



***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,

The year 2014 is here, and we heartily wish that the happiness which really abides—the happiness which flows from the knowledge and service of God—may be the continual portion of all our readers.

You and I are ever being pressed forward. One day at a time we speed on our way to eternity; little by little, the record of our lives is carried to the judgment-seat. Shall we not pause a moment on the threshold of the New Year, and ask ourselves—“**Where shall I spend that eternity? What account shall I render to God?**”

Only the present is ours, and even it is hurrying from our grasp. *Now* alone is with us, whether for salvation or for service. May we seek to employ *today* aright.

Use *today* to do the will of God, dear believer. You and I are permitted to remain on earth, that we may perform His pleasure. May we live for this today and ever.

Believer, hear the voice of your Saviour and Lord saying, “Son, go work *today* in My vineyard” (Matthew 21:28).

Dear Friends, Our hearts are full of thanksgiving to the Lord, who is the Faithful and True, for His good hand upon us in the past twelve years. To you, dear reader, who is praying for *Toward the Mark* and to those who are helping in producing this exercise, you are known by the Lord and He is the reward of your quiet labor of love. It is our prayer that the Lord will use *Toward the Mark* to strengthen, encourage, and help you to be established as we are dependent on Him to feed and strengthen His people. Thank you for your overwhelming response and encouragement to this exercise. Please keep us in prayers.

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"

SNOW LESSONS

The time of snow has come upon us again, and happy children, full of joy, will delight in the fun which the fighting of snow battles, the making of snowmen, sleighing, tobogganing, and the various other amusements of the snow season bring to them.

Some of our readers may have a little leisure to glean a lesson or two, of which we may be reminded as we gaze on the earth's winter mantle.

What shall we learn from the snow? First of all that:

GOD IS A GIVER.

"He giveth snow like wool" (Psalm 147:16).

For the benefit of man He causes the myriads of flakes to descend and to cover the surface of the ground. He cares for His creatures, and thus bestows upon them the blessings of His hand.

"He giveth." Yes, He is a giving God. This is shown by the earthly mercies—the temporal advantages—He scatters so lavishly around; but above and beyond all, the gift that transcends all other gifts—the gift of His only begotten Son. That we might be blessed and brought near to Himself, He spared Him not, but delivered Him up for us all.

*"Of twice ten thousand gifts divine,
No gift like this shall ever shine."*

Now let us think how the snow may remind us of :

OUR NEED OF SALVATION.

Job could say, “If I wash myself with **snow water**, and make my hands never so clean; yet shalt Thou plunge me in the ditch, and mine own clothes shall abhor me” (Job 9:30–31).

Here we may learn that nothing the sinner can possibly do can cleanse him from his sins, or make him fit for the presence of God. The purest snow from the mountains, melted into water, could not wash out the sin stains.

Job felt this, and many of us have had to learn the hard lesson that no goodness or religiousness of our own could ever suit us for God’s holy eye; and yet we may be suited for it. There is a way of blessing, and this brings us to another snow lesson.

THE WAY OF SALVATION IS PROVIDED.

“Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as *white as snow*; though they be red like crimson, they shall be as wool” (Isaiah 1:18).

This verse gives God’s blessed invitation to the guilty, needy sinner; it bids him draw near. It tells him that God knows all about his sins, and yet that he may come.

God knew what His Son was going to do, that He was to suffer for sins, that His precious blood was to be shed for sinners, and thus He could righteously pass over the sins of His people of old.

And so today, looking upon the sacrifice of Jesus His Son at Calvary, He can put away from His sight the sins of all the boys and girls who draw near; for, thank God, it is still true, “The blood of Jesus Christ His Son cleanseth us from all sin” (1 John 1:7).

One more lesson from the snow and I have done.

It is a lesson of valour. It tells us:

THE WAY OF STRENGTH.

If you turn to 1 Chronicles 11:22, you will find a record of a man named Benaiah, who went down “and slew a lion in a pit on a **snowy day.**” Benaiah was no coward, but was marked by energy and boldness. To face a lion single handed in a pit, and on a snowy day, needed strength of character and bravery of a high order.

The name Benaiah is said to mean “built up of the Lord.” Now, being built up of the Lord is the true way of power for the young Christian—the old one, too; in this day, He is our strength. We have our lions to fight and slay; we have our strong enemies to overcome, and our places of difficulty to pass through, but if we draw our power from our Lord, He will uphold us, whatever the danger or trial.

