the onyx stone. As to the significance of the BDELLIUM there is some difficulty. Mr. Jackson in his *Dictionary* gives the meaning of the word as “in turbidity.” This may set forth another consequence of sin: the disturbance of the relationship that existed between God and man. Man’s communion with his Creator is clouded over, he acquires a guilty conscience. But side by side with this there is something which is again the fruit of grace. The meaning of ONYX is given to us as “setting them equal; justifying them.” Here we get a forcible reminder indeed of what the grace of God accomplishes for guilty man, setting him again in restored relationship and communion with God, on the basis of redemption, and justifying him from all guilt. Oh, let us thank God again and again for the overflowing abundance of His grace, the Pison that compasses this poor land of Havilah.

We can but touch lightly on these profound themes, for our Bible study is intended to be suggestive rather than exhaustive. We pass on to the Second head of the river.

GIHON means “valley of grace.” Rivers always flow in valleys, bringing freshness and life, and producing verdure and beauty, in the lands through which they pass. Lofty eminences are left high and dry. Towering summits are often bare and barren, while the lowlands beneath are full of flowers and foliage, made fertile by the river that winds its way through them. **And it is to the lowly that the grace of God comes. Not those who dwell upon the lofty peaks of satisfied self-sufficiency,** but those who find their place in the valley of

contrition and true repentance, does grace bless. He who brought the knowledge of God’s grace into the world, came not to call the righteous, but sinners. And He came, not to set them climbing heights of self-culture, but to call them to descend into the valley where the grace of God could meet them—the valley of repentance.

ETHIOPIA, or CUSH, the land compassed by the river Gihon, means “darkness.” It is a picture of this world and of what men would be were it not for the illuminating grace of God. That grace has compassed us about, and, shining in our hearts, has brought us out of darkness into God’s most marvellous light.

Thirdly comes HIDDEKEL. Most Bible dictionaries give the meaning “swift.” This would set forth another lovely trait of Divine grace, the swiftness with which it hastens to bless and to save. **God was in no haste when He created the heavens and the earth. He proceeded in a measured and orderly way. He certainly is in no haste to judge. He is slow to anger and has lingered all these centuries in long-suffering mercy over the world that is so deaf to His calls. But His grace is swift to bless. Grace sees the returning prodigal afar and runs to welcome him. Grace goes out quickly to bring the needy to the feast** (Luke 14:21). Yes, the river of God’s grace is a swift-flowing Hiddekel!

This branch of the river flowed toward the east of ASSYRIA. The meaning of Assyria is given as “a step,” and coupled with *the east* it would point to a step away from God. It was on the eastward side of the garden that Adam and Eve were driven from God’s presence, for here were set the Cherubim to prevent their return. Cain going out from Jehovah’s presence went a step further in the same direction, and “dwelt in the land of Nod, on the east of Eden.” And again those fatal eastward steps were taken by the human family in Genesis 11:2 (see marginal and R.V. readings) and by Lot in Genesis 13:11. But though

men have, as it were, become Assyrians, in taking step after step away from God, yet He in His grace has ever pursued them, and will do so as long as the day of grace endures.

“The fourth river is EUPHRATES,” a name which signifies “making fruitful.” And this is the result of the working of God’s grace. Under law there was no fruit for God. The striking parables in Luke 13:6–9 and 20:9–16 make this very plain. But when *grace* works, fruit begins to appear in the form of God-fearing lives, devotion to Christ, faithfulness in testimony, zeal in His service, and in many other lovely traits which the Spirit of God works to produce in the children of grace.

Have we not gleaned something from our Bible study, something that we should have missed, had we passed over the names as having no special significance?

H.P. Barker

SEARCH THE SCRIPTURES!

1. What is the only book of the Bible to mention the apple tree?
2. Who was only person mentioned in the Bible as having worn gloves?
3. Where did Paul exorcise an evil spirit from a slave girl?

