

THE HERALD OF CHRIST'S KINGDOM

VOL. XXVII November, 1944 No. 11

The Thanksgiving of the Master

A Meditation for the Thanksgiving Season

THIS YEAR, as we, listen to or read the customary call of the President of the United States to set apart a specified day as a season of praise and thanksgiving unto "the Giver of every good and perfect gift," our hearts may well be responsive. If, in former years, it has been meet and proper for us, as a nation, to give thanks to Almighty God, for His faithfulness, surely it is most fitting this year. While we have not, as a nation, been kept from the great scourge of war, the invader has been kept from our shores, while within our borders we have enjoyed the blessings of tranquillity, union, and plenty to a marked degree. In the midst of a world in which brute force again sought to prevail, we have lived, as a nation, under the reign of comparatively just and equal laws. Civil and religious liberty continue to be our prized possessions. The means of acquiring- and diffusing useful knowledge are still ours and may be enjoyed in ever-increasing measure. In God's providence we continue, as a nation, to command the respect of the world. To us, as a nation, much indeed, has been given; from us, surely, much will be required. (Luke 12:48.) God grant to our nation this one further gift -- faithfulness -- to its stewardship.

But while the season is one of national interest, whatever the faith of the individual may be, it possesses a significance that is peculiarly applicable to consecrated followers of the Master. These have been taught that "in everything by prayer and supplication with thanksgiving" they should "rejoice in the Lord alway" and hold sweet communion with Him. Their hearts respond also to the call of David: "Serve the Lord with gladness . enter into His gates with thanksgiving and into His courts with praise; be . thankful unto Him and bless His name." - Phil. 4:6; 4:4; Psa. 100:2-4.

For the benefit of these consecrated ones, .then, we propose, in this meditation, to draw the lesson of thankfulness from the Master's own., example; to seek not only to be grateful to Him, but grateful like Him; to make Him, with the Father, not only the goal 'of our thankfulness but. its guide. The Scriptures record only four occasions in the life of Jesus when He publicly offered

thanks. - Let us examine each in turn and endeavor to learn -the lessons they may have to teach us.

1. THANKS FOR TEMPORAL BLESSINGS

One instance of thanks publicly expressed by the Master was in connection with the miraculous feeding of the more than five thousand. It is interesting to note, in passing, that of all the miracles of Jesus this is the only one recorded by all 'four Evangelists. (Matt. 14:15-21 Mark 6:34-44 Luke 9:12-17; John 6:1-13.), The circumstances are well known to all our readers. A multitude had followed our Lord into the region beyond the Sea of Galilee. Time passed rapidly in the presence of so wonderful a Teacher,' .but at last the pangs of hunger insisted on due attention being paid to bodily needs. The disciples themselves, unaware that our Lord was but making ready for one of the most dramatic of all His miracles, urged upon Him that He send the people back to the villages to buy food to satisfy their hunger. But our Lord responded: "They need not depart; give ye them to eat." In the Greek there is an emphasis on the "ye," the Master thus leading His disciples to realize their own utter inability, in order that, when His intended miracle had occurred, they would realize, more completely the magnitude of the power and resources with which, He had been entrusted by the Father.

There were but five loaves and two fishes at hand to supply the needs of about five thousand men, besides women and little children, but these were sufficient for His purpose. Taking them, "and looking up to heaven, He blessed, and brake, and gave the . loaves to His disciples, and the disciples to the multitude.. And they did all eat and were filled. And they took up of the fragments that remained twelve baskets full."

We have already observed that this miracle is recorded by all four Evangelists. It is worthy of notice also that each of the four records the Master's expression of thanks. He "blessed," that is, "gave thanks for" the loaves. Matthew Henry remarks that "He did not appoint one of His disciples to be His chaplain. He Himself invoked His Father's benediction; He invoked it with adoration and thanksgiving.

We are not curious to know just *when* the miraculous multiplication occurred, whether at the moment of breaking, or later nor are we disposed to speculate on *how* the miracle was accomplished. For us it 'is enough to know that the power of the Creator was present; to such power it could be no greater difficulty to produce bread for a few thousand' people, in an extraordinary (supernatural) way, than it is to produce, by ordinary (natural) methods,. food for the supply of the teeming millions who daily feast at God's bountiful table. Nor are we greatly concerned to know whether His thanksgiving was for the limited supply of food (the five loaves and two fishes) provided by the little boy, or for the larger supply which would .shortly result from the exercise of divine power, or for both. In any case His thanks was for material food, physical benefit, an earthly, temporal blessing. In this He has set us an example which we do well to follow. No matter how or from whom they have directly reached us, it is from God that all our earthly blessings have come, and it is most fitting that we render thanks. As Babcock's verse puts it:

"Back of the loaf is the snowy flour
And back of the flour the mill;
And back of the mill is the wheat and the shower,
And the sun, and the Father's will."

It is instructive, too, to note that giving of thanks for temporal blessings was not occasional but habitual with our Lord. Even after He had completed His earthly career and had been raised from the dead, it was in the "giving of thanks" that He disclosed His identity to the Emmaus disciples. - Luke 24:30.

One word of caution before proceeding with the next example of our Lord. We are not to be understood as, urging ostentation in expressing "grace before meals." Doubtless there arise occasions on which outward expression would be out of place. Usually, however, it will be found possible for thanks to be expressed. Always our hearts will give thanks. And surely we will daily find opportunity to audibly express to Him our thanks-forgetting not all His benefits.

2. THANKS FOR THE "DIVINE PLAN" REVEALED

The second thanksgiving of Jesus which we wish to consider is found in Luke 10:21 and Matt. 11:25. In St. Luke's account the context indicates that He has just heard the victorious report of the Seventy as they have returned from their journey. Confident in the promise' of their Master, they had set themselves to heal the sick and it was not long before they found themselves in combat with the severest malady of all that of demon possession-and they had had good success. Their surprise at this unhopd for result is described with the vivacity of an entirely new experience: "Even the devils are subject unto us through Thy Name."

Now while Jesus' cautioned them to rejoice not so much because the spirits had been subject unto there as because their. names were written in heaven, it is nevertheless evident that their experience occasioned Him much satisfaction. In their experience He saw the beginning of the complete overthrow of Satan's empire. Perhaps He had meditated often on the .problem: How shall My mission succeed when it fails altogether to enlist the aid of any of the men of knowledge and authority in Israel? If at any time that had.been His thought, the success of the Seventy brought Him the answer of God. It is by the humblest instruments that God is to accomplish the greatest of His objectives. In such an arrangement, so contrary to human anticipations, Jesus recognizes and adores with an overflowing heart, the wisdom of His Father. It was "in that hour," the same hour that the Seventy reported their success, that "Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so,, Father, for so it 'seemed good in Thy sight."

On first meeting these words a difficulty arises' in the minds of some. Can it really be true, such wonder, that Jesus gave thanks to His heavenly Father because He had hidden the truth of His glorious character and plan from some? Jesus rejoiced that it was revealed to "babes"; would He not. have rejoiced still more if those from whom it was presently hidden (the "wise and prudent" in this world's estimation) had also been permitted to enjoy it? Is it not true that His capacious heart would have been glad if all Jerusalem had suffered themselves to be gathered under the ample wings of His protecting care? Did Her not .'weep" because they "would not"?-Luke 23:37.

To meet this apparent difficulty it has been suggested that in the phrase, "Thou hast hid these things from the wise and prudent and hast revealed them unto babes," the first clause is to be regarded as merely a stepping-stone to the second, and that it is.the second only on which the Savior's mind; rested, as exhibiting the object which He really had in view for which He offered thanks. , In support of this viewpoint, reference is made to other Scriptures where the stepping-stone relationship of the first clause to the second is clearly in evidence. For example, Romans 6:17. There we read: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." In this Scripture, of course, the real object for which the Apostle thanks God,was not that the Romans were once the servants of sin, but that, though they had once been sin's servants, that was true of them no longer; that instead, they had now embraced the doctrine he had delivered unto them, obedience to which was resulting in'righteousness. If Luke 10:21 were freely translated, with the idea in mind of bringing out this stepping-stone relationship between the clauses it would read - "I thank Thee, O Father, Lord of heaven and, earth, that, though Thou hast hiddeA these things from the wise and prudent, Thou hast revealed them unto babes."

