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"Though. It Tarry, Wait for It"

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." - Hab. 2:3.

"And what I say unto you I say unto all, Watch." - Mark 13:37.

FROM THE foregoing solemn and inspired messages, and similar passages, faithful and devout followers of Christ from the Apostolic period to the present time have very properly realized it as their privilege as well as their responsibility to be exercised by a deep and burning interest in the various transactions and developments of the purposes of God, looking toward the deliverance of the Church and the redemption of the world. For surely when the Prophet admonished to wait for the fulfillment of the vision, he was referring to the great divine program of the Ages; and likewise when the Savior urged His followers to watch, He unquestionably had in mind watching for the signs of His return and of the establishment of the long promised Kingdom of God.

Watching for the Morning

Faithful children of God throughout the Age have been encouraged to long for and seek such knowledge of the progress of the divine purposes (Eph. 1:17-19) that they "might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. (Heb. 6:18.) Not only *so*, but the times and seasons, embracing certain chronological items, were to have no small consideration on the part of the watchers. In our study of God's eternal purposes, and that which has to do particularly with man's redemption, we have observed how explicitly various stages and dispensations have been marked. Many important occurrences foretold by the ancient prophets centuries in advance, have been fulfilled exactly at the appointed time. Thus it has been very aptly observed:

"Evidently-our God is a God of order. Every thing that He does is in accordance with a definitely pre-arranged Plan; and 'His appointed times and seasons are no insignificant or unimportant part of that Plan. Notice that Jesus was born on time-'In **the fulness of time** God sent His only begotten Son.' (Gal. 4:4.) Not before, nor after, but just when the time was full. Our Lord's first preaching was on the subject of time,-'He came preaching, and saying, **The time** is fulfilled. Repent and believe the good tidings.' (Mark 1:15.) '**In due time** Christ died.' (Rom. 5:9.) 'He rose again the third day [at the appointed time] **according to the Scriptures.**' (1 Cor. 15:4.) During His ministry His enemies frequently sought to take Him, but it is stated that they could not, '**because His hour was not yet come.**' - John 7:30.

"The time prophecies were not given to satisfy mere curiosity, but to enable the student of the Word to recognize the foretold events when due. For instance: although prophecy marked the time and manner of the First Advent, it was not understood until Christ had come; and then it helped those who carefully studied the Scriptures 'to recognize the man Jesus as the Christ, sent of God according to appointment and prophecy. And, just so, prophecies marking the time and manner of the Second Advent are due to be understood at about the time of that event, to aid us in recognizing His day when it has come-and its order of events and the duties of the hour. One cannot read the Old Testament Scriptures thoughtfully without noticing the prominence given to dates, and the great particularity with which some are marked, even to a day, though quite frequently they are attached to what may seem to be very--insignificant events. But the close student will find that these various dates and chronological references are links in a wonderful chain of evidence which points out with great precision particularly two of the most notable and important events in the history of the world, viz.: the First and Second Advents of the world's Redeemer and Lord, and the important matters associated therewith."

They Testified Beforehand

Surely when the Master was discoursing on the subject of the Second Advent and solemnly admonished, "What I say unto you I say unto all, Watch," He desired to impress His hearers with the thought that when that event would take place, the watching ones would know about it. They were to watch because they did not know, in order that when the time should come, they might by watching,; fully understand the situation; and the inference clearly is that those who do not watch will not know--that the events which were to be known in due time by the faithful would be recognized by them, and not recognized by others at the time of accomplishment.

Alt students of the sacred Word well know that a great deal that is connected with the times and seasons, as well as with the details of God's Plan, was predicted by the Prophets, although they acknowledged that they did not themselves know the import of the matters they expressed. (Dan. 8:26, 27; Ezek. 20:49; Matt. 13:17; 1 Pet. 1:10, 12.) Their statements were made in language that was highly figurative, and linked with events then future. It was impossible to know their meaning. Thus, though recorded in advance and bearing witness to the divine foreknowledge and arrangement, those predictions were intended for the benefit of those living at the time of their fulfilment and not for those who uttered them. (Rom. 15:4.) "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into.' (1 Pet. 1:12.) Here then we have quite positive evidence that the voice of prophecy was uttered in order that faithful and obedient children of God in a subsequent Age, this present time during which the Church is being perfected, might be enlightened,

strengthened, and guided in the fulfillment of the divine will concerning them. In this connection let us again ponder well the following:

"Prophetic time was given, not to alarm the world-nor for the world in any sense-but to enlighten, strengthen, comfort, encourage and guide the Church in the troublous times in the end of the Age. Therefore it is written, None of the wicked shall understand, but the wise only. To these, this becomes meat in due season, and it, with other meat, will strengthen those who use it, so that they will be 'able to stand in the evil day' -- the day of trouble with which this Age closes. It will enable them to understand the wonderful events transpiring around them, so that they will neither be consumed by fear and dread, nor swallowed up by the projects and false theories -- science falsely so called -- with which this day will abound. . And, withal, they may be in the devouring fire [trouble], witnesses for God and His Plan, and teachers -of the people-pointers to the glorious outcome of Jehovah's Plan, lifting up a standard for the people. - Isa. 62:10."

Heeding the Voice of Prophecy Today

Amongst the great outstanding prophecies, portraying future events until the consummation of the reign of evil, are those of Daniel in the Old Testament and those of the Apostle John's Revelation in the New Testament. The great metallic image of Nebuchadnezzar's dream and Daniel's vision of the four great beasts coming up out of the sea, are clear and definite descriptions of the four universal empires, covering the time from the beginning of the kingdom of Babylon •at the beginning of Nebuchadnezzar's reign until the Kingdom of Christ and the saints. In the Apocalypse we have the symbolic vision of the great red dragon with the seven heads and ten horns of Chapter 12, and the wild beast of Chapters 13 and 17, of practically the same description. These two great symbolisms seemingly portray the two pronounced characteristics of the fourth universal empire, known as pagan and papal Rome. The symbolic "seven times" of the Gentiles, of 2520 years, indicated in Daniel's prophecy and elsewhere in the Old Testament, as well as mentioned by our Lord, evidently indicates the duration of the four great universal empires, until their complete end and overthrow, when they are to be superseded by the Kingdom of Christ and the saints established under the whole heavens.

Nor is it our thought that either the prophecies or the chronological records have supplied us with data so that the exact day or even the year may be definitely known in advance when the full end would come and all the faithful Church be gathered unto Christ. Such knowledge in detail was not intended and the situation in this regard remains one in which God's children still walk by faith and not by sight. Brethren who have perused carefully the pages of this journal, are well aware that much cautiousness and conservatism have been urged upon all in the direction of setting dates and fixing the time for various occurrences and events; ail this continues to be the editorial policy of the "Herald." However, as we march further on into this very solemn time, known as "the day of the Lord," and note the increasing evidences and signs of the fulfillment of sacred prophecy, surely we do well to give careful heed unto' the Prophetic Page, as unto a light that shineth in a dark place, until the day dawn.

