

October 9

Why are ye fearful, O ye of little faith?
Matthew 8:26

EACH experience should be helpful to us. If at first we were fearful and cried aloud, by and by we received the succor,

October 16

He maketh the storm a calm. Psalm 107:29

WE of today represent the Lord's cause in the midst of the raging elements of human passions, oppositions, etc.,...and our hearts would be at times dismayed except as faith is able to see the Lord with us in the

MATTHEW 8:26 CONTEXT

(Mat. 8:23-27)

Mat 8:26 KJV "And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm."

R4577 "The apostles were fishermen on Lake Galilee. Apparently the Master launched out with them occasionally in order to obtain rest and quiet; for while he was ashore he was constantly active in his mission, teaching the people, healing the sick, etc. Today's lesson includes an account of such a drawing aside from his busy activities. Exhausted, he was asleep in the hinder end of the fishing smack. Suddenly a great storm arose, as is frequently the case on that lake. The mighty waves threatened the destruction of the ship. The violence of the storm may be judged from the fact that even the apostles, who were experienced, were alarmed. The account very briefly tells us that as the disciples awakened the Master, saying, "Save, Lord, or we perish," he arose and rebuked the wind and the sea and there was a great calm. And he rebuked the apostles with the words, "Why are ye fearful, O ye of little faith?" Many since have read these words with great comfort and profit; not that many have been in perils by sea, but because all are subject to the storms of life, in which mighty billows threaten our destruction. The manifested power to deliver from literal waves gives confidence that the same Mighty One is able to deliver from every trouble. The rebuke of the apostles for lack of faith has come home to the hearts of many of the Lord's people, chiding them and encouraging them to be more faithful, more courageous, more trustful, in the providential care of our Almighty Friend.

Well might the apostles marvel, "What manner of man is this, that even the winds and sea obey him." Not until they had learned that lesson were they prepared to trust him with all their trials, difficulties and interests. And likewise not until we have learned the same great lesson of Jesus' Messiahship, and that to him at his resurrection was granted "all power in heaven and in earth," can we fully trust him and rest by faith in his loving care.

Evidently the apostles all understood that Satan is a spirit being, invisible and powerful, and that, to some extent, he has power over human affairs under certain Divine limitations and regulations. Thus St. Paul designates him the "Prince of the pow-

with perhaps the reprimand, "O thou of little faith!" but as lesson after lesson has come to us, the Master will expect--and we should expect of ourselves--greater faith, greater trust, greater peace, greater joy in the Lord, greater confidence in His presence with us

ship, and able to grasp the thought of His mighty power in His own time and way to speak peace to the world....It must not surprise us, however, if a dark hour is before us--if the time shall come when the stormy winds will be so fierce that many will cry out in fear and trembling. Let us learn well the precious experiences of the present time,

er of the air, the spirit that now worketh in the children of disobedience."—Eph. 2:2.

We remember the case of the Prophet Job and the Bible testimony that God permitted a trial of his faith and allowed the Adversary to have great power over his affairs. We recall that some of that power was exercised through a cyclone, which destroyed the house in which Job's children were gathered.

Possibly the Adversary was permitted to develop the storm on Lake Galilee for the very purpose of the lesson it gave to the apostles. The "Prince of the power of the air" may have thought to destroy the Savior..."

**FAITH
WHY ARE YE FEARFUL?**

R5432 "We are assured that we shall have the victory if we trust in His strength....

"Through all the tumult and the strife
I hear the music ringing!
It finds an echo in my soul;
How can I keep from singing?"

..."This is the victory that overcometh the world, even your faith." This faith is built upon the testimony of God's Word—a sure foundation. It is only through strong and unwavering faith that the peace of God will abide with His children. God has made us His sons and heirs, joint-heirs with our Lord. "No good thing will He withhold" from these; "All things shall work together for their good"; "He shall bear them up in His hands, lest they dash their foot against a stone"; "The eyes of the Lord are over the righteous, and His ears are open to their cry." Then let us be strong!

