



***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,

**“As newborn babes, desire earnestly the pure mental milk of the Word, that by it ye may grow up...”** (1 Peter 2:2).

In one sense, as 1 Peter 2:1–6 teaches us by the Spirit of God through the apostle, the healthy position of the saint is ever that of the “new-born babe” while in another sense we, of course, should be making progress so as to become young men and fathers in Christ. As to the practical position of a soul in receiving truth from God, it is that of the new-born babe: “as new-born babes desire the sincere milk of the word, that ye may grow thereby.” This is the place in which, as believers, we are set by the Spirit, in order that we may grow up into Christ. **But if we are “to grow by the sincere milk of the word,” we need the teaching of the Holy Spirit; it is only by the exercise of our minds upon the Word and the diligent study of it as He instructs us that the life of Christ may be formed in us, and in order to do that there must be the exercising of ourselves unto godliness, “thus laying aside all malice, and all guile, and all hypocrisies, and envies, and all evil speaking,” so that the Holy Spirit be not grieved. If the Christian allows envy, guile, hypocrisies, to work in his heart, there can be no growth in the true knowledge of the things of God; therefore he is called upon to be ever a “new-born babe,” coming to receive, in the consciousness of his own weakness, littleness, and ignorance, and in simplicity of heart, food from the word of God.**

I trust that you will enjoy the great articles in this issue during the summer months. It is our prayer that the Lord will use them to help you to grow and be established in Him. Thank you for your e-mails and notes of encouragement. We love hearing 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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# 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"*

## PEACE—MY PEACE

JOHN 14:27

Two things are brought before us here. The first is the fact of peace, though there may not be earthly blessing and prosperity, like the Jews, but trouble outwardly; the second is that which characterizes the peace. "My peace" is what He has Himself, and the extent of it. Being thus characterized, it implies that they did not have it while He was with them. They lacked nothing; they had purse and scrip, etc. He could speak peace in the forgiveness of sins; but this peace, His peace, was not before given to the disciples.

**Peace shuts out trouble, as to the realization of it. It is not peace of conscience with God here, but that which could not be disturbed by the knowledge of God. It is not peace without God, and it is independent of all circumstances. So much trouble as there is in circumstances, the peace could not be secure if it could be altered by them.**

This peace is the possession of such quiet as to be undisturbed about other things. It is peace with God in the sight of His righteousness and His holiness; and it is an absorbing thing. Suppose I am at peace with someone I do not care much about, I may be troubled enough about other things. The peace does not absorb my affections. When we have the peace itself, we may acquaint ourselves with God. The soul, so satisfied with its own peace, desires nothing else. It knows God, and finds nothing to disturb it in God or out of God.

**This peace will keep God between the trouble and us, instead of the trouble coming between us and God. Such is our danger, and such the remedy.**

**Mark the extent of the peace - "My peace;" and how thoroughly well He knew what He had, that He could give it to them!** He had been tried, rejected, had suffered; "He had not where to lay his head," "hunted like a partridge on the mountains," the "man of sorrows, and acquainted with grief;" and yet He knew so well the blessedness He had that He could speak of it, to leave it to them. **There was an unclouded rest in God, and God an unclouded source of blessing to Him, in all His path of sorrow and trouble, so unlike that which anyone else ever had.** But "thou wilt keep him in perfect peace whose mind is stayed on thee," etc., was known experimentally by Him; and was there ever uncertainty as to whether His Father heard Him? No; there was an unclouded certainty. **Nothing could bring it into question. He need not put it to the test by throwing Himself down from the temple; this were tempting God.**

The two expressions in the verse explain each other; "peace," "my peace," etc. "Let not your heart be troubled." I am giving you my own "peace." What we have we known to be His; not the knowledge of what we are with God, but what He is to God. We cannot have peace if we have the thought, "When I come to know God, what will He think of me?" I must know God in order to have peace.

If the Lord came this moment, would you have peace, and be able to say, "This is our God, we have waited for Him"? **If you have the consciousness of liking anything that God does not like, you cannot be at peace.** Even if you have found peace of conscience about your sins, through the blood of the cross, it will destroy your communion and peace of heart if you like anything that God does not like. **If there is anything not given up in the will, there cannot be peace;** if you have peace, then, if God came in, your peace would stay.

Peace is never imperfect; there can be no flaw in it. If anything comes in and produces an uncertainty, it cannot be peace. Water

in a dirty pool may look clear at the surface, but if it is stirred up, the dirt comes to the surface; and so with the heart.

