

THE HERALD OF CHRIST'S KINGDOM

VOL. XVII March, 1934 No. 3

The Year 1933 and Its Portents

[Contributed]

This article, intended- for the February "Herald" was received too late for that issue,
but we believe will still be appreciated. - Ed. Com.

"And when those things begin to come to pass, then took up, and lift up your heads; for your redemption draweth nigh." - Luke 21:28.

THE year 1933 which has just closed has been a most eventful one from the standpoint of our text. Each year, and the things which come to pass in it, constitute links in the chain of events leading up to the coming of the Kingdom. And our Lord's words indicate that it is the duty of the child of God to be interested in those events, for it is "when ye *see* these things come to pass, know ye that the Kingdom of God is nigh at hand." Naturally the suggestion comes to many, These things have been happening for so long that our interest begins to wane and we grow weary. We believed that we were living at the end of the Age according to all the signs, yet *the* end never seems to be reached. Perhaps the Kingdom is not so nigh as we thought, but still many years off; or perhaps the Age has ended long ago, and the Kingdom has come and is reigning. But Jesus' loving exhortation comes to all such now, "He that endures to the end, the same shall he saved." Though the *end* here has meant to the saints of the past the end of their own earthly pilgrimage, being faithful unto death, yet it can have only one application to the saints who are alive and remain unto *the end* of all things, to which our Lord was pointing. The end of the, Age, when it is finally reached, will mean the end for all the Church, when this mortal shall put on immortality and we shall see Him as He is.

No, we need not conclude the end is not yet for many years--that was a conclusion for the early Church, not the latter-or on the other hand, that it has already come and Christ is reigning in the earth. Rather let us ponder again the significance of Daniel's phrase, "the *time* of the end,"

suggesting as it does a period, an Era which the end comes. And let us also remember that though it is an era, it is by no means an *indefinite* one, but most clearly defined chronologically, and marked off from the rest of the Age by important features such as the universal "running to and fro" and stupendous "increase of knowledge" of modern times, and all the changes thus involved. This terminal period is as much distinct from the rest of the age as the terminus of a railway is to the whole line. It is the same line, but the brief stretch of it that enters the station has very different associations to the miles of track behind. *The time* of the end was introduced, as we all know, with the outstanding date of the French Revolution, and of necessity closes with the last point reached by the times of the Gentiles, in the year 1934. And though this time may appear long, to man whose days are as grass, yet they represent such a small fraction of the long period of 2520 years, that it is strictly speaking just the *tine* of the end, the brief space of time connected with the ending of all things. This period so clearly defined on the prophetic

chart has also witnessed, we recall, all the events and changes predicted for it. It is because the Christian understands these things that he can *know*, as Jesus said he would, that his redemption draweth nigh when others are not so certain about it. And it is with this knowledge and these hopes that he ponders again the very significant happenings of 1933 and notes how, remarkably they confirm his position and expectations.

"War Fears of 1933"

Under this heading, Mr. G. Ward Price, writing a brief review- of European developments for the year in the *Daily Mail* Year Book, says:

"Many factors combined to -make 1933 a year of grave apprehension. *The arrival in power of, the Hitler regime* in January, and the intense spirit of national enthusiasm it aroused in Germany, introduced a new element of uncertainty into the already precariously balanced political situation of Europe.

"The obvious impotence of the Disarmament Conference to reach any, measure of agreement for the reduction of fighting forces and national stocks of material of war produced a discouraging effect upon the public mind.

"The old grouping of the European Powers, which has lasted since the war, had ranged on one side the enemy States, Germany, Austria, Hungary, and Bulgaria; and on the other the former Allied Powers, Britain, France, Belgium,, and Italy, with an annexed group of countries forming the 'Little Entente,' which consisted of Czecho-Slovakia, Rumania, and Jugoslavia, and was attached especially to France, whose lead in international politics it followed invariably.

"A Shake to the Chessboard of Europe"

"Throughout 1933 this familiar political landscape was gradually changing. The Nazi claim to incorporate all the German stocks of Europe, which was first manifested in the attempt to bring about a Nazi Government in Austria, gave a 'violent shake to the chessboard of Europe and displaced several important pieces.

"As the year went on it became obvious that there were strong forces within Austria itself working for the closer attachment of that country to Germany. Hungary, whose uncontested

grievances have been neglected so unwisely and ungenerously by the- Allies, was not unnaturally attracted to *the new policy of self-assertion* which was manifesting itself in Central Europe. Prime Minister Gombos went to Berlin; Herr Von Papen returned his visit at Budapest.

"The question-mark of the whole of this new situation was *Italy*. Would Mussolini throw in the lot of his country with the Germans, who had adopted Fascist principles on go -thorough 'a scale, or would- he continue to cleave to--the Powers whose policy' was based upon the maintenance: of the Peace Treaty of Versailles?

"The Italian Government followed a-course of action which left the aim of its policy obscure. When .the other Allied Powers, France and Britain, protested against the' aggressive attitude which the Hitler regime was adopting towards Austria,; Italy consented to join in their action, but insisted on making her representations separately.

"Germany's Attitude"

"Germany's demand, for equality -of - armaments added to the apprehension which her claim to incorporate all races of German stock had already aroused. The shadow of a greater German nation, concentrated in the heart; of Europe, began to spread across the map. It threw its disturbing influence upon other border-States besides Austria. The 3 Germans of Czecho-Slovakia began to feel once more the call of their blood. In Belgium the Fleming section of the population was stirred to renewed and more violent agitation against their Walloon, or French compatriots. Even the German Swiss felt the infection of Nazi enthusiasm.

"The probable course of a future campaign became once more a common topic of conversation. The French Government had completed the immensely powerful works by which its Eastern frontier is now defended. The Continental Press was full of debate as to whether a possible German attack would pass through Switzerland, where the passes of the Jura offer no insuperable obstacle to the invasion of the center of France and an advance on Lyons, or whether Belgium would once again fulfill her historical role of being the battle ground of Europe., The Belgian Government, in October, voted £7,000,000 for frontier fortifications along the German border.

"The growing apprehension that thus prevailed all through 1933 led to unexpected developments in the political, field. Poland concluded a pact of non-aggression with Russia, and an even more improbable consequence of the gradual setting of the order of battle was a sudden *rapprochement* between the French and the Soviet Governments, marked by visits to Moscow in the late summer of M. Herriot, the former Premier, and of M. Pierre Cot, the French Minister of Air

"What War Would Mean"

"It would be a mistake to conclude that because all the elements of combat are present in the world to an even greater degree than on the eve of the Great War, another Armageddon is inevitable.

"For one thing, humanity clearly foresees the terrible consequences of a world war with modern weapons. The conflict would begin, undoubtedly, with the wholesale destruction of the large centers of population of the countries involved by mass air-attacks. Famine and the total

disorganization of the system of Western civilization might be expected to follow. Revolution would, add its horrors to the universal disaster.

"There are still millions of men and women in the world who have a vivid recollection of the grim experiences of the last war, and it is to be presumed that all their influence would be thrown into the scale of peace, in so far as it could be made effective.

"But it would be equally foolish to disguise the fact that the past twelve months has seen a very considerable and steady approach to the conditions under which war in Europe might break out at any moment' as the result of a casual incident.

"The sudden and unexpected withdrawal of Germany from the Disarmament Conference in October, and the announcement at the same time of her intention to leave the League of Nations, brought to a head the apprehensions of another European War which, had been gathering throughout the year. With a growing sense of impotence, the nations realized that, although a plebiscite, of Europe would produce an overwhelming vote against war, the signs of its approach were multiplying constantly.