However, we *need not adopt* such free translation to avoid the difficulty, which, after all, is more apparent than real. And, indeed, we *must not* adopt it, for there is no authority for it; and *it* impairs the depth of our. Lord's, thought.

Jesus not only gave thanks that "these things" were revealed to some; He gave thanks also that they had been "hidden" from others.

The difficulty in understanding His thanksgiving results from supposing that God is capable of bestowing His favors' or withholding them in an arbitrary manner. Nothing could be further from the truth. God never acts arbitrarily but always in agreement with the principles of truth and righteousness. ' If to one He gives and from another He with holds, there is in each case, in every case, a reason for His action. If at times the reason be not apparent, it none the less exists, and we must patiently search for it. Fortunately the solution of the present difficulty is not far to seek. All will agree that to a man who has done his duty well, it is God's good pleasure to give the sense of duty well done. To a man who has neglected his duty, it would be morally impossible for God to give that same sense of satisfaction, and, God be thanked, it is not His good pleasure to do so. Yes -- God be thanked, even though' we should be the one derelict in duty; for this moral law pervading, as it does, all God's dealings with mankind, can continue to be of value only if maintained inviolate. Thank God that Balaam *could not "die the death of the, righteous,"* much as he longed to do so. (Num. 23:10 31:8.) Thank God that the only way Balaam of old, or any modern Balaams of today, could be sure of dying the death of the, righteous, is to live righteously. Thank God that this is so, even though we find at times a trace of the very spirit of Balaam in our own heart. Thank God that it *must* be rooted out. Thank God that it *will* be.

So with the passage before us. It is not a question of "hiding" or "withholding" truth from any one. It is a case of men "loving darkness rather than light because their deeds were evil." (John 3:19.) Jesus said: "Every one that is of the' truth heareth My voice. (John 18:37.) What did, He mean by this statement? We answer: He meant that every one having a disposition favorably disposed towards the practice of truth and righteousness in heart and life (not merely giving mental assent to it) will recognize the Gospel message, when it is clearly presented in the power of the Holy Spirit, as being the message of God. Not only so, but having thus recognized it, they will gladly embrace it. Let us not be misunderstood here. This does not mean, necessarily, that such will recognize and embrace the message as presented *by us*. *Our* presentation may be faulty. It may be faulty, even though letter-perfect, should it happen that our lives are proclaiming, in trumpet tones, a message sadly in conflict with the words we may be, speaking. Nor does it mean that such will recognize and embrace 'the Gospel message "straightway," * even when it is properly presented. But "every one that is 'of the truth" will, sooner or later, in this Age or the next, hear and obey His voice. Now if this be true, as we believe it is, does it not follow that any one to whom., the message of the Gospel was presented with all the matchless force and power that the Master Himself possessed, who did not recognize it as having been God-sent, and who did not gladly embrace it, thereby gave evidence that he 'was not, as yet, "of the truth"? Must it not also be apparent that a man not "of the truth is in no condition, as yet, to receive truth? As the Psalmist says: "Light is sown for the righteous." (Psa. 97:11.) It is there for the unrighteous, too '(Matt. 5:45), but *they* cannot see it. It-is. not "hidden from them by any hostile hand. They hide themselves from it, even as they "hid their faces" from the Light of the World.' (Isa. 53:3.) None are so blind and deaf as 'those who *will not* see and hear.

* See "Herald" August 1938, page 127, for an interesting comment on "straightway" as used in Luke 5:39.

Jesus, then, thanked God that it was His Father's will that all the spiritual blessings that are to be derived from an understanding of His Word are reserved for those of a childlike, humble disposition. 'Except, ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven.' (Matt. 18:3.) We, too, may thank God that, this is so. In the words of a faithful Pastor, we may rejoice that "such a disposition is essential to those who would receive the wisdom which cometh from above. They must have a humble appreciation of their own deficiencies and lack of wisdom, else they cannot receive freely, heartily, the wisdom which God is pleased to grant in the present time only to those who are in the attitude of heart to receive it." (Manna, January 31.) And again: "Let us, dearly beloved, as we realize that thus far God has counted us worthy to look upon the scroll of His Plan which has been unsealed for us by our blessed Lord Jesus, the Lion of the tribe of Judah, prove our worthiness to continue to look therein, and to read the wondrous things of His law, by, faithful -obedience and loyalty to it in all things. Let us not undervalue our great privilege in being counted worthy to have some part in the blessed ministry of reflecting the light of divine Truth. Let us prove ourselves jewels. of rarest value, diamonds indeed, heartily receiving and beautifully transmitting to others the light of Truth, and faithfully enduring the ,severest pressure that God may permit to come upon us; for, if faithful in these small things, we shall in due time be counted worthy also to reign with Christ in power and great glory." - Manna, December 21.

3. THANKS THAT THE FATHER HEARS AND ANSWERS PRAYER

The thanksgiving of Jesus which we wish to notice next is found only in John 11:41, 42. It is a thanksgiving for the Father's inclined ear and ready response to His every petition: "Father, I thank Thee that Thou hast heard Me. And I know that Thou hearest Me always; but because of the people which stand by, I said it, that they may believe that Thou hast sent Me."

To get the setting of this special occasion for thanksgiving we must travel in spirit to, the tomb of Lazarus. Jesus is about to perform another, perhaps the greatest, of the "signs" that were to attest His, Messiahship. His "friend" Lazarus had died. Jesus, overcome with tender sympathy for the grief Martha, and Mary were experiencing, is Himself reduced to tears. The word translated "wept in verse 35 is not the same as the word twice translated "weeping" in verse 33. There the meaning is "sobs," but here "tears" are to be understood; it 'is the expression for a calm and gentle sorrow.

This text (John 11:35), which shows our Lord to be the "sympathizing Jesus," is held by some critics to furnish proof that the entire narrative of the raising of Lazarus is spurious. Such maintain that since Jesus knew He was soon to bring Lazarus back to life, He could not have shed genuine tears, or experienced sincere sorrow. Certain it is that if John's Gospel, instead of being the inspired Word of God, were merely the result of speculative thought, as some claim, it would not have contained verse 35. Jesus, as the true Logos, with nothing human except the outward appearance, would have raised His friend with triumphant looks and unmoistened eyes. But those who hold such views fail to appreciate the significance of John's earlier statement that "the Word was 'made *flesh*.'" (John 1:14.) As one able writer has remarked: "It is not with a heart of stone that the dead are raised." To us there is real significance in the fact that the very Gospel in which the divine Sonship of Jesus is most clearly asserted, is also the one which makes us best acquainted with the profoundly human side of His life.

The miracle of raising Lazarus from the dead was, in the eyes of Jesus, already effected; hence He gave thanks for it as for a thing accomplished. Lifting up His eyes to heaven He said: "Father, I thank Thee that Thou hast heard Me." He thus confirmed the view of His miracles already held

by Martha (I know that even now whatsoever Thou wilt ask of God, God will give it Thee" - verse 22) they were, just so many answered prayers.