MEAT

“Sanctify them by the truth”

ABBA

At the beginning of this year let us take up afresh this Name, which is in truth the beginning of all Christian language. The babes know the Father (1 John 2:13), and *ABBA* is the language of the babe; yet there is a sweetness and wealth of meaning in it that the oldest saint on earth has not wholly comprehended. It is remarkable that it has been left untranslated into our English tongue, and, indeed Paul, as inspired by the Holy Ghost did not give its equivalent in Greek, in Romans 8:15 and Galatians 4:6. It is left there as the Lord Himself used it, when in His agony of blood He bowed down in prayer in the Garden. It is left for us, and given to us and we may take up the very word, the very sound, that came forth from His mouth when He addressed His Father there.

Let us consider it as and when the Lord used it, for then we may gain a fuller entrance into its meaning. His disciples were not able to watch with Him in that solemn hour, but we may look back to it now and contemplate Him there. What holy unquestioning submission, what confidence pervaded His prayer! He shrank from what lay before Him, *if it had been possible* He would have asked to have been saved from it, but the Father’s will was supreme, His will must be accomplished whatever the cost and suffering might be, and so when the agony was past He said, “The cup that My Father hath given Me, shall I not drink it?”

It is Mark that tells us that He said, “Abba, Father.” Mark who writes of Him as the perfect Servant. His path of service had brought Him to this dark hour when He had to say, “My soul is exceedingly sorrowful unto death.” To whom could He turn? Only to Him whom He served with that holy and perfect

devotion and in whom was all His trust; He put the whole matter into His hands saying, “Nevertheless not what I will, but what Thou wilt.” Again we say, what blessed submission, what confidence, what trust, and what intimacy! And what heart can conceive the affection with which the Father viewed Him then. He had said, “Therefore doth My Father love Me, because I lay down My life . . . this commandment have I received of My Father.” **Did not that love flow forth upon Him in the garden? and was He not conscious of it? It surely did, and He surely was, and it seems to us that in the presence of that upflow of confidence and holy submission to the Father’s will, and that downflow of unspeakable affection we learn something of what the Name, *Abba*, implies. It describes a relationship in which the knowledge of a perfect love finds a response in perfect trust. It is thus we see it revealed. It was perfectly revealed in and by Him.**

But we have been brought, according to inconceivable grace, into this relationship, and the Name, *Abba*, may be upon our lips as we address our prayers to God. The Name describes for us the character of the relationship. It is not one of bondage or of fear. **We do not stand at a distance but we draw near. It implies a holy intimacy coupled with deepest reverence. It describes a love towards us and care for us that attracts us and attaches us with unbreakable bonds to Him who bears that Name, a love and care that creates within us an ever increasing trust and true submission.**

In view of the sufferings of this present time of which Romans 8 speaks, and which many of God’s children are feeling keenly, this Name is most sweet, most blessed. It is in the sense of it that we can say “we know that all things work together for good to them that love God, to them that are called according to His purpose.”

And Galatians 4:6 helps us. “Because ye are sons, God hath sent forth the Spirit of His Son into our hearts, crying, *Abba*,

Father.” This Spirit is the Spirit of God, but in this special character and active in this special way. It is the Spirit of His Son, and surely if we are to know the meaning of this cry we must contemplate His Son.

“Thou shalt call Me, My Father, and shall not depart from Me,” was God’s word to a backsliding people in ancient days, and it seems to us that this Name, *Abba*, is that that will keep us from wandering, and preserve us from worry. In the knowledge of His perfect love and care for us we shall rest, and whatever our lot may be in the future, submission to His will and trust in His love will pervade our lives until the sufferings of this present time give place to the glory that shall be revealed in us, who are the beloved children, and destined heirs of God.

J.T. Mawson

ANSWERS TO SCRIPTURES SEARCH!