Christ gives us His peace; and can wrath disturb it? Did He not know the wrath due to our sin? “He bore the wrath.” Did He not know the sin? “He was made sin,” etc. Did He not know God? “He came forth from Him.”

**How can we have peace? Because He has made it “by the blood of His cross.” He has expiated sin. The question that agitates your heart He settled between Himself and God, not on His own account, but for us. He was the Son of God. In the presence of wrath He settled it; in the presence of holiness, too, He made His soul an offering for sin. God sent His Son for us; and can He fail to claim us as the objects of His love? He has bought us at an unspeakable price.**

He has seen the sin, judged the sin, put the sin away in Christ. Peace is made, peace is given, peace is known by the “blood of the cross.” Is it a thought of mine about my getting this peace? No. He says, “My peace I leave with you.” **He knows what God’s wrath is; what God’s righteousness is; what God’s holiness is; what all His requirements are; and we have the assurance of His peace from His own mouth. Have I earned it? No; He has earned it. Can He deceive me? What is my warrant for expecting the favor of God? If you have believed what wrath is, you will value the favor of Christ. Christ would rather give up His life than God’s favor for us.**

**If Christ is your peace, He is as sinless for you as He was in Himself. He is “made unto us wisdom, and righteousness, and sanctification, and redemption.”**

## MEAT

*“Sanctify them by the truth”*

## EARTHLY THINGS

**“Those who use the world, as though they did not make full use<sup>1</sup> of it; for the form of this world is passing away” (1Corinthians 7:31, NASB).**

As believers we are living in this world but not of it, for we no longer belong to it, but are strangers who belong to another world, to Heaven. When God called Abram, who was to become the father of the believers (Romans 4:11), He told him to leave country, kindred, and close family (Genesis 12:1). When the Patriarch arrived in the Promised Land, he understood that he should live there as a sojourner, a stranger, a pilgrim on his way to another destination (Hebrews 11:8). Abram—“exalted father”—became Abraham—“father of a multitude”—(Genesis 17:5). As the father of all believers (Jewish and non-Jewish), Abraham is our example, model, and guide. Even though he had arrived in the land that God had promised him as a possession, and was living there, Abraham understood that for the time being he could not yet make full use of it. This is the point in regards to our use of this world, namely to use it as good stewards who have been entrusted with the things of this world, for a time, realizing that all belongs to God<sup>2</sup> and that the present form of this world is passing away (1 Corinthians 7:31).

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<sup>1</sup> To understand this phrase, it is helpful to compare it with the same term in chapter 9: “What then is my reward? That, when I preach the gospel, I may offer the gospel without charge, so as not to make full use of my right in the gospel” (v. 18, NASB). Paul limited the use of his rights and that is the point also, but in a different context, in 1 Corinthians 7:31, namely to limit our liberty with respect to the use of earthly things.

<sup>2</sup> The principle of idolatry is using what belongs to God for self and/or Satan, who claims these things as the god of this age. When serving self, we indirectly serve Satan (1 John 2:15–17; 5:20–21).

In the world to come, everything will be put under the control of our Lord Jesus, when His rights will be fully honored (Hebrews 2:5–8).

Then it will be possible to make full use of it, in submission to Him, in fellowship with Him.

#### Earthly Things—1 Timothy 4:1–5

The highest revelation is the mystery of godliness, spelled out in 1 Timothy 3:16. Taken in its context, this passage gives us the right view of things in this world, still under the enemy's control since the Fall (Genesis 3), and it teaches us how to live here according to God's will, despite the enemy's influence. This passage also provides insight on how to use the earthly blessings of this present creation—food, married life, family life—for the glory of God and our own benefit. The Apostle explains that all is to be used in fellowship with God (the Creator, our Father), according to His Word, together with prayer and thanksgiving. In Romans 14 and 1 Corinthians 8, Paul further taught us to be patient with weaker brethren, who abstain from certain things which are good in themselves. In 1 Timothy 4 it is not a matter of weakness and patience, but there Paul condemns a wrong form of abstinence, when certain leaders forbid themselves or others to get married, to be “closer to God,” or forbid the use of certain foods, or impose certain days as more holy, etc. Where such things are taught and imposed, Paul unmask them as being the doctrine of demons, for such forms of abstinence completely set aside what God has given in creation and in nature (food, marriage, family-life, work). All that which God has created is good in itself and is therefore also good for us, Christians, to use these earthly blessings as coming from His hands...as long as we use them according to God's will and in fellowship with Him. Paul shows how to enjoy these earthly things, with the right (spiritual) attitude, as briefly summarized next.