Let us learn, then, this lesson, and be valiant in the strength which our Lord bestows, boldly confessing His name, and fighting the good fight of faith.

I. Fleming

MEAT

"Sanctify them by the truth"

God's Buildings

The Holy Scriptures bring God before us in many of His activities. He is represented as a *husbandman* who planted Eden's garden for the blessing of man, who planted Israel as a vine in the land of promise for His pleasure, and who will root up every plant that He has not planted. We read of God as the *Shepherd of Israel* who, in the Person of the Son has become the **Good Shepherd**, and in resurrection the **Great Shepherd**, and who, very soon will be seen as the **Chief Shepherd** and the Shepherd of all nations. In one Scripture God is viewed as a *refiner of silver*, in another as a *warrior* who stands in defence of His people; and among His many other activities God is seen as a *builder*, and in this character we shall consider some of His works.

"He that built all things is God"

This Scripture in Hebrews 3:4 presents God to us as the great architect and constructor of the vast universe in which His eternal power and divinity are set forth, and where the creature can see the display of His creatorial glory. The immensity and complexity of God's handiwork, with its wonders and beauty, whether viewed in the heavens or on the earth, declare the greatness of the mind and the skill of the hand that brought all into being and fashioned it in perfection,

When God desired to bring Job to the end of himself, He asked him a few questions regarding His handiwork. God asked Job,

"Where wast thou when I laid the foundations of the earth? . . . Whereupon are the foundations thereof fastened? or who laid the corner stone thereof. . . . Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?" (Job 38:4-8). In spite of all man's vaunted progress in science, he could not answer these questions, and the many others that God put to the patriarch.

How very solemn it is that the men who have learned most of God's wonders through searching the earth and the sky, should remain ignorant of God's creatorial glory, in spite of all the knowledge they have acquired. They see the wonders of creation, but have not learned what David learned so long ago, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, What is man, that thou art mindful of him?" (Psalm 8). It is not by searching that man finds out God, but as we read in Hebrews 11:3, "Through faith we understand that the worlds were framed by the word of God." The most ignorant regarding the natural sciences, if taught of God through His word, has the secret of God concerning His handiwork, of which the most advanced, if ignorant of God as revealed in Christ, knows nothing.

"Jehovah Elohim built the rib . . . into a woman"

Having built the world, a small fragment materially of the vast universe, but which had such an important part to play in the working out of God's purpose, God formed man, and set him up as lord and head of the lower creation; but in all that was put under him, Adam found none that could be a helpmate to him. To provide a suitable companion for Adam, God caused a deep sleep to fall upon him, and taking a rib from his side, God built a woman and brought her to Adam, who said, "This is now bone of my bones, and flesh of my flesh" (Gen. 2:21-23).

How blessedly does God's workmanship shine out in the wife He provided for Adam! Man's helpmate was his complement, an object for his heart's affections in which he could find delight and a response to his love. She was perfectly suited to enter into all his thoughts, and to share with him the place that God had given to him over the lower creation.

This relationship was the fruit of God's wisdom, goodness and providential care for His creature; and though man has fallen from the state of innocency in which the relationship was formed, the relationship with its privileges and responsibilities still remains to be observed, and to control men and women, in whatsoever conditions of life they may be found. Where the relationships of man and woman, husband and wife, are acknowledged according to the divine institution and order, there will be blessing; but where these are set aside there will be disorder, confusion and trouble.

In Christianity the natural relationships are enhanced by the light of the new creation; for the husband is not told to love his wife as Adam loved Eve, but rather as "Christ loved the church"; and the wives who are to be thus loved are to submit themselves unto their own husbands "as unto the Lord" (Eph. 5:22-25).

From Ephesians 5 we learn that Adam and Eve are a lovely picture of Christ and the church. Adam, in his deep sleep, represented Christ entering into death that from Himself there might be formed a suitable companion, able to enter into His feelings, thoughts and desires; an object upon which His heart could rest with pleasure, and that could share with Him His place of glory that God has given to Him as Man, and as Head over all things.