"We are drawing near to the Valley of Shadow again. This time we approach it with eyes open. It is to be hoped that human sanity will exert itself in time."

Is this the final crisis the world has now reached? Has it come according to the Word of the Lord at the time appointed? Or will human sanity, as the writer hopes, exert itself in time to avert the destruction of present civilization? If not, what is to follow? How many Christians are really fully assured as to the answers to these questions? The child of God should and does realize the full significance of the signs and the times, for the hour has come, "wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat," "the earth also and the works that are therein shall be burned up", preparing the way for "new heavens and a new earth wherein dwelleth righteousness.

"Watchman, tell me, does the morning
Of fair Zion's glory dawn?
Have the signs that mark its coming
Yet upon thy pathway' shone?
Pilgrim, yes! arise! look 'round thee!
Light is breaking in the skies!
Gird thy bridal robes around thee;
Morning dawns! arise! arise!"

The Passover Supper

"Purge out therefore the old leaven, that ye maybe anew lump, as ye are unleavened. For even' Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven; neither with the leaven of malice and wickedness; but with 'the, unleavened bread of sincerity and truth." - 1 Cor. 5:7, 8.

IT IS generally conceded by Christians of all denominations that the special Supper that Jesus instituted just before His death, finds its origin in the ancient Passover ordinance observed by the Hebrew race ever, since their deliverance from Egyptian bondage. That Passover was and still is, among, Israelites,: one of the most important of their religious observances. It was the first feature of the Law given them as a typical people.

The ceremony as originally instituted is described in Exodus 12. A lamb without blemish was slain, its blood, sprinkled on the door posts and lintels of the house; while the family, within ate the, flesh of the lamb with unleavened bread and bitter herbs. On that night, the fourteenth of the first month, Jewish time, because of the sprinkled blood and the eaten lamb, the firstborn of Israel were passed over or, spared from the plague of death which visited the firstborn of the Egyptians. On this account, and because on the next day Israel marched out from Egyptian bondage free, therefore by God's command (Exod. 12:14) they commemorated it every year.

Christ Our Passover

The Israelite saw only the letter of this ceremony and, not its typical significance. So too might we have been in similar darkness had not God given us the key to its meaning by inspiring the Apostle to write: "Christ "our Passover is sacrificed for us." (I Cor. 5:7.) ' Our' attention being thus called to the matter, we find other Scriptures which clearly show that Jesus, the Lamb of God, was the antitype of the Passover lamb, and thus His death was as essential to the deliverance of the Church of the Firstborns from death as was the death of the typical lamb to the' firstborn of Israel. Thus led of the Spirit we come to' the words and acts of Jesus at the last Passover which He ate with His disciples.

The Supper which our, Savior instituted was without doubt designed to supplant the annual commemoration of the typical passing over -of 'Israel's firstborn, whose lives were saved through the blood of the typical lamb. Such an event could be properly celebrated only on its anniversary, which our Lord and His disciples and all the Jews strictly observed. They no more thought of celebrating it any other time than do men in their natural affairs think of celebrating any great transaction on any other day than its anniversary.

Jesus Breaking the Truth to Disciples

Jesus knew the import of the Passover, but the disciples knew not.- He was alone, none could sympathize, none could encourage Him. Even had He explained to the disciples, they could not have understood or appreciated the explanation, because they were not yet begotten of the Spirit. Nor could they be thus begotten until redeemed from Adamic sin-passed over, or reckoned free

from sin by virtue of the slain Lamb whose shed blood ran= soured them from the power of the Destroyer -- Death.

Thus alone treading the Narrow Way 'which none before had trod and in which He is our Forerunner and Leader, what wonder that His heart at times was exceedingly sorrowful, even unto death: When *the* hour had come they sat down to eat the Passover, and Jesus said unto *the* disciples, "With desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in' the Kingdom of God."- (Luke 22:15,' 16.) Doubtless He longed to have them understand how it would- begin to be fulfilled a little later on in that very day by the slaying of the real Lamb:

Probably one reason He specially desired to eat this Passover with them was that He there designed breaking the truth of its significance to them, to the extent that they could receive it; for, "As they did eat, Jesus, took bread, and blessed, and brake it; and gave to them, and said, Take, eat: this is. My body." (Mark 14:22.) "This is My body which is given for you: this do in remembrance of Me. "And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves: ... This cup is the new testament in My blood, which is shed for you." (Luke 22:17-20.) We' cannot doubt that the design of the Master was to call' their minds from the typical lamb to- Himself,' the Antitype; and to show them that it would be no longer proper to observe a feature of the Law which He was about to fulfill. - And- the bread, and wine were to, be to them thereafter elements which as remembrancers of Him would take the place -of the typical, lamb. Thus considered there is force 'in the words, "This do in remembrance of Me" -- no longer kill a literal lamb in remembrance of a typical deliverance, but instead, use the bread and wine, representative of My flesh and life, the basis of the real deliverance, the real passing over. Hence let as many as receive Me and My words henceforth "do' this in remembrance of Me."

All Men Desire Bread of Eternal Life

There seems to be little room for difference of Opinion as to' the significance of the emblem' 'Obviously, the bread and wine symbolize the body and blood of our Lord. Our Lord as a man was the living bread (literally bread of life) which came down from heaven to give life to the world. The illustration is perfect :.Mankind is dying' for want of life and needs some food so full of life-producing qualities that it will arrest the wasting of death, and repair and restore to the original' perfection lost in Adam. Men have sought panaceas, elixirs, life-restorers, in every quarter-in animal and vegetable foods, in minerals and in chemistry; but all in vain. No such bread of life has ever been found. But after men had for more than four thousand years sought, in vain, the true Bread of Life came from heaven, of which, if a man eat (partake or appropriate, to his use as it is his privilege to do) he shall - live forever. That is, if by faith in the means which God, has provided to accomplish his redemption, he accepts the favor of life, he can have it on those terms and those only. This our Lord symbolically termed eating His flesh.

Our Lamb was slain for u on our behalf, because He was the bread of which all must eat to have. life, and because we could' not eat Him until He gave Himself. Then the question is, What did He give and what do we eat? The answer is, His flesh, and that means He gave Himself at that time a human being. Whatever He possessed therefore in the way .of human rights and privileges under God's Law, He there resigned in our interest, that the human family, which has no rights or privileges, having lost all- in Adam, its representative, might receive back all these privileges and rights and liberties. Adam's family was all in him when he sinned and lost life and every right and privilege of sonship, and so we all are sharers in that one loss So now, correspondingly full and

sufficient rights belong to the new Man, the man Christ Jesus, who as a perfect and uncondemned being exchanged, His higher rights for man's lower' rights which Adam had forfeited. And when this One then gives Himself and lays down all that He has in the interests 'and for the use of the condemned race, we see that the giving of His flesh for the life of the world[, means the handing back to dying men, the life, liberties, and privileges lost. And the eating of His flesh would consequently mean the appropriating; to his own use by the eater, of all the rights, liberties and life which the perfect, sinless man, Christ Jesus possessed -- no more and no less.

