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A Meditation for the New Year

"Thou crownest the year of thy goodness." - Psalm 65: 11 margin

THE latter portion of this Psalm depicts, in glowing language, the glorious future, in terms of earth's plenteous yield, following the disruption of the old order and the introduction of a new, strong and righteous government. (vss. 5-7). From this standpoint we are granted, in the words quoted above, a glimpse of the final goal, when, after the work of uplift for Israel and the world in general are both brought to fruition, following the "year" of God's goodness, this year is "crowned," God setting his seal, as it were, upon his handiwork, and pronouncing the consummation "very good," even as it was at man's creation. The Apostle Paul declares, "Eye hath not seen, nor ear -heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9). Paul here adjusts the ancient prophecy, and applies it to the Church, but in the context of Isa. 64:4, the application is more particularly to Israel, and by extension to the world of mankind in due time. The *prophet* conditioned these blessings not to those who love God, as did the *Apostle*, but to those who wait for him, reminding us of the words of Rom. 8:19-22, in which he depicts the whole creation groaning and travailing in pain together until now, *waiting* for the manifestation of the sons of God. This will inaugurate a new chapter in the history of mankind. And only when the creation itself has been delivered from the bondage of corruption into the glorious liberty of the children of God, will the final "crowning" of God's goodness in redemption be consummated. Under present conditions our imagination falters in its endeavor to picture these future glories of the ages to come. God's purpose is always progressive, not from morning to evening, but from the evening shadows to the morning's sunlit glory. Then the former things of darkness and of death will have been swallowed up in life, and be forever forgotten.

THE NEW YEAR

What is true in the ultimate, is equally true in regard to the children of God now. We have the assurance that to "those who love God all things work together for good, even to those who are the called according to his purpose." (Rom. 8:28.) Hence, whatever our outward circumstances may have been during the year which has just closed, to the Christian it has been another year of

his goodness, another year during which the experiences of life have been working out under divine supervision an eternal weight of glory. Eventually the "crowning" day will set its seal upon our earthly course, and every cloud under which we may have labored will, in that day, be transfigured with heavenly radiance. So,, as another New Year opens up before us, may both the past and the future be viewed by us from the standpoint of spiritual, and not material, loss or gain, and the lessons of the one and our resolutions for the other be evaluated and framed accordingly.

We enter upon the New Year with the accumulated lessons of the past to guide us, and with yet another twelve months' experience of the Lord's goodness to fortify us in faith and quicken us in hope for the year ahead. Whilst in the world, fear is increasing, we face the unknown tomorrow in quietness and confidence, assured that the living and loving God is on the throne and that he, not any earthly potentate or disturber of the peace, has the last word in world affairs, and is active in these days, especially when these impinge upon the interests of his saints. The whole universe is his charge, but saints are his peculiar care! We know so much more of the universe and the powers latent therein today than past generations did, that our concept of the God of the universe has been correspondingly enlarged and our reverence for him deepened accordingly. The words of the Psalmist have for us today an immeasurably greater significance, "The heavens declare the glory of God; the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." - Ps. 19:1, 2.

DIVINE BALANCE IN PROVIDENCE

One characteristic of the heavens, showing the impress of the Creator, is that of the sphere or circle, the symbol of eternity, having neither beginning or end, and manifest throughout the galaxies of the universe. So also *time* runs in *cycles* as God's glorious purpose for the redemption of the human race unfolds slowly (as it seems to, us) towards its consummation. Each New Year marks a small cycle added to the past and correspondingly reducing the future! Thus we yearly approach "that one far-off divine event to which the whole creation moves," of which the poet sings.

Another evidence of the extent of the Creator's power in his universe is the perfect balancing of forces, whereby the immutability of law is established and maintained. What divine wisdom is herein manifested! He "hangeeth the earth upon nothing." (Job 26:7.) What upholds the planet on which we live as it swings through space at no less than three different motions and, speeds?

Nothing but the interplay of opposite forces, one a propellant force speeding the earth through space, and in a straight line, were it not for a repellent force exactly balancing, to bend the earth to its orbit around the sun. Thus we are preserved from whizzing away into space from the sun to be frozen, on the one hand, or drawn into the vortex of the sun to be burnt up, on the other.

A similar balance exists throughout nature, not necessarily simultaneously, but in alternation, as of the seasons, day and night, sunshine and storm, etc. All these changes play their part in propagating and preserving life upon this planet. Let the cold, for instance become excessive, as in the Arctic regions, and life becomes almost non-existent; where h e a t is excessive, as at the equator at low levels, human life becomes less robust. In fact, in many directions, the margins within which human life at its best is possible, are small, and rule out the possibility of life having developed fortuitously.

DIVINE BALANCE IN OUR LIVES

The same principle runs throughout the spiritual life, and recognition of this fact will save us many a heartache. When the storms of life overtake us, as they surely will at some time or other, so far from this being an evidence that our heavenly Father has forgotten or is displeased with us, the case is just the opposite. "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." (Heb. 12:6.) This is just the divine balancing in our lives, without which we would surely sicken and die spiritually. God will not allow this to happen, and blends joy and sorrow, abundance and want, etc., for the necessary development of the "new man in Christ Jesus" to maturity. This was the experience of the Apostle Paul and at least on two occasions he has recorded it for our benefit. Writing to the Corinthians he refers to "the abundance of the revelations" vouchsafed to him as the Apostle to the Gentiles, but then adds that "lest he should be exalted" by these, there was given to him "a thorn in the flesh, the messenger of Satan, to buffet" him. (2 Cor. 12:7.) The one balanced and counteracted the other! Again, writing to the Philippians, he declares that in the course of his life he "had learned in whatsoever state I am therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." (Phil.4:11-13.)

*"God's hand that saves, though kind,
seems rough,
His methods sometimes rude;
Frail shrinking nature cries "Enough,"
Yet proves the Lord is good."*

The story is told of a farmer whose crop had been ruined when the river which bounded his property overflowed after a violent storm which wrought great havoc. Going out later to survey the damage, he saw something glinting brightly in the river bank. Closer inspection revealed a nugget of gold washed clean by the flood, and this in turn led to the discovery of a vein of gold on his property hitherto hidden from view and worth many times the value of the ruined crop. And there may come a time in our life, when a storm may be necessary to wash *away* the accretion of earthliness, hiding from expression and usefulness, the hidden gold of the new nature. The noted geologist Hugh Macmillan wrote out of his own experience:

*"Amidst my list of blessings infinite
Stands this the foremost,
that my heart has bled;
For all I bless Thee, --
most for the severe."*

Let us, then, have *faith* to see God's hand in all of life's experiences and learn to thank him for the showers as well as for the sunshine, even *before* we are able to see their beneficent effects.

