



# ***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,

**“Cause me to hear Thy loving-kindness in the morning; for in Thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto Thee” (Psalm 143:8).**

There is always great danger of our being mere imitators of other people's faith, of copying their example without their spiritual power, or of adopting their peculiar line of things without their personal communion with the Lord. All this must be carefully guarded against. We especially warn the young Christian against it.

Let us be simple, humble, and real. We may be very small, our sphere very narrow, our path very hidden, but it does not matter in the least, provided we are precisely what grace has made us, occupying the sphere where our blessed Master has set us, and walking the path He has opened before us. It is by no means necessary that we should be great, or prominent, or showy, or noisy in the world. But it is absolutely necessary that we should be real and humble, obedient and dependent. Thus, our God can use us without fear of our becoming proud and boastful, and then, too, we are safe, peaceful, and happy.

Nothing is more delightful to the true Christian, the genuine servant of Christ, than to find himself in that quiet, humble, shady path where self is lost sight of and the precious light of God's countenance is enjoyed. It is there that the thoughts of men are of small account and the sweet approval of Christ is everything to the soul.

May the Lord use this issue to help you to grow in grace and in the knowledge of our Lord Jesus Christ!

**May you reflect Him in your life and walk.**

Thanks for your encouraging e-mail that we often receive.

Please keep praying for the Lord's blessing on Toward The Mark.

Make sure that you visit our Web Site to find many helpful articles.

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"*

# PHILIPPIANS

## A Brief Overview

Paul wrote to the Philippians to thank them for a gift (4:10–19) (it is always good to be thankful for anything we receive); but there was a problem in the meeting in Philippi, and Paul took advantage of writing to address this as well—two saints did not get on with one another (4:2).

But if these two reasons for writing are only mentioned in chapter 4, what are the other three chapters about? Well, Paul does not address the two “arguing” saints until he had shown how this problem could be overcome. This is the content of the first three chapters.

Firstly, Paul expressed his wish that the Philippian saints would be blessed (1:8–11).

Then Paul told them news of his present state. He was in prison but rejoicing in the Lord. His own state was of no importance to him. So long as the Lord was glorified, he was happy (1:12–18). His dictum for life is summed up in verse 21, “For to me to live is Christ, and to die is gain”. He wanted to go to be with the Lord but, knowing that it was to their benefit to remain, he put them before himself and said that he would rather remain there (1:22–30). Thus in Paul’s life Christ was first, others second, and himself last.

Then in chapter 2 Paul speaks of his desire for them (2:1–4). These verses may be the key to understanding the epistle, and therefore I will quote verses 2–4 in full, “fulfil my joy, that ye may think the same thing, having the same love, joined in soul,

thinking one thing; let nothing be in the spirit of strife or vain glory, but, in lowliness of mind, each esteeming the other as more excellent than themselves; regarding not each his own qualities, but each those of others also.” How can we do what he requests?

Paul then speaks of the example of the Lord Jesus. The way the Lord Jesus is presented in every epistle is very important to understanding what the epistle is teaching. Here He is presented as the One who, though He had the highest possible place (He was God the Son, equal with the Father), in Manhood took the very lowest place for us (2:5–8). God shows His approval of this in raising Him up as seen in in verses 9–11. But the critical point to note is that we too are encouraged to have this same mind (2:5); it is not something beyond us, but something we can all have, and indeed, should have (2:12–16). This is seen when Paul speaks briefly again of himself (2:17–18) and then of Timothy (2:19–24). He would send Timothy to them in order to find out how they were doing, and when speaking of Timothy, he says of him that he had no man so like-minded who would put their interests above his own.

Epaphroditus would be sent also, their own messenger who had brought Paul their gift. Again, Paul takes the opportunity to say of him that he also put others (this time the Philippian saints themselves) before himself (2:25–30).

Having therefore spoken of the good examples of himself, Timothy, and Epaphroditus, and especially the Lord Jesus, Paul speaks in chapter 3 of the enemy that was at work in the assembly at Philippi—the flesh, the old fallen nature that we still have. He speaks of his own experience as under the law (3:4–6) and what he had learnt through Christ (3:7–9) and his new desire (3:10–14). He then encourages his hearers to adopt the same attitude (3:15–17) before speaking of those who would not learn this lesson and—although genuine believers—would not embrace the truth of the cross of Christ (3:18–19).