Unleavened Bread of Sincerity and Truth

It is this appropriating to ourselves of the benefits of Christ's death by faith, this spiritual feeding; upon Christ, not merely as a mental theory, but in the heart, that is of the utmost importance, to all who would enter into and maintain proper relationship to God and His well beloved Son. The eating; is not merely a single act in the beginning of one's Christian experience, to be through with and forgotten; it is a process that must be keenly observed and followed out all through life if one is to be properly nourished spiritually, so that he can properly discharge those responsibilities that are associated in his covenant of fellowship with Christ. Another, writing on this subject, has beautifully observed that:

"We are not merely under the eternal' shelter of the blood of the Lamb, but we feed, by faith, upon the Person of the Lamb. Many of us come short here. We are apt to rest satisfied with being saved by what Christ has done for us, without cultivating holy communion with Himself.. His loving heart could never be satisfied with this. He has brought us nigh to Himself, that we might enjoy Him, that we might feed on Him, and delight in Him. . . .

"But how was this lamb to be eaten? 'With unleavened bread and bitter herbs.' Leaven is, invariably, used, throughout Scripture, as emblematical of evil. Neither in the Old nor in the New Testament is it ever used to set forth any thing pure, holy, or good. Thus, in this chapter, 'the feast, of unleavened bread is the type of that practical separation from evil which is the proper, result of being washed from our sins in the blood-of the Lamb, and the proper accompaniment of communion with His sufferings. Nought but perfectly unleavened bread could at all comport with a roasted lamb. A single particle of that which was the marked type of evil would have destroyed the moral character of the entire ordinance. How could we connect any species of evil with our fellowship with a suffering Christ? Impossible. All who enter, by the power of the Holy Spirit, into the, meaning of the cross, will assuredly, by the same power, put away leaven from all their borders. 'For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.' (1 Cor. 5:7, 8.) The feast spoken of in this passage is that which, in the life and conduct of the Church, corresponds with the feast of unleavened bread. This latter lasted 'seven days'; and the Church collectively, and the believer individually, are called to walk in Practical holiness during the seven days, or entire period, of their course here below; and this, moreover, is the direct result of being washed in the blood and having communion with the sufferings of Christ.

"The Israelite did not put away leaven in order, to be saved, but because he was saved; and if he failed to put away leaven, it did not raise the question of security through the blood, but simply of fellowship with the assembly. 'Seven- days shall there be no leaven found in-your --houses for whosoever eateth that which is leavened, even that soul shall be cut off from- the congregation of Israel, whether he be a stranger, or born in the land.'" (Ver. 19.) The cutting off of an Israelite;

from the congregation answers precisely to the suspension of a Christian's fellowship, if he be indulging in that which is contrary to the holiness of the Divine presence. God cannot tolerate evil. A single unholy thought will interrupt the soul's communion; and until the soil contracted by any such thought is got rid of by Confession, founded on the advocacy of Christ, the communion cannot possibly be restored. (See 1 John 1:5-10.) The true-hearted Christian rejoices in this. He can ever 'give thanks at the remembrance of God's holiness.' He would not, if he could, lower the standard a single hair's breadth. It is his exceeding joy to walk in company with one who will not go on, for a moment, with a single jot or tittle of 'leaven.'"

Communion in the Body and Blood of Christ

The invitation extended to the disciples of Jesus to drink of the cup of the fruit of the vine, in addition to representing the offer of His life to them, evidently represented further, the Master's offering to them the privilege of sharing in His sacrificial death. The inspired Apostle Paul in an impressive manner calls our attention to the deeper truth associated with this ordinance of the Lord's Supper. He says: "The loaf which we brake, is it not the communion [fellowship] of the Body of Christ [the Little Flock, the Church of which our Lord is the Head]? The cup of blessing which we bless, is it not the communion [fellowship] of the blood of Christ [the entire anointed company]? For we though many [members] are one loaf and one Body, for we all share in that one loaf." - 1 Cor. 10:15-17.

To the consecrated, therefore, there can be but one meaning to the Apostle's language.; the emblems, bread and wine, are not only remembrancers of the Lord's sacrifice, but also of their own covenant to share the sacrifice with Him, if by any means they might fulfill the conditions and be accounted worthy to be made partakers of the Divine nature, and to be with our Lord and Redeemer, His joint-heirs and co-workers in the blessing of all people.

Self-Examination

"Let a man examine himself," says the Apostle; let him see to it that in partaking of the emblems he realizes them as the ransom price of his life and privileges; and furthermore, that he by partaking of them is pledging himself to share in the sufferings of Christ and to be broken for others; else otherwise his act of commemoration will be a condemnation to his daily life before his own conscience -- condemnation to himself." Through lack- of proper appreciation of this remembrancer, which symbolizes not only our justification, but also our consecration to share in the sufferings and death of Christ, the Apostle says, "Many are weak and sickly among you, and many sleep." (1 Cor. 11:30.) The truth of this remark is evident; a failure to appreciate and a losing sight -of the truths represented in this Supper, are the cause of the weak, sickly, and sleepy condition of many in the Church. Nothing so fully awakens and strengthens the saints as a clear appreciation of the atoning work of our Lord and their share with Him in His sufferings and sacrifice in behalf of humanity. "Let a man examine himself, and so let him eat of that bread and drink of that cup."

In keeping with our custom in the past, we recommend this year the observance of the Passover Supper on Thursday evening, March 29; that being according to the Jewish calendar, the beginning of Nisan 14. As for the matter of deciding the date of the Passover: If various brethren of influence amongst the friends attempt to reason out the matter and to fix the 14th of Nisan apart from the calculations of the Jewish calendar, the result will frequently be a variety of

opinions, as various viewpoints may be taken. And if each insist that his view be adopted as the correct- one, it would mean probably that three or four dates would be chosen, and observed by different brethren throughout the country, each one being able to present forcibly from his particular viewpoint, the technicality on which he bases his conclusions.

As the brethren this coming Passover season unite once more to commemorate this most important and sacred event, let us endeavor to consider more profoundly if possible the love of Christ for us and for all; it will surely strengthen us -as His followers to endure more and more hardness as good soldiers of the cross. Ah, let us consider Him who endured such contradiction of sinners against Himself, lest we become weary and faint in our minds under the light afflictions now permitted for' our trial and discipline, which if faithfully endured will work out for each a far more exceeding and eternal weight of glory.

CHICAGO CONVENTION

Brethren of the Chicago Bible Students advise of their plans to hold a Fifth Sunday Convention in that city, April; 29, and they will be glad to have the cooperation and fellowship of all in that section of the country who can find it convenient to be with them at that time.

Services of Brethren Available

In a communication received from brethren in Chicago we are advised that the ministries of several of their speaking brethren are available on Sundays, and that any of the Classes in the environs of Chicago may if they choose call on them for a Sunday visit and they will gladly respond. For further information regarding either of the above items, address Brother is C. Foss, 5944 N. Knox Avenue, Chicago, Ill.

Wait, My Soul upon the Lord

"Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say on the Lord." - Psalm 27:14.

THE PSALM from which this beautiful text; is taken cannot be studied by the receptive mind with care without bringing important lessons intended to enlighten those who sincerely desire Divine guidance. It also contains much: inspiration in the direction of attaining a strong and abiding confidence in God that nothing can destroy. Further, it emphasizes the importance of forming the habit of waiting on God whatever may be our experience, even though that waiting be long. Thus waiting and trusting, it is revealed, there will be assured relationship, a sense of security, and as the last verse of the Psalm suggests, the heart will be strengthened in the Lord, making such an one "strong in the Lord and in the power of His might."