In these recent years there have been strong and valid reasons for carefully reviewing chronological lines. In our study of this subject certain conclusions have been reached in past years that circumstances and the present situation compel ' us to question and modify. According to the chronological calculations and conclusions that had been seriously regarded in the past, there were several very important developments and events that were expected to be in evidence some twenty years ago. The fact that these important matters which had been anticipated did not

develop as expected, furnished abundant reason for reviewing the various calculations leading up to those conclusions. - Yet in discussing this subject of the times and seasons it is appropriate for us to remember that it is not a subject over which we need have contention or strife or any unkind words. It is not one of the issues involving our justification or sanctification or our fellowship with one another in Christ. If we do not see eye to eye on a number of these items, we need not enter into a quarrel with any, neither allow it to become a test of fellowship to any extent. Rather, let us so far as possible be exercised by the spirit of love and tolerance that will 'be glad to grant full Christian liberty to other brethren who do not see eye to eye with us on subjects in which no vital doctrine or principle of righteousness is involved, and thus endeavor to provoke one another unto love and good works.

Locating the Commencement of Gentile Dominion

Some years ago, in a special double number of this journal, a general review of this entire subject was presented.* It will be recalled that a chain of Scripture testimony was offered, which, viewed in the light of all the facts about us, we believe justifies the conclusion that Israel's period of servitude to the kingdom of Babylon commenced about nineteen years earlier than we had previously thought, namely in the first year of the reign of Nebuchadnezzar, king of Babylon, instead of in his nineteenth year; and that the first year of this Babylonian king was approximately 606 B. C., that God gave to Nebuchadnezzar universal dominion in his first year; and as he then took possession of Jerusalem and Israel's king, Jehoiakim, and carried the beloved Daniel and others (including princes and elders) captive to Babylon in that year (Dan. 1:1-3), therefore, that point of time was properly marked as the beginning of the times of the Gentiles, or the beginning of the lease of Gentile dominion under Nebuchadnezzar; and it was about nineteen years later, or approximately 587-588 B. C., when Israel's kingdom was entirely removed, Jerusalem destroyed, and Zedekiah with others carried away captive to Babylon.

* This special treatise of the times and seasons may still be had on request.

It was observed in this connection that these deductions were supported not only by a general array, of Bible testimony, but also by all the great and generally accepted authorities found in our libraries, and used in our universities; for they place the date of Zedekiah's overthrow from 589 to 586 B. C.

The result of this investigation *which* up to the present time we see no reason to question, causes us to recognize a discrepancy or difference of nineteen years in the ending of Gentile dominion; that though Gentile power and dominion commenced the first year of the reign of Nebuchadnezzar, approximately 606 B. C., and would be due to expire about 1915 A. D., yet the full end of Gentile power, including the various circumstances leading to the fall of Christendom (which appears to be foreshadowed by the complete fall of Israel's kingdom and the destruction of Jerusalem about 588 B. C.), should be looked for at a later point than 1915. And the question is raised by some, that since reckoning 2520 years of Gentile dominion from about B. C. 588-587 brings us approximately to the present time, should we not therefore have definitely expected the utter collapse of the present order and the fall of Christendom by now? While in some respects this may have seemed a reasonable deduction, yet we believe the progress of events and all the facts as we see them unfolding before us in this day of the Lord, lead us to look for the running out of the present order' more by degrees or stages rather than that of the sudden crash and passing away of everything at one point of time, as the Apostle Paul suggests-"As travail upon a woman." (1 Thess. 5:3.) This conclusion seems to be well 'borne out by the facts and as one studies closely the present situation as a whole, in the light of the manner of God's workings and procedure in previous times.

Lessons Drawn from the Rise and Fall of Nations

Looking back now to the rise and fall of great dynasties and kingdoms, we observe that it has generally been by stages that they have arisen and come into prominence and power, and their decline and fall have been by the same process. Accordingly, it may be said that chronological prophecy directs our attention to no **one** date, to no one year; as marking the end when all the various phases and descriptions would reach fulfillment; but rather, as observed by the eminent

'and devout Mr. Guinness in his "Light for the Last Days," chronological prophecy directs our attention, "to an era; an era in which, measured from the various commencing dates by the various scales, the period is found to run out again and again, each close being marked by events, which are distinctly steps and stages in a great historical movement, of a nature directly contrary to the movement of Daniel's day. That was the decline and fall of Judah, and the rise of Gentile, Babylon; this is the decline and fall of 'Babylon the Great.' . . . The great chronologic prophecies of Daniel are not to be measured from one special year to another, but from one **era** to another, because the rise and fall of nations-the great movements of history-must in the nature of the case occupy more or less extended eras. An event like the crucifixion might be and was predicted to a day. Historical movements, like the birth and death of nations, cover many years, or decades, or centuries, in proportion to their greatness and duration. The fall of Israel and Judah covered a period of 160 years, and their restoration and recovery is likely to extend over an equally prolonged period, at least.

"The captivity era of Israel and Judah marks the beginning of the [seven] 'times of the Gentiles,' and the present -era of their elevation and emancipation indicates the close of that dispensation.

"This great week was bisected by a third era, signalized by the rise of the two anti-Christian powers, the Papacy and Mohammedanism; and the present restoration era of the Jews is marked by the gradual decay and fall, under divine judgments, of both these iniquitous systems.

"The chronology of these events confirms most wonderfully this general view, and evidences most marvelously the hand of God in history, and the inspiration of Bible prophecy.

"On both lunar and solar scales, the opening and closing eras are separated from each other by 'seven times,' or 2520 years; and their years of crisis also correspond. Both are consequently separated from the bisection era* by half that interval, the oft predicted 'time, times, and, a half,' or 1,260 years.

*What Mr. Guinness calls the "bisection era," relates to a point of time exactly in the middle of the great week of seven times of the Gentiles. The seven times or 2520 years thus divided makes two equal periods of 1260 years each, The first of these 1260 years starting in the first year of Nebuchadnezzar's reign, 606 B. C., and extending approximately to the middle of the sixth century, A. D., at about which time the two great anti-Christian systems, namely the Mohammedan and the Papal apostasies, came definitely into prominence and power. Now it is this time about the middle of the 2520 years that Mr. Guinness designates the "bisection era" of the great week of seven times.

"The era of the 'time of the end' is longer than the earlier eras, because the 2,520 years and its half run out on both lunar and solar scales. It seems to cover 235 years, of which about 187 are already expired. [This was written by Mr. Guinness 49 years ago.]"

World-wide Dominion does not Suddenly Collapse

Referring to the matter of the introduction and close of the great dispensations of history and particularly that of the "times" of Gentile dominion, Mr. Guinness further observes that "the commencing and closing eras of these long periods, . . . though-actually long, are relatively very short; to the periods themselves they bear just such a relation as infancy 'and old age generally bear to mature life, such a relation as the growth and the decay of an oak tree bear to its whole existence in other words, a natural relation. The great movements of history areas a rule slow. Vast empires are not consolidated in a year, and world-wide dominion does not suddenly

collapse; the movements of history are as gradual as are the processes of nature. It is difficult to decide the year in which the youth stops growing, and 'coming of age' has to be fixed at an arbitrary point. So the rise and fall of empires cannot be assigned to exact dates, but must needs occupy eras more or less prolonged.

"On the other hand, it is no less certain that in such eras several dates will naturally stand out as critical, some more-decidedly so than others; but many will mark stages of development and decay. Surely no objection should lie against an exposition because it takes into account facts so harmonious with the laws of nature."