GOD'S LOVE OVERFLOWS IN REDEMPTION

When we survey God's plan for man's redemption, we do not find such careful balancing of forces as noted above. So far from the divine principle being now "an eye for an eye, a tooth for a tooth, a life for a life," in accord with strict justice as exemplified in the Mosaic Law, -the keynote of this present Dispensation of Grace is not one of balanced forces, but is "How much more!" Rom. 5:12-21, is a remarkable statement of this. The balance is set forth in Rom. 5:18, 19. - One man's disobedience and its consequences, offset by the obedience of One. Yet, in the outworking of this, our glorious God takes occasion to display the riches of his grace, "Not as the offence so also is the free gift. For if through the offence of one many be dead, *much more* the

grace of God, and the gift by grace which is by one man Jesus Christ abounds unto many. And *not* as it was by one that sinned, so is the gift: for the judgment was by *one* to condemnation, but the free gift is of *many* offences unto justification. For if by one man's offence death reigned by *one*; *much more* they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." (Rom. 5:15-17.) And again: "Moreover the law entered that *sin* might abound. But where sin abounds grace does *much more* abound." (Rom. 5:20.) Compare also Rom. 5:9.

Again, in Heb. 9:14, after referring to the ineffective sacrifices under the law, the inspired writer proceeds to say: "*How much more* shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." We recall also an Old Testament reminder of the overflowing bounty of God. When Amaziah, king of Judah, who had hired 100,000 men of Ephraim to go with him to battle, was admonished by *a* man of God to discharge these, God *not* being with them, the king expostulated, pointing out that it had cost him a hundred talents to hire them. Mark the answer of the man of God. "The Lord is able to give thee *much more* than this!" - 2 Chron. 25:9.

When Peter reminded his Lord of the sacrifices he and his fellow-disciples had made in order to follow Jesus, the Master's reply assured Peter and the others that God would recompense them, not niggardly balancing the account, but rewarding them a hundredfold. Such is our God whom we serve!

A GREATER GOD

*"As wider skies broke on his view
God greatened in his growing mind.
Each year he dreamed his God anew
And left his older God behind.*

*He saw the boundless scheme dilate
In star and blossom, sky and clod,
And as the universe grew great
He dreamed for it a greater God!"*

- A. A. Hart, Australia

From Glory To Glory

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. - 2 Corinthians 3:18.

"From glory unto glory!" Be this our joyous song,
As on the King's own highway we bravely march along!
"From glory unto glory!" O word of stirring cheer,
As dawns the solemn brightness of another glad New Year.

Our own beloved Master "hath many things to say";
Look forward to his teaching, unfolding day by day, --
To whispers of his spirit, while resting at his feet,
To glowing revelation, to insight clear and sweet.

"From glory unto glory!" Our faith hath seen the King,
We own his matchless beauty, as adoringly we sing;
But he hath more to show us! O thought of untold bliss!
And we press on exultingly in certain hope to this: --

To marvellous outpourings of his "treasures new and old,"
To largess of his bounty, paid in the King's own gold,
To glorious expansion of his mysteries of grace,
To radiant unveilings of the brightness of his face.

"From glory unto glory!" What great things he hath done
What wonders he hath shown us, what triumphs he hath won!
We marvel at the records of the blessings of the year!
But sweeter than the Christmas bells rings out his promise clear --

That "greater things," far greater, our longing eyes shall see!
We can but wait and wonder what "greater things" shall be;
But glorious fulfillments rejoicingly we claim,
While pleading in the power of the all-prevailing name.

"From glory unto glory!" What mighty blessings crown
The lives for which our Lord hath laid his own so freely down!
Omnipotence to keep us, omniscience to guide,
The Father's gracious spirit within us to abide!

The fulness of his blessing encompasseth our way;
The fulness of his promises crowns every brightening day;
The fulness of his glory is beaming from above,
While more and more we realize the fulness of his love.

"From glory unto glory! Without a shade of care,
Because the Lord who loves us will every burden bear;
Because we trust him fully, and know that he will guide,
And know that he will keep us at his beloved side.

"From glory unto glory!" Though tribulation fall,
It cannot touch our treasure, when Christ is all in all!
Whatever lies before us, there can be naught to fear,
For what are pain and sorrow when Jesus Christ is near?

"From glory unto glory!" O marvels of the word!
"With open face beholding the glory of the Lord,"
We, even we (O wondrous grace!) "are changed into the same,"
The image of our Savior, to glorify his name.

Abiding in his, presence, and walking in the light,
And seeking to "do always what is pleasing in his sight,"
We look to him to keep us "all glorious within,"
Because "the blood of Jesus Christ is cleansing from all sin."

The things behind forgetting, we only gaze before,
"From glory unto glory that "shineth more and more,"
Because our Lord hath said it that such shall be our way,
(O splendor of the promise!) "unto the perfect day."

Oh, let our adoration for all that he hath done
Peal out beyond the stars of God, while voice and *life* are one!
And let our consecration be real, and deep, and true;
Oh, even now our hearts shall bow, and joyful vows renew!

"In full and glad surrender we give ourselves to thee,
Thine utterly, and only, and evermore to be!
O Son of God, who lovest us, we will be thine alone,
And all we are, and all we have, shall henceforth be thine own!"

Now onward, ever onward, from "strength to strength" we go,
While "grace for grace" abundantly shall from his fulness flow,
To glory's full fruition, from glory's foretaste here.
Until his very presence crown our happiest New Year!

- *Frances Ridley Havergal.*

Israel Today

"I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will bless them and multiply them; and will set my sanctuary in the midst of them for evermore. My dwelling place shall be with them; and I will be their God, and they shall be my people. Then the nations will know that I the Lord sanctify Israel, when my sanctuary is in the midst of them for evermore." - Ezekiel 37:26-28, R.S.V.