It will be noted that the first six verses are chiefly occupied with this confidence in God enjoyed by the Psalmist. Out of a personal experience of 'God's revelations to him he affirms with assurance, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" His confidence is in the Lord, therefore it matters not how great an array of enemies are round about him, for God is more than all that be against him. He can affirm that the fixed determination of his heart-is to seek after the Lord, and in language most similar to the Apostle's, "this one thing I do," David here expresses the supreme purpose of his own life: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of, my life, to behold the beauty of the Lord, and to inquire in His temple." Need we wonder why 'he' was a man after God's own heart? Surely not! The Bible abounds with evidence that God ever delights to show special favors to such characters as this. And today as ever before, all such as thus concentrate their minds on relationship. with, Himself, have the promise that He will likewise reveal His will to them. They are assured of a personal guidance of His Spirit, as in a oneness of fellowship and sweet accord they walk with Him.

Inspiring Lessons

However, only the humble minded can thus fellowship with God, and so we find the Psalm teaching us. Notwithstanding all the full assurance confidently expressed previously, the Psalmist, in verses 7 to 9, visualizes the possibility of some dark cloud at some time shutting out the face of God. Then where will he turn to find solid ground for assurance? Ah, if humility is not present in the heart at such a time, will there not be a recounting of his works of merit, of sacrifices made in the vineyard of the Lord, of the exceptional character of his devotions -- a coming with the hands filled with "unprofitable service" as a basis for continued favor But David's inspired words teach us a better way, and the way in which all who live close to God will be found. When trouble assails, and every support seems to be withdrawn, while the fire burns and the waters seem likely to overflow, the place in which comfort and strength may be found for David, can never be in any rehearsal of his own works or merits, but only on the ground of God's abounding grace. "When Thou saidst seek ye My face; my heart said unto Thee, Thy face, Lord, will I seek." Had he lived in our day of greater privilege, his language' would surely be, "Nothing in my hand I bring, simply to Thy cross I cling." In the darkness of trial his cry would be heard reminding God of His own grace in calling him into fellowship with Himself, and this would be his only plea.

Applying his experiences and words to ourselves, do they not teach us valuable lessons? Are we not reminded of our Savior's way of showing us how to estimate ourselves, as when He said, "So also you, when you shall have done all the things commanded you, say, We are unprofitable servants; for we have done only what we were bound to-do." (Luke 17:10, Diaglott.) The initial step is always taken by the Lord in the matter of our redemption and sonship, and if "our hearts condemn us not," then; when darkness seems to hide His face so that faith may be tried, will He not delight to have us -- come to Him and plead, "Thou, O God, of Thine own free grace called me to Thyself through Jesus Christ, and in a glad response thereto I came. Thy gifts and calling are not things to be repented of, therefore Thou wilt not forsake me." Our, God will never fail to recognize that plea upon our lips. And how surely the answering sense of assurance will come to us as it did to David. Immediately he is ready to affirm, "When my father and my mother forsake me, then the Lord will take me up." "He abideth faithful, for He cannot deny Himself, nor fail in giving grace sufficient for every time of need.

If any Man Lack Wisdom

Now comes the prayer of verse 11, which is really a confession of a deep sense of responsibility, and an utter dependence on God for guidance and instruction. The marginal reading of the Authorized Version seems to give the intent of this prayer very much better than the rendering given in the text itself. According to the marginal reading it would be, "Teach me Thy way O Lord, and lead me in a way of plainness, because of those that observe me." What a beautiful way of confessing the felt need of a simple and Clearly, defined revelation of God's will. Fitting language surely when present limitations and imperfections are remembered, and the possibility of misunderstanding in so many ways, remains present with us. How suggestive such a prayer is of one who recognizes his lack of wisdom coming, as the Apostle James urges us to do, asking God for the enlightenment He waits to dispense liberally to all who acknowledge their special need of it. Yes, wisdom from above, easily distinguished, because "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." - James 3:17.

The Bible abounds with assurances that only such as are thus painfully aware of their poverty in this matter, may entertain any hope of having all their steps ordered of the Lord, for "God resisteth the proud, but giveth grace unto the humble. And who that recognizes the burden of responsibility resting upon him, because there are those who observe him, and over whom he may exercise an influence for good or evil, can fail to feel that it is most important that his own vision of God and His will should be clear. Therefore the constant emphasis of Scripture upon the need of waiting on the Lord. Self-assurance, impatience, enthusiasm, expediency, may all cry "make haste"; nevertheless it is written, "Wait on the Lord, be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord." Wait until the word is heard distinctly, saying, "This is the way, walk ye in it."

This waiting on the Lord suggested in our text is not such waiting as would be represented in service for Him, waiting on Him as a servant waits on his master. The thought is manifestly that of waiting before God for the clear understanding of His will. Such an attitude should characterize, every child of God. Well indeed, has the wise man admonished us, to "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." (Proverbs 3:5, 6.) To thus trust and wait will, according to God's Word, insure an experience more free from mistakes, and bring us closer to the realization of that desirable outcome promised us in the first Psalm, wherein we read "And he [who

meditates day and night on God's law] shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither and whatsoever he doeth shall prosper." - Psalm 1:3.

Importance of Ascertaining God's Will

As bearing on this point we call to mind the words of Brother- Russell. After remarking that "Many of the children of God have made mistakes along this line," he goes on to say: "Having committed our ways to the Lord, we should go forward only as He leads us. If we are not clear as to His will let us not be in too great a hurry, nor try to guide ourselves but present the matter to the Lord in earnest prayer, asking that we may have no will or way of our own, but may be guided only as He wills. Then let us wait and watch for the indications of His providence, and follow as He seems to lead, leaving the results with Him. We are not to follow our own choice, without evidences that it is God's will. The question may sometimes be asked of us, 'Are you going to' do this way or that? Are you going to this place or to that place?' Our attitude and our reply, if we have not as yet clearly ascertained the Lord's will in the matter, should be, 'I am not yet fully decided. I will consider the Word of the Lord, to see how His instructions seem to apply in this case.' Or, 'I am watching to see what' the Lord's providences seem to indicate, and am praying over the matter, that I may be guided aright.' The poet has expressed the right thought

'I am afraid to touch
Things that involve so much.'

"Those who wait upon the Lord do not always seem to prosper best, from outward appearances. But the Psalmist declares that we should be of good" courage as we thus wait on God. We are, pursuing the right course; and shall have His blessing. We make no mistake when we wait upon Him. Others may seem to be getting ahead of us at first, but we are to 'wait on the Lord.'

"Take no step unless you feel sure that the Lord is directing and guiding. Watch for the meaning of His providences.. Study His Word. Let not your faith depart from its moorings. 'Be of good courage!' 'Good' courage is courage of a good degree, not merely a little courage. Be of strong courage 'and He shall strengthen thine heart; wait, I say, on the Lord,' ' . . . There are many difficulties to be surmounted, and it requires courage to surmount difficulties. But the courage born of faith in God and in His 'exceeding great and precious promises' strengthens them when otherwise they might be overwhelmed. It gives them a strength to which all others are strangers."