1. Song of Solomon (2:3).
2. Jacob (Genesis 27:16).
3. Philippi (Acts 16:16–18).

Exercise

"Exercise thyself unto piety"

EXERCISE AND REWARD

That exercise is profitable, whether for soul or for body, no one will deny. In it, however, there is a relative value, which we do well to take into account. "For bodily exercise profiteth *little*: but godliness is profitable *unto all things*, having promise of the life that now is, and of that which is to come." Hence the exhortation of Paul to Timothy, "Exercise thyself rather unto godliness" (1 Timothy 4:7–8).

The Greeks were excessively fond of physical exercise. To them it was more a passion than a sport. Every town in Greece of any size had its gymnasium. Ample means was thus afforded to athletes to develop the corporeal frame. Then the public games, which were periodically held, gave them occasion to demonstrate their agility, strength and endurance. Racing, wrestling, and pugilism (boxing) were some of the many tests of physical power. To these, at a later date, was added the inhuman practice of fighting with wild beasts, which, though of foreign origin (it was introduced by the Romans), was hailed with national interest and enthusiasm.

In the gymnasium, candidates submitted themselves to a course of hard training, extending over a period of not less than ten months. Strict dietetic discipline was imposed, and severe exercises and tests performed, to temper the body, and bring it to the maximum of suppleness, energy, and resistance. At the games rigid rules were observed to prevent foul play, and ensure equality of contest. The coveted prize was a crown made of pine or wild olive leaves!

Among those who took part in the games, in an official capacity, were the herald and the judge. The former summoned the candidates to the stadium, and arranged them in their respective competitive order; the latter awarded the prizes to the

victors, usually on the last day of the games. The event was celebrated with pomp and festivity; and the victors were the idols of a delirious populace. Such were the famous gatherings at Olympia, Delphi, Nemoea, and Corinth.

Our reference to these celebrations is to bring before the reader an imagery, of which the apostle Paul aptly avails himself, to teach Christians salutary lessons in spiritual warfare. **As Christians our exercise is unto godliness; our race is heavenly; our wrestling is with spiritual wickedness; our stadium is the path of faith; our goal is Christ in glory; and our prize is the incorruptible crown.** Keeping these facts in mind, let us see what Scripture teaches us of the value of exercise and reward.

Three things are presented to us in 1 Corinthians 9:24–25.

1. **We are in a race, and must run**, with such *individual* exercise and earnestness, as to obtain the prize. *All* run; *one* receives the prize. What others do, or fail to do, is not the subject of thought or comment; *all* are in the race; *one* receives the prize. "So run, that ye may obtain."
2. **Self-control is essential.** Self-indulgence, in its multifarious nature, is eliminated. The body, like a highly tested machine, is to give its best, and be under complete control.
3. **The reward is far above the highest thought of earthly glory.** One is "corruptible"; the other, "incorruptible." One is ephemeral; the other eternal.

In the closing verses of the chapter referred to Paul gives us his personal exercise for our example.

1. **He ran with no uncertainty.** Victory to him was a *foregone conclusion*. He reached out to apprehend that *for which he was already "apprehended of Christ Jesus"* (Philippians 3:12). Thus it ever is with faith.

2. **He fought; but not as one who beats the air—an unskilful combatant might do this at his elusive opponent.** With hard and fast grip (here he uses a pugilistic term), he kept the body under control, bringing it into subjection. The body is not viewed here as the *temple*, in which the Spirit dwells, but as the *seat* of those desires, which, if gratified, would lead to bondage. The antithesis of heavenly-mindedness is seen in those of whom it is said, their “god is their belly,” “who mind earthly things” (Philippians 3:18–19). And a fine specimen of non-combatants, in this warfare, are those who are termed “servants of corruption” (2 Peter 2:19).
3. **He did not herald to others, and fail to enter the race himself.** The allusion is obviously to the herald at the games, who summoned the candidates to the stadium, but took no part in the contest. And the inference is, that there are some who preach to others, when they themselves are not Christians. Such, of course, would be castaways—disapproved and rejected. **Paul, on the contrary, was a Christian first; then a preacher. That was why he was a good preacher.**