"Yom Kippur, the Day of Atonement and fasting, always a solemn affair and never, by intent, a sad one, was this year (1961) marked by apprehension of what lay in store for the world in the wake of the various international crises, now heightened by the tragic death of Dag Hammarskjöld, chief executive of the greatest world organization mankind has yet known. The synagogue (in Israel) overflowed with worshippers praying for the establishment of 'the dominion of God' on earth."

So stated an editorial in *The Jerusalem Post*, an English daily newspaper published in the Holy City. This report is significant, pointing up a growing realization on the part of Israel that the Kingdom of God is the only solution to global problems today.

Israel's viewpoint of her position in the Divine plan for humanity is very well treated by Dr. J. Coert Rylaarsdam in an article entitled "The Religious Issue of Israel," which appeared in *Land Reborn*. Here is Dr. Rylaarsdam's cogent analysis:

"For ancient Israel the escape from Pharaoh and the wandering in the wilderness that culminated in the possession of the land of Canaan was the series of events in which God had made himself known and disclosed his purpose for all mankind. He had delivered Israel from bondage and by faith Israel proclaimed that God was the Lord of history. It was he who triumphed over tyrants in every age. The realm of natural and historical processes has meaning, says the faith of the Bible, because God utilizes them and works out his purpose by means of them...."

"Ancient Israel attributed its existence to the action of God. Israel lived as a people in the land God had given it as the sign that God is the Lord of all nations and the ruler of all history. Moreover, Israel's existence constituted the first installment of a plan of God yet to be fulfilled. It is the view of the Old Testament, and of Jewish faith in all ages, that the goal of God's purpose for mankind is a real historical kingdom of God, the realization of a human society of universal peace, well-being and brotherhood. Since Israel serves as the first step to this *goal*, and since God intends to complete his purpose by means of Israel the maintenance of the community as an historical entity is of the essence. Israel may suffer persecution and exile; she may be destitute and a wanderer on the face of the earth. But she dare not forget her meaning or neglect her mission. Israel as a community of faith cannot die or cease to be, even though she might wish to do so, for in service and in substance she is part of an eternal goal.

"Since Jewish faith confesses that the completion of the plan of *God* for mankind is to take the form of an earthly society of universal peace and well being, the Holy Land and the Holy City are doubly significant. They are the sites of the ancient people of the covenant; it was there that God revealed himself to Israel and made his *will* and purpose known. But this land and this city are, for the Jew, also the signs and pledges of a fulfillment still to come. Every forest replanted *in* the mountains of Judea and every bit of desert watered in the Negev is an illustration of the faith that the Lord of life will complete that which he once began. In Judaism, the material and human

rehabilitation of the Holy Land is more than a memento to the past or an action of pious sentiment; it is an expression of faith and hope, declaring and furthering a realization yet to be. To be sure, Judaism as a faith can survive without this concrete sign and pledge to its faith; it did so for centuries. Ever since the prophets interpreted the meaning of the destruction of Jerusalem by the Babylonians in 586 B.C., Judaism has known that man's true confidence is in the living God himself rather than in any of his material or human instruments or agents. Nevertheless, because Judaism conceives of the kingdom of God in temporal, spacial and social terms -- an historical realization -- the Land and the State of Israel are the signs and means of an eternal hope."

A CALL TO REPENTANCE

There is another important realization that is being felt by the people of Israel which all students of the Bible should be aware of, namely, the need for repentance. The theme of repentance is central in the liturgy of the High Holy Days; indeed it has been prominent in Jewish writing and thought through the ages. A volume has just appeared in Israel, in Hebrew, entitled "Shrine of Repentance," by Hayim Yitzhak Abramovitz, in which the writer calls the attention of the Israeli to what the sage, Maimonides, wrote on the subject: "The Torah has indeed promised that at the end of their exile Israel will make repentance; and when they do, immediately *will* they find deliverance."

Recently the manager of one of the large bookstores in Jerusalem made the statement that *The Nazarene*, a book by Sholem Asch, has been his store's best seller. This, too emphasizes the spiritual trend in Israel, which is leading to the fulfillment of the prophecy of Zechariah regarding the great day of mourning that will take place in the Land of Promise. - Zech. 12:10.

BIBLE STUDY IN ISRAEL

In August, 1958, the First International Bible Quiz was held in Jerusalem, in conjunction with Israel's Tenth Anniversary. Champions from a dozen or more countries competed in the finals with the Israeli champion. We arrived in Israel on the day following these finals, just in time to be made fully aware of the new interest in the Bible which has been generated by this Quiz. During our stay in Israel, we had plenty of opportunity to note the growth of this interest. Nor has it become extinguished during the three years which have since elapsed. As a matter of fact, each year there is a national, and every three years an international, Bible Quiz in Israel. The Second International Bible Quiz was held in Jerusalem on October 3rd. What particularly impresses one is the interest, participation and ' support, of youth. But the Bible is interesting not only Israel's youth, but its statesmen. In its issue of last July 30, *The Restitution Herald* had a picture on its front cover of a Bible study class in session, in which were to be seen Israel's Prime Minister, David Ben-Gurion and its President, Itzhak Ben-Zvi.

While the development of its spiritual side may be seen in the foregoing paragraphs, it is instructive to note that Israel's development in other directions also goes on space. In the *U. S. News & World Report* of September 18th appeared an article characterized by Hon. Herbert Zelenko of New York as being "a most timely statement on the great spiritual, economic and governmental progress of the State of Israel." In his remarks, in the House of Representatives, Mr. Zelenko went on to say that, in his opinion, there was "enough significance attached to this article to have it become a part of this Record." Knowing the interest of *Herald* readers, we submit the article below, as it appears in the Congressional Record.

ISRAEL: A DAVID IN A WORLD OF GOLIATHS

(At a time when great nations are worrying about survival-look at tiny Israel. Here is what is being done by a country of few people, with almost no natural resources -- and surrounded by enemies.)

As a nation, Israel is only 13 years old. In area, it is smaller than Massachusetts. It has only 2.1 million inhabitants -- about the same number as the city of Philadelphia.

Yet Israel already has entered the space age. It fired a solid-fuel rocket 50 miles into the ionosphere last July 5, and now is aiming at higher altitudes.

Israel long has been in the atomic age, with one big uranium reactor in operation and with a larger reactor under construction.

In developing solar energy, Israel is among the world's leaders. For six years it has been marketing solar water heaters and is now developing solar refrigerators and air conditioners. An experimental plant is producing steam power from solar energy.