Watch and Pray

Two outstanding statements in this Psalm are worthy of special attention. First, we have David declaring his fixed purposes, in life as he looks forward to the days yet to be: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life." Then, in what would seem like a retrospective look, we have him saying, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." At one time he is looking into a future filled with great possibilities for knowing God, many days illuminated with the light of His Countenance. At another time he would seem to be reviewing a past all radiant with Divine favor, wherein God had helped him by the might of His imparted strength. And surely this is all wonderfully suggestive of the actual experience of all who truly walk with God. The one who starts out with a fixed determination to adhere steadfastly to the one great purpose

of gaining that knowledge of God which is eternal life, will most assuredly find plenty of occasion to discover that only he who endures to, the **end** shall be saved.. It will not be long before such will see a world of meaning in the words of one of Israel's kings: "Let not him that girdeth on his harness boast himself as he that putteth it off." (1 Kings 20:11.) It means much to have set such a goal as this of David before one's mind, and to have faithfully held to it through all the inevitable warfare, discouragements, and trials awaiting any who venture on so great an undertaking. Oh! how many, in looking back over the years, are ready to say, "I had fainted and grown utterly disheartened many, many times, unless I had believed that God's grace and guidance constantly overshadowed me. Only because I have set the Lord always before my face, and made Him my refuge and strength, have I been able to maintain this singleness of purpose, undaunted and unchanged-"kept by the power of God." Happy retrospect indeed, when one can look 'back over years made rich with these memories of God's faithfulness. When any one can feel and know in this way what God has been to them, and what, in His grace, they have been to Him through the years, surely it must stamp their lives with an impress to which all the future will blessedly conform. Such may not only look backward with boundless gratitude, but look forward also with confidence to both the immediate and eternal future. Yes, and look forward with a gaze that will be both prayer and praise offered in all lowliness of mind, to the glory of Him who has given, and who will continue to give strength to all who wait on Him.

The favor and loving kindness of the Lord is indeed better than life, and the very preciousness of such a treasure increases the truly awfulness of the thought that one might lose it. But such is the possibility. As in material things, so in the spiritual, costly treasures require vigilant guarding lest thieves break through and steal. And how full of robber hosts our pathway is! Ten thousand foes may seem an exaggeration, but like David, it will be well to remember that a "host encamps against us, and thus 'safeguard ourselves from underestimating their strength. The wily Adversary in subtle ways stands ready to storm the citadel of our hearts. So with the poet we pray

"Sun of my soul, my Father dear,
I know no night when Thou art near.
O! may no earth-born cloud arise
To hide Thee from Thy servant's eyes.

I will Guide Thee with Mine Eye

Beautiful indeed are the ways of the Lord! He very properly expects our obedient response to His laws, but how utterly displeasing to Him would be the obedience of a slavish fear. The mind at once recoils from the thought of God being satisfied with obedience secured by the lash of fear, for even we ourselves could have no pleasure in such obedience on the part of those whose love and confidence we desire. But the beauty suggested in an obedient, loving, heart, alertly watching the eyes of the Lord to learn His will, is readily acknowledged as the only consistent attitude on the part of His children. Their heart's cry can be nothing less than "O how love I Thy law! it is my meditation all the day." (Psa. 119:97.) And such are they who sincerely pray, "Lord, lift up the light of Thy countenance upon us." "Hide not Thy face far from- me," lest my feet wander from Thy way. "Teach me Thy way, O Lord, and lead me in a way of plainness, because of those which observe me." This is waiting on the Lord in the sense of our text, and this is the attitude of patient endeavor to know of a surety what His will for us may be.

Imperative, therefore, beyond question, is the necessity of obedience on our part, once the will of the Lord is, discerned. - Any unnecessary delay after the perception of our duty; must certainly

lower the force of resolution, and dim the vision of God's face. Along with the ever-proper question, "Lord, what wilt Thou have me to do?" there must be so complete a willingness to promptly obey His leadings, that we can truthfully sing,

"O! speak, and I will hear;
Command and I obey;
My willing feet with joy shall haste
To run Thy righteous way."

Only as we live with a vivid consciousness of God's eye beholding us all the time, marking our every reaction to all His providences, and only when the realization of this fact is a joy and inspiration to our hearts, can we receive of the strength He has promised to impart to us. And particularly important is it that our first and constant recollection of His all-seeing eye be, as it was with David, "Thou hast set our secret sins in the light of Thy countenance." Such a thought may well awe our minds, and we trust that it does do so. Nevertheless, where could we find a saint, living as all saints should habitually live, with a conscience clean, and "quick as the apple of an eye," who would not gladly bear testimony to the fact that there is a deeper joy in that awe, than could ever be known away from His searching gaze?

True, pure, upright and blessed indeed are those who, though painfully conscious of unprofitableness and nothingness aside from Christ, are able to live happily in the Divine presence, knowing of themselves their own, heart hunger for His righteousness, and knowing that God also knows how fervently and frequently they plead for the completion of their entire sanctification. There is no fear in such love, but there is a power-yes, a power felt in every fiber of the life where consecration's objective remains, unalterably set where God put it, namely, in letting Him have complete sway in the life, to teach us, to use us, to mould us, to transform and cleanse us, until He can present us to Himself, "a glorious Church, not having spot, or wrinkle or any such thing; but that it should be holy and without blemish." Happy the one who willingly suffers the "sharp two-edged sword" of Scripture, to pierce even "to the dividing asunder of soul and spirit, and of the joints and marrow." Surely this is a very real feature of "the power of the Gospel unto salvation to every one that believeth, and obeys it.

Do His Will and Know the Doctrine

A multitude of problems beset us round, and we are concerned about a great many things on, which we surely would appreciate much clearer light. Yet, after all, it is evidently not so much a matter of our having perfect knowledge with which to meet our problems one by one, as it is a matter of keeping close to God. We cannot forget the many, many promises of the Word, wherein assurance is repeatedly given in one form or another, that "If any man will do His will, he shall know of the doctrine, whether it be -of-God." Remembering these promises, --and having intimate acquaintanceship with the One who has made them, and knowing His character of holiness, may not all, learned and unlearned, be well equipped thereby for every emergency connected with obedience to God, if so be they know Him. Deficient some may indeed be in a knowledge of many of the ramifications of doctrine, and far from possessing the ability to grasp much that may be seen by other more analytical minds, but they can know the God of truth most intimately, and become so enriched by His indwelling Holy Spirit that they never lose their way. The Christian life is so much a matter of relationship to the Lord, that we greatly err when we put the emphasis elsewhere. God has settled for all time the question as to whom He is ready to reveal Himself "Blessed are the pure in heart, for they shall see God." This is the last word on this

matter. Seeing therefore, that heart purity is of the first importance, if we would see God, is it not equally true that only the pure in heart could understand Him and rightly interpret His will? Is this not what Jesus meant when on another occasion He said, "If thine eye be single, thy whole body shall be full of light"? Manifestly, then, heart purity is of inestimable value as an aid in discerning right and wrong, truth and error, as these factors enter into the problems of life. Little wonder that the Bible urges upon us the necessity of keeping the heart with all diligence. Only let Christ in all His purging, transforming power fill the heart, and there is no fear that we will mistake the way, for He is made unto us both wisdom and deliverance, present and final.

The secret of the Lord's keeping power, is then, just as suggested in our text-waiting on God. Waiting on Him for all we need of wisdom and grace, accompanied,, as this will be by increasing realizations of how unwise it is to lean on our own understanding, will secure to us the certain guidance and fellowship of the Lord. We then can sing,

"Through this trial state below,
Lead me ever, ever, as I go;
Trusting. Thee, I cannot stray;
I can never, never, lose my way."

What consolation there is in these facts of God's Word! What encouragements they are to us to emulate David in his singleness of purpose, and like him to determine to live where the face of God may be most clearly seen, persisting in ' that purpose whatever else may come to us. Then we too will not wait in vain. God's purposes may sometimes ripen fast, unfolding every hour,, but it is not always so. Times there are, when He will say to us as we wait for the light we seek on present problems and the answer is not immediately given, Wait-though it tarry, wait for it, it will surely come. And then what? Ah! what more can He say than to such waiting ones= He has said. "Delight thyself also in the Lord; and He shall' give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday." - Psalm 37:4-6.