PEACE FOUNDED UPON FAITH

This peace of God is not dependent upon the smile of fortune, nor upon physical health, nor upon a host of friends. But it is a peace which abides even when health fails, or poverty comes in, or death steals from us the treasures of our hearts. It is a peace which none of the changes and vicissitudes of this life can take from us, and which enemies are powerless to touch. What gift so rich could our Father give to His children!

How poor would be our inheritance today if we were without our anchorage in Christ! But with it we can endure all things which the Father's loving providence shall permit. Then let us face the coming days with calmness and courage. He who was with His dear disciples upon the stormy Sea

and His care over us, and in His power to deliver us from the adversary and from every evil thing, and to bring us eventually in safety to the port we seek--the heavenly Kingdom. Z.'04-60 R3325:1

so that then our faith shall not fail us--so that in the darkest hour we shall be able to sing and to rejoice in Him who loved us and bought us with His own precious blood, and to sing the song of Moses and the Lamb. Z. '04-60 R3325:4

of Galilee, and whose word of power quelled the mighty storm and stilled the raging of the sea, has the same care over His disciples today. When they cried out in fear, He quieted their hearts, saying, "Why are ye fearful, O ye of little faith?" *Nothing* can in any wise hurt us if our hearts are stayed on Him....

As we look out into the starry heavens we see a manifestation of God's mighty power and majesty, but our hearts and minds would not be stayed and sustained by this... But if we have this proper foundation for faith, if we learn to *know* our Father through His Word (the only way we can know Him), we come to have confidence in Him.

If we trusted to our own reasoning, we would be in a very unsatisfactory condition. All would be uncertain; we would have no sure basis for faith or assurance. But when we see that the testimony of the Bible, from Genesis to Revelation, reveals to us a God of Justice, Wisdom, Love and Power, our minds and hearts have something reasonable and convincing to lay hold upon, and we say: We can trust such a God, because He is trustworthy. This conviction deepens into joy as we step out upon His promises and prove them for ourselves, thus learning their reality and realizing their fulfilment. We rejoice that this loving God has called us to redemption through His Son. We rejoice that He has offered us eternal life, and has called us even to a glorious joint-heirship *with* this Son.—Romans 8:17.

PEACE DEPENDENT UPON

FULL OBEDIENCE

We rejoice, further, to know of the wondrous provision for the whole world in the future. All these things form a firm basis for peace and joy and confidence in the Lord. But our peace is proportionate to our constancy—our staying qualities. No one can retain this peace of God whose mind is not "stayed," fixed, on God. It is not a peace of recklessness nor of sloth, but a peace begotten of God Himself, through His promises, which we have made our own. It is dependent also upon our full obedience to the Lord. It is the peace of Christ—"My peace."

This peace and the faith which inspires it, can look up through its tears with joyful expectancy for the glorious fruition of our hopes, which God has promised and of which our present peace and joy are but the foretaste."

PSALMS 107:29 CONTEXT

In our walk we come to circumstances that baffle our skill. This is when we realize the need of the Heavenly Father.

R2130 "There are works of grace to be wrought out in us which only the hard experiences of life can accomplish. For instance, we would be inclined to lean too much to our own understanding, if we were not at times brought face to face with problems that baffle our skill... Or we might be inclined to trust too much in the arm of flesh, if the arm of flesh had never failed us..."

After their hearts are prepared, it will be similar with the world:

ANARCHY WILL BAFFLE MAN'S SKILL

Psa 107:26-31 KJV "They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. (27) They reel to and fro, and stagger like a drunken man, and are at their wits' end. (28) Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses. (29) He maketh the storm a calm, so that the waves thereof are still. (30) Then are they glad because they be quiet; so he bringeth them unto their desired haven. (31) Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!"