"A city . . . Whose builder and maker is God"

The God who built the universe, and who built a wife for Adam, is going to build a city for the display of His glory, and where His saints will find rest and joy. **Abraham, we are told in Hebrews 11:10, waited for this city. He made no attempt to build a city for himself, or to help men to build theirs; nor did he, as Lot did, seek the companionship of men in their cities. Waiting for God's city, he was content to be a pilgrim and a stranger in the land which God had promised to him for an inheritance; and in his path of separation from the world is an example for Christians, who have been called with a heavenly calling, to find their part in the city which God will build.**

From Hebrews 12, we learn that Christians, in faith, have already come "unto the city of the living God, *the heavenly Jerusalem*"; a city that is described in the beautiful symbols of Revelation 21-22. **Not a trace of human workmanship is there, all is of God. Its glory, light, wall, street, river, trees and fruit are all divine and heavenly, setting forth in wondrous display God's nature, and His provision for those He has chosen for His heavenly kingdom.** Nothing that defiles can enter God's city; all is according to the purity of God's nature, and all pulsates with the divine life that He has given to His heavenly saints.

The overcomer of Philadelphia receives many wonderful promises, among which are, "I will write upon him the name of my God, and the name of the city of my God, which is *New Jerusalem*" (Rev. 3:12). In the opening verses of Revelation 21, the eternal state is revealed, with its new heaven and new earth, the old order having passed away; and it is in this eternal scene, where all things are new, fresh from the hand of God, that the New Jerusalem is found. It comes out of heaven from God, a city for the display of His glory, a tabernacle in which He shall dwell with men, and a vessel that will delight the eye and heart of Christ for evermore.

"Builded together for an habitation of God"

Both the tabernacle, built by Moses, and the temple, built by Solomon, are figurative representations of the buildings that God has now in the church, and that He will have in the world to come and the world without end. **Moses and the craftsmen specially chosen of God, and endowed with skill and with His Spirit, built the tabernacle, but it was according to the pattern given to Moses on the mount.** Solomon received wisdom from God, and is a type of Christ as builder, and as son over God's house. **In Ephesians 2 the church universally is seen to be built upon the foundation of the apostles and New Testament prophets, both as regards their persons and their writings; and in this divine structure Jesus Christ is the Chief Corner Stone, the One upon whom every line of the building converges, and upon whom is written every thought of God in relation to His work.** When completed, this building will be a holy temple in the Lord, a shrine for the divine glory in which God can dwell.

Even now, while waiting the completion of the holy temple, the saints are builded together for a habitation of God through the Spirit. God dwells in the church now by the Holy Spirit, and this is an aspect of the Spirit's presence that is largely overlooked in Christendom, and to which all true saints of God should pay attention. **The Holy Spirit not only indwells every true believer, but He dwells in God's house, to order and arrange all things according to the will of God.** When promising the Holy Spirit, the Lord Jesus said to His disciples, "He dwelleth with you, and shall be in you" (John 14:17).

The 14th chapter of 1st Corinthians is largely occupied with the presence of the Spirit in God's house, viewed in its local aspect. We ought to be aware of, and make room for, the presence of the Spirit in all the gatherings of the assembly; and

ought also to realise that the presence of the Spirit in God's house is not con-fined to the local aspect. If there is not liberty for the Holy Spirit in the gatherings of the saints, the Spirit is being quenched as well as grieved.

"Ye are God's building"

Not only in the Scripture quoted from Ephesians 2, but also in 1 Timothy 3:15 and Hebrews 3:6, is the church as God's house viewed in its widest aspect on earth. In 2 Timothy 2:20 it is likened unto a great house in which there are vessels of dishonour as well as vessels of honour. The local assembly in 1 Corinthians 3:9 is viewed as God's building, the foundation being laid by the apostle Paul in his labour there. **Christ was the foundation laid by the master builder, but those who laboured in the local assembly were to take heed as to what they brought into it. This exhortation remains for us today. Each in his measure labours in relation to the local assembly, though, it is evident, that teaching is specially in question.**

The materials that are valuable and durable are represented by gold, silver and precious stones, materials that were found in the construction of the tabernacle and temple. These would seem to indicate ministry from God's word that formed in the hearts of the saints the truths of divine righteousness and glory, God's grace in redemption, and the precious divine features that are found in their perfection in the Son of God. Wood, hay and stubble are destructable, and comparatively worthless, and doubtless refer to teachings that are not divine, but human in character. There are those that treat God's assembly as a human association for the welfare of man in present things, and are either ignorant or forgetful of its divine character. Then there are those who are agents of Satan, and who do not hesitate, as professed servants of God, to minister all kinds of doctrines that are destructive of Christianity. The day is coming when God

will deal with all His servants, real and professed, and with their work.