The fact that in this instance Jesus expressed His thanks aloud, was not because there was anything extraordinary in the conduct of His Father towards Him on this occasion. His publicly expressed thanks is anything, but an exclamation of surprise at being exceptionally heard; constantly heard by the Father, He is continually, giving Him thanks. That which urged Him to do so aloud at this solemn moment was the presence of the people by whom He was surrounded. Already in private conversation He had prepared His disciples and the two sisters to behold and understand the work He was about to perform. He now desired to dispose the right-hearted ones of the people also, whom the Father had unexpectedly assembled around this tomb, ' to behold "the glory of God" (verse 40) , that is to say, to see in this miracle, not merely a wonderful feat, but a sign of His Messiahship.* Otherwise the astonishment they might feel would be unfruitful and would not terminate in faith. It was for this reason that our Lord uttered in an audible voice that sentiment of filial gratitude which at all times filled His heart. By thus addressing His Father He put God into the position of either granting or withholding His cooperation. If Lazarus remained in the tomb, let Jesus be acknowledged an impostor, and all His other miracles attributed to Beelzebub. On the other hand, if God, who was thus solemnly invoked, should manifest His power, let Jesus be acknowledged as sent by Him. Thus this act of thanksgiving before the still occupied sepulchre made the moment one of solemn ordeal, like that of Elijah on Mt. Carmel. When Jesus had given sight to the man born blind, the Jews had regarded it as startling and inexplicable, but had denied its Messianic character because, in their view, it was a violation of the sabbath. (John 9:16.) Here at the tomb of Lazarus, by giving thanks to God before all the people, prior to the performance of 'the miracle, Jesus positively makes God participate in the work to be effected. Jehovah, the God of Israel, will henceforth be either the Authenticator of His mission, or the Accomplice of His imposture.

* John's Gospel was written to prove the Messiahship of Jesus. Out of more than forty miracles performed John mentions only seven, See "Herald," June 1942, page 85, for a discussion of all seven.

It is no part of our mission to awaken the dead, 'nor has the Father entrusted us with that power, although power 'to do even greater works will be our prized possession in the hereafter. (John 5:20; 14:12.) But we need not postpone to the Millennial Age the joy of unbroken communion with the Father. That may be our blessed portion now, if we will. All of us, doubtless, if we are truly consecrated, enjoy to some extent, the privilege of communion with God. But it should not be intermittent; it should be unbroken. Only one thing is capable of interrupting this fellowship-earthborn clouds. As we sometimes sing:

"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."

For the privilege of access into the Father's presence and for the assurance that His prayers would always be heard and answered, the Master gave thanks. Surely we may follow His example in this. Often words will fail us, but we need not be without them for, in the matchless prayer-pattern He left us, there is a phrase which includes both Petition and Thanksgiving, -"Hallowed be Thy Name. " Here is Petition, in that we express the longing desire of our hearts that His Name should be everywhere hallowed. Here also is Praise and Thanksgiving, in that even as we utter the words our own hearts reverence -His Name with a deep sense of satisfaction in so doing. May it

be ours truthfully to take upon our lips these other words of the Master, and speak them in the ears of God: "Father, I thank Thee that Thou hast heard Me. And I know that Thou hearest Me always" - except when I have been untrue to my vows of consecration. And even these times of unfaithfulness have been forgiven, (because they have been sorrowfully confessed and truly repented of) according to Thy gracious Word. - 1 John 1:6-10.

4. THANKS IN PROSPECT OF DEATH

Temporal blessings, spiritual food (the revelation of His truth and the supply of its spirit), the privilege of prayer and communion with the Father these were some of the Father's gifts for which the Master's gratitude was publicly expressed; gifts for which we, too, may find gratitude welling up in our own hearts. For our final lesson we turn to a more intimate earthly scene "than any of the other three considered. There is now no thronging multitude - only His 'close associates are with Him. It is the upper room where the Master and His disciples have just finished celebrating the Jewish Passover. (Matt. 26:26-30; Mark 14:22-26; Luke 22:19, 20; 1 Cor. 11:23-26.) At the conclusion of the feast our Lord arises and taking first the loaf and then the fruit of the vine - ' He ; Offers thanks. For what, does He - here give thanks? Not for temporal blessings merely, for they are now to be used not to satisfy physical hunger but as emblems. His thanksgiving, then, must have been for that which those emblems signified. Those emblems, we know, represented Himself, His flesh and blood, about to be sacrificed on our behalf, to accomplish our salvation. The pouring out of His earthly life. would make life available. for us. *That* He knew. And for the privilege of being our Savior He offered thanks! Think of it! It is written: "God love-th a cheerful giver." (2 Cor. 9:7.) Was there ever a Giver like our Lord? He gives thanks not only for gifts received, but for the privilege of giving His very life!

It is noteworthy that the Lord's Supper is frequently spoken of as the Eucharist or Thanksgiving doubtless deriving its name from this thanksgiving act. of our Lord; it is remarkable, too, that it was in, the very night on which He was betrayed that He took the loaf and the cup and "gave thanks" -- thanksgiving in the midst of treachery!

May it not also be true that He was giving thanks for the fellowship with His Church which His death would make possible? Surely it must have been so. For, - soon after His institution of this "memorial," - He poured out His heart to the Father .in that high priestly prayer on her behalf, recorded for us in the seventeenth chapter of John; that prayer in which 'He prayed that they and we (the eleven and we who have since believed) might be kept from the evil that- is in the world, sanctified by the truth, and made one with Him and with His Father. His vision must have swept down the centuries until it embraced the fellowship of all the consecrated, all those who would solemnly covenant to be one, with Him indeed. These emblems were to be a sign of the most sacred association - the association of Christ and His Church; 'emblems of what He, the Holy One, was willing to do' for those He loved, and of what they, in their turn, - being reckoned holy, were, willing to do for Him. For this He gave thanks.

We, too, have taken the cup of salvation, that cup, which, in this Age, involves the cup of suffering as well as the cup of joy; - we too, partake of the "cup of blessing which we bless," that is, the cup for which we give thanks, knowing in advance that it will surely be a cup of sacrifice. With St. Paul we have counted all things both loss and dross that we may know Christ, experience the power of His resurrection and the fellowship of His sufferings. For this inestimable privilege, the language of our hearts is: "Dear Father, accept our grateful, heartfelt thanks. And give us grace to keep our consecration, vows, walking faithfully in the footsteps of the Master to the end of the journey. Then:

"Looking back we'll praise the way, Thou hast led, us day by day."

-P. L. Read.

"Our Own Signs"

"There shall be a fulfilment of the things . . . spoken." - Psa. 74:9; Luke 1:45, A.R.V., Margin and Rotherham.

THE INTERPRETATION of the time-prophecies of the Bible has been aptly compared to the working of a combination time-lock on a bank vault.' There is much "hid treasure" within, but it cannot be obtained even by those for whom it is intended, until the set time has released the lock; and only then by those who learn the "combination."

The combination lock is so called because a combination of figures must be used in a certain definite relationship, in order to release it. Similarly, the several time-periods of Scripture prophecy have a definite . relationship to each other; the combination cannot - be "worked" until all are harmonized.

A combination lock may be opened by an expert, even in previous ignorance of the numbers or letters of the combination. With supersensitive touch and bearing he works patiently at the lock, sometimes for many hours, trying again and again, listening to the tumblers as his sensitive fingers seek to bring them into their correct alignment. The set time may have come, the time lock be released; one, two, or three of the tumblers may seem to "click" into place, but if the fourth and fifth are still not aligned, the locksmith knows he has not yet opened the lock.

Just so the student of the Word must work on the time-prophecies.

The interlocking, overlapping and concurrent timeperiods afford a check on the accuracy of the chronologer's work and conclusions. We cannot rejoice in a solution of the time-prophecies until our interpretation brings all of them into consistent and harmonious relationship with each other. And even then we may be mistaken-it may prove to be an artificial harmonizing -- as experience has shown us, to our chagrin!

The principal time-prophecies not yet completely fulfilled are five in number, as recognized by many Bible students. They are as follows:

- (1) The Sabbath Antitype
- (2) Abram's sign
- (3) The Jewish Double
- (4) The Grand Jubilee Cycle
- (5) The Gentile Times.