OV420 Man's Extremity God's Opportunity

Ominous as are present conditions, the true children of God can with peace and confidence look up and lift up their heads, since they know that however terrible may be the oncoming troubles, God has provided that through this doorway--Armageddon--Messiah's Kingdom is to be ushered in--the Kingdom of God's dear Son. It will mean deliverance, first to the Church of Christ, then to the world. The Bible intimates very clearly that just at the height of anarchy, when men get to the place where everything is going by the board, then will be the opportune moment for Messiah to intervene. Man's extremity will be God's opportunity.

In the 107th Psalm, verses 25-31, there is a picture given representing a great storm at sea when men are tossed about and in a terrible condition, and their souls melt within them. "Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses; He maketh the storm a calm, so that the waves thereof are still..."

It will then be a prayer of real distress. They will not be boasting then, they will have become humble. For "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that Day (the Day now begun.)" (Isaiah 2:11,12,17-22.) But the Lord will permit present civilization to go into destruction, because He has something far better for the world. He will not put a patch upon the old garment. He will have an altogether new arrangement. There will be a "new heavens," a new ecclesiastical arrangement, the Church in glory, and a "new earth," a new social and political order, under control of the Heavenly Kingdom then to take the reins of government."

Zep 3:8-9 KJV "Therefore wait ye upon me, saith the LORD, until the day that I rise up

to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth ["the present social order" R2543] shall be devoured with the fire of my jealousy. (9) For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent."

D272 "Selfishness has gathered the nations and has been steadily preparing them for the predicted, and now fast approaching, retribution--anarchy--which is so graphically described as the "fire of God's jealousy" or anger, which is about to consume utterly the present social order--the world that now is. (2 Pet. 3:7) ...While men and their works and ways are the agents and agencies, God is the great Commander who now gathers the nations..."

R5735 "The things of the Present Order are soon to pass away--its banking institutions, its monetary affairs, its stocks and bonds, its politics, its great religious systems, indeed, the entire social fabric. The whole arrangement is now about to be melted down. An entirely New Order is about to come in."

IT WILL PROVE THAT BEINGS OUT OF HARMONY WITH GOD'S LAWS CANNOT RULE THEMSELVES

A168 "God foresaw and has foretold what the world does not yet realize, namely, that his choicest blessings would lead to and be productive of greater evils if bestowed upon those whose hearts are not in accord with the righteous laws of the universe."

OV420 "When we see that it is through the portals of this great Time of Trouble, a trouble such as never was since there was a nation, that the wonderful blessings of Messiah's Kingdom are to come, then we can have confidence in God and rest of heart even while we see the clouds gathering blacker and blacker. We can rejoice, not at the pain and sorrow and trouble, but because we know that as soon as the entire Church is glorified with her Lord the Kingdom will be fully set up in power, which is to bless and deliver all the families of the earth and bring to mankind the full, clear knowledge of the true character of God, and scatter all the ignorance and blindness, and raise men up from their fallen condition of sin, sorrow and death, up into the light and blessedness of sons of God--whosoever will, when clear light and opportunity are given.

So our hearts are calm and restful in the Lord, despite present conditions and what is soon to come. It will be a brief, dark night, just before the glorious Morning. It will be the wound of the kind but skilful Surgeon who wounds to heal. The malady affecting mankind requires thorough and drastic treatment. Then, in view of these things, let us point men, not so much to the troubles now accumulating and just ahead, but rather to the great blessings beyond. Let us point them to the Lord Jesus Christ, in whom alone there will be safety and rest and strength in this Time of Trouble. The great plowshare of sorrow must do its necessary work to prepare mankind for the New Age,

with its uplifting blessings under the Kingdom of Christ."

R5239 "STORMS ON THE SEA OF LIFE *"He maketh the storm a calm."*—Psalm 107:29

If there is anything in the world which causes a man to feel his own littleness it is a storm at sea. The voyagers realize that no human arm could calm that storm. The text, then, refers to the Almighty One, our Heavenly Father. Our Heavenly Father, however, always uses instrumentalities. The Scriptures tell us that after He had created one great being, He rested. This One was the Logos, the Only Begotten of the Father, the First-born of all creation. (Colossians 1:15; Revelation 3:14.) All the power the Father has since exercised has been through the Lord Jesus.