In the context of God's revealed truth, and of faith on our side, the knowledge of God and Christ, according to 1 Timothy 3:16, lifts us above the mere earthly level. Yet this does not mean that we should reject earthly things in and by themselves, or abstain from them (or force others to do so). What is condemned is worldliness, the attitude or desire of participating in things of this world that is under Satan's control. Here are two extremes: abstinence or indulgence, and they are both wrong.

With thankful hearts, we realize that all earthly blessings come to us from God's hand, giving thanks for them; they are to be received and enjoyed in fellowship with Him, for His glory and for our benefit.

These earthly gifts are sanctified by the Word of God, set apart for Him and for us. This gives us the authority to use them according to God's direction, with prayer, as we express our thankfulness.

We are not talking here about the spiritual blessings God has blessed us with (Ephesians 1:3), or eternal life He has given us. We have received these eternal and heavenly blessings through faith and through a work of the Holy Spirit, and these are our true possessions. We are talking now about things of this earth, earthly blessings, we have received from God, to be enjoyed during the time we are living here. All these belong to God and He has given them to us for a time: food, jobs, family, sex in marriage, children, holidays, “free time,” our house, car, etc. We are to use them as His stewards, honoring God in our using them and in the way we are using them.

#### Further Instructions on Earthly Things—1 Timothy 6:6–19

God gives us all things to enjoy (1 Timothy 4:4; see also Ecclesiastes 2:24; 3:13; 5:18). We may use our earthly blessings and possessions for our enjoyment, in communion with God, as we saw above. However, there is a higher way we can use them, namely in sharing them with others, especially in learning to not

put our confidence in earthly possessions. Having food and raiment, let us therewith be content (1 Timothy 6:6–10). Paul shows us that the value of eternal life surpasses that of our earthly blessings (vv. 12, 19), even when used in a spiritual manner. We may enjoy these earthly things, in their own context and with the right attitude, but use them also to do good to others, even though this use is temporary, as with all earthly blessings, of less value than eternal life.

Administrators or Stewards

Let us repeat that we, Christians, are stewards of earthly things which God has entrusted to us for a time. All these things, as mentioned above, belong to Him. Realizing this we use them for His glory, in a world where His rights as the Creator-Redeemer-God are not honored, but rejected. Luke 16:9–12 describes the following contrasts between what is temporary (left column) and what is heavenly and eternal (right column):

mammon of unrighteousness	everlasting habitations (used for the Master)
that which is of some value	that which has much value
the unrighteous Mammon	true riches in Christ; heavenly blessings, eternal life
that which belongs to Another	that which is our own, and remains with us.

We are stewards of earthly things, and as administrators must be faithful (1 Corinthians 4:2), for the blessings that God has entrusted to us belong to Him (left column). This is in contrast to the things which we truly possess, eternal and spiritual things, true life, eternal life (right column). In this last context, we now understand Colossians 3:1–2 and Philipians 3:17–19 (please read these verses). These verses do not condemn earthly things. However, they do condemn those Christians who live

only for the things of the earth, earthly blessings, totally preoccupied by them. Such Christians do not think at all of their life hidden with Christ in God. The use of earthly things is not wrong, as we saw above, but what is wrong is to be entirely “taken up” by these things. In a Christian’s life, things of the earth and earthly blessings, of necessity, occupy an important place, but they are always subject to and controlled by this true life, “Christ in you, the Hope of glory” (Colossians 1:27).

Worldly Things, Earthly Things, Heavenly Things

There is a distinction between the things of the world—as a system that belongs to the enemy (since Genesis 3; see also 1 John 2:15–17)—and the things of the earth, which are good in and of themselves, but it is difficult to give a precise definition, since this depends on many different factors. However, it is clear that as Christians we can use the things of the earth in a worldly way, and this is wrong; also, earthly things can set aside the influence of eternal and heavenly things, which is not right either. When one thinks only of earthly and worldly things, or does not give time to his wife and children, but is entirely taken up with his job, he is not a spiritual brother. The brother who only lives for and because of his wife is worldly. Another example: one who does not do his work as he should, or who uses his employer’s time to read the Bible is not spiritual and is in a sense even worldly, because he acts in the same way as those of the world. He who is so entirely taken up by his work that he no longer has time for his wife and family and even less time for the Lord, is worldly, since he only thinks of things of the earth. One more example: music is a marvelous gift of God in creation—which we can enjoy even in the context of our meetings and in the hymns we sing—but he who lives only for music, even if it is “spiritual music,” is thinking only of the things of the earth and therefore is worldly.