Again Mr. Guinness, in his very excellent work, "The Approaching End of the Age," presents an argument of strong appeal, using the illustration of the four hundred years of affliction and bondage predicted -by God to Abram as to befall his seed. (Gen. 15:13.) After explaining that there were various points at which the four hundred years might be considered as starting, and various points at which they may have been expected to run out, our attention is called to the fact that it was not until the final overthrow of Pharaoh and his hosts in the Red Sea that the full end of the four hundred, years of bondage was reached; and none could definitely know in advance of this exact terminus, though they could well judge by the progress of events, that the end was not far off. And thus observes Mr. Guinness:

"A longer bondage is now drawing to a close, and a greater Exodus awaits both the natural and the spiritual seeds of Abraham; its date is similarly fixed in the purpose of God and similarly defined by chronologic prophecy, and though some students may mistake its exact era, and be discouraged by an apparent failure of their hope, and though the world may exult, and the mockers say, Where is the promise of His coming? yet the vision is for an appointed time, at the end it shall speak and not lie, or be found false; therefore we will wait for it, 'for **it** will surely come, **it will** not tarry.'

"It was the same, both with the chronological prophecy of the seventy years' captivity in Babylon, and with that of the four hundred and ninety years, from the restoration to Messiah the Prince; both were clear in their main tenor, but both obscure as regards their exact termini.

"This is exactly the position of the students of Prophetic Word in our day; they **know** that they are living in the time of the end, but guided by the experience of these earlier saints, they see also, that the two great partially fulfilled chronological prophecies, that of the seven times, or 2520 years of Gentile dominion, and that of the 2300 years to the cleansing of the sanctuary, have several possible dates of rise and close."

The Closing Era of Gentile Dominion

Thus as we take a cursory glance over the past century and note the progress and shaping up of events in Christendom and in the great political world powers, as well as amongst the Hebrew race, we observe that there has unquestionably been a continual moving forward of the providential purposes of God, definitely looking in the direction of. the gradual decline and decay of those great powers that have long held sway in fulfillment *of* the divine decree concerning an assignment of 2520 years, "times of the Gentiles," that were to be superseded by the Kingdom of God. The past century has truly been filled with significant events and without doubt represents a closing era in which the times of Gentile dominion have been running out by stages. Several prophetic expositors and careful observers of the times have called the attention of faithful

watchers to these facts from time to time. Outstanding amongst these have been such expositors as Thomas Newton, E. B. Elliott, William Miller, Albert Barnes, H. Grattan Guinness, and C. T. Russell, all of whom have dealt more or less exhaustively with the prophecies of Daniel and the symbolic visions of the Apocalypse.* These various expositions have called attention to a number of dates which have marked the running out of certain chronological predictions and which might therefore in some respects be said to be the termini. Thus the following years have all been definitely marked and looked forward to as having been of this class 1799, 1844, 1866, 1874, 1914-15, 1917, 1934-35.

*Attention is here called to the late exposition of the Apocalypse in two volumes entitled "The Revelation of Jesus Christ," and the exposition of the Book of Daniel, "Daniel the Beloved of Jehovah," supplied by the Pastoral Bible Institute. These expositions by the late R. E. Streeter, present an exhaustive treatise of both the prophecy of Daniel and that of the Apocalypse, in which the views and interpretations of the authors herein mentioned, are given careful consideration.

In the light of history unveiling prophecy each of these dates may now be said to have had associated with it, those peculiar and important events and circumstances distinguishing it as marking one of the stages of the seemingly slow process of decline and dissolution of the present world religious political powers; and each succeeding stage gathering increasing momentum and bringing us at a swifter pace to the long predicted final crisis and complete terminus.

An Interesting Illustration

Considered in the light of the foregoing, the present circumstances and state of the great world powers today must be viewed with the most absorbing interest, and at this juncture we submit a telling illustration by Mr. Guinness which we are sure the reader cannot fail to warmly appreciate:

"We are in the position of travelers, approaching a large and to them unknown city, at the end of a long railway journey. They are aware of the distance to be traversed, of the stations to be passed on the way, and of the time required for the transit. The milestones have long shown them that they are rapidly nearing their goal; the time the journey was to occupy has elapsed, and they have observed that the station just passed was the last but one. Yet the terminus in the strange city may have several distinct platforms, separated from each other by short distances; the train may draw up at one or two before it comes to a final stand at the last they are ignorant of the exact localities in the great metropolis, and hardly know at which station they will be met by their expectant friends. Still they have no hesitation in making their preparations for leaving the carriage, and in congratulating each other with a glad 'here we are at last!' They would smile at the man who should dispute their conviction, though they may be unable to decide whether it will be five minutes or ten, or *only* two or three, before they actually reach their destination. It is a mere question of minutes and miles if one platform is not the right one, the next may be; at any rate, the long journey lies behind, the desired goal is all but reached. It is easy to be patient, and not difficult to bear a momentary disappointment, because the main result is certain, and the end in any case close at hand."

Solemn Significance of the Present Hour

With the foregoing review before us in this solemn hour, what can be the lesson in the prophetic admonition that "Though it [the fulfillment of the divine vision] tarry, wait for it; because it will

surely come, it will not tarry"? Surely the significance is obvious. For many years past *we* have been in the closing era of the Gentile dominion. It has been running out by steps or stages which have been marked by certain signal and important years, some of which have been mentioned above. Years ago some of the faithful watchers looked forward to one or more of these dates with the expectation that the full terminus would be reached, only to discover' that though they had for some time entered the great metropolis (using Mr. Guinness' illustration), there are several stations or stops before the final terminus is reached in the city.

Considering that the past year, and including the present one, appears to occupy *a* prominent place in chronological prophecy, if any are disposed to feel keen disappointment because *up* to this moment the present order has not been swept away, nor the change of the Church taken place, let such hear again the prophetic voice, "Though it tarry, wait for it." That the past year has been a most eventful one is conceded by all the thoughtful, and reference is repeatedly made to this fact by statesmen and writers on current events. Within the past month, Mr. Edwin C. Hill, of international reputation as a press reporter, in a general broadcast, stated that the year 1934 had been a most remarkable one. There had been many important occurrences and developments, he said, affecting the destinies of all the nations of the earth and marking the year as one of the most significant of history. These remarks were made not from the standpoint of the prophetic student, but as the vision of a natural man apart from the Prophetic Page. -

"Watch and Keep Thy Garments White"

Surely those who are watching the rapid succession of events today in all parts of the earth, as those who see through the telescope of inspired prophetic vision, have no reason for doubt that we are drawing nigh unto the final terminus which marks the long promised great redemption. Just when this last terminus will be reached, none even now may know in advance; but somewhere in the midst of these stirring and shifting scenes and events, the deliverance of the faithful Church must find its place. The faithful watchers will not grow weary in their vigils, but will persevere in faithfulness unto the end, ever hearing the voice of their beloved Bridegroom, amidst the din and noise of battle, "Watch and keep thy garments white!"

