



# *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,

**“Then spoke Jesus again unto them saying...He that followeth Me shall not walk in darkness, but shall have the light of life” (John 8:12).**

A Christian is called—(a) **out of this world to God** (Philippians 3:14; 1 Peter 2:9); (b) **to share an inheritance with Christ** (1 Peter 3:9; 1:4), leading his heart into joys beyond things here; and (c) **to follow in Christ’s steps** (1 Peter 2:21; 1 Corinthians 1:9). This leads into practical divine fellowship. The Christian is a contrast to the world and a witness to the death of Christ, and thus a joint heir with Christ and one who wants nothing here. **The Christian who follows is (1) close to the Master, (2) subject to Him, and (3) tastes the sorrows and joys of the path.** The path of true service and testimony is an exact reflection of His path when here on earth. All vainglory must be set aside. All worldly principles valued by men must be disowned! The world seeks its own and its principles are for self-exaltation, while the Christians’ are for self-abasement! “He must increase, but I must decrease.” The throne of glory is the answer to the cross! **As one said “In the path of testimony the Lord’s people are known, His love, joy and support. I get the first two in bearing fruit (John 15:10–11). The third is made manifest to me as I feel what He felt relative to things here. (Sin and the animosity of the world to the truth!)” The more we know our place there in Him on high, the more we shall value that path of separation and holiness in which His divine love is tasted and His sympathies known.**

It is our prayer that the Lord will use *Toward the Mark* to help you as you face the daily challenges of school or work, to strengthen you and help you to grow spiritually in your Christian life and walk.

**Thank you for your e-mails 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*

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

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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"*

### Secret Doubters

**"These things have I written to you that ye may know that ye have eternal life who believe on the name of the Son of God" (1 John 3:15).**

**In the matter of the knowledge of salvation, there are three great classes of religious doubters.**

**1. Those who believe one cannot and should not be certain of his destiny.**

To those who adopt uncertainty as part of their creed, we have little to say. That which God would make known to "every creature," they claim is "unknowable." **We remind such a doubter that human opinions, when they contradict the word of God, are worse than nothing, and the end will surely prove it.** Man is an important being in his own estimation; but death has to be faced, and "in that very day his thoughts perish." Not so the truth of the gospel. "The word of the Lord endureth forever" (1 Peter 2:25).

**2. Those who have serious doubts about their acceptance, though appearing to have none.**

Their lips seal their doubts within, hidden from all. Having once confessed that they are sure of salvation, what would their fellow believers think if they now said otherwise? Besides, they once had some plain verses of Scripture pointed out to them as the ground of their assurance; and, like the barnacle to the rock, for dear life they tenaciously hold on to them. **For example, they have the "SHALL NOT come into condemnation" of John 5:24; the "ARE justified from all things" of Acts 13:39; the "HATH everlasting life" of John 3:36; and we heartily thank God with them that they have such unflinching**

reserves to fall back upon. But, at the same time, there is a good deal of inward struggle, which, if it were expressed, would certainly not sound like having the "full assurance of faith." Souls in this turmoil are often found struggling to convince themselves they are "saved," since in their honest judgment there is most perplexing evidence to the contrary.

**3. Those who believe it is possible to be sure, yet openly confess they have no such assurance.**

**Now, the secret of all such inward restlessness lies in the lack of apprehension by the soul that salvation is entirely on the ground of GRACE. In multitudes of cases, there is a secret clinging to the thought of merit.** Not natural merit, perhaps, but merit notwithstanding—merit produced in them by the Holy Spirit. If they could only discover in themselves such longed-for merit they would rest satisfied; not finding it they are ill at ease. If my merit could shut me out of blessing, there would be a limit to the abounding grace of "the God of all grace." In fact, it would not be grace at all if my goodness could bring me into it. "Where sin abounded, grace did much more abound" (Romans 5:20). The apostle could say of himself, after speaking of his blasphemous, persecuting, overbearing, Christ-hating course, "But the grace of our Lord surpassingly overabounded" (2 Timothy 1:14). If it was my sinfulness that made Christ's death an absolute necessity, it was by the grace of God He tasted that death for me (Hebrews 2:9).