Located in a part of the world that is mostly underdeveloped and scientifically backward, Israel has established itself among the most advanced nations of the world in technology.

MILITARY POWER: IMPRESSIVE

Surrounded by hostile Arab nations, which outnumber Israelis many times in manpower, Israel has built a military force that twice has proved more than a match for its Arab foes.

The Israeli Army is recognized as one of the strongest in the Mideast.

Military equipment made in Israel is being exported to Europe. The Dutch Defense Ministry recently placed a substantial order for Israel's "Uzi" machine pistols. Israel produces its own jet trainer planes and soon will enter the field of commercial aviation with a twin-engine jet aircraft designed and built in Israel.

Although there is a s h o r t a g e of almost all kinds of natural resources, Israel is wringing economic self-sufficiency from its barren soil.

With a shortage of native iron ore, Israel has pioneered 'in developing a structural concrete which requires a minimum of steel, and has become one of the world's leading exporters of concrete. In Israel, tall buildings -- up to 20 stories -- are built with hardly any steel girders.

Although the young nation's land has no diamond mines, Israel has become a world leader in diamond cutting and polishing.

Israel has no timber, yet is a large producer and exporter of plywood, made of lumber imported from Africa.

INGENIOUS WITH WATER

Water is seriously short in most of Israel. So the Israelis have developed a number of ingenious ways to overcome that shortage. This country's agriculture is based on irrigation. The entire country is criss-crossed by a grid of underground pipelines. The Jerusalem area gets all its water through pipes from the coastal plains. Plans for settling the Negev Desert area call for piping water into that arid region.

Schemes to desalinate sea water are far advanced here. Brackish water is already being made usable for agriculture economically. Water is soon to be taken from the Red Sea for both drinking and irrigation.

Well over 80 per cent of Israel's consumer goods are home manufactured. Such things as record players, radios and refrigerators are even exported. Automobiles, trucks and buses are assembled here, with many of their components manufactured here. Israel has to import its wool and leather, but the nation produces all its own clothing and footwear.

In scientific research, Israeli scientists frequently come up with original discoveries that are sold abroad.

ONLY SURPLUS: TALENT

The only natural resource that Israel has in ' abundance is its supply of engineers, scientists, doctors and skilled technicians. In many of these fields, Israel has a surplus.

So now Israel is exporting its technical know-how to many of the lessadvanced nations that surround Israel in Asia and Africa.

Some of this export is aimed at winning friends among Israel's unfriendly neighbors. Even Arab countries that are openly hostile to Israel are accepting the help of Israeli experts and technicians.

In all, more than 700 Israelis are working in 35 countries, helping them to modernize their industries, economies and even their armed forces.

When Israel declared itself an independent nation in 1948, the odds seemed high against its survival.

Now Israel is being watched by old as well as new nations around the world as evidence of what a determined people can do against great odds.

- Casimar Lanowick.

Grace Unveiled

"The law was given by Moses, but grace and truth came by Jesus Christ." - John 1:17.

IN A recent Bible study the question arose as to the meaning of the word "truth" in this text. It was pointed out that whereas "truth" is often contrasted with "falsehood," such could not be the intention here, as the law is holy, just, and good. - Rom. 7:12.

Thai: John is drawing a contrast between the code given on Sinai and the gospel which came by our Lord Jesus seems clear. But the "law" was itself "truth." Moreover, in types and symbols, it was not less certainly "grace." Evidently then, the contrast must lie not between "falsehood" and "truth," but between "symbol" and "reality." Indeed, Moffatt actually employs the word "reality" instead of "truth" in his translation: "Grace and reality are ours through Jesus Christ." So also in verse 14: "We have seen his glory ... full of grace and reality."

However, a still finer shade of meaning becomes apparent when we learn that the Apostle is really employing a figure of speech rarely, if ever, used in English, although its meaning may be verified in Webster and in other English dictionaries. It is known as "hendiadys" (from the Greek *hen dia dyoin* signifying one by means of two.) It is the expression of *one* idea by the use of *two* nouns joined by the conjunction "and," one of which, generally the latter, is to be understood as an adjective qualifying the other.

Instances of the use of this figure of speech may be seen in a number of Scriptures. For example, in Acts 1:25 when Peter, addressing the brethren on the occasion of their choice of Matthias to serve in the place of Judas, speaks of "ministry and apostleship," he means "apostolic ministry."

Again, in Acts 14:13 when Luke tells us that the priest of Jupiter, intending to offer sacrifice to Paul and Barnabas brought "oxen and garlands," he means "garlanded oxen"; that is, oxen made ready for sacrifice, having on the wreaths which were always put on such occasions round their heads.

Paul's "hope and resurrection of the dead" (Acts 23:6) means "the resurrection hope of the dead" or, which is the same thing, "the hope of the resurrection of the dead."

The expression: "through his philosophy and vain deceit" (Col. 2:8) means "through his vain, deceitful philosophy," for the Apostle does not for one moment admit that the dangerous views against which he is warning the brethren have anything of true philosophy in them.

"The power and coming* of our Lord Jesus Christ" (2 Pet. 1: 16) means "the powerful coming* of our Lord Jesus Christ." Here is an instance in which the first noun (instead of the second) becomes the adjective -- a doubly emphatic form.

*Greek, *parousia*, presence.

Returning now to our text, James Neil, an able scholar of other days, suggests (as opposed to symbol) the adjective "unveiled," making the phrase read: "grace unveiled."** And surely it is a true representation of the matter that whereas grace came in symbols and types by Moses, real grace or *grace unveiled* came to us through Jesus Christ.

A comparable figure of speech in which *three* nouns are employed (instead of *one* noun qualified by *two* adjectives) is that of hendiatriis. It may be seen in the well-known words of Jesus: "I am the way, the truth, and the life." (John 14:6.) Here Jesus is not speaking about his being "the truth," or "the life," but is replying to the question put by Thomas: "How can we know *the way*?" Under the figure of speech termed hendiatriis, the last two nouns are to be understood as adjectives qualifying the first noun. Thus understood, the phrase reads: "I am the true and living way." To make this meaning unmistakable our Lord immediately adds: "No man cometh unto the Father but by me."

** Note his fine use of these words in the poem below.

- P. L. Read.