What then is the sum of all these matters? The conviction deepens that the study of chronology and of prophetic times and seasons was not intended to enable the watchers to definitely fix the exact date when the great event of vast importance to -the Church and the world would take place. What then is the object of the study of these important themes? Answer, in order that this-class might approximate the time when these great transactions were to occur; the knowledge of about where they are on the 'stream of time, being of much importance to them in connection with the trying times -and fiery ordeals which would attend the faithful Church in her last experiences.- Jesus admonished His followers to "Watch," study, inquire, investigate, in order that they might - gain such knowledge and not be overtaken as by a thief, as would be-the case with humanity at large. St. Paul also assures the brethren that they shall not be in darkness that that day should overtake them as a thief. But none was promised that they would know in advance the precise date, day or year when any particular thing would happen. And Jesus gave a further key to the situation, saying, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

"Let Brotherly Love Continue"

Nor should any today attempt to make a test of fellowship, of his particular views on chronology, or to presume to measure the spirituality of other brethren thereby: It is still the measure of the love of Christ and the measure of the Holy Spirit which we possess that determines our spiritual standing before the Lord. If we are faithfully and obediently hearkening to the Word of the Lord, we need not be distressed regarding the present situation in the Church or in the world. It will be well for us to keep clearly in mind one of the late admonitions of Brother Russell, as follows:

"Whether you or we have the date correct, we must all agree that the signs of the times as we read them indicate clearly that the Master is nigh, even at the door; and that His Kingdom is soon due to begin to take control.

"The general facts are much more valuable and important than, merely the day or the year respecting these facts. - 'Let brotherly love continue!' Suffer not any dispute over a day or a **year to break** the most precious bond of **love** which binds us to the Lord and to all who are truly His. Be **specialy** careful on this point when the subject of discussion is one respecting which we have no positive knowledge. The rupture of fellowship may sometimes be necessary, when we 'contend earnestly for the faith once delivered unto the saints'-faith in the Divine Plan, in the Redeemer, in the efficacy of His death, - etc. These matters are positively stated in the Bible-not left to deduction, as in the case of chronology and all matters based upon chronology.

The God of heaven who dwelleth in the high and lofty place and who inhabiteth eternity is still at the helm, and all things are grandly subservient to His infinite power and perfect control. The mists and shadows that surround our lonely way make it necessary for all the faithful to walk by faith and not by sight, and even in this His all-sufficient grace is, ever at hand, Now, as the Apostle says, we see through a- glass darkly, but with the full burst of glory at the morning sunrise, with all the clouds and darkness scattered, and the mists rolled away, we shall see face to face, and then shall we know even as also we are known.

In the Cross of Christ I Glory

"And I, if I be lifted up from the earth, will draw all unto Me." - John 12:32.

IN the context of the verse we are about to consider, we find Jesus passing through a shadow of the Cross on which, ere long, He is to be lifted up from the earth. A little incident has occurred which had brought Him a real foretaste of His Gethsemane conflict. Certain Greeks had approached Philip with the request that they might see Jesus, and it is this request that has evidently stirred our Lord's emotions so greatly, and led to the making of the statement, "And I, if I be lifted up from the earth, will draw all unto Me." The evident friendliness of these Greeks and the nature of the reply Jesus made to them, surely furnishes a reasonable basis for the conclusion so generally accepted, namely that they approached Him with assurances of real appreciation "of His teachings, and, a desire to have Him abandon His efforts among His own countrymen, whose hostility must prevent Him from accomplishing anything for them, and along with this, no doubt, offering Him their homage and support if He would return with them to assume leadership in their nation, But to this, or some similar proposal which would obviate the Cross, there was given a reply wholly free from the slightest taint of any leaning toward a favorable reception of their suggestion. His reply was: "Except a corn of wheat fall into the ground and die, it abideth alone,;- but if it die, it bringeth forth much fruit." Quite evidently, their proposal was of a kind to suggest that He, as the corn of wheat, would not need to die. But without going into death He must abide alone, and again He reveals His unwavering fidelity to the purpose for which He knew the Father had sent Him into the world. He saw that the way of the Cross was the only way by which He could redeem the world. Without the cross He must abide alone; through the Cross He could share His inheritance with many others.

It will help us to get the import of our opening text, and assist in its application to ourselves as we develop our lessons from it, to note the effect of this visit of the Greeks on the mind of Jesus. We cannot doubt the clear evidence that it did stir His mind more than a little. There was no more disposition now than in Gethsemane to ask that His own will should enter into this matter of the Cross, 'but as in the Garden, so now, He is conscious of His dependence upon strength promised from above. Surely, it is just such things as these over which we need to reverently and quietly ponder, until we are made grateful through and through by a clear perception of the fact, that though He was the Son of God, He was yet the Man Christ Jesus, "tempted in all points **like as we are**, yet without sin," and, praise His name, with out any shadow of turning away from the cup poured for Him by the Father. Think, then, of the hostility of His own nation at this time, and then recall this very kindly approach of the Greeks, and two or more incidents which reveal how Jesus could be moved by just such acts as this we are considering. Do we not remember the Roman Centurion whose faith was so remarkable that the Lord made this comment, "I have not found so great faith, no **not in** Israel." A citizen of Rome had exceeded in faith far beyond any of His own people, and Jesus was deeply touched thereby. Again we call to mind the occasion when His healing hand had given health to ten lepers, and only one of these felt the impulse of gratitude drawing him back to the feet of Jesus. And he, Jesus observed, was an outcast Samaritan. So it is again in this approach of the Greeks, as they, like the Centurion and the leper, reveal traits of character that were absent in the ones who ought to have hailed Him their long promised King.

It is, therefore because of this incident that Jesus further states, "Now is My soul troubled: and what shall I say? Father save Me from this hour but for this cause came I unto this hour. Father; glorify Thy name." Then, when from the heavens there came the Father's confirmation, Jesus visualizes the greater results to spring from His willingness to die like the corn of wheat, that

thereby; instead of abiding alone, He may draw all unto Himself. - "And I, if I be lifted up from the earth, will draw all unto Me." The Greeks might make Him their king, their loyalty might be true, their devotion "put to shame the Jew who rejected Him, but in all of this they attach Him to the earth and it to Him. God's Plan is not as man's, and therefore in order that the Savior of men may lift them up, it is imperative that He Himself be "lifted up from the earth."

"Wounded for Our Transgressions"

Words more pathetic, visions more melting, appeals more constraining, and an account of sufferings more calculated to produce an unbreakable bond of unity among redeemed men, there can never be than that of Isaiah's prophetic picture of Calvary.: Let us read it again: "He is despised and rejected of men: a man of sorrows, and acquainted, with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our ' sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him; and by His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment; and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of My people was He smitten. Arid He made His grave with the wicked, and with the rich in His death; because He hath done no violence neither was any deceit in His mouth. Yet it pleased the Lord [Jehovah] to bruise Him; He bath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." (Isa. 53:3-10.) Is it any wonder that from such a sufferer the cry broke forth, "My God, My God, why hast Thou forsaken Me?"

"Only once in the history of the race has all iniquity been laid on one head; only once has the curse of the sin of the world been borne by one heart; only once has it been possible, in drinking the cup of death, to taste death for every man. 'He who knew no sin was made sin for us. He was wounded for our transgressions, bruised for our iniquities.' On no other hypothesis than that Jesus was the Lamb of God, bearing away the sin of the world, can we account for the-darkness of that midday midnight which obscured His soul." We may indeed 'be permitted to understand the reason why He should be thus deserted even by the Father, because He there on the Cross became a curse for Israel, there He became sin for us all, and beholding Him thus as our sin-offering, we are surely moved to tears of gratitude, and find our hearts wholly won by His redeeming love.

"But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed thro'
Ere He found His sheep that was lost."

