

**THE HERALD OF
CHRIST'S KINGDOM**
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The Proclamation of Peace

"To proclaim the year of Jehovah's Favor." - Isaiah 61:2, ASV.

AND THERE were shepherds in the same country abiding in the geld, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Savior, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest,

"And on earth Peace to men of good will. Luke 2:8-14, ASV., *Marg.*, and *Rotherham*.

It was the most extraordinary proclamation ever directed to mankind.

It was truly ecumenical-worldwide -- in its application -- "To *all people*," the herald said.

It was completely unselfish. There was in it nothing whatever of solicitation, or return consideration, or of demand or threat. It was all of kindness, of helpfulness; of bestowal, of good will. "*Good tidings of great joy.*"

It promised a Savior -- a savior without limitation, from whatever mankind suffered or feared. "*Fear not.*"

It bore its own evidence of its authenticity. The obvious superiority of its herald to earthly beings or methods stamped it immediately and indubitably as genuine. The herald angel offered a further sign of his prophetic authority: "*Ye shall find a, babe wrapped in swaddling clothes, and lying in a manger.*" It is difficult for a Gentile to realize the shock to Jewish minds and expectations that such an announcement would bring. The Messiah, the anointed Lord sent by Jehovah, to come as

a babe born in a stable, cradled in a manger! Impossible! It is so incongruous that the very thought has been "a stone of stumbling and a rock of offense" to the vast majority of the Babe's own Jewish kinsmen, for nearly two thousand years.

However, it was a sign that the simple Judean shepherds could understand and verify, which they promptly did. Nothing apparently was said to them about the much greater sign -- the birth of the Babe to a virgin, without human father; thus setting aside by divine fiat a previously immutable law of procreation. *This* Sign is as incredible to a modern, scientific and "rationalistic" world, as were the extraordinary outward signs which accompanied his birth, to his contemporaries.

The Proclamation was concluded by a display of "the heavenly host" such as earth had never seen. The language of the Record is such as to place no limit upon the imagination in picturing it. What regiments, what brigades, what armies, what cohorts of angelic calvary were on parade! What iridescent showers of light from their bright uniforms and weapons and decorations! What exquisite music accompanied their assembly

And this brilliant display came to hail Peace and the Prince of Peace; to offer a truce in the age-lasting warfare against Evil which had cost all men their lives; to announce an "acceptable year of Jehovah's Favor" to all "men of good will" (as the three most ancient MSS. record it). "There is no peace, saith my God, to the wicked" - but for "men of good will," God now publishes that he has "devised means that he that is banished be not an outcast from him."

So all men of Good Will celebrate at Christmas the annual Festival of God's Amnesty -- with songs and praise to God and to his Son, and with gifts as each is able in imitation of the Great Gift, particularly where no obligation lies and where no return may be expected. - 2 Corinthians 9:15; Luke 14:12-14; Matthew 25:34-40.

"What! Tears before yon Minster Gate,
Ye blind, ye aged, and ye sore?
This is your festival of statel
So get ye in the open door,
And join my *cry* until it roar
By every field and mountain-side:
For such as ye my Savior died!"

- H. E. Hollister.

Thanksgiving

"It is a good thing to give thanks unto the Lord." - Psalm 92:1.

"It is a good thing to give thanks unto the Lord." - Psa. 92:1. So said one in olden times and truthfully, since it must be recognized that it is from our God that all our blessings flow.

God's typical people Israel were educated in this most important exercise, and to this end there was instituted a feast of celebration called the Feast of Tabernacles, as recorded in Lev. 23:34-43, during which time the children of Israel were to recall the events associated with their great deliverance out of Egypt.

Three thousand years later when the colonists had gained a foothold in what was to be known as New England, and after a gruelling experience with disease, death and a rigorous climate, a bounteous harvest gave them renewed hope and courage to continue the work they had begun in the New World. They, therefore, felt constrained to express their gratitude to God. Subsequently a special day was appointed by the Governor of the State for this purpose. Later, by proclamation of the President of the United States, it was designated a national holiday, so that the nation might have opportunity to pause and reflect upon the many causes for gratitude so obvious on every hand.

Our thoughts, however, must transcend the gratitude only for temporal blessings, for these are but a small portion of the blessedness that comes to those who have tasted the Word of Life, and by it have found access to the presence of the great Creator, our Heavenly Father.

We will, therefore, examine some expressions of the Apostle Paul found in his letters to various ecclesias. They reveal what to Paul were the most important reasons for thanksgiving, and occupied a place at the beginning of his letters to the churches at Rome, Corinth, Philippi and Thessalonica. In each of these ecclesias Paul finds occasion for thanksgiving not for temporal things but rather for the evidences of Christian growth.

TO THE ECCLESIA AT ROME

In his message to the company of God's people at Rome, thanksgiving immediately follows the introduction in the epistle considered the most logical and profound summation of the Christian faith and practice. "First, *I thank my God* through Jesus Christ for you all, that your faith is spoken of throughout the world. . . without ceasing I make mention of you always in my prayers." - Rom. 1:8, 9.

How fitting that the beloved Apostle should thus speak, he who is at this point laboring so effectively toward the strengthening of their faith, for in this very letter he is to add immeasurably to their comprehension of the most important aspect of a vital relationship to God. "For without faith it is impossible to please God." - Heb. 11:6.

Doubtless the Apostle realized that he had an effective point of contact in this his endeavor to enrich and stimulate their growth in this faith. Translating this into our own Christian experience we, like Paul, find a deep sense of gratitude for the faith which led us to accept the provision for salvation through our Lord Jesus Christ, as is so well set forth by the Apostle in his letter to the Church at Rome.

How thankful we should be for *faith*, our great stabilizer in a dark and chaotic world; faith that can lay hold of the many precious promises given for our comfort in God's Word! "God is our refuge and strength, a very present help in trouble." (Psa. 46:1.) "All things work together for good to those who love God and are called according to his purpose." (Rom. 8 :28.) "Thou wilt keep him in perfect peace whose mind is stayed on thee." (Isa. 26:3.) "Lo, I am with you alway, even unto the end of the age." (Matt. 28:20.) "My presence shall go with thee and I will give thee rest." (Ex. 33:14.) These, and many more too numerous to cite, are a continuing source of encouragement to the one who exercises faith in the inspired Word. No doubt the Apostle had such a faith in abundance and rejoiced with thanksgiving at the thought of God's saints in Rome enjoying the same blessed privilege.