**We would ask any secret doubter to consider, prayerfully, the two following questions:**

**First: Is God righteously satisfied with the giving up of the life of His own Son as a ransom?**

**Second: Are YOU so satisfied with the work accomplished that you cannot help desiring as your Savior the blessed One who accomplished it?**

Again we ask, **Is not GOD satisfied? Never mind your own feelings about it—they matter little. Is GOD satisfied?** Has He not raised and glorified Jesus on that very ground? He has, blessed be God, He has! Read the assurance of this in the words which fell from the Lord's own lips: "If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him" (John 13:32). **All God's righteous requirements having been met, and, still more, His holy name glorified in the meeting of them (John 17:4), He is now, through the merit of Christ, free to gratify His own heart. He can bless the very chief of sinners, as Paul calls himself, and bless him righteously.** Grace reigns "through righteousness." **Looking at Christ's cross, and at His crowns of glory, we can say, "It is all of God's righteousness"; looking at ourselves, we can say, "It is all of His grace."** Nor is grace done with us when our souls are redeemed and our sins forgiven, for "in the ages to come" He will show "the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Ephesians 2:7).

**Can you not say, in spite of all your unworthiness and all Satan's subtilty, that God is so satisfied with Christ that He has crowned Him with glory and honour; and you so need Him, that you could not do without Him? A glorified Saviour and a heart that cannot do without Him are arguments which confound the enemy, and drive him from the field without another word. May some troubled reader so learn to overcome.**

**George Cutting**

Contributed by KG

## MEAT

*"Sanctify them by the truth"*

## In The Land

"And it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein; that thou shalt take of the first of all the fruit of the earth, which thou shalt bring of the land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there" (Deuteronomy 26:1-2).

**Four points come out in these verses, full of instruction for our souls. The chapter sets forth certain privileges of an Israelite when he should come into the land of promise. He was to bring of the first of all the fruits of the earth in a basket, and present them to the Lord through a priest. But before doing so he must of necessity dwell there, and it is evident that to dwell he must first take possession. But how could he take possession before coming into the land?**

This divine order is of the utmost importance. The land typifies *the heavenly places* and every Christian should have an offering to present to God. But, like the Israelites, he must first *come into, possess, and dwell* in the land. Then follows the sacrifice of praise to God, acceptable through Jesus Christ (1 Peter 2:5). Let us seek to gather the spiritual meaning of these things from His Word.

**Firstly, what do we learn from "coming into the land"? By nature we are sinners, guilty and lost, in danger of eternal judgment. But the grace of God has brought salvation to us. And in this great salvation there is not only present, complete, and eternal deliverance from all that we had done and were; but we are brought into a new position of privilege, and a new place before God for ever. All believers**

are saved by the finished work of Christ, and stand in all the favour in which He, as the exalted Man, “the Beloved” (who did that work), is now before God and the Father.

**In Romans we learn** that we are pardoned, justified, and reconciled to God, etc.; and that having died with Christ in His death, we are *now* delivered from the mastery of sin, and the curse of a broken law, and are alive from the dead in Christ, with all condemnation now and forever completely gone, etc. (Romans 8:1). **In Colossians we learn** further that we are risen with Christ, etc. (Colossians 3:1). **And in Ephesians** we are blessed with all spiritual blessings *in heavenly places* in Christ, and made to sit down together *in heavenly places* in Him (Ephesians 1:3; 2:6). This is *the land*; our blessing is in heavenly places in Christ Jesus. This is where the eye of God sees the believer *now*. Mark well “*in him*”; not “*with him*,” for that can only be when we are in glory. We are not only delivered out of Egypt (to use the type) but brought into Canaan. He *brought us out*, like Israel of old, that He might *bring us in* (Deuteronomy 6:23). We are not only alive from the dead in a risen Christ, but risen with Him, and seated in heavenly places *in Him*. He is in heaven—in the land—*we are there in Him*. “*In whom* we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Ephesians 1:7). “*In whom* also, after that ye [or, having] believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance,” etc. (Ephesians 1:13).