It is not to be assumed that all Bible students will agree that each of these are really time prophecies. Minds differ. The interpretation offered may seem to some to be entirely convincing; to others fantastic or far-fetched. But let each have respect for the other's, right to his own opinion.

These periods have various starting points and differing lengths, but they may be expected to expire about the same time, as each apparently marks the culmination of some feature of the

Divine Program associated with the return of the Lord Jesus Christ and the inauguration of that Kingdom of God on earth, for which all Christians, in obedience to their Lord's command, have been praying continually during more than nineteen centuries.

(1) THE SABBATH ANTITYPE.

The divine law known as the Ten Commandments, delivered from Jehovah God through Moses to Israel at Mt. Sinai, contained a stringent provision for the ceremonial observance of the seventh day of each week as a day of rest. This command reads:

"Remember the sabbath day, to keep it holy. Six days shalt thou labor and -do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, - thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea and all that in them is, and rested the seventh day: Wherefore Jehovah blessed the seventh day, and hallowed it." - Exod. 20:8-11, A. R. V.

The seventh or Sabbath Rest Day is thus definitely stated to have typical significance. That it is a type of *a future* "rest for the people of God" as well as of God's past and present rest, is as clearly demonstrated in the argument of Hebrews 4:1-11.

The typical Sabbath rest was, of course, a twentyfour-hour day, or, actually, a waking day of approximately sixteen hours. The word translated "day," in Hebrew, Greek, and English, is used figuratively in all three languages to mean *a period of time, of varying length, but of definite duration*, which is characterized by some measure of light, in contrast to the "night," or time of darkness.

The 90th Psalm is unique in that it is -the only one whose authorship is attributed in the ancient MSS to Moses. This, Psalm defines a certain "day" of fixed length: "A thousand years in Thy sight are but as yesterday when it is past." The Apostle Peter, evidently with this passage in mind, renders it with added impressiveness: "Forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day." - 2 Pet. 3:8

No higher authority in the Scriptures can be cited than that of Moses and Peter, belonging respectively to- the Old and the New dispensations. Both contexts in which these statements occur: have reference to the last things of 'this present world or order. Moses was prophesying concerning the resurrection from the dead; Peter, of the destruction of "the heavens and the earth which are now," preparatory to the ushering in of "a new heavens and a new earth."

It is a logical conclusion, drawn from these passages, associated with the Fourth Commandment by Bible Chronologers of all periods of the Church, that after Adam and his race have toiled in sorrow under the Divine Sentence (Gen. 3:17-19) for six days of one thousand years each, the seventh thousand-year day will be a period of rest and blessing. This understanding finds further support in the promised 1000-year (Millennial) reign of Christ and the saints, of Rev. 20:4-6.

Bible chronology affords a basis for an approximate fixing of the concluding date of the six-thousand years from Adam's creation, at which time the inauguration of the new order may be expected. But there are numerous gaps or breaks in the chain of historical periods recorded in the Bible, upon which this chronology is built. There is also uncertainty and disagreement among historians in regard to the length of the period between the end of Bible chronology and the beginning of non-biblical or profane history and chronology. These doubtful periods amount in

the aggregate to more than one hundred years. It is possible therefore to make numerous combinations of figures, each arriving at a different date for the end of the 6000 years.

How shall we determine which combination is correct? The answer is, as previously stated, by *harmonizing the* other time-prophecy periods; by working at the combination of all until a *consistent* result is obtained. Then the "combination" of the time-lock will have been "worked" successfully, the door will swing open, the treasure of prophetic knowledge will be, ours. If, however, the prophesied events do not occur at the time we have so fixed, we can only conclude that we have made some error in our calculations, and with a true scientist's zeal for truth, return with undiminished faith and patience to our task of "examining all things." - 1 Cor. 2:6-16.

(2) ABRAM'S SIGN

This time-sign prophecy is much less clearly marked than the preceding. Its interpretation is wholly a matter of deduction, and it stands or falls with the other factors in the Great Combination; In other words, if this interpretation harmonizes in its expiration date with the other time-prophecies, that is the best possible evidence of its authenticity as a prophecy.

God had made great promises to Abram-so great and apparently impossible of fulfillment as to put a heavy strain upon his faith. Abram asked God for some evidence to support his belief in the promises, saying: "O Lord Jehovah, whereby shall I know that I shall inherit it?"

Jehovah did not rebuke Abram's questioning, but on the contrary gave him instruction for the very peculiar and complicated pantomime or typical performance related in Genesis 15:8-17. This type contained prophetic and numerical elements; it had implications of bloodshed and suffering, which brought upon Abram a feeling of sorrow and darkness, rather than of peace and confidence. The voice of Jehovah reassured him and partially explained the type-but it is noted, as a time-prophecy.

The numerical or time element of this prophecy is found in the carefully specified *ages* of the animals killed and "divided." The interpretation was suggested in a letter to the *old Watch Tower*, which will be found on page R3957 of the *Reprints*. The total of their ages was eleven years. The symbolic year of prophecy is defined in Ezekiel 4:6 as a "day for a year"the prophetic year is - 360 days long. These time-measurements are well established by the usage of numerous other Scriptures. Eleven years total 3960 days, understood to signify 3960 years from the time of Abram's covenant to its complete fulfillment.

This is purely deductive reasoning, but its various links are each substantiated by logic and Scripture analogy. It is one, but not an indispensable, tumbler in the great Time-lock.

(3). THE. JEWISH DOUBLE

This time-period, unlike the preceding, is particularly well established, being recorded by three different Prophets -- Isaiah (Isa. 40:1, 2), Jeremiah (Jer. 16:13-18), and Zechariah (Zech. 9:9-12) Its partial fulfillment is related by the Evangelists.

These prophecies are to the effect that God's fleshly people Israel were to experience at His hands a period of favor, to be followed by a period of disfavor and punishment of equal length -- a "double" -- before their final restoration to God's favor and blessing in their own land.

The "hinge" or medial turning point of these prophetic periods is well established by Jesus' formal proclamation of the ending of God's covenant with the Jewish people, under the circumstances so definitely foretold by Zechariah (9:9, 12) as related in Matt. 21:4-9, 43; 23:37, 38; John 12:12-15; and Luke 19:41-44.

To determine the length of the period of disfavor, from the casting off to the date for the restoration to favor, it is necessary to know only the correct starting date of God's favor to Israel, the fleshly seed of Abraham, and the length of time from that date to the denunciation by Jesus just before His crucifixion. An equal period from this event will fix the date for the restoration of fleshly Israel to God's favor will be seen that this involves the correct construction of the whole chronology from Adam onward -- the basic chronology of the six thousand-year days; and thus again is seen the inter-dependence of all the time periods.

(4) THE GRAND JUBILEE

The word jubilee is a transliteration of the Hebrew word *Yobale*, 'the literal meaning of which evidently has reference to the long blast on the "loud trumpets" of the priests, which marked the inauguration of the festival called the jubilee.

Instructions for the celebration of the jubilee are given in detail in Leviticus 25:1-54 and Lev. 27:17-24. It is referred to in Numbers 36:4; but nowhere else directly in the Scriptures; as might be expected of so important a regulation. The celebration of other festivals is frequently mentioned in Jewish history, but never the jubilee. No other legal code has ever included so generous a bankruptcy law. Indirect references imply that Israel never fully observed this most beneficent statute of Moses.

The object of the jubilee law was simply to restore each Israelite to his possessions at the end of seven weeks or heptads of years. His property or his personal freedom could not legally be alienated longer than to the end of the current jubilee, period of forty-nine calendar years.

Moses as a prophet was an especial type of Jesus. (Acts 3:22.) It is therefore logical to assume that in proclaiming the Jubilee law, Moses typed a similar ordinance to be enacted by Jesus. Inasmuch as Jesus is greater than Moses, the antitype will be greater than the type. Each detail will be reproduced, but highly magnified.