The passage of Scripture used as our text may not have been understood fully and completely by the Psalmist, the one who uttered this prophecy. Like many other Scriptures it has a special application to the Church of Christ. The Apostle Paul tells us that these things were written beforehand for our admonition, instruction. (1 Corinthians 10:11.) We believe that nearly all the prophecies recognize the Lord and His Body first. There have been many storms permitted by the Lord to come upon the little company of His followers. Sometimes the whole journey of life has been a stormy one. We sometimes sing, "When the storms of life are raging." In his Epistles, the Apostle intimates that those who do not have storms, trials and difficulties lack proof that they are God's children; for God would not be dealing with such as His children.—Hebrews 12:7,8.

If we are children of God, we need to have trials and testings, that these may make us meet for the inheritance of the saints in light. (Colossians 1:12.) In all these experiences, the tendency of the trial is to drive us nearer to the Lord, to make us feel that we need the Divine shelter and care. And so a blessing comes out of these storms. We are not to think of God as making these storms, either literal or figurative. Satan is the great Enemy. While literal storms come about by natural laws, apparently, yet there may be a power exercised by spirit beings to produce them. During our Lord's ministry a storm of this kind was raised on the Sea of Galilee. The storm was so sudden and so great that, although the lake is not very large, the boat seemed in danger of going down, and the disciples, although experienced fishermen, were in terror. Jesus was asleep in the end of the boat. They came to Him and said, "Master! carest Thou not that we perish?"

STORMS A TEST OF FAITH

Satan knew that Jesus and the disciples were in the boat on the sea. Perhaps he thought that by causing this storm he could destroy Jesus and thwart the Father's Plan. Jesus rebuked the storm...Then He applied the lesson to the disciples, saying, "O ye of little faith, why did ye doubt?"

The Lord's evident intention in letting the storm go as far as it did was to test the faith of the disciples, and to give a lesson such as this text is giving us now. It would cause them to remember in future years, in all their difficulties, whether from their own imperfections, or the imperfections of others, or as the result of the work of fallen angels, that all things were under Divine

oversight. This also we should remember: We have the assurance that all these things will work for good to us, and that He will with the temptation provide also a way of escape, that we may be able to bear it. — 1Cor. 10:13.

This was illustrated in the storm on the sea, and the Lord's act in rebuking the storm. So if we have trials and difficulties, we should cry unto the Lord—we should exercise faith enough to cry unto Him. It should not be that blind faith which would say, "Whatever the fates have ordained, that is my portion; and there is no escape." This latter is the condition of the heathen, but is not the case with us. The Lord allows the storms to press us more and more so that we will cry unto Him. Then He will hear us and give us the necessary deliverance. He may not always make it a very speedy deliverance, but He will make a way for us to escape. We must remember also that it is the New Creature with which He is dealing.

These storms may be right *inside*, in our own person—storms of passion, of anger, of resentment. These we are not to allow to go on; but we are to cry for the Lord's help, that we may be overcomers of these storms—trials.

GREAT STORM OF WRATH COMING

This incident of the Sea of Galilee pictures what the Lord is doing for the Church now, and what He will do in the future for the world. He intends to deliver the whole world from sin and death, which have had a long reign of six thousand years. This period has been one continuous storm, with occasional brief lulls. Meantime the world is receiving certain great lessons as to the desirability of harmony with God. By and by they will come to understand, and will then greatly appreciate the importance of being fully in accord with God and very obedient to the Divine direction. Thus a foundation stone is being laid in their education for the next Age.