Further benefits which are contingent upon faith are set forth by Paul in the fifth chapter of this epistle, and are listed in a logical sequence of Christian experience. He writes "Therefore being justified by faith we have peace with God through our Lord Jesus Christ: by whom we have access by faith into this grace wherein we stand. " (Rom. 5:1, 2.) Coupled with this is a wonderful hope, a new and vitalizing experience, in which even tribulation is utilized as a stepping stone toward the realization of this hope. Who but our God and heavenly Father could institute such a program? Who but He could provide the means of grace by which it could be carried out and consummated in glory? As we think about it in its true perspective we are indeed thankful beyond expression.

TO THE ECCLESIA AT CORINTH

"Grace be unto you and peace from God our Father and from the Lord Jesus Christ. *I thank my God* always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him in all utterance and all knowledge." - 1 Cor. 1:3-5.

What an appropriate salutation for the Church at Corinth beset as it was by strife and division! Here Paul found an evidence of carnality manifesting itself in following and exalting human leaders rather than the one true Leader, the One who had died for them, even Jesus Christ. In his prayer of thanksgiving, Paul reminds them of this grace which had been given them through Jesus Christ, as if to direct their minds away from their own petty differences and toward God the source of all their blessings, and also to the great sacrifice which Jesus had made on their behalf. The Apostle was thankful also that having come into this vital relationship with God and the Lord Jesus, they could experience an enrichment in their lives, such as they had never known -- "being enriched by Him in every word and in all knowledge."

What a privilege to have every word enriched by One who himself spoke as never man spake, who spoke with authority and not as the scribes, who spoke only the words he received from the Father. "The words that I speak, they are spirit and they are life." (John 6:63.) Applying these lessons to ourselves, we would do well to heed the admonitions in the Word on this most important part of Christian living, e. g., "Let your speech be always with grace, seasoned with salt." (Col. 4:6.) "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." - Col. 3:16.

Usefulness in the Lord's service can be greatly enhanced if our words being enriched by him conform to the pattern seen in the Master himself. For it was said of him that "men wondered at the gracious words which proceeded out of his mouth." (Luke 4:22.) Thus indeed is this a cause for thanksgiving, and the more so when the knowledge too has this same mark of Divine favor.

For to be enriched by him in all knowledge indicates a close and abiding union with him "In whom are hid all the treasures of wisdom and knowledge." (Col. 2:3.) How thankful we are that the one who penned these words had this blessing in his own life! His rich and fruitful ministry bears the unmistakable stamp of an enrichment which could come from none other than the Lord he so ardently served.

TO THE ECCLESIA AT PHILIPPI

"I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, thankful for your partnership in the gospel from the first day until now." - Phil. 1:35.

Paul's thankfulness and rejoicing was not only because some at Philippi had received the gospel and had been converted, but that they were giving unmistakable evidence of it in their willingness to share in the responsibility of proclaiming it. There was a fellowship of participation in the cost, be what it may.

These brethren at Philippi wanted others to hear- the "Good News" that had brightened their own lives and were generous in their support of the Apostle in his mission of proclaiming it. They were willing to share in the sacrifices entailed in this most noble work. This, to the Apostle, was an evidence that they were also participating in the blessings of a personal fellowship with the Master, the story of whose love and life had wrought the change in them.

Memories of his experiences at Philippi were occasions for joyfulness despite the sufferings he endured during his brief stay in that city. The friends at Philippi occupied a special place in the affections of Paul. The love and hospitality extended to him while in their midst doubtless helped to mitigate the sufferings which befell him during the early days of his ministry there. Their loving interest in Paul and his missionary work followed him to other places and came to be a source of encouragement and strength in his efforts elsewhere, and particularly in Rome from where this epistle was written while he was a prisoner in that city.

Memories of these brethren were cause for thanksgiving, and drew from the Apostle a singular compliment. "My brethren beloved and longed for, my joy and crown." (Phil. 4:1.) No criticism or rebuke for these loyal co-workers; just a message of love, encouragement, and a prayer to God on their behalf laden with thankfulness.

TO THE ECCLESIA AT THESSALONICA

"We are bound to give thanks to God always concerning you brethren as it is proper, because your faith is growing exceedingly, and the love of each one of you all is abounding towards each other." - 2 Thess. 1:3.

Evidence of Christian growth was such among these brethren that Paul not only gave thanks to God for it, but also boasted about it among the other congregations of God. Persecutions and afflictions were besetting the pathway of these at Thessalonica; nevertheless, they were by patience and faith making the best use of such experiences. Hardship caused them to draw closer to each other in an abounding love. Their faith too was growing exceedingly and this was a source of joy to the one who in abundant faith had labored among- them, bringing them hope which they had never known before, and an experience in joyful living that no heathen religion could ever bring. This Christian growth was to Paul a cause for thanksgiving.

The passing centuries have not altered these principles as they touch the lives of those privileged to hear and to receive the gospel message, and who heed the invitation to follow in the footsteps of our blessed Lord. Growth in these points as well as in others is still an occasion for joy and thankfulness, even as it was to the Apostle Paul.

Some may say, What is there to be thankful for since these are dark and foreboding days for the poor groaning creation? The events of each day offer little for encouragement and thankfulness. The spirit of anarchy continues to increase on every hand, standards of morality are breaking down, ominous clouds of war hang on the horizon.

Nevertheless, this year as in the past, a day will be set aside by proclamation of the President of our country, to give thanks to Almighty God for the blessings in temporal things which abound on every hand, for in this respect we are indeed blessed. However, our gratitude will indeed be incomplete if we confine it to the things which are seen and temporal. We who know the Lord, who love him, and are called according to his purpose, find an ever expanding reason for gratitude, especially for the knowledge and appreciation of the unseen things, the spiritual things, which are eternal. We, therefore, can join our hearts in thanksgiving for those same things which so moved the beloved Apostle Paul, in his epistles to the people of God in his day.

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness.; come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

"Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name; For the Lord is good; his mercy is everlasting; and 'his truth endureth to all generations." - Psa. 100.