And when from those parched lips the last cry is heard, "It is finished," words are being spoken of which volumes might be written and leave them yet "a mine, ay, deeper too, than can mortal ever go." But this we know, that sin-atonement sufficed to set aside the penalty justly held against the race, and therefore the cry "It is finished," becomes an emancipation proclamation to be heralded throughout the world, until all the ends of the earth remember and turn unto the Lord.

Happy, then, are they who have now heard and truly believed, that the work is finished for them, and therefore, in that Cross we glory.

The Cross, the Power of God unto Salvation

The Cross on which the Savior died is indeed the power of God unto every one who believes from the heart in its efficacy. That Cross stands as an eternal witness to God's attitude toward all sin, clearly revealing, that He cannot look upon sin with any degree of allowance. It stands to bear testimony to the fact that the blood of bulls and goats can never take away sin, give the guilty conscience peace, nor cleanse away a single stain. And blessed truth, it declares to one and all the never to be forgotten fact that though' "by the works of the law shall no flesh be justified," there .is now a complete justification for us through the Cross. Had there been no Cross, God's wrath would have continued irrevocably upon all, but now it stands to fully testify to God's power and grace to redeem and completely sanctify every appropriating believer. Calvary says to all out of Christ, "There is none righteous, no not one"; it says to all abiding in Christ, "There is therefore now no condemnation," for "ye are complete in Him," even "made the righteousness of God in Him." Truly, then, "If God 'be for us, who can be against us?" The power of the God who justifies, and of the Christ who died on that Cross for us, now stands pledged to provide for us, and who is he that condemneth. God Himself has hidden our life in Christ.

Love Alone Understands the Cross

The greatest thing in the world is love, and when grace to love and gratitude moves the heart, is it not under the power of that vision of the Cross that the responsive soul feels impelled to say,

"When I view the cruel cross
Where my loving Savior died,
All the bitter pain and loss
Borne to save His future Bride,
O! what language can express,
O! what ministries can show,
All my heart's deep thankfulness,
Love which in my heart doth glow."

To glory in the Cross of Christ is not a matter of cold theology, revealed in a strict adherence to the cold fact that faith in the Cross is necessary to one's salvation. The man described by the Apostle as "worse than an unbeliever," may never "deny the ransom" as a doctrine, but his daily conduct makes his supposed faith null and void. His faith, in the sense of belief in doctrine, amounts to nothing, for the very apparent reason that love, the thing the Cross stands for, is deplorably absent in his heart. His religion is all head and no heart. He has not stood sufficiently in the presence of the Cross to feel its mighty force melting his very being with over gratitude. He is yet a stranger to the great truth that it is Christ Himself being "lifted up from the earth" who draws all unto Him, and whose love must fill the heart of the believer ere his faith is real. Despite the fact that many have today rejected the atoning virtue of the Cross, there may still be found multitudes who in creed and preaching affirm their belief in the ransom sacrifice of Christ. It is therefore manifest that since true believers are but a "little flock," there must be in this vast multitude many staunch believers in the fact of the Cross, who will eventually be found among those to whom He shall say, "I never knew you." 0 that all might realize that it is not written, "By

the doctrine of the Cross shall all be drawn to Me," but it is written, "And I, if I be lifted up from the earth, will draw all unto Me." This distinction is understood best by those who come, as did the Greek inquirers, saying "We would see Jesus, and only Him. Orthodox phrases may be and often are mere shibboleths, used to distinguish Ephraimites from Gileadites, and weapons used to behead others on the omission of something as relatively small as a single letter. (See Judges 12:5, 6.) But when Christ on the Cross is lifted up from the earth, from carnal drapings, He draws all unto Him, for it is He they want. Then "love divine, all love excelling," can flow into the heart, and from that heart will emanate a love supreme for God, for Christ, and in their presence such as one can say truthfully, "I love all who love Thee." I will that they shall be with me in glory, that they shall with me, see Thee face to face, because we walked together in Christ, who is Himself **the** Truth. This is the power and glory and unity of the saving love of the Cross of Christ.

I Am Crucified with Christ

One who truly says, "In the Cross of Christ I glory," cannot fail to note a still further way in which that profession must be demonstrated as real. If we clearly understand the sublime fact that Jesus "was delivered for our offenses, and was raised again for our justification" (Rom. 4:25), we are then permitted to comprehend one of the most profound features of truth, namely our crucifixion with Christ, and our being raised with Him to walk in newness of life. "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. 6:6, 7, 11.) What "a new and living way" the death of Jesus has opened up for all who enter into all that the Cross has made possible. "To be in Christ is to be in the true **Anno Domini**, from whence we look back and see the whole time past of our lives lived in the flesh now ended at the Cross; and then in the risen Christ all begun afresh in perfect blessing and in the power of an endless life."

As an elaboration of this wonderful truth, we beg the privilege of quoting at length from the writings of one with whom the "Herald" readers have become well and favorably acquainted, and this privilege is asked at this time, and in connection with this particular subject for yet another reason. A subject of greater importance to the Christian there cannot be, than the subject of our life in Christ. No other doctrine set forth in Scripture is ever put before the believer as a one and unchangeable foundation for faith and practice, as is the one this writer based his presentations upon, namely, the sacrifice of Christ and the new life we receive through our faith and relationship therein. Other foundation can no man lay, than that which is laid, which is Christ and Him crucified, and risen again, to perfect those being sanctified. Therefore in all the fervency of the love of that universal brotherhood which is the inalienable heritage of every true believer, in the longing to witness a growing sense of the blessed unity of the entire Body of Christ; those walking with Him in former days, and those devoted souls today who still follow Him, in the fervent hope that it may be more generally seen that the truth of God has been and continues to be, so inexhaustible, so manifold, that its elaboration may well employ the combined and coordinating ministry of apostles, prophets, evangelists, pastors, and teachers-in the desire that these things may be seen and granted, this privilege is asked. here. Did space permit, we would be delighted to quote err-tire from "our beloved Brother Paul," one of his magnificent pleas for a Christian ministry large enough to embrace every true saint, however diversified may be their respective methods of contributing to the unifying of individual souls to a personal living Christ. But may we ask that the reader turn to 1 Corinthians, chapter 12, and spend unstinted time in pondering a message written for an entire Church of Christ, a chapter where God's universal law

"of harmony with diversity" is written indelibly into the Church's declaration of individual independence, and its inevitable collective dependence.

We now quote from the writer referred to, H. Grattan Guinness, and from one of his latest books entitled, "On This Rock"

"How strikingly is this seen in Paul's definition of the Gospel which he preached, which the Corinthians received, wherein they stood, and 'by which they were saved: 'I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.' The three historic facts of the death, burial, and resurrection of Christ, viewed in their relation to sin and salvation, constituted the sum and substance of the preaching of this great Apostle. . . .

"Christian experience is that of resurrection life. Two great analogous events are set before us in the New Testament, and declared to have been accomplished by the same power: the resurrection of Christ from the dead, and the quickening of souls to newness of life. Thus in his Epistle to the Ephesians Paul dwells on the 'exceeding greatness' of God's power to usward who believe, 'according to the working of His mighty power which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places,' and in quickening us 'who were dead in trespasses and sins, declaring that He has 'quickened us together with Christ (by grace are ye saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.'