The Prophet Isaiah writes (chap. 49) of a great Servant of Jehovah, who will one day "elevate the earth (i.e., society, mankind) and "cause to inherit the desolate [or dormant] heritages."

This Servant is recognized by all Christians to be Jesus, the Son of God. His right to dispose of earth and mankind as He wills was acquired by purchase -the price being His life as a man, paid for the life and rights of Adam, federal head of the race and lord of the earth. This is fundamental Christian doctrine.

The purpose of Jehovah, the Creator, concerning His Son, was stated succinctly through still another Hebrew Prophet, David, in Psalm 2:7, 8: "Jehovah said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession."

This domain, passed by the Creator in fee simple to His Son, was nevertheless subject to certain prior liens, of which the Son was well aware. These claims are what are referred to by Isaiah as the "dormant heritages." They are the unfulfilled promises of future life and possessions, made to

the faithful servants of the Old Dispensation; notably and representative to Abraham, Isaac, Jacob, David, Ezekiel and Daniel. (Gen. 15:7; 26:2-5; 28:10-15 2 Sam. 23:1-6; Ezek. 47:13, 14; Dan. 12:13; Hebrews 11:39.) No other promises of future life and earth possessions are recorded in the Sacred Archives, prior to the coming of our Lord.

This revival and restoration of dormant heritages is pictured in the jubilee type. Furthermore, the emphasis placed on time-periods in this type suggests that it contains a prophecy of the time that would elapse before the antitypical or Grand jubilee should be fulfilled.

A clue to the length of this period is given in the length of the enforced Sabbaths of the land ordained by the Lord, viz., seventy years. (2 Chron. 36:21; Jer. 25:11.) The jubilee period was nominally fifty years long, concluding with a special sabbatical year in which no planting was to be done. It is assumed from the provision of seventy sabbatical years for the land, that the Grand jubilee period was to be seventy typical jubilee periods in length, i.e., seventy times fifty, or 3500 years. If this is the correct interpretation, it is obvious that the Grand jubilee year should closely coincide with the ending of the Abrahamic sign period indicating the date of Abraham's return to receive his promised possession. (Heb. 11:17-19, 39, 40.)

It should also coincide with the ending of the Gentile Times (see following section) Its antitypical "years" began to count at the time the type was inaugurated, at the entry of Israel upon her possessions in Canaan. It will thus be seen that the determination of the dates for its beginning and end is dependent, like all the other time-periods, upon the construction of a correct basic chronology of Scriptural events, linked up with the present calendar and the canons of the profane historians.

(5) THE TIMES OF THE GENTILES

The rationale of this time-prophecy involves a number of related Scriptures. Jesus declared: Jerusalem shall be trodden down of the Gentiles until *'the times of the Gentiles* be fulfilled." - Luke 21:24

All other nations were "Gentiles" to the Jews. At the time Jesus spoke, His people were under the rule of the Romans. Jesus' words seem to indicate that the Gentile rule was foreordained for a definite period -- "times" - Greek, *kairos*, "a set or proper time."

The beginning of this period is indicated in Daniel's prophecies., Nebuchadnezzar had conquered the kingdom of Judah, and taken the people captive to Babylon. In Nebuchadnezzar's dream of the great image, interpreted for him by Daniel, the King was hailed as the "head of gold" and the first of the universal sovereigns of the known earth. From this and other prophecies of Daniel the beginning of the Gentile lease of power, by permission of Jehovah who "ruleth in the kingdom of men and giveth it to whomsoever He will" (Dan. 4:17, 25, 32), is fixed as being the date of the overthrow of Judah by the Chaldean monarch.

The question again arises: How long is this period to be? For an answer the prophetic words of Moses in Leviticus 26 are cited. - Four times in this chapter Jehovah through His Prophet declares that national unfaithfulness and disobedience on the part of Israel will finally be punished "seven times more." These "times" are apparently what Jesus, referred to as "times of the Gentiles."

"What time or manner of time" (solar or lunar, literal or symbolic) was signified? A hint as to the actual length of a symbolic "time" is found in a certain prophetic period which is variously referred to as "forty and two months," "one thousand two hundred and threescore days" and "time

and times and half a time." (Rev. 11:2; Dan. 7:25; Rev. 12:6, 14.) Forty-two months equals three and one-half years; so does 1260 days, reckoning the prophetic year of three hundred sixty days; and one "time" plus two "times plus "half a time" equals three and one-half "times," or years..

The "times" referred to in Leviticus 26 and by our Lord could not be literal times or years. It seems a reasonable deduction that prophetic years-of three hundred sixty year-days each are signified. Seven of these 360-year "times" equals 2520 years. This, many able Bible chronologers agree, is the length of the period that must be "fulfilled," during which "Jerusalem shall be trodden down of the Gentiles."

The starting point of this period may be the date that Nebuchadnezzar became suzerain or over lord of Judah, or it may be nineteen years later when the city'was finally captured, the temple destroyed and Zedekiah, the last Jewish king, taken captive to Babylon. And in seeking to determine the ending date of this period we are confronted with ,the difficulty already, noted the reconciliation of sacred and profane chronology.

These are the five interlocking prophecies, constituting God's time-lock concealing the future. Their. very existence invites the earnest student of the Scriptures to seek their solution. The Psalmist strikes a note of discouragement:

"Our own signs have we not seen --
There *is no* longer a prophet --
Neither is there one with us who knoweth -- How *long!*
How long, O God, shall the Adversary reproach?
Shall the Adversary revile Thy name perpetually?

Wherefore shouldst Thou withdraw. Thy hand -- Thy right hand? [Bring it] out of the midst of Thy bosom!" - Psalm 74:9-11, Rotherham:

Reference to various translators indicates that the original Hebrew of this text is somewhat obscure. Perhaps the last two lines might be better rendered, in harmony with other, Scriptures: "Wherefore shouldst Thou not withdraw Thy Hand Thy Right Hand-From , the midst of Thy bosom?" Jesus, the Son, is the Father's Right Hand; as stated' in many symbolic and prophetic Scriptures. John the Baptist said of Him: "No man hath seen God at any time; the only begotten Son, who is *in the bosom* of the Father, He hath declared Him." - John 1:18:

Thus viewed, the Psalmist's words are a prayer that the Son might appear to take vengeance on His adversaries-though when this. should be, alas, he could not know.

Isaiah speaks a more encouraging message. He intimates that lack of interest and persistence is the greatest-bar to obtaining a satisfactory answer to the age-old question -- "Watchman, how; far gone is the night? Said the watchman, There cometh a morning but also a night -- If ye will enquire, enquire ye -- Come again!" - Isa. 21:11, 12, Rotherham.

And that is our counsel to the earnest student of the time-prophecies: "If ye will enquire, *come again!*"

-H. E. Hollister.

The Oneness of the Divine Family

"I pray for them ... which Thou hast given Me; for they are."Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them." - John, 17:9; 10.

THERE IS a touching pathos in this prayer of our Lord for His disciples as He was about to leave them, which draws us very near to His loving heart; especially when He adds, "Neither pray I for these alone [then present with Him], but for them also which shall believe on Me through their word; that they =all maybe one, as Thou . Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me; And the glory which Thou gavest Me I have given them, that they may be one, even as We are one -- I in them and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me and hast loved them as Thou hast loved Me." - Verses 20-23.

As we come to consider this beautiful expression of the Lord's sentiments with reference to the Church, we catch a glimpse of the glory of the blessed oneness of the divine family. It is a oneness of purpose, a oneness of confidence, a oneness of sympathy, a oneness of love, a oneness of honor, and a oneness of mutual possession. This oneness our Lord described as already existing between Himself and the Father, but so far as His disciples are concerned it' was and still is only prospective; and its full accomplishment is the, ideal goal toward which we are taught to aspire.