Finally, this storm on Galilee seems to picture very graphically the great time of trouble with which this Age will end... In some of the Scriptural pictures it is represented as a whirlwind, and in others it is represented as a great tidal wave—the sea and the waves will roar. Then in the midst of a great storm, which will be sufficient to wreck the whole human fabric, Messiah's Kingdom will be set up. It will cause wars to cease. Satan will be bound. The light of the knowledge of the glory of God will fill the whole earth. "The desire of all nations shall come," and will be recognized in the making of the storm a calm, by this Kingdom of Messiah."

R4659 "Through all eternity this great insurrection or rebellion—the reign of sin and death for 6,000 years upon this earth—will be a standing lesson to all of God's creatures throughout his Universe."

R3324 (From Harvest Truth Database V5.0)

"HE MAKETH THE STORM A CALM"--PSA. 107:29

--MARK 4:35-41.--MARCH 6--

OUR Lord's ministry is supposed to have covered two years at the time of the miracle of the calming of the sea, recorded in this lesson. After the selection of the twelve apostles and the Sermon on the Mount, etc., our Lord returned to Capernaum and soon after began his second tour of Galilee. It was during this interim that he awakened from the sleep of death the son of the widow of Nain--the first recorded instance of its kind in our Lord's ministry. Then came teachings by parables, and in the afternoon of a busy day of teaching--after three o'clock, while still sitting in one of the boats as on a former occasion, having concluded his teachings--he directed that the boat be taken to the opposite side of the lake. The multitude, after being informed that the discourses were ended, were dismissed, and without delay the boat was started. From the various accounts we judge that all the twelve disciples were with him, and apparently other "men"--seamen, as Matthew's account implies.

Travelers tell us that the Sea of Galilee is quite subject to wind storms. Dr. Thompson, describing his own experiences on this little sea, says: "The sun had scarcely set when the wind began to rush down toward the lake; and it continued all night long with constantly increasing violence, so that when we reached the shore the next morning the face of the lake was like a huge cauldron. The wind hurled down every wady from the north-east and east with such fury that no efforts of rowers could have brought a boat to shore at any point along that coast. To understand the causes of these sudden tempests, we must remember that the lake lies low, 600 feet lower than the ocean; that the vast and naked plateaus of the Jaulan rise to a great height, spreading backward to the wilds of Hauran, and upward to snowy Mt. Hermon; that the watercourses have cut out profound ravines and wide gorges, converging to the head of the lake, and that these act like gigantic funnels to draw down the cold winds from the mountains."

"WE ARE NOT IGNORANT OF HIS DEVICES"

Our own opinion is that "the prince of the power of the air" (Eph. 2:2) had something to do in the development of this storm--that it had more than natural causes, although the latter might have assisted or even been sufficient. We remember that the Adversary had already endeavored to induce our Lord to leap from the pinnacle of the Temple, but had not succeeded. Apparently now he would drown him in the sea. But the Lord, who declares himself able to make the wrath of man to praise him, caused the wrath of Satan or the wildness of the elements, whichever it was that induced the storm, to praise him--to show forth his mighty power.

During the storm our Lord lay asleep in the hinder part of the vessel on a cushion. Evidently he was thoroughly exhausted from the labors of his journey and ministry. Meantime, as the storm increased, the boat with its precious load began to fill with water more rapidly than it could be bailed out. No wonder the disciples, fishermen and experts at sea though they were, were alarmed. We cannot avoid the thought that in some manner the Lord's providence had something to do with his prolonged sleep under such circumstances,

and that the intention was to put the faith of the disciples to the test. They had seen his mighty works, his healing of the sick, and his awakening of the dead, and they had heard his teachings and had taken a miraculous catch of fish under his direction where they had failed before, and by this time they should have had considerable faith in his power everyway. The fact that they approached him at all indicates that they did have faith to some degree, though not implicit faith.