- *J. B. Webster.*

"Jesus Died and Paid It All"

THE ransom of our race by our Savior is a matter of deep interest to the Lord's people, and one which apparently is very difficult to understand clearly. We view the subject from different standpoints. All see the same thing, but all do not see the details.

God might have told us that he had arranged a way by which justice and the dignity of his court of the universe could be upheld and man nevertheless be released from the sentence of death imposed upon him six thousand years ago. There was no need of His telling us anything about the ransom. It would have been sufficient for us that God should have told us that he had attended to the matter properly. But instead, God reasons with us in the Scriptures, and there explains the process of his government by which he could be just and yet be the justifier of sinners. This process which God had all to do with and man had nothing to do with is scripturally styled the Ransom -- the giving of the perfect life of Jesus to be the full, complete offset for the forfeited life of Adam, the father of our race.

From this viewpoint, if one went no further into the matter, one might say, "Jesus has died and the world has been ransomed" -- just as the Scriptures speak of Jesus, even when he was in the flesh, as being the Messiah, the King of glory. Even when he was a babe the angels sang, "Unto you is born this day in the city of David, a Savior, who is Christ [Messiah] the Lord." Their statements included not only the babe and what had already been accomplished in his birth, but all the great work which he would do in the future. As a matter of fact, the babe was merely called a Savior because he would in the future save his people from their sins. The babe was merely called the Anointed Messiah -- because it was *foreseen* of God that he would make a consecration at Jordan, be begotten and anointed of the holy spirit, finish his work of sacrifice and be exalted to heavenly glory, not only during this age, for the Church which is his body, but also for the willing and obedient of the world of mankind during the Millennium. Thus we see that the babe was not the Savior except in the prophetic sense that he was *to* be the Savior. He was not king except in the sense that he was born and came into the world to that end. He was not the deliverer then, nor has he even yet delivered all his Church; whereas, after the deliverance of the Church, comes the deliverance of the world from the reign of sin and death.

Similarly the word ransom may be, and often is, used by us all in a prophetic sense -- as including the entire work of Redemption down to the very end of the Millennial Age; as we read, "I will ransom [deliver by a ransom] them from the grave." - Hosea 13:14.

LEGAL PHASE OF RANSOMING WORK

But as we come close to the various questions and analyze them, we see new beauties, new divisions of matters, which at first seem to be indivisible. We see, for instance, that the first step toward ransoming the world was taken when the Logos left the glory which he had with the Father and humbled himself to become the Man Jesus. The first feature in the ransoming work was our Master's consecration of himself at Jordan, followed by his life of devotion even unto death. The completion of his sacrifice was the completion of the *ransom-price*, but it was not the completion of the ransom work. Indeed, the *ransomwork* could not even begin until the *ransom-price* had been *provided* -- not paid.

We sometimes have spoken of Jesus as having paid the ransom when he died, but such expression was not accurate. The *price* of obedience to the Father's will was death, and our Lord's death constitutes the *price*. In one sense Jesus paid it when he surrendered his life; but in another and more accurate sense, he did not *pay* it, but merely placed it in the hands of the Father as the price to be appropriated, or made applicable later.

The ransom-price has been in the hands of divine Justice-in the Father's hands-ever since Jesus died, but only as a deposit, because the time had not come for it to be *paid over* officially. If the Divine Plan had been for Jesus to take possession of the world and to set up his kingdom at Pentecost, then it would have been proper for him to have paid over to the Father the ransom price fully and completely -- appropriating it as the offset to Father Adam's sin and sentence on behalf of all his race. But had that price been formally paid over, the proper and logical thing would have been for the Father to put the whole world immediately into the hands of Jesus, and for the Millennial reign to begin.

RANSOM PRICE DEPOSITED WITH DIVINE JUSTICE

There was, however, another feature to the Divine Plan: God did not wish to turn over the Kingdom to Jesus until the great Seventh Day, the Millennium. He did wish that during the intervening more than eighteen centuries a Church class should be called out from amongst the world, to be the Bride and Joint-heir of his Son in the Kingdom. Hence the ransom-price for the sins of the whole world were merely left unappropriated, while Jesus dealt with the Church.

And since the Father's plan for the Church was that they should sacrifice or surrender their earthly interests and receive, instead, heavenly interests and the divine nature, therefore it was not necessary to give the Church restitution - the thing which the ransom-price will secure for the world of mankind. Hence, instead of giving the Church a direct share in the ransom-price, which would mean restitution, the Lord's provision for them is different; namely, an *imputation of merit* covering their blemishes, so that they might present their bodies a living sacrifice, holy and acceptable to God.

All, therefore, that Jesus has done with the ransom-price is to *impute* a share of that price as covering the shortcomings of those who desire to become his disciples and joint-heirs. He has not appropriated it to them actually, as in restitution, but by imputation -- justifying them from all sin, and thus permitting them to be accepted of the Father as members of the house of sons by the begetting of the holy spirit.

And how beautiful is the thought that, when shortly our Lord will pay over the ransom-price for the sins of the whole world, and have the world immediately turned over to him for restitution work, the Church will be with him in glory sharing his honor and his throne, as now they share in his sufferings and his ignominy!

PRACTICAL PHASES OF RANSOMING WORK

When the ransom-price shall then have been given to justice in exchange for the world of mankind, and when the purchased world of mankind shall have been turned over to the Purchaser, the legal phase of the ransoming work of Jesus and the satisfaction of Justice in the release of mankind from the penalty of death will be complete. Then, however, another part of the ransoming will begin and will operate; namely, the giving of the benefits of the ransom to Adam and his family. This phase of the ransomwork will continue for the thousand years of Messiah's Kingdom, bringing restitution to man and his earthly home -- to all the willing and obedient of Adam's race-the unwilling being destroyed in the Second Death.

Then the Redeemer will have completed his work of ransoming the human family in its two phases First, its legal phase, the satisfaction of divine Justice by the giving of a life for a life; second, its practical phase, the restoring or recovering or delivering of the redeemed from the bondage of sin and death to the liberty of the sons of God. -Romans 8:21.

- Reprints R5890.

Annual Report of Directors

"Who hath despised the day of small things?" - Zechariah 4:10.