"I will build my church"

If Satan is able to bring into the professing church that which defiles, he is unable to touch that which Christ builds.

Simon Peter, by revelation from the Father, confessed Jesus as the Christ, the Son of the Living God; and this drew from the blessed Lord a further revelation, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

The Lord had come into the world to labour, saying in John 5:17, "My Father worketh hitherto, and I work." Great was the labour and toil of the Son in Manhood, and great the work accomplished on the cross for the glory of God and the blessing of men. But the building of His assembly awaited His resurrection and ascension to God's right hand. **It is from His place of exaltation that the Son is building His assembly, a living structure that takes character from Himself, each stone built upon the foundation of who and what He is, being a living stone, having His own life and sharing His place of relationship, as Man, with the Father.** Peter was a stone who, like every other living stone, was built by the Son of God into this inviolable structure. All the power of Satan was brought to bear against the Son of God on the cross, but that power was broken, and Satan vanquished; and he is utterly powerless *against* the new creation work of the Lord.

"Ye . . . are built up a spiritual house"

When Peter wrote these words in the second chapter of his First Epistle, he no doubt had in mind what the Lord said to him, as recorded in Matthew 16. In this view of the building, the Lord

Jesus is not presented as the foundation, but the "chief corner stone, elect, precious"; the "living stone" that Israel's builders refused. God has answered Israel's refusal of His Son, by showing that He has the chief place, the pre-eminent place, in all His schemes.

Every true Christian is a living stone in this structure, and every one a holy priest to offer the sacrifice of praise to God.

There is no question of man building here: we are built into the spiritual house when we come, as living stones, to Christ, the Living Stone. We are not viewed here coming to Christ as sinners, but coming to Him as "elect according to the foreknowledge of God the Father, unto obedience and sprinkling of the blood of Jesus Christ." And as belonging to the spiritual house we are also "a royal priesthood, an holy nation, a peculiar people; that we should show forth the praises of Him who hath called you out of darkness into His marvellous light" (1 Peter 2:9).

"A building of God . . . eternal in the heavens"

Already the Christian has part in the new creation, being in Christ, and in this way forms part of the assembly built by the Son of God. Very soon we shall leave this world behind to have our part in the heavenly city, the New Jerusalem; and for that scene we must have glorified bodies, like Christ's body of glory. **The body in which we shall dwell with Christ in the Father's house, and in which we shall reign with Him in His coming kingdom, is brought before us in 2 Corinthians 5 as "a building of God." God has given to us the bodies that are suited for earth; He has prepared for us the bodies in which we shall be before Him eternally in heaven. As with every other building that belongs to God we can see in this that which is for His praise, and which brings glory to Him.**

Exercise

“Exercise thyself unto piety”

KEEP THE FIRE BURNING

A group of young people stood on a spot where the night before they had had a glorious fire; they were measuring the circumference of it, telling each other how high it blazed and talking excitedly about their contribution to it. Its ashes were still smouldering, and after awhile they set to work to scrape them together, evidently hoping to renew the joys of yesterday. They soon gave it up and stood silently, and I thought, sadly, viewing the results of their labour, it was wasted effort. They had no fresh fuel.

Those lads and their fire and its ashes became a parable to me, and as I pondered, it spoke to me with no uncertain voice.

I remembered times when I had tried hard to revive old enthusiasms and past devotion to Christ and His service by dwelling on them—really raking together the smouldering ashes of the past—and I found it to be all in vain, and as I considered it I said to myself again and again, it cannot be done; if the fire is to continue to burn, if the present and future are to be as joyous and vigorous as the past, it will not be by dwelling on the past, but by finding fresh fuel; the fire must have fresh fuel everyday if it is to burn with a steady glow.

Then I remembered that it was written of old in the law of the Lord, “The fire shall ever be burning upon the altar; it shall never go out,” and I pictured to myself the Levites who served that ancient tabernacle, seeking the fuel from afar and watching the altar-fire night and day and feeding it continually, and I asked, How can the spiritual fire—devotion to and fervent love for Christ—be kept ever burning in the soul, and whence the fuel?