Coming to Philippians 3, we have the race of “the high calling of God in Christ Jesus.” Its characteristic is energy. Stripped of everything in which the flesh would glory or confide, **Paul enters the course as runner.** “Forgetting those things that are behind,” he reaches forth (allusion to the body of a runner, which is inclined forwards) **and presses towards the Mark.** Everything in this race bespeaks spiritual energy. All that man in the flesh could boast of he counts loss, esteems dung, leaves behind, and forgets! Beautiful example of spiritual energy! Can we find a better?

The short-distance race was the greatest high-speed test. In it energy was the deciding factor. One length of the stadium was run, a distance of about one eighth of a Roman mile. A bad start, a look behind, the least possible embarrassment, or

weight, would decide the runner’s fate. But how careful he was to be *stripped* and *concentrated*! Has this not a voice for us?

No test, however, was so strenuous as the long-distance race. Several lengths of the stadium were run. Needless to say, this trial of sustained effort proved too much for many of the competitors. It is recorded of one, Ladas, by name, who actually won a long-distance test at the Olympic Games, that so exhausted was he that, immediately on being crowned, he expired. **And shall we not say endurance is the greatest test in spiritual warfare? Many there are who begin well, run well for a time, then end badly.** A glance at Scripture suffices to prove it, to say nothing of our own experience of ourselves and of others. The fable of the hare and the tortoise has its moral lesson for us. If the former has *speed*, the latter has *endurance*: we need both of these qualifications for the heavenly race.

Turning to Hebrews 12, how befitting is the exhortation, “Let us run with patience [endurance] the race that is set before us, looking unto Jesus, the author and finisher of our faith.” **The secret of power to endure is in “looking unto Jesus.”** By faith we see Him; by faith we look to Him for strength for the way. By faith Moses “endured, as seeing Him who is invisible.” The weights are many to hinder; the sin of unbelief, “which doth so easily beset us,” is ever near; but if we look away “unto Jesus,” we shall run with endurance the race set before us.

The difference between the runner in the stadium and the Christian is this: the former has to draw on his own resource; the latter has everything in Christ. “They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall *run* and *not be weary*; and they shall *walk* and *not faint*.”

But exercise will cease, and reward will be given. Happy prospect! Paul could say, “I am now ready to be offered; and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing” (2 Timothy 4:6–8).

J. Houston

Rest

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

OUR JOURNEY

All our way is known to the Lord, every turn in the path is noticed by Him: *yesterday's* trial He knew, *today's* difficulty is under His eye, tomorrow's care is seen by Him.

On looking back at the *yesterday* of our journey, how truly each one of us can testify to the faithful goodness of God, raise our glad Ebenezer, and adoringly say, "Hitherto hath the Lord helped us," whilst *today* we can count upon Him as "a very *present* help in time of trouble."

How graciously He invites us to cast all our care upon Him (the word translated "care," 1 Peter 5:7, includes distractions, worries, perplexities). Is it because He is able to remove these cares? No. Is it because He is *willing* to relieve us of them? No. Something far more tender, more consoling—it is because He *careth* for us. Think of that! We are to bring all our cares, distractions, worries, perplexities, and cast them upon Him because we are an *object of care to Him*; because He takes the deepest personal interest in us.

Why then are we sometimes burdened? Is it not because we do not *tell* our sorrows, do not *make our requests known*, do not *pour out* our hearts in prayer and supplication? Have we not always found, after telling our troubles—pouring out in simple, child-like language the story of our sorrows, making them known, and thus casting our burden on the Lord—that God our Father has sustained us, His peace has garrisoned our hearts?

He does not promise to remove the cause of our cares or take the pressure away, but what He does pledge is a peace that passeth all understanding, a sustainment in the midst of the sorrows, a gracious sense of His tender interest in us.