THE BRETHREN whom you elected to office last year, have already rendered their account to the Lord, and now they submit to you this report of their stewardship.

THE HERALD

Prominent among the several branches of the Institute's ministry is that of our bi-monthly magazine, *The Herald of Christ's Kingdom*. Recognizing the truth implicit in the Apostle's inquiry: "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8), each issue of the *Herald* has carried a statement of its position under the caption, "This Journal and Its Mission." To give more emphasis to this feature, the small type in which it was formerly printed, was changed to a larger size, and the entire announcement relocated in a box on the back page. There, not only what the *Herald* "stands firmly for," but what "it stands free from," is also plainly stated. Notwithstanding the views of some to the contrary, we must insist that our "trumpet" gives forth no uncertain sound, and each, therefore, should prepare himself to the battle.

"He whose soul does not burn,
Let him take up his tent and return."

Encouraging reports reach *us* that the *Herald* continues to be used of the Lord for the spiritual comfort and strength of the brethren. While each month finds us listing the names of those "Recently Deceased," our subscription list does not grow less. At April 30 of this year it totaled 5,667 and, while our list in foreign lands has never been large, it is a pleasure to report that, in addition to those in the United States, Canada, England, Scotland, Wales, North Ireland, Eire, Australia and New Zealand, we have a few subscribers in Africa, Argentina, the Congo, Costa Rica, Denmark, Germany, Greece, Holland, India, Indonesia, Israel, Italy, Mexico, Poland, Puerto Rico, Sweden, Switzerland, Thailand, Trinidad, Turkey and the West Indies. May the Lord continue to enable our Editors to furnish "meat in due season" for these widely scattered readers in these troublous times.

For the benefit of brethren able and willing to contribute to the pages of our Journal, we take this opportunity to again remind such that articles sent us should be typed double space on one side only of 8 1/2 x 11 inch paper. Our Editors tell us that short articles, from seven to ten pages, are preferred. Furthermore, while they are glad to receive any articles having to do with those things that pertain to life and godliness, there is presently a shortage of articles on such regularly recurring seasonal subjects as (1) New Year, (2) Memorial, (3) Resurrection, (4) Whitsuntide, (5) Liberty, (6) Thanksgiving, (7) Christmas.

THE PILGRIM MINISTRY

"Feed my sheep" -- thrice did the Master indicate this as the way in which the Apostle Peter was to prove the existence of the love for the Master which he claimed to possess. And faithfully he carried out his commission. This has been the keynote of our own Pilgrim ministry "through the years," and not less so in the year just ended.

Our four full-time Pilgrims, Brothers F. A. Essler, A. L. Muir, J. T. Read and P. E. Thomson, have just completed extended trips through Canada and the United States. From every quarter word comes that their services continue to prove most edifying and spiritually uplifting. On their part, they assure us that the gain is not at all one-sided but, as it is written, so they have found, "He that watereth shall be watered also himself." - Prov. 11:25.

Besides these four full-time Pilgrims, a number of others have served on week-ends. Additionally, our Institute is often called upon to send brethren to conduct funerals. Only the bereaved know what it means to have a consecrated brother, possessed of the necessary ability, declare clearly, considerately, and courageously, our resurrection hopes. Letters in our files tell of the strength and spiritual uplift their services have brought.

Brother A. L. Muir, as all know, was able to accept an invitation from the British brethren to spend last summer with them. His trip not only confirmed their faith and consecration, but contributed also to strengthening "the ties that bind" us to our overseas brethren.

HELPS TO BIBLE STUDY

Occasionally new subscribers write us for particulars as to any courses of Bible study offered by our Institute. After informing them that we do not offer any residence courses, we invariably counsel all such inquirers that, before they consider any other method of study, they read and study the Bible itself. Foremost amongst the helps to its study we continue to rank *The Divine Plan of the Ages*.

As our older readers know, this able work furnishes satisfactory proof that the Bible is a revelation from God; that it discloses what God's plan for mankind is; and shows it to be in full harmony with the principles of wisdom, justice and love.

In brief, it shows that God's plan is to select and save the Church during the Gospel Age, the Age now nearly ended, and then to use the Church to bless Israel, and through Israel the remainder of mankind, during the next Age -- the Millennium.

Brother Streeter's volumes on *The Revelation* continue in steady demand, and readers write us telling of the blessings experienced as they study and meditate therein.

When Brother Streeter wrote this work, it was far from his thought, nor is it the claim of our Institute, that this two-volume exposition contains all that may be said on the Apocalypse, or that all of its interpretations are absolutely correct, or that it is a final exposition. The same is true of his other valuable Bible study help, "*Daniel, the Beloved of Jehovah*." However, though perfection is not claimed for these works, nor that they are the last word on the subjects treated, yet it was the Author's conviction, a conviction shared by the publishers, that whatever alterations or additions may be needed (on account of the present rapidly changing scenes in connection with the fulfilment of the closing visions of the Apocalypse), they will be in full harmony with the Historical School -- the "old path" -- of Apocalyptic interpretation.

WITNESSING TO THE PUBLIC

Some of the brethren may feel that the time for witnessing to the public is in the past. This does not seem so to us. Indeed, in our report last year we said that opportunities for witnessing to the public, far from diminishing, appear to be increasing. This is even more true today. From every quarter the Macedonian cry reaches us: "Come over and help us."

As in the days of our Lord's first advent, we read that all men were in expectation of the Messiah (Luke 3:15), so now, at the close of the Gospel Age and the dawn of the new dispensation, a similar spirit of inquiry and expectation seems to be abroad.

Because of this, we are disposed to increase, rather than diminish, our labors in this direction. Our eighteen booklets continue to be widely circulated. Others are in preparation, and will be issued as soon as pressure of other matters permits.

No!-we do not expect to convert the world. But who knows whether or not a true grain of wheat, or two, or three, may yet be found? "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." - Eccl. 11:6.

CORRESPONDENCE

As in prior years, the various branches of the ministry mentioned foregoing, are supplemented by correspondence. The nature of the correspondence varies. Some are brief words of appreciation, in connection with the transmission of orders for literature, "Herald" subscriptions, etc. Some request further explanation of a difficult passage of Scripture; or ask questions in regard to one or another feature of the ministry. Others, again, are of general fellowship, sometimes relating to Christian experiences of both joy and sorrow; others asking for counsel in connection with some deep perplexity or crucial trial.