The answer to my question came with refreshing speed and power. It was, The Spirit of God has come and it is He who supplies the fuel and delights to keep the fire always burning in the heart. I turned first to what the Lord Himself had said of His coming. “But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26). Those words secure for us in divine and infallible perfectness of **the Four Gospels**, for they were spoken to the apostles, who wrote what they remembered not according to their faulty natural memories, but by the unerring power of the Holy Ghost, **that we—yes, you and I—might have the very words and know the very ways of our Lord Jesus as He spoke and acted when He was here on earth. As we hear His words and consider Him, we say to one another, “Did not our hearts burn within us while He talked with us by the way?” and to Him we say with adoration, “Thou hast the words of eternal life.” There is inexhaustible fuel for the fire in the Gospels.**

But the Lord had more to say of the Spirit than that. He said, “When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father. He shall testify of Me” (John 15:26). **This testimony of the Holy Spirit is to our Lord’s exaltation and glory. We have it in the Acts of the Apostle, an infallible testimony. If His humiliation and grace and gentleness, His sorrows and sufferings and death as recorded for us in the Gospels move us to fervent love to Him, the witness of the Spirit in the Acts fills us with triumph. He is the Conqueror, “God hath made this same Jesus both Lord and Christ.” He hath “exalted Him to be a Prince and a Saviour.” As we muse on His exaltation and glory, and on His Name that is above every name, and realize that He lives in His glory for us, for “He ever liveth to make intercession for us,” the fire burns**

within us, for here is fuel indeed. When His disciples saw Him carried up into heaven they worshipped Him and were filled with great joy, and were continually praising and blessing God, and so it will be with us as the Spirit testifies to us of His glory in heaven. And how brightly the fire burned in the lives of the apostles, as with power and the Holy Ghost and with much assurance they bore witness to the glory of their Lord.

But further, the Lord said, “When the Spirit of Truth is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall bear, that shall He speak; and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you” (John 16:13–15). **These words carry us on to the Epistles for there are the heavenly things that the Spirit hears and reveals to us.**

1 Corinthians 2 assures us of this, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.” **And all these things are Christ’s things, and ours because they are His, for we are joint-heirs with Him, and He gives, not as the world, but shares all He possesses with His loved co-heirs. What fuel for the fire there is in these Holy Spirit-inspired Epistles!** “And He shall show you things to come,” carries us into the **Revelation**, and **there is enough of the glory of our Lord unveiled for us there to make our hearts glow; but they will only glow** as we have ears to “hear what the Spirit saith to the churches.”

The secret lies in keeping rightly in subjection to the Holy Spirit. If we grieve Him the fire will die down to smouldering ashes; and we grieve Him if we are indifferent to Christ. And indifference to Christ sorely grieves His own heart; we learn this from His words to the Laodicean church: “Thou art neither cold nor hot: I would thou wert cold or hot. So then because

thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth” (Revelation 3:15–16). May we be preserved from such a condition as that; but if it is to be so, the fire must be fed with fresh fuel daily.

But the Spirit delights to feed the fire in our souls; it is His great work, and it is not in vain, for at the end of the Book we read that the Spirit and the Bride are saying, “Come,” to Jesus. The cry arises from hearts that are on fire with love to Him and will not be satisfied until they are with Him.

J.T. Mawson

Search the Scriptures!

1. Where did Jacob and Laban make their covenant?
2. On what mountain did Elijah challenge the priests of Baal?
3. Who brought Greeks to the Lord Jesus?

Rest

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

THE STORM AND THE CALM

Mark 4:37–41

The Sea of Galilee was proverbially a stormy lake. The wind coming down from the mountains would suddenly and unexpectedly raise a storm, often dangerous to the fisherman on the lake.

It was so in this case. The disciples pushed off from the shore in fine weather, having for Companion, their Lord and Master, the Son of God. Then we read, "There arose a great storm of wind." The waves rose at the bidding of the wind, the water of the lake leaped into the tiny craft till it was waterlogged.

Is it not the experience of many, perhaps of all, that in some time of our lives, perhaps more times than we like to think, a great storm arises? Troubles come. It may be ill-health, and no prospect of betterment. It may be financial difficulties, and how many have experienced this during these years of unstable economy. It may be shame comes into our families. A thousand and one distressing things may come into our lives and homes. It may be the weakness of old age, the ever-shortening tether that has only one ending, unless the Rapture takes place.

The storm arose on the Sea of Galilee. But the Master was on board. **How could the frail boat sink if the Lord of life was there?** At any rate He was at hand, and that was the great point. Asleep on a pillow in the hinder part of the ship, His very attitude of repose, though the wind howled round and the waves filled the boat, was enough to rebuke the fears of His disciples.