The Lord God gave the land to Israel for an inheritance. He has given a heavenly portion to us. Our place is there forever; believers have come into it *in Christ*, and have life and the Holy Ghost. And not only so, but we are viewed as in heaven in Him. As a well-known hymn puts it: “*In spirit there already*.” Fellow believer, have you accepted this blessed truth? Many, sheltered by the precious blood of Christ, have never even known redemption by power, as typified by the Red Sea. As to

crossing the Jordan *now*, and coming into the land, it has never even dawned upon their minds that such a thing could be until they leave this world. But all this arises, more or less from neglect of the Word of God, and occupation with self and one’s own unworthiness. Now God ministers blessing to us, in the riches of His grace, according to His own estimate of the work and Person of His Son. Hence it is that Christ having gone into heaven, we are there in Him; *we have come into the land*. It is according to His eternal counsels. *Faith takes Him at His word*.

**Secondly, when Israel should come into the land, they were to possess it. To employ a figure, it is one thing to enter the door of your house, another to take possession of it practically, especially if there are occupants there beforehand who dispute it.** So with Israel, it was one thing for Jehovah to bring them into the land of promise, but another for them to possess it practically by dispossessing the seven nations who already dwelt there. “Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses” (Joshua 1:3). And so also it is one thing for a believer to accept the precious truth of God that he is across the Jordan now in Christ, and that his proper portion now and forever is in heaven; but it is quite another thing for him to overcome the wicked spirits (typified by the Canaanites) and to take practical possession of it.

**We need faith not only to come into the land, but also to plant our feet upon every portion of it, whilst sustaining the severest of conflicts with the unseen powers of darkness. Satan brings all his power to bear against those who are diligent in soul in laying hold and taking possession of all the heavenly blessings and privileges that are ours in Christ.** The sixth chapter of Ephesians brings out the terrible character of the conflict that we are called to sustain, when we are resolved by grace to enter into and enjoy them. We need the whole panoply of God, as there detailed, to withstand, to overcome, and still to stand; for it is a very evil day (Ephesians 6:13).

May each believer who reads these lines be satisfied with nothing short of possessing the land, as well as coming into it, of taking practical possession in our own souls, in the power of the Holy Ghost, of the unseen and heavenly blessings which God has given us in Christ.

**Thirdly, Israel, having taken possession, was to dwell in the land. Here many of them came short.** Reuben, Gad, and the half-tribe of Manasseh would not obey (Numbers 32). They were willing to fight the Lord's battles, and to help their brethren in the conflict in the land, but chose the land of Gilead, where there was abundance of grass for their cattle, to dwell with their families and herds. **So now there are many believers who accept the truth of being in the heavenlies in Christ, and who in some measure take possession of the land, and share in the conflicts against the power of Satan, but yet dwell practically—both themselves and their families—on this side of Jordan. Heavenly truths are accepted, more or less, and contested for; but how about heavenly living? Is not the green grass of Gilead—earthly prosperity—like the enchanted ground in Bunyan's *Pilgrim's Progress* to many of the dear children of God?** On all hands we may see those who dwell on this side Jordan, who fail to enjoy the heavenly place that God has brought us into in Christ. All saints are *there* in the eye and thoughts of God, and according to His eternal counsel in Christ; but, alas! how many of us fail to overcome the foe, and are overcome, and dwell morally in our own souls and in our associations, in an atmosphere that is manifestly the opposite of heavenly.

It was only as Israel took possession that they could dwell in the land and enjoy it. And, though every blessing is ours, it is only that which we take possession of in power that we can enter into and enjoy. **It is noteworthy, too, that it was those very tribes that stopped short of dwelling in the land that were first led captive** (1 Chronicles 5:26). And it is the same with souls today. Those who, accepting a heavenly position and heavenly

privileges, but instead of dwelling in the enjoyment of them, settle down more or less in fleshly ease, are often among the first to be carried away by the enemy into one of his many snares, when a moment of testing comes. May we, then, not only be found amongst those who in simple faith have come into the land, but daily taking possession increasingly in our souls of our glorious heavenly portion, and dwelling in communion with God, in the power of the Spirit, in full enjoyment of it.