As well as seeing how Christ is presented in an epistle, it is also important to see how the death of Christ is presented (e.g., the blood in Hebrews, crucifixion/curse in Galatians). In Philippians the cross is prominent (it is mentioned in 2:8 and in 3:18), speaking of the shame and humiliation of His death (something the flesh hates). Embracing the cross of Christ is essential if we are to be true to our heavenly citizenship (3:20–21).

Only now, having spoken of all these things, could Paul say, “I exhort Euodia, and exhort Syntyche, to be of the same mind in the Lord” (4:2). He has prepared for this exhortation by drawing upon practical examples and speaking of the flesh and how it can be overcome by taking up the cross of Christ in our lives.

What is at stake? Joy. Philippians is the epistle of joy. It is mentioned 16 times in one form or another (“joy,” “rejoice,” etc.). Where the flesh is active and saints are not of the same mind (the Lord’s mind), there will not be the joy that there should be. If all is right, then we will joy in the Lord always (4:4). It might seem a little thing, two saints not being of the same mind, but as Solomon observed, it is the “little foxes” that spoil the vine (a symbol of joy) (Song of Solomon 2:15), and it was important enough for the Holy Spirit to give us a whole epistle on how we should act towards one another.

But Paul did not only exhort Euodia and Syntyche, he exhorted everybody else in the assembly (4:3 and 1:1). It is the responsibility of everybody in the assembly (especially the elders and deacons, see 1:1) to act in such a way that everybody is helped to be of the same mind in the Lord. It is your responsibility and mine to ensure that, where we are, saints get on with one another. Too many believers have left assemblies because of personal differences with other believers (even one is too many!). This does not mean taking sides with one or the other in a dispute—this only leads to parties being formed as happened in Corinth (1 Corinthians 3:3–4)—but rather it means that we lead

by example as the Lord, Paul, Timothy, and Epaphroditus did, and serve one another, living lives in keeping with the cross of Christ so that we can exhort them to do the same.

Finally, how can we be preserved from ever experiencing these things ourselves? We have Paul's final words, "For the rest, brethren, whatsoever things are true, whatsoever things are noble, whatsoever things are just, whatsoever things are pure, whatsoever things are amiable, whatsoever things are of good report; if there be any virtue and if any praise, think on these things. What ye have both learned, and received, and heard, and seen in me, these things do; and the God of peace shall be with you" (4:8–9). We occupy our minds (another key word in the epistle) with Christ and live out what we see. Then we shall have the mind of the Lord.

In closing, let us remind ourselves of Joseph's advice to his brothers when he sent them back to Canaan to pick up their father and all the families and belongings to relocate to Egypt where he had been so honored: "And he sent his brethren away, and they departed. And he said to them, Do not quarrel on the way" (Genesis 45:24). Brethren, we are on the way to heaven, on the road which leads to glory, let us not fall out on the way.

A. Langham

### **SEARCH THE SCRIPTURES!**

1. How many people did Elisha raise from the dead?
2. In what city did the Lord Jesus raise from the dead a young man who was on his way to be buried?
3. In the Gospel of Matthew, who ordered the guard to be placed at the Lord Jesus' tomb?

## MEAT

*"Sanctify them by the truth"*

### *WHY DID GOD PERMIT SIN?*

**This question is often asked by the skeptic and frequently found without reply in the mind even of the believer in Christ. How immensely important to possess clearly an answer to this stupendous question—one that will leave the unbeliever without excuse and at the same time will settle firmly in divine truth the minds of those who believe. “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Romans 5:12).**

The first part of this important verse confines the entrance of sin to this world, and the second limits the passing of the consequent sentence of death on man, without noticing either the possible entrance of sin into other spheres or death’s passing upon other than the human family.

Let us now turn to Genesis, chapters one and two, where we have the account of the creation of man. “And God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them” (verses 26, 27).

There are two distinct words used here by God, very different in their signification: they are “image” and “likeness.” How accurately this usage is maintained throughout the Word of God is among the wonders of its perfection. The word “image” is sometimes used, in human language, to signify the likeness in one for another. One might say, “Such an one is the very image of his father”—meaning that he is an exact likeness. But this is not the way it is used in general in the Scripture. There it is used rather in speaking of that which *represents* another, without having any reference to its being like or unlike, in features or otherwise, to the person represented.