The Bridal Song

"Thy name is as ointment poured forth." - Song of Solomon 1:3.

"Therefore do the virgins love thee." - Song of Solomon 1:3.

Sweet the costly fragrance pour'd
O'er the guest at royal board;
Sweet the sacred oil, I trow,
She o'er kingly, priestly brow;
Thine hath bade Thy very name
Perfume's choicest breath proclaim.
More than myrrh and cassia's scent

All Thy *garb* hath odour lent;
For the Spirit's might hath shed
Joy unmeasured o'er Thy head.
Grace in shadows fades away,
Fades in light of noon-tide day;
Grace unveil'd, no tongue can tell,
'Noints Thee Christ, Emmanuel!

Nor 'tis only I that love,
I alone this passion prove;
All below, the pure, the mild,
On Thy face serene have smil'd;
Round the Lamb, the virgin throng,
Seal'd to sing redemption's song;
Thee, the pure in heart and true
Love as they alone can do.

- James Neil, Scot.

Early Pioneers for Truth **The Emphatic Diaglott Translation**

Benjamin Wilson

[Excerpts from "Our Gospel Pioneers" by W. H. Wilson, "Restitution Herald," May 22, 1951.]

The early pioneers who so "earnestly contended for the faith which was once delivered to the saints" now sleep in Jesus, awaiting the coming King. I thought it may be of interest to many of like precious faith to learn the history of its introduction into the Western States so long ago.

First, I will go back and show how the truth first began to illuminate the minds of those who afterwards introduced it. Let your minds follow me across the mighty ocean to Halifax, England. About the year 1839 or 1840, certain ones were enduring a great struggle, in order that they might emerge out of the gross darkness of old Babylon and back in the full sunlight of God's saving message of life. Among that number was my father, Joseph Wilson and his brothers, Benjamin, John, and James, also Benjamin's boys, and Richard and William Appleyard.

At that time, they were all members of the same Baptist Church at Halifax. About this time, Alexander Campbell began preaching what he called the "Reformation," urging people to get back to the primitive faith and practice. He started well but stopped short of ascertaining the primitive faith. He introduced baptism for the remission of sins, ignored all human creeds, and established weekly Communion.

A congregation was organized on this partial reformation called "The Disciples of Christ" at Halifax, England. The group mentioned left the Baptist Church and united with this organization. The little light which they had received made them anxious for more light. The congregation then formed itself into an investigating class, with a firm determination to search carefully the Holy Scriptures. They resolved to begin with the first chapter of Genesis and go through the entire Word of God. They had not progressed very far in the study of Genesis before they came across the covenants of promise made unto Abraham and repeated to Isaac and Jacob. An inquiry was made as to whether those promises had been fulfilled or not. You can imagine how like a golden cord they discovered that those promises permeated and ran through both the Old and New Testament and constituted the basis of the Gospel of the Kingdom. It was at this point that the true light began to shine, and as the investigation progressed, the light shone brighter and brighter until they were led into obedience of the one true faith and hope of the Gospel.

While the investigation was in progress, my Uncles James and Benjamin Wilson, and Benjamin's boys emigrated to America in 1844, bringing with them what, light they possessed. Later in 1849, my father, Joseph Wilson, his brother, John Wilson, William and Richard Appleyard, also sailed for Geneva, Illinois, where my Uncle Benjamin had previously located and entered the printing business. Uncle James had bought a farm a few miles west of Geneva. Later still came Joseph Cockroft, who became a partner with Uncle Benjamin in the printing business. Later still, George Westgarth and family became located in Geneva....

While a boy, my father put me into the *Gospel Banner* office to learn the printing business. It was during this time that the *Emphatic Diaglott* was translated and printed.

In my mind's eye, I still see my Uncle Benjamin sitting at his desk making a literal word-for-word translation of the New Testament. I remember seeing the Greek type arrive from England. Many

readers of the *Diaglott* may not be aware that my Uncle not only translated the *Diaglott* but took charge of the mechanical work as well. He electrotyped the entire book himself.

As each page of the *Diaglott* was put into type, he took an impression of the page of type in wax. This wax mold was then black-leaded with very fine black lead dust. He had a vat containing acid. In this acid, he hung a copper plate and also the wax mold before he went home at night. In the morning, he would find the wax mold covered with a thin sheet of copper. The acid dissolved the copper and the black-lead attracted it to the wax mold. He then made metal plates, out of melted metal and fastened the copper upon it. He printed the first edition of the book from these plates on a hand press. I used to ink the plate by a soft roller while he worked the press. Thus from Geneva, as the early gospel center, issued one of the most useful aids for Bible study that ever issued from the press, in any section of this country....

Victory

When I really am contented
That, my wish be set aside,
When I cease from selfish longing,
When I triumph over pride,
When I'm willing, really willing
To be nothing (as they sing)
But a broken, empty vessel
In the service of the King:
That is victory!

When I calmly take unkindness,
And as meekly bear a sneer,
When I'm willing to relinquish
All that earth is holding dear,
When the falseness of some dear one
Fails to waken in my heart
Any bitter, hard resentment
Or to wing an angry dart:
That is victory!

When I cease to long for earth's love,
Am content to be unknown;
When I smile when friends neglect me,
Happy in His love alone;
When I lose myself in Jesus,
And surroundings cease to be,
With their little jars and discords
Able to discourage me:
That is victory!

Lord, I cannot hope to triumph
Over every form of sin,
And to live but for Thy glory
While my own will reigns within.
So I bring my will to Thee, Lord,
Rule Thou me in all my ways,
And the glory shall be Thine, Lord,
And the honor, and the praise:
That is victory!

Christ's Glorious Kingdom

A glorious time is coming, the morning promised long,
When truth and right with holy might, shall overthrow the wrong;
When Christ the Lord and rightful King, empowered from on high
Will stretch his hand throughout the land, with justice by and by,

The boast of haughty tyrants no more shall fill the air,
But age and youth will love the truth, and speed it everywhere,
No more from want and sorrow shall come the hopeless cry,
But war shall cease and perfect peace will flourish by and by.

A glorious time is coming, the time of jubilee,
With shout and song 'twill sweep along, like billows of the sea.
The joyfulness of nations shall ring through earth and sky.
This day of grace draws on apace -- O happy by and by!