But let us study this exemplified oneness more closely that we may be enabled the more fully to enter into it. In the first place we notice that the one purpose which is common to both the Father and the Son is the Father's purpose, which was gradually revealed to the Son in due time and order, whose it also became *by* adoption.; Since Jesus Himself said, "Of that day and hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father only (Mark 13:32), it- is manifest that the revelation of that plan to Him was a gradual one; and that He was led into the knowledge of its various features as they became due to be worked out through His instrumentality. Thus He was allowed to *grow* in knowledge; and thus, too, He was spared the sad spec-, tacle of subsequent trouble which ,also lay along the pathway of the divine plan. Thus, while He joyfully' worked out The grand plan of creation (John 1:3, Prov. 8:22-31), He probably knew nothing of God's purpose for the subsequent permission of evil and the necessity for the great work of redemption. Before He came to that test of faith in God His confidence in His almighty power; wisdom and love had been firmly established by the experiences of the past. For centuries He had seen His mighty works, marked His wondrous wisdom and experienced His tender love. Could He doubt Him, then, when another feature of His plan made manifest the great work of redemption and restitution, and gave to Him the privilege of undertaking this work also, for the joy that.the Father set before Him?' No; doubtless He did not at, first realize the depths of humiliation and sorrow through which He must pass; but, step by step, along the painful. way of humiliation and suffering, His faith in the Father, founded upon His previous experimental knowledge, sustained Him, as it is written-"By His knowledge shall My righteous Servant.' justify many." - Isa. 53:11.

We' next notice between the Father and the Son a beautiful oneness of confidence. The Son trusted the Father fully at first, because it was easy and natural. Created in the likeness of God, trust in the Being who brought Him into existence was spontaneous, and experience served but to develop and establish it. And the Father trusted the Son fullyfirst, because He recognized in Him the inherent principles of righteousness and truth and filial loyalty which He Himself had given Him; and, as the course of time and experience developed and the more firm: ly established His

Son in righteousness, His confidence in Him became firmly established. And so strong was the Father's confidence in the subsequent fidelity of His beloved Son, that He did not hesitate to declare the results' of His faithfulness thousands of years before He even began the work of redemption. He even declared all the special features of the work, by the mouth of His holy Prophets at various intervals for four thousand years before He began the work. And still He declares that the work shall in due time be gloriously accomplished. How wonderful and how beautiful is this mutual confidence!

We further notice a oneness of sympathy between the Father and the Son. The Son glories in the Father's plan, saying, "I *delight* to do thy will, O My God." He delighted in it because He discovered therein the worthy features of His Father's glorious character; and though His faith may have been temporarily tested by the permission of evil, His knowledge of God's character and resources, and of the depth of His wisdom did not permit Him to doubt, but held Him still in loving trust in His infinite goodness and grace, and, 'therefore, in readiness to acquiesce fully in the measures proposed for the final triumph of righteousness and truth.

And the Father was likewise in loving sympathy with the Son, not permitting Him to be tried above what He was able to bear;' and not, leaving Him to bear any trial alone, but always granting" Him the light of His countenance and a joyful sense of admiring approval (John 11:42; Matt. 3:17), except when, for -our sakes, He permitted Him for a moment to feel that He was forsaken; when, in the anguish of His soul, He cried out at this unusual experience, "My God, My God, why hast Thou forsaken Me?"

Now, mark the oneness of love manifested. In every act we have already noted we have seen it expressed. It was mutual love that delighted to manifest and express mutual confidence, that gloried in the same loving and benevolent purposes, that sympathized fully with each other's thoughts and feelings, and that delighted in the close and blessed relationship of Father and Son. The Father did not treat the Son as a servant and hide His purposes from Him; but delighted to take Him into His confidence in so far as His wisdom and prudence dictated-i.e., as the truth became meat in due season to Him. And, in turn, the Son did not serve the Father as a hireling, but as a son with a common interest. The Father, declared, "This is My beloved Son;" and the Son said, "*I delight* to do Thy will."

How blessed the fellowship! It was a fellowship of joy and a fellowship of suffering-of joy in a common anticipation of the future glory; and of suffering in mutual participation of the preliminary trials to secure that end. The Son suffered in His humiliation and His dying agony; and the Father suffered in giving His only begotten Son-an intensity of suffering which the loving, yearning hearts of devoted parents can best imagine and appreciate.

There was further a recognized oneness of possessions clearly expressed; by our Lord, who declared, "All things that the Father hath are Mine." (John 16:15.) And the Apostle says, "God hath appointed the Son the "heir of all things," and hath "set Him at His own right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this world, but also_ in that which is to come." - Heb.. 1:1, 2; Eph. 1:20, 21.

And, lastly, we notice a oneness of honor. In honor each seems to prefer the other. The Father says: Let all men honor the Son, even as they honor the Father. (John 5:23.) God has made Him the brightness of His glory, and the express image of His person, and exalted Him to His own right hand', to the chief seat of power in His Kingdom, giving Him all power in heaven and in earth. - Heb. 1:2, 3; Matt. 28:18.

In the work of creation He has set Him forth in great prominence and; glory, saying, "Without Him was not anything made that was made." In the work of redemption and restitution God has set Him forth so prominently that His name is the ' theme 'on every tongue, almost to the eclipse of the Father's own glory, who of necessity is Himself greater than the Son. (1 Cor. 15:27), and, to whom the glory pre-eminently belongs, as the Son also declares, saying, ""My Father is greater than I;." and again, 'I can of Mine own self do nothing;" "the Father that dwelleth in Me, He doeth the works." - John 5:30, 14:10, 28.

The Son's corresponding anxiety to glorify the Father is most marked in the instance when, realizing that He was approaching the dreadful hour of His dying agony He exclaimed, "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" - even at this cost to Me. (John 12:27, 28.) Again we hear Him say, "Father," the hour is come; glorify Thy Son, that Thy Son also may glorify Thee." (John 17:1.) And when the great work of redemption and restitution is accomplished, we see Him delivering up the Kingdom to God, the Father, and subjecting Himself to His further direction, that Jehovah Himself may be universally recognized as -all in all. (1 Con 15:24, 28.) And we, like Him, may surely trust that His purposes for the ages to follow will but the further express and emphasize the same lines of His glorious character-His justice, His wisdom, His love and His power.

Glorious oneness! who could suggest an improvement to its wondrous beauty and completeness? But the wonder and joy increase when we learn that it is work, also *our* privilege to come into this same blessed oneness with God. What we inquire -- the very same oneness as above described? Yes; undoubtedly it is our privilege to enter into the very, same relationship and privileges and blessings. To this end consider the exceeding great and precious promises and see that it is ours to have the same oneness with God of purpose, of confidence, of sympathy, of love, of honor and; of possession.

The same plan of God is, presented to and adopted by us, and we also are invited to become coworkers with God in carrying it out (2 Cor. 6:1); and in so doing we are counted in with Christ Jesus as filling up the measure of the sufferings of the anointed body necessary, to the accomplishment of that plan. Our heavenly Father also similarly manifests His confidence in us in the loyalty of our hearts toward Him and, in the sincerity of our consecration to Him-even though, He recognizes our inherent weaknesses and our inability to, carry out fully our own determinations. But, notwithstanding this, so great is His confidence in our sincerity and integrity of heart, that, on' our profession of faith and consecration, He fully accepts us as His sons and heirs, supplementing our weaknesses and shortcomings with the all-sufficient merit of our Redeemer, in whom we humbly trust. And not only so, but as sons, honored and beloved, He makes known, to us, also, His secret counsels, which others cannot know (Matt. 13:11), and invites us to confide in Him as children; and to speak to Him freely of all that concerns us, in full assurance of His loving interest, even in our smallest affairs., (Psa. 103:13, 14.) And then He commits a portion of His great work to us. He-gives us certain talents, certain portions, of His goods, and tells us to invest them for Him according to our best judgment as to the profitableness of the results, not dictating all the minutiae of the management as to hiring servants, but merely submitting to us the general principles, which should govern us. Thus, for instance, He gives us His Plan as to the work in hand, with such general directions as, not' ito cast our pearls before swine; to be wise as serpents and harmless as doves; to give meat *in due season*; to do good to all men as we have opportunity, but especially to the household of faith; and to observe the times and seasons, and the character of the work in each-*seed-sowing* in the spring, and reaping in the harvest time; etc., etc. Thus with general directions He sends us forth-not like machines, to do a

monotonous treadmill service, but as-intelligent beings, to use our brains as well as our hands and feet. So he counsels us to "*study*" to show ourselves workmen approved, and to *consider* and *think*, and not to be "as the horse, or as the mule, which have no understanding, whose mouth must be held in with bit and bridle." (Psa. 32:9.) Then, according to our zeal and faithfulness, not only in the use of our hands, but also of our brains, in the Lord's service, His confidence in us increases and we are entrusted with more and more of His goods and given a corresponding sense of our heavenly Father's approval. And the mutual confidence and fellowship of purpose and draw our hearts closer and closer to the heart of the Eternal, and the joyful realization of sonship and mutual interest and confidence and sympathy fills our hearts.