These messages are all most welcome, even though we are not always able to give as extended or as prompt replies as we could wish. Moreover, such fellowship through the mails is mutually profitable, and often serves as a guide to our Editorial Committee in the preparation of articles for publication in the *Herald* dealing with the questions, problems and issues which are very evidently uppermost in the minds of the brethren who write.

MEMBERSHIP

Membership in the Pastoral Bible Institute is, and always has been, open to any consecrated brother or sister who "is in full harmony with the purpose, spirit, and policy of the Institute," and who intends to support it "in all reasonable ways as he or she shall deem to be the Lord's will."

This being true, it is particularly gratifying to note that during the year just ended, 14 more brethren applied for, and were granted, membership. To these, on behalf of the directors, and of the entire membership, we extend a hearty welcome in the name of the Lord. We feel sure, brethren, that your association with us will be mutually profitable, and trust that the continued favor of the Lord will be with us all, as we labor together in the ministry.

Your brethren in the Master's service,
Board of Directors
By: *Jamess: C. Jordan*, Chairman

The Annual Meeting

The forty-seventh Annual Meeting of the members of the Pastoral Bible Institute, Inc., was held on Saturday, September 18, at 10:00 a.m. in the Central Y.M.C.A., 1315 Pacific Avenue, Atlantic City, New Jersey.

After the customary devotions, Brother J. C. Jordan was elected chairman of the meeting, and Brother P. L. Read, secretary.

Next followed the reading and approval of the minutes of the previous meeting, held June 6, 1964.

The annual report of the Directors, for the fiscal year ended April 30, 1965, was then presented. This, including the Treasurer's Financial Statements, is published on pages 87-89.

The names of recently deceased members were next read-also of those brethren who had become members of the Institute during the previous year; after which the meeting proceeded with the election of a new Board. Brothers John Dawson and Charles M. Glass were appointed to act as tellers. While they were counting the votes, the rest of the friends heard an interesting report from Brother A. L. Muir of his recent pilgrim trip in the British Isles; and enjoyed a season of fellowship in praise, prayer, and testimony. At the conclusion of the count, the names of the following brethren were announced as elected: F. A. Essler, J. C. Jordan, A. L. Muir, J. T. Read, P. L. Read, W. J. Sickman and P. E. Thomson.

A devotional service concluded the meeting.

Immediately following the Annual Meeting, the new Board met. Among other actions taken, they elected officers as follows: J. C. Jordan, Chairman; F. A. Essler, ViceChairman; P. L. Read, SecretaryTreasurer; W. J. Siekman, Assistant Secretary; A. L. Muir, Assistant Treasurer; A. Gonczewski, L. Petran, P. L. Read, W. J. Siekman, J. B. Webster, Editorial Committee.

FINANCIAL STATEMENTS, FISCAL YEAR ENDED APRIL 30, 1965 (1) Balance Sheet as of April 30, 1965

Assets

Cash in Bank \$ 6,897.20
Accounts Receivable 382.05
Prepaid Expense 343.67
Inventory of Books, etc.
Pocket Edition-Divine Plan (1,467) \$733.50
Revelation Exposition-Vol. 1 (9) 4.50
Revelation Exposition-Vol. 2 (331) 496.50
Daniel Exposition (100) 50.00
Miscellaneous Items 414.24
Total Inventory 1,698.74
Total Assets - ----- \$9,321.66

Liabilities ----- None

Net Worth (as per Analysis below) \$9,321.66

(2) Statement of Income and Expense and Analysis of Net Worth
Fiscal Year Ended April 30, 1965

Income

Contributions \$ 9,076.44
Herald Subscriptions - . - 5,667.00
Legacies 71.50
Interest Earned . - 157.95
Total Income \$14,972.89

Operating Expense

Pilgrim Expense \$ 7,639.10 Herald Expense Including Printing,
Mailing and Clerical - 10,242.93
Free Literature 4,740.35
Administrative and Office Expense .. 2,292.51
Total Operating Expense 24,914.89
Net Expense for Fiscal Year Ended April 30, 1965 - \$ 9,942.00
Net Worth, May 1, 1964 . 19,263.66
Net Worth, April 30, 1965 (as per Balance Sheet above) \$ 9,321.66

Ministry of the Word

As announced in the May-June Herald of this year, arrangements were under way for a visit to the British Isles to serve the brethren there during the months of July and August, 1965. Under the overruling providences of our heavenly Father and the active blessings of our dear Redeemer, this special ministry has been completed and this is a report thereon.

This ministry was entered upon with a deep sense of one's own inadequacy and that it could be successful only through the grace and blessing of our dear Lord. In preparing for this privileged service we reflected on the fact that the Word of the Lord, full as it is of wisdom and counsel, cannot profit even the professed Christian who does not in a meek and prayerful spirit come to its pages for instruction. Nor does it profit the careless reader who fails to meditate upon its precepts, or who only occasionally looks into the perfect law of liberty. (James 1:22-24.) They who can truly say "Thy words were found, and I did eat them: and thy word was unto me the joy and rejoicing of my heart"; "My delight is in the law of the Lord and in his law do I meditate day and night; I meditate also of all thy work, O Lord, and talk of thy doings; I meditate in thy precepts, and have respect unto thy ways: I delight myself in thy statutes, I do not forget thy word;" (Jer. 15:16; Psa. 1:2; 77:12; 119:15-16.) Such, only, are ordering their steps aright by taking heed to the word of the Lord.

The young Christian may mark well the counsel of wisdom and take heed to his course according to the Word of the Lord. It will answer all questions of right and duty; and let him study how the perfect law of God, the law of love, applies to all the conditions and circumstances of his daily life, associations and obligations. In so doing there cannot fail to be a steady growth in grace and the fruits of the spirit will not be lacking. It is equally right and necessary to meditate upon and heed the Word to the very end of our days. What a pattern of godliness does every aged saint present when the hoary head is crowned with the beauty of holiness, when a long life of self-denial and self-discipline gives a practical demonstration of the power of Divine grace to overcome the downward tendencies of our fallen nature! What a pattern should the aged Christian be of patient self-forgetfulness, of loving sympathy and gentle forbearance; able to give kindly counsel and timely assistance in various ways to those who are still bearing the burden and heat of the day, cheering them onward and inspiring them to nobler deeds and persistent fortitude!