The Fruit of the Bible is Christ

When I read the Bible, I gather a great deal from the Old Testament, and from the Pauline portions of the New Testament; but after all, I am conscious that the fruit of the Bible is- Christ. That is what I read it for, and that is what I find that is so worth reading. I have had a hunger to be loved of Christ. You know, in some relations, what, it. is to be hungry for love. Your heart seems unsatisfied- till you can draw something more toward you from, those that are dearest to you. -There have been times when I have had an unspeakable heart hunger for Christ's love. My sense of sin is never strong when - I think of law; my sense of sin is strong when I think of love -- if there is any difference between law and love. It is when drawing near the Lord- Jesus Christ, and longing to be loved, that I have the most vivid sense of unsymmetry, of imperfection, of absolute unworthiness, and of my sinfulness. Character and conduct are never so vividly set before me as when in silence I bow in the presence of Christ, revealed not in. wrath, but in love to me. I never so long to be lovely, that I may be loved, as when I have this revelation of Christ before my mind.

In looking back upon my experience, the part of my life which stands out,, and which I remember most, vividly, is just that part that has had some conscious association with Christ. All the rest is pale, and thin, and lies like clouds on the horizon. Doctrines, systems, measures, methods-what may be called- the necessary mechanical and external part of worship; the part which the senses would recognize-this seems to have withered and fallen off like leaves of last summer; but that part which has taken hold of Christ *abides*.
- *Selected*.

The Crisis of the Christ

"Father, glorify Thy name." - John 12:28.

(Continued from last issue)

IT IS significant that this crisis hour of our Lord is associated by St. John with the visit of certain Greeks who sought an interview with Jesus, and to whom our Lord vouchsafed a brief summary of the Gospel hitherto confined to Israel. "We are not told who these men were, or from whence they came. But tradition affirms that more than one effort made -- notably by the King of Edessa - - to induce Jesus to leave the hostile and ungrateful Jews and to take up, His residence in some foreign Court, where He would be assured of an honorable welcome. And it may be that these Greeks -- for Greeks were to be found in every Court -- were ambassadors from some such Prince, and came on some such errand as this. Or it may be that they themselves were persons of wealth and distinction, who, seeing that Jesus had finally broken with the Jews, and knowing that the Pharisees were compassing His death, sought to save Him from their hands, by offering Him an asylum beyond their reach. Or again, it may be that they had been so impressed by His words and deeds, that they had resolved to attach themselves to Him and to share His fate whatever it might lie. Only the day before, He had driven from the temple the money changers who defiled it with their traffic and chicanery, and rebuked them for degrading into a 'den of thieves' the sanctuary which God intended to be 'a house of prayer,' not for the Jews only, but **'for all nations.'** These Greeks may have been impressed by His courage, His purity,. His liberality. They may have felt that though Himself a Jew, Jesus was the friend of all men; their friend. They may have wished to confer with Him, and to learn how He proposed to convert the Hebrew temple into a universal sanctuary.

"We would see Jesus"

"Whatever their immediate motive and intention, there can be no doubt that there was far 'more in their visit to Christ than lies on the surface of this narrative. For, first, the words rendered, in our Authorized Version: 'We would see Jesus,' not only imply a very strong desire to see Him; they also mean, 'We have decided on seeing Jesus'; and seem to imply either that there had been some strife and debate in their own minds before they reached that decision; or that-they had discussed the matter with Philip before, and had only just determined what they would do.

"Nor, again, was it only a sight of Jesus which they wished to obtain, such a long, lingering gaze as men love .to fix on the great and mighty. They could have had that, probably they had had as much as that, as He went in and out of the temple, and passed through the court in which they, as Gentiles, worshiped. Hence it, was; we suppose; that Philip was so deeply impressed by their decision. To him it seemed so important that he did not venture to take it straight to Christ. He first goes and consults Andrew, who may be presumed to have been on more intimate terms with the Master, as one of the first four among the twelve. And then, as we are told with a ceremonious formality which denotes 'the importance of the occasion, Philip having come and told Andrew, Andrew and Philip, the only two of the Apostles who bore Greek names, and therefore fitting ambassadors for Greeks, tell Jesus. Nay, Jesus Himself, ordinarily of so calm and serene a spirit, is much more profoundly impressed and moved than His disciples, To Him the decision of these Greeks is at once as the stroke of doom and the harbinger of victory. He reads in it a sign that the hour is come in which He must glorify God by dying for men, and Him-f self be glorified by God

by being made victor over death and the Savior of the world. He finds in it nothing less than the 'crisis of the world,' an omen of the utter defeat of the usurping Prince of this world, and a promise that men shall be drawn to Him, the world's true Prince and: Lord."

"St. John, to whom we owe our only record of this memorable and significant visit, does not tell us how the Lord Jesus responded to their request. But we can hardly doubt that He who was so full of grace acceded to it; that He came down into the Court of the Gentiles in which perforce they awaited Him, and spoke with them face to face." Indeed -most expositors are agreed that in the verses which follow we have the substance of what He said to them. "In the parable of the grain of wheat which is fruitful only in death;' in the paradox on losing one's life in order to save it; in the promise that as many as serve and follow Him here shall hereafter be with Him where He is; in the prediction that by His death on the cross He will draw all men unto Himself-in all of which we find one dominant and uniting thought, that of gain by loss, life by death, joy by sorrow-He sums up in a few sentences what was most precious and distinctive in the Gospel which He had taught at large among the Jews. And, as if to round out the whole circle, as if to give these Greeks a veritable and complete gospel all to themselves, however brief it might be, miracle is added to parable and paradox, promise. and prediction, and, a great voice from heaven, loud as thunder, but sweet as angel's song, confirms and ratifies all that He had said to them."

"Except a Corn of Wheat fall into the Ground and Die it Abideth Alone"

At another time, perhaps, the opportunity may be ours, of considering our Lord's words with special reference to their effect upon His hearers, upon the Greeks themselves, and to draw for ourselves some of the lessons of faith' and patience, of love and joy; the gracious message contains, but just now we want to notice His words more especially, as indicating His own condition of mind, and to study the effect upon our Lord Himself, of this visit of these Greeks. If, as many suppose, they came to beg Him to accompany them to some foreign Court in which they could assure Him of an honorable welcome, it is easy to understand that, as He listened to their request, He' would feel more deeply than ever, the gravity of the approaching crisis, and set Himself to consider both how' He was to meet it, and how He could prepare His disciples to meet it. That He could meet it only by submitting to the worst which the malice of the Jews could do against Him, that He could redeem men only by freely laying down His life for them all, we suppose He never for a moment doubted. That He did not doubt it at this moment, is plain, we think; from His reply to the petition of the Greeks -- from His parable of the grain of wheat which **must** die in order that it may' live; and from the paradox which followed 'it on, losing life in order to save it. Nor is it less plain that He was bent on bracing and fortifying **the minds of His disciples** for what was, about to happen; or why should He have taken such pains to bring out the bright and hopeful aspects of the death by which He .was to glorify God? Why did He remind them of the corn which falls into the earth and dies only that it may live and bring forth much fruit? Why remind them of the saying He had often used before, that to love life more than duty was to lose it, while to lose life in the discharge of duty was to save it unto life eternal? Why did He promise them that, if they followed Him, if they also were faithful unto death, they should not only live eternally, but rejoin Him in that more abundant life to which the Father would raise Him, and be honored by His Father even as He Himself was honored?