We read of Christ being the “image of the invisible God” (Colossians 1:15), and man being “the image and glory of God” (1 Corinthians 11:7). In these and other scriptures the word “image” is used as fully representing another, as the image of Jupiter or of Caesar.

Now “likeness” is different from this. Its meaning is simple and readily understood as describing a person being like another, that is, having the same traits of character and features.

The man was created, then, in both these ways. He was set as the great center of an immense system, fully to represent God as His image. The dominion of the vast system was his. All intelligences, his wife included, were to look up to him as God’s representative in that sphere. God alone was over him, all else being subject to man. But he was also in the likeness of God. He was pure as his Creator made him; he was “very good”; he was sinless, too, absolutely without evil. He was from God to be for God and thus like Him and fit, therefore, to be His image. He was to represent Him and to be the center to which all should look up. He had also an intelligent will and his choice was free.

But why did God leave moral evil a possibility? Or why did He permit the entrance of sin? Could He not have created a being which could not fall, one who could only do what was good and right?

The answer is plain. If He would create a glorious creature—man, after His own image and in His likeness, free to choose either good or evil, and not a creature governed by a mere chain of instinct as the birds and beasts around him—He must leave to him a possibility of the entrance of evil, though not a necessity. If man, as God created him, could not choose evil, then he had no choice at all. He would be no more virtuous in doing good than the mere animal which follows the instincts of its nature. And because in such a case he must do good, he would be no more virtuous in doing so than they.

Either God must refrain—we write the words with reverence—from creating such a being of this high and glorious order of existence with a free choice and will, or He must leave the question of evil a possibility to him. Alas! for the result, of which a fallen race speaks with such terrible reality. He chose the evil and refused the good. The moment he exercised this choice he became a sinner. Man, created in the image of God, fell from that pinnacle of eminence, never to be restored to it

again (except as God's plans and counsels will be fulfilled in Christ—the second man, the last Adam). Fallen Adam begets a son in his own likeness, after his image (Genesis 5:3), while unfallen Adam had been created “in the likeness of God” (Genesis 5:1).

Observe in all this that there was no thought of man being holy; nor could it have been said of him, as afterward of the “new man,” that he of God was “created in righteousness and true holiness” (Ephesians 4:24). God is holy—absolutely so. But holiness is relative, inasmuch as it supposes evil to exist and implies absolute separation from it. This could not be said of man as God created him. He was pure and perfectly good, but evil was not for him in existence until he chose evil when presented in the form of a temptation. Thus he threw aside the authority and will of God who had given it to him.

Everything in the sinner now depends on his will in having to do with God; his salvation and all depends upon the surrender of his will to Him. “Ye will not come to Me, that ye might have life” (John 5:40). “Whosoever will, let him take the water of life freely” (Revelation 22:17). Now Christ is said to be the “image of the invisible God,” and the “image of God” Himself (2 Corinthians 4:4). This is because He fully represents God, but He is never said to be in His “likeness,” simply because He is God Himself, therefore not merely like Him. But it is also said that He came in the “likeness of sinful flesh,” and rightly so, because He was not sinful flesh at all (see Romans 8:3).

He too had His own perfect will, and, while tested to the uttermost in life and in death, it was always His will to do the Father's will. “My meat is to do the will of Him that sent Me, and to finish His work” (John 4:34). This obedience and subjection found its perfection fully in death. He “became obedient unto death, even the death of the cross” (Philippians 2:8). Notice that He was not subject to death, as the first man was through his sin. With the first man it was the penalty of disobedience. But it was there that the perfection of Christ's surrender of a perfect will in obedience shone out most fully. May we not say that it showed the perfect blending of a perfect will in Him, as a man, with that of God, in obedience unto death itself.

F. G. Patterson

## EXERCISE

*"Exercise thyself unto piety"*

### A GREAT WHILE BEFORE DAY

"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35).

I got a great lift recently in reading the first chapter of Mark's Gospel. When I came to verse 35, I had to stop and give thanks to God, for as by a flash of light from heaven I was made to realize that I could never be up too early for the Lord. My troubles may begin with my first conscious moment, but He has risen up before them, and is always ready for them. He is always ahead of them and of me. And with Him there is the needed grace to carry me through every trouble, whenever and wherever they may arise.