The slightly different accounts of the event given by Matthew, Mark and Luke, some one has paraphrased as follows,--Matthew: "Save, Lord, we perish;" Mark: "Teacher, carest thou not that we perish?" Luke: "Master, Master, we perish." All three accounts are correct --one disciple cried out in one way and others in different words. Some one puts it thus: "Little Faith prayed, 'Save us;' Much Fear cried, 'We perish;' Distrust urged, 'Carest thou not?' More Faith said, 'Lord;' Discipleship cried out, 'Teacher;' Faint Hope cried, 'Master, thou with authority.'" Jesus arose (awoke) and commanded peace and quiet, which immediately followed. The record mentions the cessation of the wind and additionally the calming of the sea. Some one might claim that a storm which came up suddenly might happen to stop with equal suddenness, but this would not account for the calming of the sea. Waters thus lashed to a fury could not be calmed thus quickly except by superhuman power. This, indeed, we may assume to be a prominent feature of the miracle.

It is rather peculiar that the Greek word used for "Be still" in this text is the same word used by our Lord to the demon. (Mark 1:25.) This rather corroborates the suggestion foregoing respecting the storm being the work of the Adversary. In any event this miracle shows clearly that storms should not be accredited, as they frequently are, to divine malevolence; for if the Father had caused the storm the Son would not have interfered with it. We do not wish to intimate, either, that every storm is of Satanic origin; we do not dispute that many of them arise from natural causes; but we do hold that some of them are supernatural and of the Adversary, and as a Scriptural evidence along this line we cite the whirlwind raised up by Satan, which smote the house in which Job's children were feasting.--Job 1:13,19.

That our Lord intended this experience to be a lesson to the disciples, along the line of faith in him, seems to be borne out by *verses 40,41*. He said unto them, "Why are ye fearful? Have ye not yet faith?" Has your faith not yet developed to such a degree that you can trust me, and realize the Father's favor and power ever with me for my protection, and that while with me no harm could possibly overtake you--nothing that is not wholly under my control? No wonder the apostles gained additional reverence for the Lord as a result of this miracle. Apparently it came just in the right time and order to be their appropriate lesson. In fact we may conclude that every item of their experience and every item of our Lord's conduct, teaching and mighty works was especially for the instruction of these twelve, who were to be his witnesses to us and to the nations of the earth respecting that ministry.

SPIRITUAL LESSONS FOR THE SPIRITUAL HOUSEHOLD

There is a precious lesson in this miracle for all of the Lord's followers outside of the apostleship, too. We also have need of faith and need of tests to our faith. ^{1}Our daily experiences since we became the Lord's followers have been guided and guarded apparently by the power unseen, to the intent that as pupils in the school of Christ, we may all be taught of him and develop more and more of the graces of the Spirit, and particularly more and more faith. How important this item of faith is we probably cannot fully appreciate now. It seems to be one thing that the Lord specially seeks for in those now called to be followers. "Without faith it is impossible to please God." "With faith all things are possible." Proper faith is understood, of course, not credulity, not reliance upon the words of men, but implicit faith in the Lord for all that he has promised. "According to thy faith be it unto thee."

So important a grace must of necessity require many lessons for its proper development, and it does not surprise us that in our individual experiences as Christians we find those which correspond to the experiences of the apostles noted in this lesson. How suddenly the Adversary may at times bring against us a whirlwind of temptation or of opposition or of persecution. How at such times our sky seems overcast, dark, foreboding; how the waves of adversity or affliction have almost overwhelmed us, and how the Lord seemed asleep and heedless of our distress and indifferent to our necessities! Such experiences are tests of our faith, as this one was a test to the faith of the apostles. If our faith be strong enough under such circumstances, we would keep on with our proper endeavors to adjust matters corresponding to the bailing of the boat and the working of the oars; but meantime, with an implicit faith in the Lord's promise that "all things shall work together for our good," we would be able to sing as did the Apostle Paul and Silas after being beaten while in the stocks for their faithfulness to the Lord. They rejoiced that they were accounted worthy to suffer for the name of Christ. ^{2}So according to our faith will we be able to rejoice even in tribulation. We cannot enjoy the sufferings; we can enjoy the thought which faith attaches to them, namely, that these are but light afflictions working out for us a far more exceeding and eternal weight of glory.