"But just as we ourselves, when we see that the path of duty grows very steep and will be full of toil and pain may shrink from setting out upon it for a moment, and even pause for more than a moment to consider whether our end may not be reached by some less perilous path, and yet commit no sin, so also it seems to have been with Him who we know was without sin. He had

come to teach and save both Jew and Greek. He had thought that there was no way to save them except the way of the Cross. But these Greeks suggest another way. They invite Him to leave the Jews who would not listen to Him and come to Gentiles who would honor and reference Him. Was it a possible course? Was it possible that He might thus save them, and the world through them? For a moment His soul is troubled, agitated, confused, not, we may well believe, by any desire to spare Himself; but by the wish to spare the Jews the great crime on which they were bent, and to save the world, not against its will, but-with its free consent. For an instant, then, He pauses to consider this plausible suggestion, feeling from the first, we suppose, that it was only plausible, and nothing more; for deep down in His heart there lay a conviction, a conviction to which He had just given manifold expression, that He had come into the world to die, and by His death to give life to the world. Yet He is not-ashamed to let His disciples see the momentary agitation and perplexity of His spirit, how-it is torn and confused by conflicting thoughts, although He must have known how much, in this posture and frame of soul, He would seem to them unlike Himself. 'Now is My soul troubled,' He cries 'And what shall I say?' as if asking their sympathy in the agony of His spirit, almost as if asking their help. But they have no help to-give, nor does He really need their help. He cannot pray 'Father, save-me from this hour;' He cannot accept any suggestion, however, plausible, to save Himself for if He save Himself, how shall He save others', He can only pray, 'Father, glorify Thy name,' and take the way of the Cross."

Thus understood, our Lord's prayer shows Him to us, not as shrinking from the Cross, but as embracing it; not as seeking to evade death, but a freely devoting Himself to death in order that, by His death, the name, the character, the love of God might be rendered so bright, so illustrious that even the blindest may see it, even the most hardened may be touched and conquered by it.

A Practical Lesson

"But if we read it thus, in its natural and Christian sense the prayer becomes full of valuable, because practical, instruction for us. It teaches us how **we** ought to pray; more specifically, it teaches us **what we are to ask for**, if we would pray as we ought, **when our soul is troubled**, agitated, confused, when for a while we may honestly doubt, what our petition should be.

"You are at a point, let us suppose, at which-you cannot be true to your inmost convictions, without running some grave risk, or-incurring a loss which you dread to provoke. You take your case to the Throne, to the Mercy Seat of God. And as you bow before Him, troubled in spirit, the question rises within you, '-What shall I say?' If you resolve to say: 'Father, save me from this hour;' if you ask that you may be true to your convictions and yet suffer no loss, **we** will - not condemn you we dare not even affirm that **God** will condemn you; for He knows our weakness and makes large allowance's for us all. But this, we will say, that if, instead of praying, 'Father, save me from this hour,' your prayer should be 'Father, glorify Thy name:' if, that is, you ask that, with loss or without it, you may be kept true to your convictions, if you are willing to sacrifice what you hold dear in order to glorify God and help to further and spread the convictions for which you suffer; then God your Father will certainly approve your prayer, and you will rise far nearer to the Christian ideal than if to be saved from loss were well-nigh as much to you as to be loyal to the truth.

"Again, if you are in any deep distress, if any pain of body oppress you, or any wound of heart; if you have lost your health or energy, or fortune, or hope; and as you come before God the question rises: 'What shall I say to Him?' **We** would not condemn you, we dare not affirm that God will condemn you, if you should ask that you may be redeemed from the oppressions of pain, disease,

care, fear, or wounded love, or impaired confidence. It is but natural that such a desire should rise within you, and that you should utter it in the ears of the Divine Mercy and Compassion. But 'if, instead of crying 'Father, save me from this hour,' you could honestly say, 'Father, glorify Thy name; help me to bear my burden or relieve me from it as may be best for me, or for my fellows, and therefore most for Thy glory'; who can doubt that this would be the nobler of the two, the more acceptable to your Father in heaven, because it springs from that which is most like to Him within your soul?

"Finally, if, when you reach a still sorer strait, when it is not you who suffer, but one dearer than yourself, and you can only stand by and see your beloved pass through days of anguish and nights of weariness and slowly travel down to the bourne at which he and you must part, he to 'tread the common road into the great darkness, and you to return, maimed and crippled, to the toil and burden of life;-ah! who would have the heart to blame you, if, in your agony, you should cry unto God to spare you, to avert- the stroke of death, and not condemn you to pass 'the poor remnant of your days solitary and forsaken? No man who knows himself, and can put himself in your place, would dare to blame you. Nor is God angered by the prayers of love, even when His love will not suffer Him to grant them; though He refuse the prayer, He reads and approves the love which prompts it.

But none the less, you know as well as we do, that there is a higher prayer than 'Father, save me from this hour;' and if in the strength of faith, you could honestly say: 'Father, glorify Thy name; show Thy goodness, illustrate Thy love, whether by taking this dear one to Thyself and enabling me to confide him to a tenderness beyond my own, or by restoring him to life and health,' you do not need to be told that this would be to breathe the very spirit of Him who said, 'Thy will, not mine, be done.'

"O, it is very hard, harder than many of you may perhaps imagine, for any reflective speaker, any man, that is to say, who speaks to himself as well as to others, to take this tone, and pursue this line of thought. And for ourself we must confess that we can never take it without a certain questioning within; without hearing an inward voice which demands: 'What if God should take you at your word? What if He should expose you to the trial to which He has exposed so many of those to whom you speak, and after all you should prove yourself unable to face the test?' But none the less we are bound to pursue this line of thought with you, and to urge it upon any who may now be mutely asking: 'How am I to bear this heavy burden which God has laid upon me? How can I ever reconcile myself to so great a loss?'

"Here, then, lies our supreme opportunity for glorifying God. And if, instead of exhausting ourselves in fruitless struggles, we brace ourselves, by His strength, to make the sacrifice God requires of us, to consent to His will from the heart, to bear our crucial experiences with patience, with courage, with hope, we will be following Him, who, even when His soul was most troubled, would not say, 'Father, save me from this hour,' but only, and simply, 'Father, glorify Thy name,' and that although He knew His prayer to mean, 'Father, I embrace the Cross.' In that fellowship with Him of suffering and patience there will also be a fellowship of joy. And while there may not be a voice from heaven proclaiming, 'I have both glorified it and will glorify it again,' there will be an equivalent voice within, for we shall have the assurance in our hearts that our Father's will is being done in us, and that even in the midst of the stress and trouble, it is a good and loving will, the will of a Father ever seeking the welfare of His children."

Notice of Annual Meeting

Due to be Held June 2, 1934

IN HARMONY with the procedure followed since our Institute's Annual Meeting of 1931, we are again at an early date drawing the attention of all members of the Pastoral Bible Institute to their privilege of nominating brethren to serve as directors during the fiscal year 1934-1935. It is understood that any names sent to this office on or before April 15, 1934, will be published in the May issue of the "Herald." We believe it will be remembered by most of our brethren that this early announcement was decided upon four years ago in order to give the membership at *large* the fullest possible opportunity to place in nomination the names of any brethren whom they considered well qualified to serve in this capacity.

And for the information of any who have more or less recently indicated a desire to share in the Institute's ministry in this way, it may be well to repeat here that the responsibility of supervising this, cooperative method of service is placed in the hands of seven brethren elected annually from the membership of our organization. The names of those serving for the past year are as follows:

Blackburn, J. J., Orillia, Ont.
Greiner, P. L., Ulster Park, N. Y.
Hoskins, I. F., Brooklyn, N. Y.
Margeson, I. I., Westwood, Mass.
Parkes, B. A., Philadelphia, Pa.
Read, P. L., Indianapolis, Ind.
Thomson, P. E., Dayton, Ohio.