"We are reminded by these words that the power which works in believers is far greater than is generally understood. It is a greater power than that which causes the-sun to rise, and the spring to return with its quickening influences, for these act according to the course of nature, but here is that which is contrary to nature, which arrests and reverses its course, and triumphs over its ruin and destruction. Here is a power, the scope of whose influence embraces earth and heaven, which lifts its object from the sepulcher to the throne. Here is a power whose mighty action has been already demonstrated in the wondrous human experience of the Son of Man, who has been raised from the cross and the grave to a place at 'the right hand of the throne of the Majesty in the heavens'; and which is daily exerted in raising dead souls to newness 'of life, and renewing believers accomplishing thus a double resurrection work, a work which, advances continually towards the foretold consummation in which death shall be swallowed up in victory. -'The law of the Spirit of life in Christ Jesus,' says the Apostle Paul, 'hath made me free from the law of sin and death.'

"Our personal experience of this quickening of the soul, and this liberating action of the Spirit of life, is a witness to the reality of Christ's resurrection; an **inward witness** of which no argument can rob the **believer. He knows** he was once dead in sin; **he knows** that he is now alive to God and spiritual things. He feels the workings of the old nature in him and of the new, of -flesh and spirit, and the warfare which exists between them; that he is crucified with Christ, and that Christ lives in him. He knows what it is to walk in the Spirit by which he lives; and he knows that this is life in a risen Savior, the risen Christ who sent forth the quickening Pentecostal Spirit, and maintains by that Spirit the life of His Church.

Christ's Appeal is to the Heart

"Christian evidence appeals to reason. But man **is not a mere** thinking machine. The light that is in him is more than the light of intellect. He is a moral being, possessed of moral intuitions, and an emotional being, capable of loving and returning love. A religion which appealed simply to reason would therefore be defective, as lacking adjustment to man's nature as a whole. And further, the moral nature of man is superior to the intellectual, and claims sovereignty in the direction of the will. Hence true religion must appeal supremely to man's moral nature.

"Now, on a study of the Christian religion what do we find? We find that Jesus Christ is a personal manifestation of the divine Love; that His teaching was addressed to the conscience and the heart, and that this personal manifestation, and these moral and spiritual teachings, effect what no mere appeal to reason can effect, the moral transformation of the character of men.

"Jesus Christ did not win the world by philosophic teachings, or by processes of reasoning. He used other methods, placing His power chiefly in the supreme self-sacrifice of the Cross, as He said: 'I, if I be lifted up, will draw all men unto Me.' The conversion of the world was not effected by His miracles. As His teachings were commonly rejected, so His miracles were misinterpreted, or regarded as wonders to be gazed at and no more.; and as a result His ministry closed without producing any national or world-wide effect. A few hundreds were converted, only to be scattered by persecution. Yet He succeeded, and has effected what no philosophy, no appeal to reason, no miracles, could effect. How has He accomplished this?

"To elicit trust, to draw out affection, to change the strong current of the will,' **He made His** appeal - to the heart. No labored arguments proceeded from His lips; straight to the conscience went the arrows of His words. Through His countenance God looked on men. The smile that lighted, the sorrow that shaded that countenance, the tear that fell, the grief that furrowed, the pallor that spread upon the thorn-crowned brow, spoke without words what no language could have uttered. The heart has its language as well as the intellect. Love makes the look its portal. It is seen, not heard. Soul looks into soul, so it is known. . .

"True religion is a personal response **to a** personal revelation. Christ knew the secret of the human heart. How best to draw away the attention of men from things temporary and unworthy, and 'to beget in them hopes, fears, desires, attachments, and joys, which could occupy themselves with things imperishable, unchanging, inexhaustible; how to attract them from the lower sphere of being in which they would continue to move, up to that higher sphere in which the more exalted attributes of nature might have fit and delighted occupation,' He, and He only, divined. Men could only love God by beholding Him; and Him they saw most clearly" in Christ upon the cross. There, on the cross, "God was in Christ, reconciling the world unto Himself," and so, "whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again. Wherefore henceforth know we no man after the flesh." Such is the universal love that grips our souls at the foot of the Cross.

Jesus keep Me near the Cross

According to our Lord's statement to Peter, the knowledge of Christ is not something taught us by man. **Flesh and** blood can never reveal Christ. Only by the Spirit can He be known. Hence "No man can call Christ Lord, but, by the Spirit." Therefore, "we would see Jesus" crucified, and see in Him the Father's love revealed, and in the presence of the Cross of Christ find our hearts made mellow, our fellowship sweetened, our vision enlarged, and our mutual needs made a binding influence, filling us with a reciprocal love for all who say with us, "O Lamb of God, my Sacrifice."

Let receptive hearts ponder the picture the Cross presents, as given by the writer previously mentioned: "No raiment of royalty enwrapped His limbs; no sceptre was in His grasp; no crown of splendor adorned His brow. No congregated hosts attended His person, or bowed to His commands. Alone He stands amid the mocking crowd: alone in speechless grief He hangs upon the cross. Stripped of everything but righteousness and love, amid His enemies, and for His enemies, He dies. Let the truth once enter into the soul that this great act has a personal bearing upon it, and its attitude towards God changes, and becomes transformed. God is known, trusted, loved, as never before. God in Christ has become the religion of the heart and of the life. And,

"Blessed thought! for every one
At the cross there's room.
Love's atoning work is done;
At the cross there's room.
Streams of boundless mercy flow,
Free to all who hither go;
O! that all the world might know
At the cross there's room!"

Corroboration of the Holy Scriptures

"Bible is Confirmed in Discovery of Archives 3,000 Years Old"

AS THE evidences on every hand of the near approach of the Kingdom multiply, the world accepts almost as a matter of course, front-page announcements in the principal newspapers of the world of the startling finds recently made at Lachish. It seems evident that the Lord has timed the great increase in archeological investigation so that these discoveries which are convincingly corroborating the Bible may be displayed in the newspaper head-lines of the world just when, true to His prophetic Word, the returned Lord finds a lack of faith-one of the outstanding evidences of the present King.

The following from the *New York Times* of March 14, 1935 is of interest:

"Jerusalem, March 13. - The discovery of porcelain archives almost 3,000 years old, apparently belonging to the leading Prince of Judah, was revealed here today. The find was regarded as of vast importance in corroboration of Bible stories during the pre-Solomon era.

"A British archeological expedition headed by J. L. Starkey reported the find at Tel ad-Duweir, midway between Beersheba and Gaza. The engraved Hebrew inscriptions give the names of the most famous Israelites mentioned in the Scriptures during the Kingdom of Judah.

"The Starkey Expedition reported that the archives were in Hebrew script of the ancient variety, in biblical language and dated prior to the first temple era. The first temple was built by Solomon in 970 B.C.

"The discoverers regarded the find as of unique importance because hitherto the discovery of written documents of the biblical period referred to has been rare and pottery usually has been the only available witness of Bible stories. Up to this time, the archeology of the period of the kings has revealed only two or three minor inscriptions.

"Part of the newly discovered inscriptions appear to be an exchange of correspondence between the Viceroy of Lachish (the ancient name for Tel ad-Duweir) and the King of Jerusalem, since the names of ancient Israelites of that period who are mentioned in Scripture also occur in the tablets.

"Washington, March 13. - The Tel ad-Duweir discoveries were termed today 'one of the most valuable contributions ever made to biblical history' by Dr. John P. Harrington of the Smithsonian Institution, who said they might lead to far-reaching revisions of some parts of that history.