The statement I have quoted is a most beautiful one. The Lord had many towns to visit, had much service to do in them, had many needs to meet and sorrows to sooth; the miseries of the multitudes would surge about Him when the day awoke, but they would not take Him by surprise or overwhelm Him, for He had risen up before them all, and was prepared for every one of them; the supplies in Him were equal to the day's demands. He viewed the whole range of those demands in communion with His Father. Each individual case passed before Him, and was the subject of His intercession in that solitary place into which He went to pray. Isaiah 50:4 comes forcibly and blessedly to the mind at this point. "The Lord God has given me the tongue of the learned [disciple] that I should know how to speak a word in season to [succour by a word] him that is weary: He wakeneth morning by morning, he wakeneth mine ear to hear as the learned [learner, or disciple]". Wonderful description of our Lord's life of service on earth! But

not less wonderful than His life now, for He ever lives to make intercession for us; and intercession is communion (see Genesis 18. 33); communion between the Intercessor and God with whom He intercedes about the subjects of His intercession. And the intercession is made and heard before the need arises in its strength. "I have prayed for thee," He said to Peter while yet He was all unconscious — fast asleep as to having any need at all.

Great is the encouragement that the contemplation of Him in His life of service while on earth yields for us, for in that service HE SHOWED HIMSELF, and He does not change; His readiness to meet all need is the same now as then and the grace with which He does it is unabated. If the thousands of God's saints who are burdened and groaning, whose light for God is almost extinguished under a load of care, are to be raised up and revived, if they are to lift their heads as overcomers and sing instead of sigh they must realize this great fact. The Lord rose up before their need, He knew it all before it awoke to perplex and worry them; this must not be a mere article of their faith to which they give an indifferent and perhaps a reluctant assent, but a deep conviction in their souls which will make them yield themselves and the day's burdens to Him at the beginning of it, which will make them cast all their care upon Him.

I am in no sort of doubt that I am on the right line here, and I urge this great fact, this blessed, encouraging, peace-giving fact, upon my readers, your needs are never ahead of the Lord; they may have surprised you, but they have not taken Him by surprise. I preach in this paper an all-sufficient Christ — ever ready, ever able, ever willing, who rose up a great while before the day of your troubles awoke. And I further urge each reader to read what I write for himself, and without reference to another, to read as though this paper were a particular and private message addressed to himself alone; and to say, "This burden that has grown so heavy and presses upon me so sorely was all known to

the Lord before I felt it at all, and He rose up before it, if not to remove it, to carry me through it. I will go to Him about it and lay it all from my side at His feet, for I and it have been and are the objects of His particular interest and thought."

It is a marvelous thing to draw near to Him with a sense of this in the soul; to know that before I awoke in the morning He had risen up and was thinking of me, and was waiting and prepared to hear and answer my waking cry. It fills the soul with awe and with gratitude, with awe because of what He is, with gratitude because He is all that He is for me. Is this a selfish view of things? It is only as we view things in this way that we shall be delivered from self and selfishness — for it is help from the Lord that delivers — the grace that is in Him, that stoops from the height of His glory to the depth of our need. It is Himself and His abundant sufficiency that lifts us out of our selfishness and sets us free to praise Him and live the day's life without murmuring and disputing.

J T Mawson

## REST

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

### *"HE THAT IS HOLY, HE THAT IS TRUE."*

#### Revelation 3:7

The Lord Jesus presents Himself in a distinctive way to each of the seven churches of Revelation 2 and 3, and His address is in accord with the moral condition of each assembly. To Laodicea, which is marked by unfaithfulness to her absent Lord and by boasting of herself instead of witnessing to Him, the Son of God speaks of Himself as "the faithful and true witness" (Revelation 3:14). He was what she should have been. The Lord had nothing to say reproachfully to Philadelphia, so presented Himself to her as "the Holy, the True," a character which she, in some measure, reflected in her testimony for Jesus.