The journey began by air at Tampa, Florida, on June 30, and ended at the same place on September 7. A smooth and uneventful flight was followed by a warm welcome in London at the home of Brother and Sister Albert O. Hudson, who did so much in arranging the British trip. Brother George Jennings very kindly put himself and his automobile at our disposal and in many ways helped smooth our way from place to place. We met with about 40 little groups of the Lord's people during the trip and were impressed with the sincere greetings and genuine warm affection in the Lord. We noted a large number of the older brethren had passed from this scene since our last visit in 1957 and that their places had not been filled in the ecclesia. There were younger brethren now reaching the years of discretion and seeking ways and means of meeting their spiritual needs. The thought seemed to be that youth meetings should be within the framework of the ecclesia and not outside as competing meetings. This seemed to be a wise course as both old and young brethren need each other in the continuing battle against the world, the flesh and the devil.

It is common knowledge, of course, that the British brethren do not all see alike on Scriptural subjects, but the impressive thing to a visitor is the disposition to be kind to one another, treating

these matters in the spirit of Christian love. There were some who had positive convictions along certain lines and yet the brotherly way in which these were discussed prevented a cleavage in the spirit. There seemed general agreement that Eph. 1:11- the Divine plan of the ages-was the proper basis for us all, and that our hope and that of the world of mankind rested solidly on the Lord as the great Ransomer. But when it came to matters of chronology and prophecy there appeared differences of thought here and there. Such a condition has always prevailed throughout the age, since neither chronology nor prophecy have been clearly revealed to the saints. Only as we watch and pray do these fill in the larger picture. When these or similar ideas are made an issue, then there is a separation amongst brethren; yet God is gracious and if our hearts are right, then the operations of Divine grace are realized in helps and encouragements to pursue the upward way.

Our usefulness as a guest speaker was to emphasize the fact that the spiritual life, like the physical life, develops according to fixed laws. As the natural life must be nourished and fed according to the laws of nature in order to be sustained, developed, and kept in health, so the spiritual life must be nourished by the various means of grace and fed continually by the Word of the Lord. In the exceeding great and precious promises we have abundant incentives to strive daily to perfect holiness; but these must be held before the mind that they be not crowded into the background by the cares of this life and the deceitfulness of their pursuits. The pure in heart do see God by faith and with the eyes of their understanding. They see him in his Word and his Plan, as he graciously opens it up to their understanding as meat in due season they see him in his mighty works in creation, redemption and salvation; they see him in nature whose open book is ever eloquent in his praise. By faith they see him in the secret closet communions, when there is no eye to see and no ear to hear but God's, where the heart may freely unburden itself of its load and lay down its cares and feel that unutterable sense of Divine sympathy and love which only those can understand who have taken the Lord as their personal friend and counsellor. They see him, too, in his providence; for, having entered into their closets and shut to the door and prayed to their Father in secret, the open reward of his sure and safe leading always follows according to his promise.

It was a joy to see the Lord's spirit in the faces of the brethren from place to place in spite of physical handicaps. Others with a cheerful countenance and warm handshake hid the pain of the cross they were carrying. The younger brethren sought fellowship, understanding and counsel to meet the flagrant materialism and infidelity of our day. Perhaps we older brethren have not given this problem as much careful attention as we should. We may have been too immersed in our own hopes and aspirations, or perhaps adopted an easy solution: giving them some kind of activity, some share in a work which we feel is the Lord's work. The problem is not easily solved, particularly as time is running out on us and our younger brethren are sometimes driven elsewhere for help in reaching decisions in these confusing times. Modern day problems require much more than mere abstract ideas. One approach might be for the ecclesia to recognize a young people's meeting as a class meeting, with an acceptable elder as a counsellor, thus sharing together the things of God for purposes of Christian development.

So many of the Lord's dear people today are crying out for help to meet the problems of these modern days, that it is in this respect that the Herald brethren find their ministry acceptable and profitable. The time will come when we will see alike, but this will only be in the kingdom. Right now we need to help one another "keep our hearts with all diligence, for out of them are the issues of life."

Throughout our visit brethren told us of their efforts to acquaint friends and neighbors that Christ's kingdom is the only remedy for human failure. At the same time it was felt that the primary witness arose out of one's life as the principles of the kingdom were translated into one's

own experience. For the message of the kingdom to have power, it must first be revealed in the individual life and thus be an illustration to the seeker after God. One thing must be borne in view today; there are far more people curious about the plan of salvation than actually interested in and seeking for the solution of the ills that afflict humanity.

The brethren of the Conway Hall Convention arranged for a baptismal service on the Sunday morning and three of our younger brethren were immersed as a public symbol of the consecration they had privately made unto the Lord. We are sure this was well pleasing to him and it was our privilege to be asked to extend the right hand of fellowship on behalf of ' the entire Convention to these dear hearts and thus to rejoice with them in this new experience in their lives. God bless and prosper them in his way! It was a nostalgic time, also, for the older brethren as they recalled the similar event in their lives, now so many years ago. This was a solemn funereal occasion, yet one in which all rejoiced remembering the promise "If we be dead with him we shall also live with him." - 2 Tim. 2:11.

The "Maranatha" convention proved to be a time of uplift and encouragement for all who attended. The principal theme of the convention was related to the soon coming of the Lord, although it would be fair to say that not all in attendance subscribed to that view. The impressive thing was the enthusiasm *in* the hymn singing and the warm Christian love apparent on all sides. About 165 were in attendance part of the week and one could not but note the earnestness with which many friends looked for their Lord. We are sure the Lord appreciated the heart attitude of these dear brethren as they sought to hold one another up in faith, prayer and exhortation.