The glories of Christ's kingdom we gladly watch and pray,
Till o'er the height the morning light shall drive the gloom away,
For when the balm of healing shall reach mankind from high,
They'll turn toward their precious Lord and love him, by and by.

Suffer Little Children

"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." - Luke 18:16

MORE than once in these pages, we have observed that the hearts of most people are very much in advance of their heads. This was impressed upon us again, recently, by an article which appeared in *Time*, the weekly news magazine. In its issue of November 10 is discussed the attempts, by both Catholics and Protestants, to tone down, minimize or otherwise explain, the awful doctrine of eternal torture in the flames of a literal hell which, they reluctantly confess, still seems to them to be the teaching of Scripture.

We congratulate our Catholic and Protestant brethren alike, on their kindly hopes for "unbaptised infants" and "savages ignorant of the faith." However, we believe the text discussed in the article mentioned, a text which has been puzzling them "through the centuries," is still misunderstood by them. In a proper spirit of humility, we propose to submit what, we cannot but believe, is its true meaning. Before doing so let us first read the article. We quote:

"Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." These words of Jesus in *John 3:5*, apparently slamming heaven's door on all who have never been cleansed of original sin by baptism, have made perplexing problems for theologians through the centuries. As a loophole for adults who are pious but ignorant of the faith, such as savages and those who died before Christ the Roman Catholic Church recognize, a "baptism of desire," and Protestant churches in general let the question rest upon the mercy of God. But the case of unbaptized infants is a more poignant matter.

St. Augustine, for one, consigned them to the eternal flames of hell, though the thought distressed him. "I am, believe me, beset by no small difficulties," he wrote, "and I am quite at a loss what to answer. Though I cannot define the nature of their damnation, yet I do not dare to say that it would have been better for them not to exist than to exist as they now are." Martin Luther agreed with Augustine. John Calvin sidestepped the issue by stressing predestination; if an infant was elected for salvation, Calvin held, lack of baptism could not keep him from it, and if he was damned to hell, baptism could not save him. Beginning with Thomas Aquinas, Catholics began to consign unbaptized children to a fringe of hell called Limbo (from the Latin *limbus*, meaning hem or border), in which they exist in a state as happy as possible for worldly creatures but are denied for all eternity the supreme happiness of heaven.

The late Father Vincent Wilkin, S.J., Roman Catholic chaplain at England's University of Liverpool, was agonized by the problem. "There *must* be a solution somewhere," he wrote, and he left behind him a book, *From Limbo to Heaven* (Sheed & Ward; \$3), in which he tried to puzzle out a solution for the dilemma of the children.

In Jesuit Wilkin's solution, unbaptized babies get into heaven, but not until the end of the world. On the last day, when Christian dogma holds that Christ will come again to judge the living and the dead, the Gospel specifies that there will be a general resurrection of all who have died since the world's beginning -- including those in hell.

This in effect will put an end to the institution of death, which dogma says is a consequence of original sin. Thus, Father Wilkin argues, original sin will obviously be wiped from the books

along with death. And since the only sin the unbaptized infants have against their account is original sin, they will then be free to enter into heaven.

Grownups have committed other sins, and in the Last judgment they will be condemned to expiate them in purgatory or suffer for them forever in hell, but not so the babies. "The unbaptized infants go to heaven," writes Father Wilkin, plainly delighted to have found a just solution to a dilemma that has made Catholic theologians uneasy for centuries.

* * * * *

So much for the article. Now let us consider the text. In the article John 3:5 reads:

"Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God."

The article does not state the translation here quoted. According to the King James Version, the text reads:

"Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God."

In examining this text, we note first that the second word "of" is in italics, indicating that it has been supplied by the translators to give, what they believed to be, the sense. Without it the text would read:

"Except a man be born of water and the Spirit, he cannot enter into the kingdom of God."

However, while the translators have not so indicated, the first word "the" has also been supplied by them. Not only so, but they have translated the word "spirit" with a capital "S". But in the Greek, there is nothing to indicate that the word "spirit" should begin with a capital "S". With these additional corrections made, the text will read:

"Except a man be born of water and spirit, he cannot enter into the kingdom of God."

We now have the text before us, with two superfluous words and one capital letter eliminated, and are the better prepared to ascertain its meaning.

The next step is to recognize that our Lord is using a figure of speech, one rarely used in English, but quite common in the Scriptures, namely, that known as hendiadys. This word "hendiadys" is not a Greek word, but an English word, as may be seen by reference to any good English dictionary. However, it is derived from three Greek words, *hen dia dyoin*, meaning one by means of two. It occurs where two nouns are joined by the conjunction "and", but where not two things, but only one is being discussed, the second noun being employed as an adjective, to qualify the first.

Here, in John 3:5, we have an instance in which this figure of speech is being employed. Two nouns (water and spirit) are mentioned, but only one thing is being discussed, namely, water. The second noun, spirit, is employed as an adjective, qualifying the first noun, water. Spiritual water is the meaning here. John 3:5, therefore, fully and properly translated into English, should read:

"Except a man be born of spiritual water, he cannot enter into the kingdom of God." In John's gospel, a little further on, our Lord explains what he means by "spiritual water." He speaks of it as "living water," in his conversation with the woman at the well:

"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water . . . Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." - John 4:10-14.

The primary meaning of "living water" is spring water, as opposed to that contained in cisterns. Readers will recall that, as far back as the days of Jeremiah, the Jews were accustomed to the figurative use of this expression in the Old Testament:

"My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." - Jer. 2:13; 17:13.

Here, in our Lord's words to the woman at the well (and to Nicodemus in John 3:5), the expression "living water" or "spiritual water" has reference to a "change of heart" - a "regeneration" (Titus 3:5); and is symbolical of a spiritual life which never grows stagnant. It has no reference to water baptism, whether for unbaptised infants, unbaptised savages, or even for the unbaptised thief, to whom, from the cross, our Lord spoke so graciously.

Who knows but what it may yet prove true that the poet was right when he wrote:

"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

"But men make his love too narrow
By false limits of their own.
And they magnify his vengeance
With a zeal he will not own.

- *P. L. Read.*

The Pilgrim Ministry

As we enter the forty-fourth year of our association together, it is encouraging to report that far from diminishing, there is an increasing interest in the Pilgrim Branch of our ministry. At this time of the year, when most of the friends are renewing their "Herald" subscriptions, correspondents frequently take the time to assure us that the services of our traveling brethren are deeply appreciated.