It may be helpful to refer to 1 John 2:15–17 and 3:16–17. In the second passage the things of the world are seen as earthly things

with which we may do well towards our brother. But in the first passage, we learn how the same things are viewed as being a great danger to the believer. The danger is that we would begin to love certain things of the world, good in themselves, as the earthly blessings are. But when these start to occupy our heart and thus turn us aside in our affections from the Lord, then they become the cause of fleshly lusts and even pride. This is the starting point of idolatry (1 John 5:21), when things God has given become a goal in themselves, apart from the great Giver, negatively impacting our communion with God. Scripture distinguishes between worldly and earthly things: if we are not watchful we could easily fall from (1) a spiritual use of earthly things into (2) one that is carnal or even worldly. In the first case we serve the Lord, in the second we serve ourselves (so as not to say Satan). May the Lord give us the grace to examine our hearts and judge what needs to be judged!

Having said this we can summarize the above comments as follows:

1. A Christian who finds his joy in things that are worldly, that belong to this world system, is carnal by definition. He certainly is not spiritual, because worldly things—that belong to this world as a wicked system—are always related to sin, to the flesh, and to Satan.
2. A Christian who enjoys earthly things is not necessarily carnal.
3. A Christian who enjoys heavenly things is not necessarily spiritual or heavenly minded.

It is essential that we really understand points 2 and 3, since point 1 will be clear to all. The Christian who enjoys earthly things is not necessarily carnal, provided that (1) he/she receives the earthly blessings from God's hand with a good conscience, in thankfulness and in communion with God; and (2) he/she uses these earthly things faithfully in obedience to the

Word, for instance with regard to living as a Christian couple and as a Christian family; and (3) that he/she maintains the right balance between earthly and heavenly things.

The other side of the coin: when is a Christian carnal even though he/she enjoys heavenly things? This is the case when:

1. He/she does not find real spiritual joy in these blessings, not in true communion with God, which would lead to praise and worship, but only seeks intellectual satisfaction;
2. He/she enjoys a carnal pleasure in the knowledge of heavenly things, for example boasting in all he/she knows or even finds therein reasons or principles justifying legalism or other carnal things;
3. Neglects his/her earthly obligations, for example either with regard to spouse or children, or despises the daily tasks.

We can either be spiritual in earthly things or carnal! How the heart of man is deceitful and incurable (Jeremiah 17:9). May the Lord give us the grace to put into practice His thoughts, so that in our lives of faith we do as follows:

- Keep ourselves far from worldly things;
- Be spiritual in earthly things;
- Be spiritual in heavenly things.

“If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth” (Colossians 3:1–2, NKJ).

**AEB**

## EXERCISE

*"Exercise thyself unto piety"*

### THE PATH OF FAITH

God has a path in which His own can walk for His glory, a path which the vulture's eye hath not seen, nor hath the lion's whelp trodden it, the path of faith. **Abraham, the father of the faithful, was called into this path**, when God appeared unto him and said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." In obedience, **Abraham went out, not knowing whither he went, deeply conscious that the One who had called him was able to support him in the path of His will.** Any failure on Abraham's part but magnified the wisdom and goodness of God, Who was ever ready to order the circumstances to bring about his recovery. All failure results from being occupied with temporal and material things instead of with the end for which God has called us. The path of faith is the path of the just, which is as the shining light, that shineth more and more unto the perfect day.

**Joseph had that path to travel in order to reach that which God had revealed to him in his dreams. For him, it meant deep trials**, "Whose feet they hurt with fetters: he was laid in iron: until the time that his word came: the word of the LORD tried him." **His faithfulness and devotedness were manifest in the trying circumstances, and with him, patience had its perfect work. God wrought behind the scenes to fulfill His purpose, so that the moment of his exaltation came, and he was called to be the preserver of life for Egypt and the countries around.**

**In Moses we have a man of faith, who chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.** He was trained by God at the backside of

the desert for his work, and at the appointed time, he was sent forth as the great leader of Israel, to secure their liberty from Pharaoh's bondage. **Faith enabled him to forsake Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.** Moses' faith is manifest in his keeping the passover, Israel's in passing through the Red Sea.

**Many others could be cited to show that only by faith can we be maintained in the path which glorifies God. In these days we have much to encourage us in the path of faithfulness and devotedness, for God, in His great goodness, has given us wonderful light. All the purpose of God has been revealed to us, and the Holy Spirit given to keep us in the power of it.** The glory shines in the face of Jesus Christ, Who Himself is the leader and completer of the path of faith. He has reached the right hand of God, where there are pleasures for evermore.