**Fourthly, the Israelite who had come into, possessed, and dwelt in the land, was to bring his basket of first fruits before the Lord. And the Christian who has entered into and enjoyed the blessed portion thereby typified, as we have seen, is also privileged to come before God as a worshipper with a sacrifice of praise (Hebrews 13:15).** The Israelite was to bring of the first of all the fruit of the land, put it in a basket, and go to the place that the Lord his God should choose to place His name. He was to tell of the Lord's goodness, etc., and the priest was to take the basket out of his hand, and set it down before the altar of the Lord his God. **The Christian, in communion with God, his soul occupied with Christ, is privileged to draw near to God without a humanly set apart priest (being himself one of God's holy priesthood), to offer up spiritual sacrifices to God, acceptable to Him through Jesus Christ (1 Peter 2:5). And the chosen place is: "Where two or three are gathered together in my name" (Matthew 18:20). "There," says Jesus, "am I in the midst of them."** Each is a worshipper, and one of a company of true worshippers, brought into this wondrous blessing in the pure grace of God, whose heart and lips are led out by the Spirit in worship in spirit and in truth to God, the Father and the Son (John 4: 23–24.)

But if we are stopping short of our privileges, and allowing our hearts to dwell at ease in a forbidden place, instead of abiding in a heavenly sphere in communion with God, how can we have

confidence before Him? And although we may still keep up the outward form, of what value is that in the sight of the heart-knowing God? Jesus complained of some, “This people draweth nigh unto me with their mouth, and honoureth me with their lips; but *their heart* is far from me” (Matthew 15:8). It is only a company of believers whose hearts are happy and free, and who, in communion with God, find their joy in Him and the things which He has given them in Christ, that can render to Him, in the power of that ungrieved Spirit, that worship and praise that are His due.

How deeply important, then, for each reader of these lines to apprehend the order in which God has presented these things in His word, and to see that we have entered into them in our souls in the power of the Holy Ghost, that each may both *come into, possess, and dwell* in heavenly places, and *render to Him the firstfruits* of worship, adoration, and praise, whose love it was that gave His Son to bring us into them, and whose joy it is to receive the first fruits of our hearts and lips in return.

E.H.C.

## Exercise

“Exercise thyself unto piety”

### “Bought with A Price”

**We are bought with a price, we are not our own. In consequence of this—this perfect salvation—this finished work, I am no longer my own at all. Whatever I do, I should “do *all* in the name of the Lord Jesus.” I am in a new place altogether, into which I have been brought by perfect love in divine righteousness. I am in the presence of God Himself, in the full light and favour of God. We have power now, the power of the Holy Ghost; and the Christian is set in this world to show what Christ was: “He that saith he abideth in him, ought himself also to walk even as he walked,”—“Always bearing about in the body the dying of Jesus, that the life also of Jesus may be made manifest in our body.”**

There are thousands of things we do from habit, and we say we must do them. **There is no “must” for me but *Christ’s will*.** I have to learn what His will is; for we are made epistles of Christ, and the path we are to walk in is to manifest the life of Jesus in our bodies. ***Everything I do should be the expression of the allegiance of my heart to Christ, and the manifestation of Him to others. The standard of walk is, what is “worthy of the Lord,” not of a man.*** Sometimes it is very difficult to be peaceful, patient, gentle, when a man wrongs and insults me. But were you not an enemy of God, and did not God forgive you when you were His enemy? Well, you forgive your enemy. I quite understand the difficulties, but we have the blessed privilege of walking “as he walked.” If you want to do this, go and *study Christ*, learn what His path was down here, after you have learned your place in Him on high. **It is a great comfort that in looking at Christ, I not only see the thing I ought to be, but get the thing I ought to be—“grace for grace.”** “We all, with open face, beholding the glory of the

Lord, are changed into the same image, from glory to glory.” **There is real growth there, not in fitness and acceptance, but in likeness to Christ, and it ought to be growth every instant. We are in this place of Christ then before God, and what I would press upon you is to *study Christ*, so that we may be like Him here. There is nothing that so fills the soul with blessing and encouragement, or that so sanctifies; nothing which so gives the living sense of divine love; that gives us courage. The Lord give us this courage, and enable us to *study HIM*. “He that eateth me, even he shall live by me.”**

**J.N.D.**

### Search the Scriptures!

1. How old was Jehoash, king of Judah, when he began to reign?
2. What woman was called a prophetess in the Gospel of Luke?
3. Who brought Nathanael to the Lord Jesus?