"Dr. Harrington, a language expert, explained that they would add greatly not only to historical knowledge of biblical times but also to knowledge of the ancient Hebrew language. .

"He said even Jesus, Christ had known Hebrew only as a 'dead language,' much as school boys know Latin today. The spoken language of Christ's time was Aramaic.

'The Kingdom of Judah, during which the newly found inscriptions were written, and concerning which the Book of Kings in the Bible relates, flourished between 900 and 600 B.C.,' said Dr. Harrington. 'It was the old kingdom of the Jews and from its name in the ancient Hebrew language, pronounced Yehudah, is derived the modern word "Jew."'

"The Hebrew Bible has been transmitted to us as copies of copies in the Hebrew, Aramaic or West Syriac and Greek languages and corroboration of its events has hitherto come scarcely at all through the finding of ancient archeological writings in these languages, but from Egyptian and Babylonian sources and from general results of Palestinian archeological studies.

"It is therefore of the greatest linguistic as well as historical importance that inscriptions have been found in the Hebrew language relating to this central period of ancient Jewish history. Every letter of these inscriptions will be of priceless value and this new information will be incorporated in textbooks for biblical study.'

"Memory still Honored"

"It is believed that this is the same Gedalia whose memory Jews still honor by observing the feast of Gedalia.

"Gedalia, who ruled for a few years after 586 B. C., was appointed to his post by Nebuchadnezzar with Mizpah instead of Jerusalem as his capital. The Bible, in Second Kings, chapter 25, verse 22, states: 'And as for the people that were left in the land of Judah whom Nebuchadnezzar, king of Babylon, had left, even over them he made Gedalia the son of Ahikam, the son of Shaphan, governor.'

"Support for Bible seen"

"Philadelphia, March 13.-Dr. E. A. Speiser, Professor of Semitics at the University of Pennsylvania, said today the British discovery of Hebrew inscriptions in Palestine 'promises to be the most important find since discovery of the Amarna tablets' in the Eighteen Eighties.

"Up to now, Dr. Speiser said, the Amarna tablets were the only valuable support the Bible story had as far as inscriptions were concerned. These tablets recorded correspondence between the Palestinian and Syrian princes and the Pharaohs who ruled Egypt during the fourteenth and fifteenth centuries before Christ. They told of the invasion of the Hebrews before the time of Moses.

"The Amarna records, however, Dr. Speiser pointed out, were made of clay and written in Assyrian cuneiform, whereas the newly-found tablets are of porcelain and in the Hebrew language. No other important Hebrew inscriptions have ever been found, Dr. Speiser said.

"The archeologists explained the historical significance of the ancient city of Lachish, site of the new discoveries, as the headquarters of Sennacherib when that King invaded Jerusalem."

Along the same line is the following from the *Milwaukee Sentinel* of March 22, 1935:

"Jerusalem, March 21.-One of the most dramatic episodes in Biblical history was believed thrown open for *new* study as the result of the recent discovery at ancient Lachish of a seal from the reign of Gedalia, last of the Kings of Judah, who was murdered by a pretender to the throne, it was revealed today by a member of the archeological expedition.

"Characterized by members of the expedition as one of the most remarkable finds of its nature, the ancient seal has inscribed upon it the Hebrew: 'To Gedalia, who rules the house.' It is presumed that the seal belonged to Gedalia Ben Ahikem who ruled the remnant of the kingdom of Judah after Nebuchadnezzar, king of Babylon, destroyed Jerusalem.

"High Commissioner"

"He was believed to have the role of high commissioner rather than king. When Sir Herbert Samuel was appointed by Great Britain as high commissioner over Palestine in 1920, he was referred to as the first Jewish high commissioner of Palestine since Gedalia.

"The discovery of the new seal at Lachish, now known as Tel ad-Duweir, is believed to indicate that Gedalia's rule was actually extended beyond the city of Mizpah."

The thrill which Christians feel at the finding of these treasures is no doubt shared by all devout Jews. These things are without doubt having their share in encouraging the return of the 'Jews to their homeland - a return which is progressing rapidly, as the clipping from the *Hebrew Christian Alliance Bulletin* for March 1935 shows:

"Figures showing the rapid increase of Jews in the Holy Land should be sufficient urge to pray and support the undertaking of the Hebrew Christian Alliance to establish a testimony in the land of Patriarchs, Prophets, Apostles, and the Savior. In 1922 there were 90,000 Jews in Palestine. In 1934, 320,000, an increase of over 256% in the short period of 12 years. Yes, the captive is returning and ours it is to lighten his darkness and to loosen his bands!"

The Institute's Annual Meeting

Once more we desire to remind the members of the Institute that their annual meeting is due to be held June 1 at two p. m. at 177 Prospect Place, Brooklyn, N. Y.

This meeting is primarily for the election of directors for the ensuing year, since they are appointed to office for one year only. But there will also be the hearing of various reports and the transacting of any other business which may properly come up. Opportunity is always afforded the members of discussing freely all features of the work, and suggestions for the improvement of the various ministries of service are invited.

All who are bearing the interests of the brethren in their hearts will be interested in the reports, which are given that the membership may be informed regarding the endeavors of the year, that criticisms and suggestions may be intelligently made. The directors who are at present serving and whose term of office expires with the coming annual meeting are:

Blackburn, J. J.
Margeson, I. I.
Greiner, P. L.
Parkes, B. A.
Hoskins, I. F.
Read, P. L.
Thomson, P. E.

Three other names, which we are asked to place before the members in nomination have been received:

Bennett, Dr. S. D., Millville, N. J.
Hollister, W. J., Brooklyn, N. Y.
McElvany, N. S., Pittsburgh, Pa.

It is our anticipation that the meeting will be well attended this year and our hope that all will accept their privileges in this connection only after earnest prayer for the Lord's direction. Proxy forms are being mailed to all members in order that those who are prevented by distance and other reasons from being present in person, may be permitted to express what they believe to be the will of the Lord as to who shall serve as directors for the coming term. We urge the returning of these forms as promptly as proper and prayerful consideration will permit. May we not also have the prayers of all the consecrated that the Lord's will may be done and that all concerned may be fully and joyfully submitted to His overruling. While the business activities are limited to the membership, all who are interested in the Lord's work are warmly welcomed.

Convention Reports

Boston, Mass.

The general gathering of the brethren in Boston and vicinity on Sunday, March. 31st, was attended by rich blessings upon head and heart. The dear brethren of this city, always zealous for the best welfare of the Lord's people, exhibited fervently the spirit of fellowship, and the sweet influences of the day's communion were surely felt by all present. The Word of the Lord was dwelt upon in three discourses to the spiritual refreshment of the brethren; and a praise and testimony meeting added much to the spiritual benefits of the day. The theme apparently uppermost in mind characterizing the fellowship in Boston was that of personal preparation for the great change promised the faithful.

Indeed it seems to be increasingly manifest in the various seasons of communion, that the hearts of the dear brethren in Christ are drawn more definitely in the direction of those issues pertinent to the inner life. All realize that the great objective before every disciple of Christ is God's will, and the holy covenant into which each footstep follower of Christ has entered, clearly embraces what is that good and acceptable and perfect will of God. It is encouraging therefore in these days to meet and commune with those dear souls who are faithfully laboring under the weight of the cross and striving with heroic courage to gain the mastery over self-will, in order that God's will and the holy fruitage thereof may be the more abundantly in evidence. It is believed that this day of sweet communion in Boston contributed to these things of life and godliness.