A few weeks later the Conway Hall London Convention (arranged and sponsored by the Central London, Forest Gate, Welling and Windsor Classes) was held. At this convention the largest attendance was about 250. This program was more diversified and covered various aspects of the Christian's walk and conversation. Again, however, we were pointed to world conditions as indicating the nearness of the fulfilment of "our glorious hope," as well as the hope for all mankind. There was the same brotherly love manifested at this convention, as in the former one, the attendants being able to find the words of truth and soberness suitable for their own encouragement and growth in grace. We reminded the dear brethren at both conventions that they surely had the prayers and good wishes of others in the United States and Canada, many of whom would have liked to have been with us had the Lord's providence permitted. We earnestly remembered all in prayer that the Lord would compensate their unwilling absence by pouring out upon them a portion of our blessing.

The generous arrangements connected with these conventions deserve a word of appreciation. The brethren of the organizing ecclesias recognized the fact that many of the Lord's people came at considerable cost and concluded that no reasonable expense should be spared to make their stay pleasant and spiritually profitable. It is safe to say that the brethren doing the entertaining spent pro rata as much or more time and money than did those who came from long distances. However, all was so cheerfully and heartily done, "as unto the Lord" that they evidently shared the great blessings of the conventions also, proportionately.

These things would be true of the several other smaller conventions in England and, like the disciples of old, at their close the happy hours spent in loving discussion of various phases of the truth and hope of the Church, found our hearts burning within us "while He talked with us" along the way. The love of the brethren is a wonderful thing, giving a sense of being "wanted" as a member of God's family and having the witness of the spirit to this effect.

Greetings and Christian love from brethren in the United States and Canada, as well as from individuals on the Herald staff, were received with deep satisfaction. A return burden of love and prayers was sent by the British brethren, as well as from Eire, together with the following texts: Phil. 1:9-11; Isa. 45:8; 1 Cor. 15:57-58; 1 Pet. 5:10-11. We pointed out that we rally not around a sectarian standard, name or creed, but to the Lord. We who are united to Christ need no human bonds to unite us. Our union with the head means union with all united to him and love for all such in proportion as each has or attains the Lord's spirit.

Our ministry concluded with a Home Gathering and Farewell service held at the Forest Gate Church.

The past two months have been filled with the blessing and providential care of the Lord. It would be a pleasure to mention by name the many brethren whose kindness and hospitality has been so much appreciated. Let us think of one another at the Throne of Grace, entwining our hearts and hopes in the Lord, the altogether lovely one.

- *A. L. Muir.*

The Question Box

Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." - Isaiah 7:14.

Question:

What is the lesson to be drawn from Isaiah 7:14?

Answer:

The lesson, as I see it, is in reference to the birth of Jesus -- a lesson concerning the great Messiah; a lesson for all times and for all people.

DUAL FULFILMENTS

Some prophecies, however, have more than one fulfilment. Isaiah 7:14 is one such. Failure to recognize this constitutes one of the main difficulties confronting the student of prophecy. One school of thought notes an early application, but is not able to see a later (usually higher) fulfilment. This is particularly true of orthodox Jews-and perhaps especially in their understanding of Isaiah 7:14. Another school of thought, Christian in concept, sees the higher fulfilment, but is not always able to recognize any earlier application.

In the study of any prophecy having, or which appears to possess, a predictive* character, it is important to obtain first an understanding of its immediate application; in other words, it is necessary to ascertain what it meant to the writer and those to whom he wrote. What was its meaning to *them*? Only after *this* question has been satisfactorily answered are we in a position to properly grasp the later application (or applications).

* While all prophecies "tell forth," not all "foretell."

Let us look at a few illustrations of this. Consider, for example, Hosea 11:1. There we read: "When Israel was a child, then I loved him, and called my son out of Egypt." Quite obviously, this has reference to the infant nation of Israel and its deliverance from the hand of Pharaoh. No orthodox Jew could fail to recognize this. Yet Christians, under the guidance of the New Testament, see that it has reference not only to the coming of Israel out of Egypt, but also to the coming of Jesus out of Egypt centuries later. (Matt. 2:15, 19, 20.) Moreover, guided by the holy spirit, the passage is seen by Christians to have yet another significance -the coming of spiritual Israel (the Gospel-Age Church) out of that which Egypt typifies, namely, the world (its aims, ambitions, associations, spirit).

Again, when David, in Psalm 22, wrote: "My God, my God, why hast thou forsaken me?" he was without doubt writing concerning himself. Most people, unacquainted with the New Testament, could come to no other conclusion. Yet *we* know that the Lord was overruling David's choice of words so as to make him speak prophetically of the Messiah who was to come. - Matt. 27:46.

Take the words of Isaiah 61:1:

"The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings." Here Isaiah, of course, could have reference only to himself and his ministry. But he was a prophet through whom God spoke. (2 Pet. 1:21.) Consequently his words were such that they

could be predictive. Jesus himself shows that they were, when in Luke 4:21, he applied them to himself and his ministry: "This day is this Scripture fulfilled in your ears." While, therefore, we know that there was *a measure* of fulfilment in Isaiah and his ministry, it is not difficult for us to recognize that only in Jesus are the words filled to the full.

JESUS BORN OF A VIRGIN

Returning now to Isaiah 7:14: As already noted, this prophecy appears to have had a dual fulfilment. It foretold an event shortly to occur, namely the birth of a son to a woman who was then a virgin, and the birth of whose son, therefore, could be known only to God; hence an event which could be recognized by King Ahaz as a sign that God would be with him and with the nation. The words employed in the prophecy, however, were such that they described also a future glorious event, even the birth of Jesus of a woman who should appropriately be called *the* virgin, and who should remain so at the time of his birth. If the name Immanuel (God with us) was appropriately given to the boy in Isaiah's day, how much more fittingly might it be given to Jesus! He filled the prediction full. At the time of his birth, Mary, his mother, was a virgin, and he had no earthly father -- Joseph being his foster father. As the angel Gabriel, in answer to Mary's question as to how it could be that she should have a son in view of the fact that she was a virgin, replied (RSV): "The holy spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God." - Luke 1:35.

CORROBORATIVE SCRIPTURE

When we meditate for a moment on the virgin birth of Jesus, many corroborative Scriptures come rushing to mind. We recall, for example, the Baptist's testimony recorded in John 3:31: "He that cometh, from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all." Here the Baptist is contrasting himself with Jesus. How shall he find appropriate words! "After the flesh" he was his cousin, yet it is evident that he regards Jesus as a being of another order, as standing on quite a different platform from his own. He can find no words strong enough to mark the difference between himself and Jesus. Jesus is "from above" -- "from heaven." I am "of the earth," and "speak of the earth." Jesus said of him that he was a burning and a shining light; John, however, knew himself to be unworthy to loose the Lord's shoe-latchet. While the Baptist is not discussing the "virgin birth," his words certainly do not conflict with that doctrine.