### Rest

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

### Encouragements

The Hebrew epistle shows up for us the path of faith; it shows us how to tread that path, and pours its comfort and encouragement into our heart as we do it; and all this comfort and encouragement seems to be gathered up and concentrated in the glorious benediction at its close. Perplexed and troubled pilgrim to the eternal inheritance, consider it for a while. Let us go over it together. It is all for you.

### **Peace**

*“Now the God of peace.”*

The God of peace is invoked on your behalf. The road that faith travels is often rough; dangers and foes beset the pilgrim’s way; conflict abounds in it and often suffering. Truly it is no flower-strewn way. **But the God of peace is your God, and He it is who has said, “I will never leave thee nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me.”** That means, that the **Friend is greater than the foe, that whatever they may do to me I will fear no evil, and however the storm may rage without me, I’ll have peace in my heart; it means that the supplies are greater than the demand,** for is it not written, “Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusted in Thee”? And again, if you do but carry your wants and woes to God, has He not pledged His word for it that “the peace of God shall keep your heart and mind through Christ Jesus”? The God of peace is our God, and He is with us. Let us rejoice and be glad.



## Power

*“Now the God of peace which brought again from the dead.”*

Our God is also a God of power and His power has been demonstrated by His triumph over death. Death is the strongest and the greatest enemy; the king of terrors, it has been justly called. It held men in continual bondage through the fear of it, but it has been conquered; its power has been annulled by our God. **We can always rely more upon a friend who has great power than upon a friend who has none, for the willingness to help, however we may appreciate it, does not avail much when there is no ability.** Our God is almighty, the greatest foe is now a defeated foe and we need fear no other.

## Preservation

*“Our Lord Jesus, that great Shepherd of the sheep.”*

How wonderfully God has provided for His sheep, and you are one of them. Every sheep and lamb of His has been given by Him to His beloved Son, and you among the rest. That may seem very wonderful, and it is, but it is true, for it is stated in so many words in John 10:29. And that the sheep may be preserved from every danger and brought safely home to God, the great Shepherd of the sheep has been brought again from the dead. How great this Shepherd is! He is great in His love. He saw the wolf coming, but did not flee, for He is no hireling, but the Shepherd of the sheep; and to save the sheep, to deliver them from the power of death and lead them as one flock to God, **He gave His life. Such was His love; He is great in His unwearying power and majesty.** “Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?” “Who hath measured the waters in the hollow of His hand, and meted out the heavens with a span, and weighed the mountains in the scales, and the hills in a balance?” What is the answer? **Who is this great and all-powerful Being? He is the great Shepherd of the sheep that “shall feed His flock like a shepherd: that**

**shall gather the lambs with His arm, and carry them in His bosom” (Isaiah 40).** His power is immeasurable, but His tenderness is equal to His power; it is infinite. **By His hand He created and controls His creation, that is His power; in His bosom carries His lambs, that is His love.** How safe all His sheep must be; “they shall never perish.” He will hold them in everlasting security, and none can pluck them from His hand. It is the hand that broke the power of death that shall preserve the sheep from every foe and in this a greater power is seen than that that created the worlds.

## Propitiation

*“Through the blood of the everlasting covenant.”*

Our Lord Jesus lives in the power of an endless life, but it is by virtue of the blood of the everlasting covenant. Whatever God has done for Him in raising Him from the dead, or will do for us through Him, is based upon the precious blood. Every claim of divine holiness and of the throne of God has been met by it. Propitiation has been made. **Every attribute of God is in perfect harmony and His love flows out without restraint or limit, and it is all in virtue of the blood of the everlasting covenant.** The consciences of His beloved saints are purged also; God will remember their sins and iniquities no more; they can be in the presence of God with boldness and in the full assurance of faith, for no one can lay anything to their charge.