We are also assured of the same love from our heavenly Father which he exercises toward our Lord Jesus. The statement seems almost startling; but yet, hearken to our Lord's prayer -- "I pray for them ... that they may be one . . . that they may be made perfect in one . . . that the world may know that Thou hast ...loved them *as. Thou hast loved Me.*" (John 17:20-23.) In amazement we inquire, How can this be? Our Lord Jesus was always in perfect harmony with the Father; a son who gloriously reflected His likeness; but it has not been so with us: we were sinners and had-nothing in us worthy of love. Yes, but we have been washed and cleansed, and, however imperfect our earthen vessels may still be, our hearts are perfect in His sight who is able-to read the heart. And, as He sees us with a perfect heart-a perfect purpose and intention-striving to overcome the weaknesses and disabilities of our imperfect flesh, and with painful, yet determined, effort to. do. His will, and humbly trusting in the provisions which He has made for our redemption from the fall, God recognizes in us that which is worthy of His love. And so our Lord Jesus gives us clearly to understand that the Father loves us, even as He loved the Son.

And not only is this equality of the Father's love for us as ;for Christ Jesus thus declared, but it is also manifested; for we are called to be *joint-heirs* with His Son, and partakers of His glory; and even as all things are His, they are also 'said to be ours. - Rom. 8:17; 1 Cor. 3:21-23.

While such is the oneness between the Heavenly Father and all His anointed sons, it is blessed also to mark the same oneness between Christ Jesus and His anointed brethren. The Lord Jesus does not selfishly grasp all the glory and seek to retain it for Himself, but the rather with admiration He contemplates their acquired worthiness and says, They "are Mine and I am glorified in them" (John 17:10); and He would have them all bound up together with Himself in the Father's love. He would also have them with Him, beholding and sharing the glory, which the Father had given Him from the foundation of the world-the glory of His mighty creative works, with all the other evidences of His Father's love. John 17:22-24.

Thus all the divine 'family are bound together in one bond of love and fellowship and confidence and sympathy and harmony and common interest; and the honor and glory of one are the honor and glory of all. The Lord's prayer abounds with petitions for this oneness. Mark the expression (verse 21) "That they, all, may be one; as Thou, Father, art in Me and I in Thee" [Thy spirit or disposition and purposes and aims being common to us all]. Hence, He would have us adopt the same Father's spirit, aim and purpose, and devote all our powers-with zeal and faithfulness to the accomplishment, of the Father's will. Amen, so let it *be.* - R3160-R3162, *March 1, 1903*

Impressions of the Chicago Convention

"I was glad when they said unto me, Let us go unto the house of Jehovah." -Psalm 122:1.

The Convention of "Free Bible Students" in Chicago, September 16 and 17, 1944, proved upon attendance to be just what its announcement implied—a gathering where Christian liberty prevailed, and at which, to quote the printed program, "A warm welcome [was] extended to all who love the Lord Jesus and *His* appearing." Inasmuch as this invitation includes the dying Apostle's definition of those to whom crowns of righteousness are to be given "at that day" of Christ's appearing to distribute rewards to His faithful followers, it (the invitation) is an unquestionable criterion of orthodoxy and basis for Christian fellowship. - 2 Tim. 4:8.

Brother Will Siekman, Chairman for the first day, struck the keynote of the gathering in his Address of Welcome. His earnest words of exhortation and comfort might well be epitomized in the familiar text of St. Paul: "*Now* abideth faith, hope, love, these three; and the greatest of these is love." - 1 Cor. 13:13, A.R.V.

Brother Paul Thomson of Brooklyn then gave a very helpful exposition of the First Psalm. Said he: '**Blessed** is the man who does not pattern his conduct after that of the Gentiles, those who are without God's guidance; who does not depend -as they do upon works and outward show for their standing, but depends for his standing upon the imputation of Christ's righteousness; who therefore does not *fall* into their error of scornfully condemning others with whom they disagree. . . . Would that we might look back upon a past in which there was less of condemnation of others, and more time given to preaching and practicing the love of truth and of the brethren and our fellow-men. . . . The Psalmist assures us 'that those who conduct themselves as he counsels in this Psalm will fail neither in professing His name nor in glorifying *it in* their fruitage. Instead they will prosper in every good work, not only in the life- to come but even now in this one, where, for them, 'all, things work together for *good.*' "

A second member of the Apostle's trilogy (Faith, Hope and Love) was covered in the address of Brother F. W. Petran, who -spoke on "The Trial of your Faith." He pointed out from examples as *well* as from the Scriptures that faith is the foundation of our "house" for future occupancy, "not built with hands, eternal in the heavens" - in other words, Christ-like character. Any other foundation for the structure we are building day by day, he said, will not stand the tests God is applying in the fiery trials which are the Christian's lot; *and will* eventually result only in "loss" and bitter disappointment. Having faith in God means having faith in each of His divine attributes-Wisdom, Justice, Love, and Power.

At the evening session Brother Horace Hollister of St. Louis called attention to some features of Bible chronology and time-prophecy, in the light of present-day events. As this speaker is presenting his views in a series of articles commencing in this issue of the "Herald," they *will* not be outlined here.

Brother Harvey Fink of Milwaukee followed, with a discourse which further developed the main theme of the Convention speakers. He pictured the New Mind in conflict *with* the Old-"Faith vs. Fink" as he put it. He solemnly reminded us that we as Christians are surrounded by a "cloud of witnesses" seen and unseen; and that the brethren should be able to *see* our growth in Christ-likeness, if it is really taking place.

An audience, prompted to serious meditation and selfexamination, adjourned to reassemble Sunday morning.

The Second Day's Sessions

Brother Ben Hollister of Chicago was Chairman for the second day. It was appropriately begun *with* a period of Morning Devotion, conducted by Brother Walter Lankheim, also of Chicago.

Then Brother LeRoy Burleigh of Detroit blessed his hearers with a truly helpful discussion of - "*The Philosophy of Prayer.*" This reporter hopes that his thoughts *on* the subject may be presented *at* a future date through the pages of this publication, in a manner to do it justice in such detail as space does not here permit.

Brother A. J. Negley of Canton, Illinois, 'rounded out the trilogy of "Faith, Hope and Love" with' a discourse on the topic: "Our Hope." "Earthly hopes" said Brother Negley, "are short-lived and often vain for the reason, the Apostle Peter suggests, 'All flesh is *as* grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.' But when the Christian's hopes are properly founded :upon the 'exceeding great and precious promises' of our Lord's Word, they are sure 'to be fulfilled in eternal life and blessing, from God. 'Let Thy mercy, O Lord," be upon us, according as we hope in Thee.'" - Psalm 33:21, 22. .