Let us look next at the disciples' words found in John 16:19, 30: "Lo, now speakest thou plainly, and speakest no proverb [parable] . . . now we are sure that thou camest forth from God."

These words were the response of the disciples to a very clear utterance of our Lord, to which he had given expression in the immediately preceding verse: "I came forth from the Father, and am come into the world; again I leave the world and go to the Father." Of what other member of the human race could these words be truthfully spoken?

But "the time would fail me" to list all the Scriptures which come to mind. Peter's reference to "a lamb without blemish and without spot" (1 Pet. 1:19) -- surely this would require a virgin birth! Job's inquiry: "Who can bring a clean thing out of an unclean?" (Job 14: 4)-a question which had only a negative answer in his day. The description of our Lord given by the writer of the Epistle to the Hebrews, that Jesus was "holy, harmless, undefiled, separate from sinners"; the Apostle John's reference to Jesus as the "only begotten of the Father" (John 1:14); as the "Word of God" (John 1:1); the "Word made flesh" (John 1:14); St. Paul telling us of one who "though being in God's form yet did not meditate a usurpation to be like God" (Phil. 2:6); who "was rich, but for

our sakes became poor" (2 Cor. 8:9) these all mark Jesus as one apart, who though he took our human nature, and though he was in all points tempted as we (his brethren) are tempted, was "yet without sin." (Heb. 4:15).

In writing a biography, it is customary to trace a man's career "from the cradle to the grave." In the case of Jesus one must go back further than the cradle and continue on beyond the grave. One must go back "to the beginning of the creation of God" (Rev. 3:14) to find the origin of the "Only Begotten One," (John 1:14) the "Firstborn of all creation." (Col. 1:15.) Only from *that* beginning may we trace the circumstances whereby a clean thing was brought out of an unclean -- a root out of a dry ground; a perfect man out of the imperfect, contaminate race. This was accomplished by a miracle. The mighty Logos became flesh -- being born of a virgin.

WHY IS THE DOCTRINE OF THE VIRGIN BIRTH IMPORTANT?

The doctrine that Jesus was born of a virgin, rightly understood, is of great importance to both the Church and the world. Had Jesus derived his life from an earthly father, the quality of that life would have been no different from ours. Ours was contaminated at the fountainhead, *in* Father Adam. So also would have been the life of Jesus. It would have been a dying one, just as ours. Receiving only such a life, he would have been on his way, willy-nilly, to the grave -- just as we are. His death would not have been a voluntary one, but one from which he could not escape. He would thus have been without power to save us; he would not have had the wherewithal to save even himself.

But when, in the fulness of the time, God sent forth his Son made of a woman (Gal. 4:4), it was not a case of an earthly father passing on to him a spark of a dying life. No, indeed! It was as Jesus himself declared: "I proceeded forth and came from God; neither came I of myself, but he sent me." - John 8:42.

An inspired writer puts the matter succinctly: "Such an high priest *became us*"; that is to say, such an high priest was appropriate to the necessities of our case; namely, one who was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26). Only such an one as he could have saved us. Praise God that he and his Father had the heart to do so.

EMMANUEL - GOD WITH US

This is the great message of the New Testament to the Church, and eventually to the world: Emmanuel, God with us. God was with his ancient people, and spoke to them often and unmistakably by the mouth of his Prophets. He was there in the burning bush, in the Shekinah of the tabernacle, and in the pillar of cloud and of fire, as well as in the Angel of Jehovah, whom many believe was the pre-human Logos. But he came into new and closer relationship when he sent his Son, and when he, the mighty Logos, became flesh. Jesus Christ was "God made manifest in the flesh" (1 Tim. 3:16); he was so true and adequate a manifestation of God; so at one with the Father (in purpose and in spirit-not in person) that he could truthfully say: "He that hath seen me hath seen the Father." (John 14:9.) This was a fulfilment of the prophecy, "God with us," indeed -- nay, it was *the* fulfilment, before which the earlier one fades into relative insignificance.

"God is with us" in the life of the Church, for Jesus laid its foundations in his blood, and became himself its cornerstone and the bishop of our souls. "God is with us" in our personal experiences, for Christ Jesus is our Brother and Savior, our refuge under the consciousness of sin, our strength in temptations, a very present help in trouble. Therefore, with the Psalmist we say "We will not

fear," whatever may be our present lot, and whatever may befall us. "God is with us" under our present burden, and in the unknown events of the future. "God is with us" *in* life, in death, in time, and in eternity. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." "Thou shalt guide me with thy counsel, and afterward receive me to glory."Psalms 23, 46, 73.

- P. L. Read.

Pastor Russell's Out-of-Print Writings

On page 31 of our March -April 1965 issue, we drew our readers' attention to a survey then being made to determine the probable demand if the Watch Tower Reprints for the years 1879-1916, or any of Brother Russell's other works, were made available.

It is a pleasure to report that sufficient interest has been shown to warrant the reprinting of the Bible Student's Manual (sometimes called the Berean Comments). This Manual is being printed at the present time and will be available about January 1, 1966. The books will be bound in maroon cloth and cost \$4 each. Leather bound, \$10. Other special bindings are available upon request. Order same direct from Chicago Bible Students

Book Republishing Committee
11000 S. Mansfield Ave.
Chicago Ridge, Illinois 60415

Recently Deceased

Eskil A. Anderson, Cranston, R.I.
Shirley C. DeGroot, Grand Rapids, Mich.
Sylvia Dopper Garden Grove, Calif.
Henry M. Fondriest, Sebring, Fla.
Apolonia Fritz, Milwaukee, Wis.
Gertrude Keib, Pittsburgh, Pa.
Charles A. Liomin, Swartz Creek, Mich.
Mark T. Root, Pueblo, Colo.
Ivy Rust, Los Altos, Calif.
Roy L. Samples, Oklahoma City,
Okla Andrew Zebrowski, Chicago, Ill.