We sincerely trust that all the brethren will recognize the responsibility connected with this privilege, and that all will avail themselves of an opportunity of service so possible of far-reaching results. Surely here if anywhere the words of wisdom may well apply: "In the multitude of counselors there is safety." (Prov. 11:14.) It is hoped, therefore, that there will be earnest prayer and effort made at this time on the part of all our brethren, to the end that the will of the Lord may be done.

The brethren serving during the past year are deeply appreciative of the privilege of service thus afforded them, and accordingly render thanks to God for what this represents of His gracious favors, and thanks -also to the many warm-hearted brethren whose cooperation has made this ministry possible. Imperfections of various kinds are freely acknowledged, and we recognize that all the service rendered during the past year would be utterly "unprofitable," if it were not for the condescending goodness of God graciously overruling all. There is therefore no disposition to boast in what has been done, nor any desire on the part of the brethren thus far serving as directors, to bring forward any claim based on past service as a reason for their re-election. , Our sincere hope is that notwithstanding acknowledged imperfections, the Lord has been glorified, and His people materially assisted during a year of peculiar trials.

Now, however, as the time draws near for another Annual Meeting, with its opportunity for electing a new Board of Directors, it seems an appropriate time to remind the members of the Institute of the stewardship such membership represents, and to entreat all to give this matter 'their prayerful consideration. The Lord's work has always been a matter of very vital importance, and its faithful performance by individuals or by associations of His people, must necessarily

involve much prayerful endeavor to ascertain the direction of His Will. We recall that in Apostolic days, notwithstanding the extraordinary manifestations of the Lord's miracle-working power in their midst, by which His will was frequently revealed the Church was reminded again and again of the need for prayer, to the end that its service might be divinely directed and prospered. And considering the possibilities of the times in which we live, possibilities freighted with responsibilities demanding the fullest measure of heavenly wisdom of which we are capable, shall we not through prayer and supplication secure to ourselves at this time the manifest evidence of God's blessing and guidance.

We urge, therefore, that if after careful consideration, any of the brethren holding membership in the Institute, desire to place in nomination the names of brethren to serve as directors beyond June 1st of this year, such names be forwarded to this office in good time for the April issue of the "Herald."

Encouraging Letters

Dear Brethren:

Greetings in the terms of 2 Peter 1:2.

Herewith please find Foreign Money Order to value of £----- for the renewal of subscriptions to the "Herald" for: year 1934, for subscribers enumerated on annexed sheet Balance to your funds. .
..

We are very thankful to the Lord for continuing, to pass on His heart-meanings of His statements to those hungry to "know *Him*," as distinct from knowing some thing about His ways. It appears to be largely missed by many that the learning of His "ways" (Psa. 25:9) is only a means to the end of "knowing Him." One shows the outside form, the other shows His heart-motives that made the "ways." Moses, at the very beginning of making the type, pointed this out, in Exodus 33:13, . . . " show me Thy ways, *that I may know Thee.*" *It is* confirmed throughout the Word. (Jer. 9:23, 24; John 17:2, 3; 2 Pet. 1:2, 8, etc.) The Jewish priests and rulers of our Lord's day had the same Scriptures as did our Lord; yet our Lord said (John 17) to His Father, "They have not known Thee, but I have known Thee." May we get to the intimate knowledge of our Father and our Lord, as well as know something of their doings.

It is a great encouragement to us to find that when we have, been brought up against points where different "viewpoints" of the Word are opposed, something in the "Herald" immediately afterwards shows. He is teaching His people on the other, side of the earth the same as He taught us.... The whole object of the Scriptures is to teach us His viewpoint. ,

The Lord bless you and "*keep*" you, dear brethren,
Your brother, because His, (Matt. 12:5-10),
J. L. L. - Eng.

Dear Brethren:

How very appropriate is the text for the New Year to spiritual hearts: "Delight thyself in the Lord." - Surely the desire of our hearts is to be filled with the Holy Spirit, to set our affections on things above, and we who seek Him and search for Him with all our hearts shall find Him. How blessed we are if we have, ripened into personal acquaintance and fellowship with this loving God in whom we have learned to put our faith and trust-this personal acquaintance which comes by closet following in the footsteps of Jesus, His Son and our Master and Lord, who had His Father always before me and at His right hand. Who could not reach the mountain top of vision and see God with such a desire in their hearts?

Those who have stood, alone with God through fiery hours and days, are prepared for this vision. Yes, we may in our indescribable joy and vision see that fair city, the veil but thinly intervening. - But we must take heed lest we fall from this condition of heart and spirit, and hold fast that which we have, while overcoming the other things still hard to do and bear, as we press onward. We have the promise of being made a pillar in the Temple of God-the city of the Great King that we are now viewing from the mountain-top. Happy Zion! It has been my portion and privilege to get a clearer vision of this house where God dwells. The joy of the Lord has been my strength-enduring' as seeing Him who is invisible. So I thank the writer of this masterpiece, "Mountain Tops;" 'the continuance of which I await with hope and pleasure.

May the Lord fill our hearts with- love and an understanding, of Him and each other, and help us to walk humbly before Him.

Mrs., H. W. R.-III.

Dear Friends:

Greetings in our dear Lord. Another year has passed -- a year of unnumbered blessings from our Father's bountiful hand: and as we stand at the 'opening of the New Year with all its, marvelous possibilities, we lift our hearts, in gratitude to God for all His' mercies. Truly He has crowned the year with His goodness. As we, meditate upon His mercies, and the gracious way He has guided us, we find ourselves longing to express to you, dear friends, our appreciation of the way: the Lord has used you to minister to His people.

How grateful we are to God that He has supplied all our needs, and we appreciate the fact that the "Herald" and the 'dear Pilgrim brethren' have had a large share in this work, according to His promise to give faithful pastors and teachers "for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto:- the measure of the stature of the fulness of Christ.

How inspiring is our Manna comment for January 2nd:

"At the opening of the new year, what lesson could be, more important to us than this one, that we are not our own, but belong to another; that we are not, therefore, to seek to please ourselves, but to please Him; nor to seek to serve self, but to serve Him; nor to seek to obey self-will, but on the contrary His will? This means holiness in the most absolute and comprehensive sense of the word (not only separation from sin to righteousness, but 'separation from *self* to the will of God in Christ)."

We are happy to find the "Herald" continually emphasizing the principles of the Higher Life-consecration, holiness; separation from self to God, which Brother Russell here points- out as all-important. May our Father's rich blessing attend you, as you continue to honor Him and His Word. We pray for you' constantly, and trust that you remember us at the Throne of Grace.

With warmest Christian love,
Your brethren in the One Hope,
Hutchinson Ecclesia.-Kans.

Dear Brethren:

The friends in this section had a beneficial, spiritual Fifth Sunday Convention on December 31. On account of the heavy rains only a handful were present, but surely we had a feast. I enclose one of the programs.

The next convention will be with the friends at Santa Ana, April 29, in the Seventh Day Adventist Church,. Corner W. 15th and Sycamore Streets. I believe it would be beneficial if you could announce these Fifth Sunday meetings, as many of the isolated friends do not hear of them and no doubt would like to meet with those of like precious faith. Then these announcements often reach the attention of some who do not meet with us, and yet would like to break their bondage. .

With Christian love and greetings, and best wishes for 1934,
Yours in His service,
J. Wa-Calif. .