^{3}Each experience of this kind should be helpful to us. If at first we were fearful and cried aloud, by and by we received the succor, with perhaps the reprimand, "O, thou of little faith;" but as lesson after lesson has come to us, the Master will expect--and we should expect of ourselves--greater faith, greater trust, greater peace, greater joy in the Lord, greater confidence in his presence with us and his care over us, and in his power to deliver us from the Adversary

and from every evil thing, and to bring us eventually in safety to the port we seek--the heavenly Kingdom.

THE CHURCH'S EXPERIENCES PREFIGURED

Some one has suggested, apparently on reasonable grounds, that this experience of Jesus and the Apostles in the boat during the night pictured the experiences of the Church during this Gospel age. The Lord assured his people, saying, "Lo, I am with you alway, even to the end of the age," and "I will come again and receive you unto myself, that where I am there ye may be also," and "nothing shall by any means hurt you," etc. The Lord's faithful people all through this age have realized with more or less distinctness the certainty of these precious promises; they have felt that the Lord indeed is with his Church; yet it has seemed at times as though he were asleep, inattentive to the prayers of his faithful, and inattentive to their cries and groans. For eighteen centuries his dear ones have been tempest-tossed by the Adversary, persecuted, afflicted, buffeted--all through this dark night, in which the only light available has been "thy Word a light to my feet." The experiences of others in the past are our experiences in the present.

^{4}We of today represent the Lord's cause in the midst of the raging elements of human passions, oppositions, etc.; and as the Apostle declares of his day, so it is still true that "we wrestle not with flesh and blood, but with principalities and powers and spiritual wickedness in high positions." The storms may seem to come from the world, but really beyond the world is the Adversary. "We are not ignorant of his devices;" ^{5}our hearts would be at times dismayed except as faith is able to see the Lord with us in the ship, and able to grasp the thought of his mighty power in his own time and way to speak peace to the world.

Soon the time will come for him who careth for us to exert his great power on our behalf, to deliver his people, to say to the raging elements, Peace, be still. Then will follow the great calm, the great rest from the evil one for a thousand years, for he shall be bound that he shall deceive the nations no more. Then will come the eternal rest of the heart to all who are now in the boat with the Lord, and then will come the opportunity for all these to be co-laborers with him in the great and glorious work of blessing the world. ^{6}It must not surprise us, however, if a dark hour is before us--if the time will come when the stormy winds will be so fierce that many will cry out in fear and trembling. Let us learn well the precious experiences of the present time, so that then our faith shall not fail us--so that in the darkest hour we shall be able to sing and to rejoice in him who loved us and bought us with his own precious blood, and to sing the song of Moses and the Lamb.

^{1} ½ Oct. 15 Manna, Mar. 11:22

^{2} ½ Oct. 15 Manna

^{3} Oct. 9 Manna, Mat. 8:26

^{4} 1/3 Oct. 16 Manna, Psa. 107:29

^{5} 1/3 Oct. 16 Manna

^{6} 1/3 Oct. 16 Manna

[Hymn 179] ENDLESS SONG

My life flows on in endless song;
Above earth's lamentation,
I catch the sweet, not far off hymn,
That hails a New Creation.
Through all the tumult and the strife,
I hear the music ringing;
It finds an echo in my soul--
How can I keep from singing?

What though my joys and comfort die!
The Lord my Saviour liveth;
What though the darkness gather round!
Songs in the night he giveth.
No storm can shake my inmost calm,
While to that refuge clinging;
Since Christ is Lord of heav'n and earth,
How can I keep from singing?

I lift mine eyes; the cloud grows thin;
I see the blue above it;
And day by day this pathway smooths,
Since first I learned to love it.
The peace of Christ makes fresh my heart,
A fountain ever springing;
All things are mine since I am his--
How can I keep from singing?