Every step of the Son of God on earth bore witness to His holiness, for what marked His ways in Godhead was seen in His steps in Manhood, for He could not be inconsistent with His nature whether seen as God or Man. In all God's ways with His ancient people His holiness was prominent, even as quoted in 1 Peter 1:16, "Be ye holy, for I am holy," every avenue of approach to God being safeguarded by His holy requirements. Nothing of defilement was allowed in relation to God's dwelling, whether in the tabernacle or in the temple, whether in the priests or in the people, so that there might be the witness to the holiness of God.

When the Son of God's coming into the world was announced, the holiness of His Manhood was jealously guarded in the words of Gabriel, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). It was by the action of the Holy Spirit that Mary conceived, and what was born of her was "that holy thing." The nature of the Son of God incarnate was that of a perfect Man, but without a trace of sin in it, even

as the Scripture says, “in Him is no sin” (1 John 3:5). There was no sin in that holy One to which temptation could appeal (Hebrews 4:15).

In His sojourn in this world the Son of God was “holy, harmless, undefiled, separate from sinners” (Hebrews 7:26). Although in His mission of grace He came into contact with sinners, He was not defiled by their sin. No more could He be defiled in His spirit by sin than defiled in His body by touching the leper. Intrinsically holy, there was the repelling power of holiness in His nature that made Him impervious to the defilement around Him, and yet there was that wondrous grace that attracted sinners to Him. Who but the Son of God could say, “Which of you convinceth me of sin?” (John 8:46).

King David was a man after God’s own heart, but Nathan the prophet convinced him of sin (2 Samuel 12:7). God said that Job was “a perfect and an upright man,” but having been in the presence of God, Job said of himself, “Behold I am vile,” and “I abhor myself” (Job 1:8; 2:3; 40:4; 42:6). Isaiah, who had been pronouncing woes upon Israel for their evildoing, saw the Lord in His glory and said of himself, “Woe is me...because I am a man of unclean lips” (Isaiah 6:5). Even Daniel, one of the loveliest characters in Scripture, said of himself, “my comeliness was turned in me into corruption” (Daniel 10:8). Simon Peter said, “I am a sinful man, O Lord” (Luke 5:8), and the great Apostle to the Gentiles wrote of himself as the chief of sinners (1 Timothy 1:15).

Only a holy, sinless victim could be offered for sin. Moses might offer himself to spare Israel at the foot of Sinai, and Paul might wish himself accursed to save his brethren after the flesh, but neither could avail to secure salvation for Israel. Jesus alone answered to the divine requirement, “a Lamb without blemish and without spot” (1 Peter 1:19), and, in the goodness of God, He “through the eternal Spirit offered Himself without spot to God” (Hebrews 9:14). The holiness that was manifested in Jesus in His path of devotion to God’s will, and that enabled Him to be the holy victim, manifested itself also in divine power, for Jesus has been declared the “Son of God with power, according to the Spirit of holiness, by resurrection from the dead” (Romans 1:4).

This then is the One who is called “THE HOLY” in the address to Philadelphia, the One with whom we have to do now, for this is the character of the Son of God in relation to the church, and as known in the hearts of those who desire to be faithful to Him in the time of His absence. We are to be like Him, holy as He is holy, pure “as He is pure.” This can only be as we are occupied with Him where He is in glory, and rejecting this world and its things, hating even the garment spotted by the flesh (James 1:27; Jude 23).

Our blessed Lord also spoke of Himself to Philadelphia as “THE TRUE.” On earth He spoke of Himself as “the Truth” (John 14:6), for in Him all that God is in His nature of love and in His disposition of grace towards men was told out. Jesus was also “the true God,” for He is God as well as perfect Man (1 John 5:20). The Son of God is the true God in contrast to all the false gods which are the works of men’s hands, but He is also the true God as having brought God fully to light, for God is now seen in the Son as He truly is, and because of this it is also said of the Father in John 17:3 that He is “the only true God.” Well did the Son of God say, “I and my Father are One” (John 10:30).

We can absolutely rely on the Son of God as “The True,” for He is ever the Same, “yesterday, and today, and for ever” (Hebrews 13:8). What He was in Manhood here below He is now where He sits upon the Father’s throne above: His grace, His love, His kindness, His devotion, His faithfulness to His own, just the same. His disciples depended upon Him with child-like trust, for He was ever there to care for them, their unfailing resource at all times. It was the consciousness of this that caused Simon Peter to say when challenged of the Lord, “Lord to whom shall we go?” (John 6:68): they had no one on whom they could rely on but Jesus.