Our snare is that we do not *tell Him everything*. Little cares, little perplexities, we keep to ourselves, or perhaps say, "Ah, the Lord knows all about them"; and instead of casting them upon Him we try to bear them ourselves, until they get such a heavy load that we are apt to murmur at our lot, and think no one has as many worries as ourselves.

Do let us be simple. If the Lord says, "Make your requests known, cast all your care, roll the burden on Me," depend upon it, He intends us to do it. **Let us begin by pouring into His ear the particular weight that is pressing upon us now. Every day brings with it some fresh need, but the fresh need will bring fresh mercy and grace to meet it;** but to get relief from the pressure *we must make our requests known*, come with liberty of speech—for this is what the word "boldly" means—to the throne of grace.

What of *tomorrow*? We should look for no tomorrow here, our tomorrow is the glory where Christ is, but if *tomorrow* should dawn upon us in this world it then becomes *today*, and the grace which met us yesterday and meets us today will be available then; but if we anticipate sorrows *before they come* we have no support promised, no consolation pledged; our Lord said, "Sufficient unto *the day* is the evil thereof," thus intimating we have nothing to do with tomorrow.

An anticipated trouble is always worse than the reality, because we have no divine support pledged to meet it. Looking back, in how many cases the thing we dreaded, worried about, never came at all; or, if it did, comfort, help, grace from the Father of mercies and the God of all comfort lifted us above it.

Why dread what may never come? Think what God has pledged as to the future; dwell upon His sure promise, "I will never leave thee, nor forsake thee." **Read the history of Jacob—the first to whom this promise was made—then the history of Joshua, the next, and you will have living proofs that God**

has been true to His promise. You could not get two men more dissimilar in their day and generation than Jacob and Joshua; the only point in which they were alike was that each was entering on a new experience in a foreign land when the promise was given, yet both, at the end of their course, testified to the faithfulness of God to His promise. It is repeated for us in the strongest possible terms in Hebrews 13, I will never, no never, on no account whatever, leave thee nor forsake thee.

Here then is tomorrow's care provided for. In the confidence of this we may travel onwards, upheld by the everlasting arms, sheltered by the shadowing wings, secure in a Father's hand; all we have to do is to pillow our wearied heads where John rested his, and drink in the love, care, goodness of our God, and as troubles come roll them upon Him in prayer, going again and again until the peace of God quiets our distracted minds and the care wherewith God cares for us becomes the solace of our hearts.

The love which we have so fully experienced, so truly proved in the past, is to be the ground of our confidence for the future. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" We may rely upon it that what God *has been* God *will be* until wilderness sorrows are over and travelling days are done; meantime we know that *all things work together for good* to them that love God. Let us hold this fast, and whatever comes, carry all in prayer to God.

*Each load in prayer gets lighter,
Strength comes day by day
From God, who is our refuge,
Our helper, and our stay.*

"The raven, busy through the day in its quest for needed supplies, returns to sleep on the roost at night with no thought for the morrow."

H. Nunnerley

"LEAD ME ... GUIDE ME"

"For Thou art my rock and my fortress; therefore for Thy Name's sake lead me, and guide me" (Psalm 26:3).

*Speak to me Saviour, Master, Lord
In gracious words and clear,
In tender accents or in grave,
But make Thy servant hear.*

*'Tis not in man, O! Lord, to guide
Or to direct his way;
I need Thy wisdom and Thy light
Instructing day by day.*

*The path is difficult and dark
If Thou be not with me,
Give me Thy presence; darkness then
And difficulties flee.*

*Thy will is right what'er it be,
Wherever it may lead;
Teach me to tread the way that's best,
By mountain or by mead.*

*'Tis not for long the toilsome road
Leads to Thy peaceful rest,
The home of love and light and rest,
The mansions of the blest.*

*Keep Thou my hand in Thine until
The Father's house I see;
Till like Thee, with Thee there I dwell
For all eternity.*

I. Fleming

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**