**The beloved apostle Paul, who followed in fidelity that same path, could say at the close of his earthly journey, "I have fought a good fight, I have kept the faith"; and exhorting his son Timothy said, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." Timothy was to walk in the same path for the glory of God. May it be given to each reader, though in dark days and in much feebleness, to have the eye directed to that blessed Man that sits in the glory, Who alone is able to maintain us in the path of faith, till we see Him, face to face.**

**R. Duncanson**

Search the Scriptures!

1. Who was noted in the Bible as a fast and furious driver?
2. Who was told by an angel to put his shoes on?
3. Who will be bound up by a chain for a thousand years?



## REST

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

## ASSURANCE AND PROTECTION

Uncertainty as to the future, and *discontent* with present conditions are the chief features of the world as we know it; and it is not pessimism but the truth that says, no man or group of men, no party, nations or league of nations has any practical remedy for things as they are. We have no intention of wasting our time or space in proving this; we have no need to, for it is being proclaimed from every house top. But it is our intention to urge upon our Christian friends that they need not be uncertain or discontented, for full assurance and satisfaction lie in the knowledge of God—in what He is and what He will give.

He has said, "I AM Alpha and Omega...I WILL GIVE unto him that is athirst of the fountain of the water of life freely" (Revelation 22:6). **"I am Alpha and Omega"—the A and the Z. He was the first to speak and He will have the last word about everything.** We may rely with an absolute assurance on His word. He has spoken to us in His beloved Son, our Saviour; and His voice has not driven us from His presence trembling with fear, but has drawn us to Him. **How could we help believing on Him who sent our Lord Jesus Christ into this world to speak to us His words of salvation, of reconciliation, and eternal life. They have given us a great and sure hope, and we know, having heard and believed them, that the Tabernacle of God, which John saw in vision in this chapter, is our everlasting abode. To dwell with God, who is now not a stranger or an unknown God, but well-known to us in Jesus' love, is our destiny. We are not uncertain.**

God will not go back on His Word, for the "I AM" changes not, and He "willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Hebrews 6:17–18).

**Yet it seems easier to trust about eternity than about time, and many who have no fear as to what lies beyond death are greatly troubled about present circumstances and what tomorrow may bring forth. But this should not be.** The word of the Alpha and Omega is surely enough for us. "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." If His love has been shed abroad in our hearts by the Holy Ghost which is given unto us, we cannot doubt Him. **He may, and often does, use our circumstances in the way of chastisement, in order that we may be partakers of His holiness and weaned from the world, but He will not leave us nor forsake us as we pass through the trial.** Thus has he said, and He will most certainly be faithful to His spoken word. He would deny Himself if He were not. He would not be Alpha and Omega.

**To whom can we go but to Him?** "It is better to trust in the Lord than to put confidence in princes." No matter how well meaning and honest they may be, they are not equal to the unravelling of the universal tangle. And this is because God is not the beginning of their schemes, nor His glory the end of their measures. **The world is not ready for the fulfilment of the prayer, "Thy Kingdom come, Thy will be done on earth as it is in heaven," and it is because of this that the Christian who sincerely prays that prayer must stand apart from the world and its politics. If he does not, he will be involved in the confusion and uncertainty of the world; but if he trusts in the Lord, he will be kept in peace. "Thou wilt keep him in**

**perfect peace whose mind is stayed on Thee, because he trusteth in Thee.”**

**It gives great confidence and quietness of spirit to know that God is over all, and that He can, and does, control the waves of evil, saying, “Hitherto shalt thou come, but no further.”** And in this confidence the Christian becomes an intercessor on behalf of all men, and is of the greatest service to his day and generation. **This is God’s will for His children, that “supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority: *that we may lead a quiet and peaceable life in all godliness and honesty*” (1 Timothy 2:1–2).** As long as the Church is on earth, God will keep His hand upon affairs and make all things work together for the good of them that love Him. It must always be so, since He is the One who has said, **“I am Alpha and Omega.”**

It is “Alpha and Omega,” whose word is infallible and final, who proclaims, “I will give unto him that is athirst of the fountain of the water of life freely.” He is the giving God, He delights to give; it is His very nature. He does not withhold His gifts even though men are unthankful and unholy. We praise His goodness as we think of His kindness to men, but what tongue of men or angels can tell the love that led Him to give His Son? This was His “unspeakable gift.” Thanks be unto Him for it, for ever.