Atlantic City

This convention began with an unusually good attendance and excellent spirit. The waiting attitude of expectancy for the Lord's blessing seemed to characterize- all, and the Christ, who on His last night on earth led His disciples "as far as Bethany," true to His promise, was present to lead us in ways precious to Him. Truly "our God" was supplying "all our need," enlightening the "eyes of our heart" that we might have not merely an intellectual knowledge of Him, which must be measured according to our feeble earthly capacity, but a knowledge measured only by our Love which need know no bounds. There is danger in these last days that our religion might swing to the opposite extreme from that of the mistake made in the Dark Ages-the religion of seclusion-and become largely a social pleasure; but it soon became evident that the brethren had gathered for fellowship with the Lord and not merely with each other. "The song of the Lord" was heard in all the testimonies and discourses, and not lacking between sessions. Such blessed fellowship would not have been possible to those who had been "disobedient to the heavenly vision," so graciously granted in these last days.

Messages were brought to the convention to tell us of isolated ones on beds of pain or otherwise kept from the convention, who were remembering us in their petitions. These messages were not only an inspiration to us, but a demonstration of the power of the prayer of faith, for there could be no doubt as to the answers to those petitions as the many testified that they had received just the help they were in need of. All could leave feeling that though they should find "thick darkness" ahead, the walk of faith would lead them, like Moses, to find God there.

Chicago, Ill.

The one-day convention on April 7, proved a blessing to a goodly number of friends of this vicinity who gathered for worship and fellowship in the things of the Spirit. It was refreshing to be reminded of the Apostle's various admonitions regarding the Love that never fails and that must be the impelling power of all our activity and service-love first of all to God, to whom alone rightfully belongs our full allegiance and worship, especially since our complete surrender to Him and death to self, as symbolized in our "beheading." We rejoiced together in the wonders of our Father's gracious Plan, and that we are living in the day when prophecy is so rapidly being fulfilled-"an age on ages telling, to be living is sublime."

"The fellowship at noon and evening, over the breaking of bread -was very stimulating and drew us close together., Praise in song and music added much to the occasion which was closed by a very helpful discourse on the;' 'tenderness of the King.' If we would daily walk with Him, we should emulate Him, and finally we shall be like Him and see Him as He is."

Letters of Encouragement

Dear Brethren:

The time having come around again for me to renew my subscription to the "Herald," I thought to take advantage of the opportunity to express a little of the appreciation and gratitude that is in my heart for the way you have ministered and do minister unto the saints. Truly we are feasting on fat things, as the Lord has promised and the pages of our journal carry many rich blessings, especially as our thoughts are directed towards the higher spiritual attainments, to that blessed peace and joy available even now to those who truly seek. Surely the world and all its pleasures' fade into insignificance as we enter more and more into that closer fellowship and personal communion with our Lord and King. We are being helped to see the great difference there is between knowing God and knowing about God, between knowing of the promises of God as applicable to others and the assurance that they are ours.

How true a picture and correspondence we see in the experiences of Israelites in the wilderness-the great lack of faith in God by the great majority in those days, as now, among Christians. How few there are among the Lord's people who really enter into that blessed "rest" spoken of by the Apostle Paul. Do we not find that the closer the heart union by faith and the more fully we accept of God's Holy Word as written for us personally, the more real our relationship with Him and His blessed Son-even more real than earthly relationships. And even though our joy in this godly relationship may be great today, there is still greater joy available for us tomorrow; for God's great love knows no end, as He unfolds its wonderful heights and depths, lengths and breadths through the Holy Word and through our experiences day by day.

Oh, may our gracious God continue to bless your labor of love, that more of His loved ones may realize the glorious possibilities of peace and joy in the Lord that are, available to those who will, enter in, *even now*. May He help us to cast away more and more the "veil" that obscures our vision and let the glorious sunlight of His wonderful love fill our hearts; and may we, like well polished mirrors, reflect that same sweet spirit in our daily lives.

Though our circumstances have changed considerably in the past few years, I thank God that I am still able to have the regular visits of the "Herald" to encourage and to bless. Please find enclosed money order for \$2.00 for, my double subscription; also would be glad if you would place on your free list the names of the three following:

With warm Christian love,
Your brother by Divine Grace,
H. J. B. - N. S.

Dear Brethren:

Thanks for sample copy of the "Herald and card received. You will very likely have my name on your list by the first of the year. I have been reading the Watch Tower since 1889, but dropped it some years ago. Recently a friend loaned-me a book, "Daniel the Beloved of Jehovah," and I found it to be the best exposition on Daniel I have ever read. To find quotations from such earnest and godly men as Mr. Guinness made me happy, as I have studied all of his books. I would like to have "The Revelation of Jesus Christ" will send my order in about three weeks. . . . You will hear from me later.

Yours in Christ, A. T. E.-III.

Dear Brethren:

I am enclosing \$_____ to be used according to your own judgment. I received \$ - from a dear nephew as -a -present. I have not the least expectation of earning anything any more in my old age; but carfare occasionally is sufficient for me. Our dear Lord has graciously provided everything for the last 40 years, since I became His child, so why should I be anxious? I can truly-testify to the goodness of our heavenly Father. Our dear Lord said that according to our faith we would receive. Oh the blessedness of knowing Him as our best friend. No true child of God shall want any good thing. Thank the Lord, I learned this important lesson, and my heart is overflowing with joy and gratitude.

What great stimulus and help I have received through your service of love-all of which I greatly appreciate. Praying the Lord's richest blessing on your efforts to build up 'the brethren in the most holy faith,

Lovingly, yours by His grace,

A. J. M.-III.

The Apocalypse and the Prophecy of Daniel

The testimony of the brethren far and near continues to speak of much edification realized from the study of the exposition of the Apocalypse and the prophecies of Daniel, entitled "The Revelation of Jesus Christ," and "Daniel the Beloved of Jehovah." A brother who has been earnestly perusing these valuable helps writes as follows

"I feel it my duty to write and tell you of the wonderful blessing I have received from reading and studying the book, 'Daniel the Beloved of Jehovah,' and 'The Revelation of Jesus Christ,' this winter. It seems to me that these books do not have the circulation they really should have. As it appears, to me they are very little known amongst the friends. Why not advertise them more widely and have a supply on hand at conventions, etc.? Such books are very much needed in our day."

The exposition of the Revelation consists of two volumes of about 600 pages each. Volume I of this exposition may be had for fifty cents, postpaid; volume II for seventy-five cents. In these volumes the visions of the Revelator are very carefully and reverently examined in the light of all other prophetic testimony and in the light of the history of God's people from the remote past to our day. Additionally, the great consummation is carefully traced forward until that time when "He that sat upon: the throne said, Behold, I make all things new:"

In "the volume, "Daniel the Beloved of Jehovah," the prophecies of Daniel, similar to those of the Apocalypse, are seen to be in the nature of prophetic photographs outlining the progress of the Divine Plan and the history of God's people, particularly that of, the Church from our Lord's First Advent onward to the conclusion of this, Age. This volume consists of about four hundred pages and is supplied at fifty cents, postpaid.