## Perpetuity

*“The everlasting covenant.”*

**His blood is the blood of the everlasting covenant, a covenant that can never break down or be annulled, for it is not based upon our obedience as was that of Sinai, but upon the absolute expiation of all our disobedience that was made at Calvary.** It is God’s immutable counsel which found its expression in His infallible promises, made certain by the blood that has established His glory and answered every challenge to

His righteousness in fulfilling His counsels for our blessing. This covenant stands for ever as unchanging and sure as the Word and throne of God. It is what He is and not what we are, though we have our part in it. We are the legatees, the heirs of an eternal inheritance.

## Perfection

*“Make you perfect in every good work to do His will.”*

While the everlasting covenant does not depend upon our works for its stability, it is a covenant that produces works in us, and indeed it can be satisfied with nothing less than our perfection and every good work. We are made perfect as to our inner motives, our aim in life, and the object that controls us, by the displacing of our wills for God’s. **To do His will is the great thing. And His will is never against us, it is always on our behalf. In our ignorance and self will we have sometimes thought that God’s will was against us, that His intention was to thwart us and to take from us things that we prized, and to spoil our happiness. But that was the old lie of the old serpent, and the fact that the God of peace has brought again from the dead our Lord Jesus, that great Shepherd of the sheep, has exposed this lie. God’s will means our weal and not our woe; it is all for our blessing and is only against those things that would do us harm.**

It is when we are adjusted to the will of God, when we are in articulation with that will, not in dislocation to it, that we are perfect, for this is the meaning of the word perfect here. Then how good the works will be that we do, works that will abide, the answer from us to all that God has done for us and all that Christ is to us.

## Pleasurable to God

*“Working in you that which is well-pleasing in His sight.”*

Truly the favour in which we are set, and the blessings of the faith are unspeakable. I confess that words fail me to express

the fulness of the dignity that is ours and the immensity of the grace that has blessed us and changed us. We were once children of disobedience, having our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind and were by nature children of wrath, but now we may be well-pleasing in God’s sight. The life of Jesus is here brought to mind, and the words with which the Father saluted Him from the excellent glory: “Thou art My beloved Son, in whom I am well pleased.” And can it be that we are set in His place, to be to God in our measure what He was? Nothing less. Does not the thought of it move the soul, and fill us with desires that it may be so? **I feel that we ought to take up the language of Mary, rightly called blessed in this respect: “Behold the servant of the Lord; be it unto me according to Thy word.” But here human effort fails. If we are to be pleasurable to God, we can only be so as Christ’s life is reproduced in us, it can only be as God works in us.**

Who can describe the joy which a sense of God’s approval gives the heart? This was the Lord’s own joy on earth. “Herein is My Father glorified that ye bear much fruit,” said He; then He added, “These things have I spoken unto you, that MY JOY MIGHT REMAIN IN YOU,” and it will as we are well-pleasing in God’s sight. Let every word have its full value with us—it is IN HIS SIGHT. **He is watching with deepest interest. His eyes are ever on us.**

*A holy Father’s constant care  
Keeps watch with an unwearying eye,—  
To see what fruits His children bear,  
Fruits that may suit their calling high.*

## Praise

*“Through Jesus Christ, to whom be glory for ever and ever. Amen.”*

God would have been without glory and we should have been without blessing but for Jesus Christ. I am not exaggerating when I say that we owe everything to Jesus Christ and that we should have been bankrupt and lost for ever without Him. He is the great Mediator through whom God’s blessing reaches us and by whom we reach God, and because this is so we must give Him praise. God has glorified Him, He has brought Him back from the dead and set Him at His right hand on high, and our hearts rejoice, for we know and feel that that is right, and that glory must be His for ever and ever.