**But the greatest of all gifts did not exhaust His giving. He still gives and must do so for ever. He gives of Himself, not for now, but to the thirsty; for He is Himself surely the fountain of the water of life.** And he that drinketh of this water shall never thirst. “The love of God is shed abroad in our hearts by the Holy Ghost that is given unto us.” And we do not here separate Father, Son, and Holy Ghost from each other in this infinite outpouring of the fullness of divine love. The Father is the Source, the Son has fully revealed it, and is the channel by

whom it has reached us, and the Holy Ghost makes it a living reality to us, who apart from His work in us would be for ever dead to it.

**Here is satisfaction, and the heart that knows it could not be discontented even though his poverty were as deep as that of the Son of Man who had not a place to lay His head. What has the world to offer as compared with this? Its best is vanity, and what it gives, it gives with a grudging hand; but here we have heaven’s fullness offered freely and the only condition is thirst on the part of the recipient.**

**Let us thank God that in days of uncertainty and discontent we may rejoice in full assurance and complete satisfaction.**

**J.T. Mawson**

*Answers to Scripture search!*

1. Jehu (2 Kings 9:20).
2. Peter (Acts 12:8).
3. Satan ( Revelation 20:1–2).

## UNFOLDINGS

O LORD, Thy glory we behold,  
Though not with mortal eyes;  
That glory, on the Father's throne,  
No human sight descries.

But though the world can see no more  
Him it cast out with scorn,  
The eye of fresh-born faith can soar  
Above - where He is gone.

'Tis not for human eye to see  
Nor human ear to hear,  
Nor heart conceive what it may be,  
Or bring the prospect near;

But God in love has freely given  
His Spirit, who reveals  
All He's prepared for those, in heaven,  
Whom here on earth He seals.

'Tis thence, now Christ is gone on high,  
Redemption's work complete,  
The Spirit brings His glory nigh  
To those who for Him wait.

Blest gift! As sons we look above  
And see the Saviour there;  
And, fruit of God's now well-known love,  
We shall His glory share.

God has been glorified in Man;  
Man sits at God's right hand -  
Obedient in the race He ran,  
Can now all power command.

In lowliness on earth, as Son,  
The Father He made known;  
And now in heaven, His work all done,  
He sits upon His throne.

And we our great Fore-runner see  
In His own glory there;  
Yet not ashamed - with such as we,  
As First-born, all to share.

For we as sons through grace are owned,  
And "Abba, Father," cry;  
Heirs too, so rich did grace abound,  
Joint-heirs with Him on high.

The Father's love, the source of all,  
Sweeter than all it gives,  
Shines on us now without recall,  
And lasts while Jesus lives.

The new creation's stainless joy  
Gleams through the present gloom,  
That world of bliss without alloy,  
The saint's eternal home!

**J.N.Darby**

## TREADING THE DEATH TRACK!

Many years ago, when the upper Peninsula of Michigan was an almost unbroken wilderness, two men set out to reach a new mining camp. One bright winter morning they started on what they hoped was the last stage of their journey. A flurry of snow during the night had almost obliterated the faint track made by former travelers, but they confidently went forward. As the day wore on, the woods through which they journeyed grew more dense, until they could not see the sun which previously had been their guide. Still, they pressed on. Imagine their astonishment later on to find that they were apparently not alone on their journey, for there were before them the fresh tracks in the snow of at least two others. Reassured by this, they hurried on, hoping to overtake them, and were amazed, still later, to find others had joined the travelers. This they looked upon as a **sure** token that they were on the right way, and that the camp was near. As they pressed on, they were surprised by the appearance of an Indian, who proved to be the mail carrier of the district, standing only a few feet from them. Involuntarily their hands went to their firearms, but without moving from his position the Indian grunted out in broken English, "White man lost!" They were treading what has been termed "the death track" and that explained the added footprints - they were their own, for they had been walking in a circle!

It is not difficult to perceive the danger these men were in - an unknown country, a trackless wild, without a guide, and treading the hopeless round of the "death track." But how many are like them! They are sincere, but wrong! The Scripture says, "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 16:25). They are alas, **treading the death track.**

**Dear friend stop and think that if you continue to go on as you are is are is to perish! ! But there in One who stands ready not only to save, but to guide you "Whosoever believeth in Him shall not perish." To save you, Jesus had to die to pay for you sin. He is also risen and living seated on the throne and thus, as a living Savior, for lost sinners, God proclaims Him to you for your acceptance. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."(John 3:16).**