In regard to the character of the meetings: While in the past we have suggested to the *friends* that they arrange for a public witness on the occasion of Pilgrim visits, and while we still so recommend, nevertheless our convictions are that the richer ministry is realized in those meetings in which the discourses are more especially adapted to the spiritual needs of the friends themselves.

It facilitates the work and assists those who have matters in charge, when brethren throughout the country communicate their wishes well in advance, so that when we are making out schedules we are in a better position to make appointments. It is helpful, too, if we are informed in advance of the probable number of discourses desired.

During the past few years there have been a number of additions to our "Herald" subscription list, and it may well be that some of our readers are not aware of the availability of the services of our Pilgrim brethren. We take this opportunity, therefore, of informing such that our traveling brethren frequently pass through cities where there are only one or two friends and that arrangements could easily be made for a stop at such points, without any additional expense, if we were informed in sufficient time to include such appointment in a Pilgrim's schedule. It will, therefore, assist us materially, and make it possible to accomplish more in this branch of our ministry if our readers will let us know their wishes in regard to Pilgrim visit."

The Question Box

"For this cause He is the Mediator of the New Testament {Covenant}, that by means of death, for the redemption (deliverance) of the transgressions that were under the First Testament (Covenant), they which are called might receive the promise of eternal inheritance." - Heb. 9:15.

Question:

To whom does the deliverance here mentioned come, and when? Furthermore, 's the deliverance effected through the Mediator of the New Covenant, or is t not?

Answer:

To answer these questions satisfactorily it is necessary to keep in mind the fact t at the Apostle, in this verse and its co text, is contrasting the Old Law Covenant with the New Law Covenant, and is not discussing the Abrahamic Covenant (or Promise) to the "seed" -- the Christ, Head and Body. - Gal. 3.

A further point which should not be overlooked in any consideration given to this subject is that both Old and New Covenants are made between the same parties, the New displacing the Old. The Old was between God and the nation of Israel. (Deut. 5:1-5.) The New also is between God and the nation of Israel. (Jer. 31:31-34.) Gentiles had no part in the Old Covenant except as they became Jewish proselytes. The same olds true with regard to the New.

With the foregoing in mind, and with the Gentiles out of the discussion except as the embrace Israel's faith and worship, we are better prepared to seek an answer to the question, "To whom does the deliverance here mentioned come, and *when*?"

The first and obvious answer (but not the w pole answer) is that the deliverance comes to Israel, and that it comes when he New Covenant goes into effect, and when is that? According to Jeremiah 31:33, which may be regarded as the text on which the Covenant discussion of the Epistle to the Hebrews is based, it is to be "after those days." (Heb. 8:10.) After what days? After the days of Israel's rejection, after the days when the Lord "regarded them not." (Heb. 8:9.) Now, the days of Israel's disfavor extend over the long period of Gentile Times, 2520 years. (See "Herald," December, 1954, page 168.) If, therefore, the New Covenant is to go into effect "after those days, it is to go into effect after the Gospel Age has ended, that is to say, with the commencement of the Millennial Age.

As already indicated, while this is the first and obvious answer, it should not be regarded as the whole answer. No, there is another feature, a secret feature, having to do with but a "little flock." The original Covenant, namely, that to Abraham (which the Old Law Covenant, superimposed as it was years later, could not disannul (Gal. 3:17). I and which the New Law Covenant, designed as it is to take the place of the Old Law Covenant, cannot disannul either) -- that Abrahamic Covenant was not made with Israel, as were the other two mentioned, but was made with Abraham and his "seed," namely, Christ. (Gal. 3:16.) Moreover, if we be Christ's then are we Abraham's seed (Gal. 3:29) and heirs (not according to the Old or New Covenants but) according to that (Abrahamic) Covenant or Promise. In order to the development of this "seed" class, all the blessings of the New Covenant are *reckoned* to them *now*, in advance of the Millennial Age. These, though not now actually righteous, are *counted* righteous, that they may be counted in with their Head as his Body members, to be "dead with him," to "suffer with him," that they may also be "glorified together" with him. (2 Tim. 2: 11; Rom. 8:17.) Now, since some of this "little flock"

are Jews according to the flesh, one of the blessings these Jewish members of the Gospel Age Church receive *now*, in advance of the Millennial Age, is deliverance from the transgressions which *they* had committed under *their* Old Law Covenant. Christ being the end of the Law to them that believe (Rom. 10:4), it follows that Hebrews 9:15 has reference to the deliverance already experienced by the believing Jew, although it should not be understood as having *exclusive* reference to Jewish members of the Gospel Age Church for, as we have seen, its first and obvious reference is to Israel as a nation in the Millennium.

We come now to the second part of the question: "Is the deliverance effected through the Mediator of the New Covenant?"

Undoubtedly Israel's deliverance under the New Covenant in the Millennial Age will be effected through the Mediator of the New Covenant, but not so with regard to that Jew who is of the "seed" class developed, as we have seen, in connection with the Abrahamic Covenant.

Let me not be misunderstood here. Of course there is no question but that the Gospel Age deliverance, the deliverance already experienced by the believing Jew, is through the death of Jesus, and of course it is likewise true that Jesus is the Mediator of the New Covenant, but the deliverance of the Jewish members of the Gospel Age Church is not effected by Jesus acting *in his capacity or office of mediator*. To illustrate this point: Let us suppose that in a corporation Mr. Smith holds office as Vice President. He is also General Manager. The Vice-Presidential duties are nominal, and are without compensation but for the duties of General Manager he receives a salary of \$10,000 a year. Now, perhaps it would not be an untruth to say that Mr. Smith, Vice President of the XYZ Corporation, was in receipt of a salary of \$10,000, but it would be a misleading statement, for it would convey the impression that such compensation was for the performance of Vice-Presidential duties, when such was not, in fact, the case. Similarly, to speak of the deliverance of any member of the Church *as* having been effected through Jesus the Mediator of the New Covenant, while true, would be a misleading statement, for it is not as Mediator of the New Covenant but as Advocate they have with the Father, that he effects this deliverance for the Church.