**J.T. Mawson**

### *Answers to Scripture search!*

1. Seven years old (2 Kings 11:21).
2. Anna (Luke 2:36).
3. Philip (John 1:43–46).

## Guidance

**“If Thy presence go not with me, carry us not up hence” (Exodus 33:15).**

**“I will instruct thee and teach thee in the way *which* thou shalt go: I will guide thee with mine eye” (Psalm 32:8).**

*If Thy presence go not with me,  
Carry me not hence, O Lord;  
Severed from Thee, precious Saviour,  
What the joy can earth afford?*

*Not the smoothest, sunniest path, Lord,  
By the foot of man e’er trod  
Would I take, unless, like Enoch,  
I therein could walk with God.*

*Nor the richest, rarest gift, Lord,  
That to man was ever given,  
Would I have without Thy favour,  
Blessed Lord of earth and heaven*

*I would have Thy mind, Lord Jesus,  
Lowly, meek, dependent One,  
Who couldst always say, “My Father,  
Not My will, but Thine, be done.”*

*Guide me then, Lord Jesus, guide me,  
Lest I erring go astray,  
Tempted by the world and Satan,  
Wander from the narrow way.*

*Keep me near Thee, precious Saviour,  
I would in Thy love abide,  
Till I wake up with Thy likeness,  
Gloriously satisfied.*

**M.S.S.**

## Why can't I be HAPPY?

**The world is filled with so many unhappy people. Why? Has society let them down? Is happiness an impossible goal? Has God failed them?**

**There's no question that society has failed to meet our needs—it hasn't even given us believable answers to why we are here and how to fulfil the true purpose of our existence. After all, they try to tell us in school that there is no God and that we evolved from some "primordial soup." I knew better and so do you.**

When I was young, I longed to be truly loved and accepted. So I searched for this from religion, family, friends, and classmates. I was soon disappointed, so next I compromised my values and conscience by joining in with all the juicers, drug users, and the immoral for acceptance. I found out that I had friends as long as I was providing the booze and laughs, though all the while I was slowly destroying my mind and body.

Lots of people wanted me to walk the "straight and narrow" but many of them were so hypocritical that I didn't trust them. Running after riches, success, immoral sex, fame, and rock and roll kept me busy, but left me unsatisfied. They just acted like a temporary anesthesia for the deep pain that lingered in my empty, longing soul. Pleasure did not bring contentment.

Yes, I tried almost everything a young person could try, and came up empty and lonely. I turned to a hypnotist for mind control to escape reality by pretending that everything was ok. It did not work; my conscience was still saying that something was not right. Then I wanted drugs and alcohol to medicate myself to forget the pain of being lonely, and the shame and guilt of my sins. I was really bad in relationships and longed for true intimacy, but found that being real was too painful for me. False intimacies were so much easier and less painful, but also never satisfied.

**Dear reader, does any of this ring a bell? If so, let me tell you clearly that there is an answer to "Why can't I be happy?" Years ago I asked a Christian man this question and the answer he gave me—the answer I'm going to give you—came as a surprise. He took me to mankind's "owner's manual"—the Bible, where it says that God "satisfies the longing soul, and fills the hungry soul with goodness" (Psalm 107:9).**

God, our Creator, has designed us and knows our needs and problems. He has given each of us the freedom to either love and obey Him or to turn away from Him. Sadly, we all have chosen to sin, to rebel against His commands, and the result is physical and spiritual death (Genesis 2:17). Spiritual death ultimately brings separation from God forever, away from the only source of everlasting love. In order to have joy and peace, we must be reconciled to God!

God has done His part: "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). Jesus Christ suffered the death penalty for you when He died on the cross in your place and mine. He rose from the dead the third day, and is now alive forever (1 Corinthians 15:1-4).

**He asks you to come to Him. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). *God did not let you down. He has cleared the way for you to come to Him. He offers you love, acceptance, forgiveness, peace, and eternal, joyous life with Him.***

I tried all the other ways; maybe you have, too. But now it is time for you to fulfil your purpose and begin a loving, eternal relationship with God by seeing your need of Jesus and trusting Him to forgive all of your sins. When you do this, you will be spiritually "born again," and begin to experience "life more abundantly" (John 3; 10:10; 15:11). For the first time, you will also be equipped for true happiness and satisfaction, which come from knowing and following God—from aligning your will with His (Psalm 16:11; 144:15).

**"For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13). The word *call* means to appeal to Him. You do the calling and He will do the saving. Eternal life is free, a gift from God through Jesus Christ (Romans 6:23).**