If Jesus was “the True,” the One on whom the disciples could rely, He was God’s blessed Son on whom the Father relied, for “The Father loveth the Son, and hath given all things into His hand” (John 3:35). All the resources of the Godhead had been entrusted to the Son for the accomplishment of the will of God and to secure the eternal counsels of the Father, and at the end of His path on earth, the Son could say to the Father, “I have glorified Thee on the earth: I have finished the work which Thou gavest me to do” (John 17:4). The Son of God is indeed



THE True, the only One whom God has found to be absolutely trustworthy in everything committed to Him.

Every other man but Jesus has failed. Adam failed in his headship in Eden; Noah failed to govern himself when the government of the earth had been entrusted to him; Moses failed and could not enter the land of promise; Aaron failed in the management of the priestly order; David failed as king of Israel; and Nebuchadnezzar, who had been given the kingdoms of the world, had to be brought down to the level of a beast. What of every other man, great or small? The divine verdict is, “Cursed be the man that trusteth in a man, and maketh flesh his arm” (Jeremiah 17:5). Men, to some degree, trust their fellows when it is necessary to do so, but so often they discover to their sorrow and loss that their fellows are just as unreliable as themselves.

How blessed it is to turn away from all the failure and unreliability of men to the Son of God in whom the believer trusts, who has proved Himself so trustworthy in all things. The heart delights in Jesus as we see Him meeting every difficulty in His pathway here, whether it was the contradiction of sinners against Himself, the devices of Satan to ensnare Him, or the weaknesses of His disciples. With undeviating step the Son of God went steadily forward to the cross, His face set as a flint on His way to Jerusalem, there to meet the enemy in his power to overcome him, there to be made sin and to bear our sins, and having done all for the glory of God and our blessing, to take His place on high at God’s right hand, “the Holy, the True,” where our hearts can safely confide in Him.

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

1. Two (2 King 4:32–35 and 2 Kings 13:20–21)
2. Nain (Luke 7:11–15)
3. Pilate (Matthew 27:65)

## A FORTUNETELLER

A Christian was returning home one evening through the heart of a large oriental city. Suddenly he was accosted by a tall, fine-looking man, with the words,

**“I’ll tell your fortune.”**

Our friend was so taken aback that for a moment he did not reply. The man explained: **“I am a fortuneteller; I can tell you what will happen in the future.”**

“But how am I to know that you tell the truth?”

“Oh, I have books. I tell by astrology.”

“Well, I would like to ask you a question first, so as to test whether you can really tell the truth or not. If you can tell my fortune truly, you certainly can tell your own. Where will you be in a hundred years?”

The fortuneteller looked greatly annoyed, and replied: “Oh, I don’t know that! But you let me look at your hand, and I will tell your fortune for you.”

**“But” replied the Christian “I also am a fortuneteller. I also use books; and if you will tell me one thing, I will tell your fortune for you.”**

“What do you want me to tell you?”

“Do you believe on the Lord Jesus Christ, God’s Son? Who came into this world, died on the cross to pay the penalty of your sins, rose again on the third day and now exalted in heaven and He will come again to judge the living and the dead?”

“No! He was not God’s Son. And I don’t believe any of that.”

“Now,” replied our friend, taking a New Testament from his bag, “I will tell your fortune. My Book tells me, ‘He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abides on him.’ This is your fortune: Now you have the wrath of the living, true God ever abiding on you; and if you continue as you are, you will surely spend eternity in the lake that burns with fire and brimstone. There is just one way of escape: ‘Believe on the Lord Jesus Christ.’”

A long talk continued on the side of the street, and the fortuneteller asked, “May I have one of your books?” The request was gladly granted.

The next question was, “Where do you live? When may I come and see you?”

The following day he and a friend came and had a long talk with the Christian and departed with a copy of the Bible. What the result may be God alone knows.

**Let me ask you, reader, have you ever thought about your fortune, your eternal fortune? You need not remain in doubt as to that. Thank God we have a Book that leaves no room for uncertainty in these matters. Where will you be in a hundred years? Where will you be tomorrow?**

What could be more brief, more pointed, more precious, and yet more awful, than those solemn words: “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (John 3:36).

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