Again, it is not improper to speak of Jesus as the Mediator of the New Covenant *now*, even though the New Covenant has not yet gone into operation. However, such a statement may be misunderstood. A simple illustration may clarify the thought here. An American surgeon, let us say, on the death of the Ambassador to Britain, is appointed to take his place. Several weeks might pass before he crossed the ocean and took up his Ambassadorial duties in London, but it would be quite proper through all these weeks to speak of him as the Ambassador to Britain. Moreover, if, just prior to sailing from New York, he saved some one's life by a skilful operation, his action might be referred to as the act of the Ambassador to Britain. It would be more exact though, to speak of it as the act of a surgeon.

One further point in connection with Hebrews 9:15, before closing these remarks. In seeking to interpret this Scripture, we must seek an interpretation which will harmonize with other Scriptures. With this thought in mind, let us glance at a related passage, namely, Hebrews 8:7. Here the Apostle, having in view the same contrast between the Old and the New Covenants, which he deals with in the 9th chapter, declares: "or if that first one were faultless, a place would not be sought for a second." In examining this verse it will not doubt be agreed, that there was no fault in the Old Covenant itself, but that the fault was in the lack of mediatorial provisions sufficient to lift the people out of their imperfection, so that they might be enabled to keep their part of the agreement. The Covenant itself was not weak, although it is properly stated by the Apostle to be "weak through the flesh."

Doubtless, too, it will also be agreed that the Apostle's words in Hebrews 8:7 may be fairly understood to mean that if the Old had not been faultless it would have accomplished the very things that are to be accomplished by the New, and in that case the New would have been unnecessary. What then, it may be asked, would that first covenant have accomplished had it been faultless? I answer: It would have accomplished *earthly* blessings, not spiritual blessings; it would have brought in *human* perfection. It would have accomplished sickness, pain, and death. In basket and in store, man would have been blessed -- his home turned into a paradise like to that of Eden. But if that First Covenant had been faultless, *it would not have made any one living thereunder a joint-heir with Jesus; it would have begotten none a divine nature, it would have made none a sharer of immortality. It would have taken no one to heaven.* On the contrary, it would have brought in Restitution. So, if the New Covenant is to do what the first or Old Covenant would have done had it been faultless, then that New Covenant will bring in Restitution which, great and wondrous blessing though it will be, is not the hope to which we, the Gospel Age Church, have been called.

It is certain that Restitution has not yet been accomplished for any one; it follows, therefore that the operation of the Covenant which is to bring in Restitution is yet future. Again, the Church's hopes are spiritual, while the blessings under the New Covenant are to be earthly. Therefore, whatever blessings the Church may receive, *now* or *hereafter*, proceed from another source, namely, the Abrahamic Covenant, in which we, the Church, have strong consolation. - Heb. 6:19, 20.

Question:

In *the Herald* for April, 1960 you answered two questions on Col. 1:23,24. May I ask a third: What is meant by the words "afflictions of Christ"?

Answer:

The passage in question reads: "*The Gospel . . . whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his Body's sake, which is the Church.*" To my understanding, the phrase "the afflictions of Christ," in this context, does not signify:

- (1) sufferings imposed by Christ
- (2) sufferings endured for Christ's sake
- (3) sufferings similar to those borne by Christ

It means: sufferings borne by Christ. However, it does not refer to any sufferings experienced by Christ during the thirty-three and a half years he was here in the flesh, but has reference to the sufferings he has experienced-since. These he has suffered in the members of his body.

It may be asked: How could this be? For answer, let us turn to Acts 9:4, 5. Here we read our Lord's words to Saul: "Why persecutest thou *me*?" He did not ask: "Why persecutest thou *my disciples*, but why persecutest thou *me*?" He, it was, that was suffering the persecution. "I am Jesus, whom thou persecutest."

The words of the prophet concerning God and Israel were literally true: "In all their affliction he was afflicted." (Isa. 63:9). And again: "He that toucheth you toucheth the apple of his eye." (Zec. 2:8). It may be difficult for us to understand how the great Jehovah could experience "affliction," yet such is the plain teaching of the Scripture here. Similarly, the relationship of the great head of the church to his body is such that in all their afflictions he is afflicted. Some of these afflictions of Christ were born by Paul in his flesh; it is our privilege to bear some in ours. As was pointed out in the previous discussion, Peter also counseled the "strangers" to whom he wrote, to rejoice, inasmuch as they were made "*Partakers of Christ's sufferings*," 1 Pet. 4:13.

- P. L. Read.

Our Correspondence

We esteem highly the letters of encouragement received from the friends, as well as the Greetings at this special season of the year, and wish all to know of our appreciation and of how pleased we are to have them. The Lord has blessed many of your kind letters to our refreshment of heart. It would be our pleasure to reply to all of these messages, but this we find impossible. We trust all our readers will charitably remember that our office force is limited, and that we cannot do all that we would like in the way of answering, and please accept this as a statement of our appreciation. Our prayer for you all is, as for ourselves, "that we might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." (Col. 1:10).

Recently Deceased

Bro. Lucius Ash, Bandon, Ore. - (Oct.)
Sr. Mary Balcer, South Bend, Ind. - (Nov.)
Bro. Henry S. Brooks, Sr., Orlando, Fla. - (Dec.)
Sir. Marie Crawford, London, Eng. - (Nov.)
Sr. Ida E. Dakon, St. Louis, Mo. - (Oct.)
Bro. Louis Fiorello, Buffalo, N. Y. - (Nov.)
Sr. Charlotte Frank, Chico, Calif. - (Nov.)
Sr. Helen Gulan, Kenosha, Wis. - (Oct.)
Bro. Alex Guy, London, Eng. - (Nov.)
Sr. Ernestine Hake, Curtiss, Wis. - (Oct.)
Sr. Ada Halton, Manchester, Eng. - (Oct.)
Sr. Molly Humphrey, London, Eng. - (Oct.)
Sr. Ellen Hupp, Waterbury, Conn. - (Aug.)
Sr. Hope Lasher, Ann Arbor, Mich. - (Oct.)
Sr. Mabel R. Packard, St. Petersburg, Fla. (Nov.)
Sr. Anna Parker, Sunbury, Pa. - (Oct.)
Sr. Sadie W. Raymond, Mitchell, Ill. (Oct.)
Bro. Webster Shirey, Reading, Pa. - (Oct.)
Sr. Edith Swanson, Pomona, Calif. - (Oct.)
Sr. Irma Wagner, Dayton, Ohio - (Nov.)