Are we any better than the fishermen of the Sea of Galilee? Do we instinctively turn to the Lord in our troubles? How often we try to put things right in our own strength and fancied wisdom, and only turn to the Lord when we are at our wit's end. Can we not trust the Lord? I have known saints of God, who have had wonderful opportunities of getting on in the things of God, saints who have sat under the choicest ministry for years. And yet when the storm arose I have heard them say with anguished lips, "Has the Lord forsaken me?" We may not blame them, for we know how frail we are ourselves, but we may well seek to strengthen each other's faith.

The frightened disciples awoke the Master with the cry of reproach, "Master, carest Thou not that we perish?" Then, HE AROSE! What a moment! We can almost see His loved form, stretched to its height; we can almost hear His voice, rebuking the wind and saying to the sea, "Peace be still."

He arose! Like wild hounds called to heel by their owner, so the wild waves sank to rest at His command, the wind ceased at His rebuke, "and there was a great calm." "There arose a great storm ... there was a great calm." What a contrast! What a lesson!

When the Lord steps in in connection with our tribulations, difficulties, and sorrows He can turn the storm, great as it may be, into a great calm. We may not find our outward circumstances much altered. For instance, old age cannot be avoided. But God can and will make a way of escape, that we may be able to bear the trial. A way of escape, not out of the trial, but in the trial, so that in our spirits we may be able to rise above it, and glorify God in it.

When the disciples saw the mighty power of the Lord, they feared exceedingly, and said one to another. "What manner of Man is this, that even the wind and the sea obey Him?" Aye, more than a man! What man could command the wind and the sea? How powerless is man in the presence of the elements, let

loose in all their fury. The tornado moves on in irresistible force. Nothing can withstand it. The sea rages. No human power can curb its frightful power. How puny man is made to feel in the presence of these elemental forces! No, the disciples found themselves in the presence of the Eternal Son of God, “God manifest in the flesh.”

And yet they were not afraid of the sleeping form when they awoke Him with their cries for help. Might they not come to the conclusion that our Lord tabernacling in flesh was in order that Divine power might be at the disposal of man for his blessing? And so we can turn to One who is God and Man—God in divine power and might, Man in human sympathy and kindness; nay, disclosing the very kindness of God, divine sympathy and kindness.

May we not trust Him? “THERE AROSE A GREAT STORM ... HE AROSE AND ... THERE WAS A GREAT CALM.”

A.J. Pollock

Answers to Scripture search!

1. Gilead (Genesis 31:20–49).
2. Carmel (1 Kings 18:19).
3. Philip and Andrew (John 12:20–28).

WHICH THIEF ?

THOUSANDS FORGET THERE WERE TWO!

“Oh, of course, I intend to be saved sometime, but there is no use being in a hurry about it. There is always a chance, even at the eleventh hour. Remember the dying thief,” a young man said carelessly when spoken to about his soul.

“Which thief?” he was asked. “Why, I had really forgotten there were two. I mean the saved one,” was the reply, as an anxious expression came over his face. “Yes, one was saved, and is in heaven now. The other, who had an equal opportunity for salvation, is wailing in hell. **What guarantee do you have that you will not spend eternity as he will, rather than as the other?”** It was a word fitly spoken, an arrow that pierced his conscience. The young man was led to see the folly of further procrastination, and that night he was saved for eternity, through repenting of his sins and trusting the Lord Jesus Christ as his personal Savior and Lord.

Thousands like him forget that there were two thieves. They remember the mercy of God that saved the one, while forgetting the judgment of God dealt out to the other. They wander on carelessly, hoping to be saved at the last, but in the end die in their sin and are damned forever. They heard the gospel of God's grace often, but rejected it until it was too late. *We would now ask: **which thief would you be like?***

We remember speaking to a young lady who, when told the way of salvation—“Repentance toward God, and faith toward our Lord Jesus Christ” (Acts 20:21)—replied indignantly, “You do not mean to say I have to go to heaven like the dying thief, do you?” “No,” we replied, “you do not have to. But if you reject Christ, you will have to go to hell like the other.”

We would remind you Friend: The saved thief believed on the Son of God, and is with Christ now. The lost thief scorned the Savior, and is in the depths of woe. You **MUST** be with one or the other for eternity. (Luke 23:39-43.)

ETERNITY WHERE? “Because there is wrath, beware lest He take thee away with His stroke: then a great ransom cannot deliver thee” (Job 36:18).

“For whosoever shall call upon the name of the Lord shall be saved” (Romans 10:13)