After adjournment for lunch, the Convention met again to hear Brother Olin R. Moyle *of* Johnson Creek, Wisconsin, and Brother Paul E. Thomson of Brooklyn,

Brother Moyle's topic was "The Day of Divine Intervention." His very valuable and helpful discussion may be epitomized under the following *five* propositions, which we recommend to our readers for their future study and amplification: (1) Isaiah 28:21, with its reference to Perazim and Gibeon, gives an indication of the method of future intervention by the Lord in behalf of His people Israel. (2) From the days of Jesus until this present time Jerusalem has been trodden downn of the Gentiles, and that treading down is still continuing. (3) Present events demonstrate that intervention by the Lord in Israel's behalf is the *only* hope of rescue from complete extermination for that helpless people. (4) Destruction of the nations gathered against Israel by means of direct action of Almighty God is foretold and described in *Joel* 3, *Zechariah* 14 and *Ezekiel* 38 and 39. (5) The result of God's intervention will be peace, prosperity, and the sincere worship of God by Israel, and by the nations *who* will seek God through this formerly despised nation.

Brother Thomson's discourse was entitled "Oneness in the Lord," with reference to John 17:11. Brother Thomson said: "The oneness- that Jesus prayed for, for His followers, that they may be one, even as We, was not a oneness of knowledge, since He Himself declares that there was at least one thing the Father knew that He did not; but it was in such things as confidence, sympathy, love, fellowship, honor, glory, possession, joy, suffering, and spirit. Every feature of the Divine Plan of the Ages 'shows this oneness, the Father planning and the Son cooperating in each detail. Jesus' prayer must have been answered, even though human judgment doubts that it is so. Every true saint will surely experience that oneness before his course is finished -- finished that he may enter into a oneness that the universe will behold and acclaim."

After supper together, the brethren met for their final session. Brother Dr. L. W. Jones of Wilmette, Illinois, conducted a "Bible Quiz" which enlivened the spirits and minds of the participants and listeners, and was much enjoyed by all. Following this, Brother Horace Hollister spoke on the subject: "Intimacy with Jehovah," from Rotherham's rendering of Psalm 25:14.

"Intimacy with Jehovah have they who revere Him, His covenant also He letteth them know." The speaker pointed out that to be *intimate* with his Creator is certainly the highest possible desire of any creature, implying the Creator's satisfaction with His handiwork. It is promised in this text to those who have the Scriptural fear of God. It is suggested that, with the aid of a Concordance, the biblical texts referring to those who fear, and to those who lack this essential qualification, be looked up and pondered. True reverence, or fear, is defined in the text from Hebrews 11:6: "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." The "due diligence" required under this definition is described in Proverb 2:1-9. "Wherefore, brethren, give the more diligence, ... if ye *do these things, ye shall never fall...*" - and the "abundant entrance shall be yours. - 2 Pet. 1:5-11.

Brother John T. Read of Chicago conducted the closing service-in itself a benediction. "It was good," was the unanimous conclusion, "to have been here.

'The sessions of, the Convention were graced by musical numbers, rendered by Brother John T. Read, Brother and Sister B. - F. Hollister, and Sister LeRoy Burleigh.

'The generous hospitality of the Chicago' Class was manifested in the substantial repasts served between sessions, through the self-sacrificing, labors of the Ben Hollister, Norman, and Siekman families and their efficient helpers.

Refreshed in spirit, mind, and body, the brethren departed to resume mundane tasks, with renewed zeal to serve-and to "waitwith patience" the fruition of their eternal hopes.

- *Horace E. Hollister.*

Encouraging Messages

Dear Brethren:

I have been trying to write you for several weeks, but have been very busy.. On the 25th of June I was baptised, and since that time especially, I have felt the urge to move forward. I rejoice in the, privilege of prayer, and thanksgiving, and praise always, and I want to be ready to give a reason for the hope that I have in Christ, my Savior and King. Each morning I play and sing the hymn that is on the calendar, as per our "Herald," and think of others ^{who} may sing the same hymn that morning. - I do love and enjoy it, and it seems that each particular hymn is just meant for me. That time, and that hour, lifts me up above the storms. Oh, the privilege of sitting in heavenly places with' Him! Bless the Lord, oh my soul. My hour of devotion is with my lone self and our Heavenly Father, through His Son, with the spirit of thanksgiving. It lifts me up to praise and, oh, the blessedness of the thought in Psalm 133! It gives me the desire to pray for unity of the brethren that there may be no schism, but that the unity' may be so compact that the oil poured on the one may include and cover all. Blessed be the name of the Lord.

I am still telling my friends of the Truth by mailing out letters with tracts in them. Some of your literature has gone many directions-some to England to the boys we knew here; and I was very much repaid by one young man who wrote me each time, that he read the tract and liked it. Then later, after I had sent him several, he wrote that he wanted another like .it-"Why Does God Permit Evil?", also "Where Are the Dead?".

Now about the book of Revelation, VoL .II : If you are not mighty kind-hearted, you will feel like fining me, fo,r I have let it out and maybe should not have done it; but

it was so' good I had to tell it, and others wanted to read it. I have stood guard for its safety though, and have written you, before about it. I went after it so I could send it back, and one of the brethren was reading it who had never read it before. So you can charge it all up to me, but you will get it back. Dr.. R. is reading it now, and I will see if I can capture it before any one else gets it, and put it on"its way home.'

The little company at C. ----- are holding fast. We do not feel so lonely since we have learned to know them; though.the buses are so crowded we do not go as often as we would like to their Bible studies, besides, it is rather expensive. May the spirit of Christian love and the silent fellowship keep our minds on the blessed hope.

We still love to get the extra copy of the "Herald," and loan and preach from it. I have just received the two copies of the September issue, and read the contents. My, how very glad I am I can get just such a magazine! I have devoured it, and of course now I will have to go back over it again to catch the gleanings:... I am so glad to get it, glad I found the truth, then glad I found friends of the truth-glad of the. brethren of the faith. As in the poem,

"Who serves my Father as a son,
Is surely kin tome."

Bless His holy name. who drew me to Him, who furnishes a full supply to the hungry as we wait, on Him. I am so glad for the two lines in the "Fellowship" article:

"We are not divided,
All one body we."

Oh praise His name in these columns! On and on let the full anointing of the 133rd Psalm, poured out on our Head, run on down to the skirts of His garments. Hallelujah! that makes us all united, doesn't it. Goodbye -- God bless you all to a fuller, deeper spring of blessing; God bless the readers of the "Herald" and may the entire staff be very wise and very humble, as giving out the meat in due' season and not run before Him. Remember us as you pray.

Yours in His service,
Mrs. A. H.. M. -- Tenn.

Dear Brethren

We here are thinking that the time might not now be a long way distant when we can try to get into touch with Brother Carl Luttichau, Denmark, if he has survived. The last time he was over here (1938), he said he felt that was going to be his last visit to England. Well, if we do not see him again in the flesh, we may be sure there will be a meeting under vastly better conditions.

So far as we all here are concerned, there is very little that I can say. Every one is working very hard, both in "business time" and so-called "leisure time." It gets increasingly difficult to retain the time that is essential for the prosecution of our real vocation-and there is little doubt that the vast majority of people are *in* no mood to listen to anything but the shortest of short term policies for "beating the enemy." The time has yet to come when saner and wiser counsels will prevail. May we have grace and strength to give the right kind of lead when that time does come.

So that all we have to report at present is a continuance in the inward work amongst the friends, the growth in grace and in the knowledge of Jesus which in itself is the necessary preparation for a greater outward work when the right time shall have come. There have been difficulties of course consequent upon the many restrictions which are inevitable at a time like this, but on the whole our fellowship has survived intact to a much greater degree than one would have thought possible.' It only needs' the raising of some of these restrictions, such as those on travel and use of paper, to enable us I think to go forward with added zeal and enthusiasm.

May the Father be with you in His tenderness, and I bring you through into His own- presence, "*in that day.*"

With Christian love,
Your brother in Christ,
A. O. H. - Eng.