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A Happy New Year

"The fruit of the spirit is ... joy." - Galatians 5:22.

BACK of us lies the traveled road; before us the uncharted pathway of a New Year. As the strokes of the bell sound out the hour of transition, we wish one another a Happy New Year. It is a good wish, a proper greeting. There should be increasing happiness in every year that comes, if we know the true meaning of happiness and go the right way about securing it. If we have found the real meaning of life, then living should be a sweet and worthwhile thing to the last moment, even though it be marked by pain and disappointment, by loss and sorrow, as for most of us it must be. If for us happiness is a fruit of the Spirit rather than a chance result of circumstance, the passing of time can only enhance it, and no change or mishap can rob us of it. Happiness thus deepens into joy, and joy depends on other sources than those which time affects.

Reflection rather than revelry is the mood for this space between the years. If we have learned to discern the real values, we will not need to hide from ourselves the fact that we are growing older by the count of days and weeks and months, for the real values are eternal. We are not hurrying toward an hour when everything must be dropped, but rather we move with expectant hearts toward the hour when hope may be realized, when faith may lay hold of its richest treasures, when love can come into its full inheritance. This is the meaning which the Christian message gives to life. It is thus that we who have embraced that message may think about the passing of the years. For us, life is not narrowing toward the grave; it is broadening toward eternity. As the flesh weakens, the spirit achieves strength. It approaches its birthday. Not night, but the dawn lies ahead.

The revelry of the thoughtless as the Old Year passes is not the revelry of joy. Break through the garish surface and you will find minds that dare not think, hearts hungry and dissatisfied, souls afraid to be alone in the dark. But reflection may be joyous. There are songs for the thoughtful with which farewell may be said to the Old Year, with which greeting may be given the New. They are songs which will remember God's leadings in the Old Year, which will lay triumphant hold upon his promises for the New Year. They are songs of the New Creature's youth, which knows that just beyond lies Beulah Land. Dimming eyes may need the aid of glasses to see the

things of the senses, but this is a small occasion for regret, when compared with that stronger, clearer vision of the spirit, which now perceives as never before, the marvels of the spiritual. Growing older? Nay! We may be growing younger, if we will. Time should bring us detachment from things. Alas, for him of whom this is not true. Alas for him who, as the days hasten, clings more tenaciously to *things*. He has missed the meaning of life. He has given himself to externals. *Things* are not meant to cling to, but as aids by which to climb. If the man on the mountain side, hanging by his hands to a projecting crag, desperately afraid to let go, could but get his foot upon it, he would be nearer the summit. Under our feet *things* help us. In our hands they hinder. Let go! Let go and climb. "Your life," says the Apostle, "is hid with Christ in God." That is the goal.

How, then, shall we estimate the worth of the passing year to us? Surely not in *things* -- *not* in material possessions, but in spiritual values. Surely not by a quantitative scale, but a qualitative test which we may each apply to our own heart. Let us each ask ourselves: Have we grown wiser in the knowledge of the spiritual? Have we grown richer in the fruit of the Spirit? Do we know Christ better than we did a year ago? Does he mean more to us, and do things mean less? And what of the New Year? What do we plan for it as the chief end of all its effort? Are we consciously determined that we shall make it a year that brings us into closer accord with the purpose of God? that gives us a greater intimacy with the Master? that lifts life above the level of self-regard to the joyous plane on which he lived and gave himself for others? So, indeed, it will be a Happy New Year.

With such thoughts as these in mind, and with the determination by God's grace to make our lives happy and joyous in the true Christian sense of the word, let us note that joy is a fruit, and like all other fruits must be *grown*. All Christian experiences and graces come under the law of cause and effect. They are not to be obtained even by prayer and the study of the Lord's Word alone, although these will contribute to their growth. But no one can get joy merely by asking God for it. It is one of the ripest fruits of the Christian life and like all fruits must be grown.

Is not this in agreement with the inspired Apostle's words: "God is not mocked, for whatsoever a man soweth, that shall he also reap"(Gal. 6:7). As the poet has said:

"Sow flowers and flowers will follow
You whithersoever you go;
Sow weeds and of weeds reap a harvest.
You'll reap whatsoever you sow."

How then is joy to be secured? How shall we make the New Year *happy*! Our Lord put his teaching on this subject into one of the choicest of his parables -- that of the Vine. After relating this parable to his disciples, he explained his purpose in telling it to them. It was because it disclosed his "own secret of happiness. His words are: "These things have I spoken unto you, *that my joy might remain in you, and that your joy might be full*" (John 15:11). However, when we come to study the parable, we find that it does not contain a word about joy or happiness. Instead, it says a great deal about fruit. Evidently, therefore, our Lord's meaning must be that -- joy *will be ours in proportion to our fruit bearing*; and with regard to fruit bearing, he goes on to say: "He that abideth in me, and I in him, the same bringeth forth much fruit" (John 15:5). On these words an able writer has remarked:

"Fruit first, joy next; the one the cause of the other. Fruit-bearing is the necessary antecedent; joy both the necessary consequent and the necessary accompaniment. It lay partly in the bearing fruit, partly in the fellowship which made that possible. Partly, that is to say, joy lay in the mere constant living in Christ's presence, with all that that implied of peace, of shelter, and of love;

partly in the influence of his life upon mind and character and will; and partly in the inspiration to live and work for others, with all that that brings of self-riddance and joy in others gain. All these, in different ways and at different times, are sources of pure happiness. Even the simplest of them -- to do good to other people -- is an instant and infallible specific. There is no mystery about happiness whatever., He that abideth in him will bring forth much fruit; and bringing forth much fruit is happiness. The infallible recipe for happiness then, is to do good; and the infallible recipe for doing good is to abide in Christ. The surest proof that all this is a plain matter of cause and effect is that men may try every other conceivable way of finding happiness and they will fail."

Someone, doubtless, is ready with the question: "I thought it was the Lord's work to develop the Christian graces in me. Are they then, after all, of my own making?" "Yes," we reply; "but do not misunderstand us. They *are* of your own making, but only in the sense that grapes are of your own making, and in no other sense. Can *you make* a grape?" "All fruits grow -- whether they grow in the soil or in the soul; whether they are the fruits of the wild grape or of the True Vine. No man can *make* things grow. He can *get them to grow* by arranging all the circumstances and fulfilling all the conditions, but the growing is done by God. Causes and effects are eternal arrangements, set in the constitution of the world; fixed beyond man's ordering. What man can do is to place himself in the midst of a chain of sequences. Thus he can get things to grow; thus he can himself grow. But the grower is God."

What more need we add -but this: If any man doubt the matter let him test the method by experiment. Let us not imagine that we are in possession of the holy spirit (the holy spirit of joy) merely because we have learned where we may get it. We might as well try to feed upon a cookbook. The time we might otherwise spend in sighing for fruits, let us spend in fulfilling the conditions of their growth. The fruits will come, must come. Hitherto, perhaps, we have paid more especial attention to the effects, to the fruits themselves; to securing peace, joy and love. We have described them, extolled them, advised them, prayed for them-done everything, perhaps, but find out what caused them. Henceforth, let us deal with causes. About every other method of living the Christian life there is uncertainty. About every other method of acquiring the Christian graces and experiences there is doubt. But this method, as we have seen, is the way taught and exemplified by Christ. Therefore it cannot fail.

A writer from whom we have more than once quoted in these pages reminds us that one "element of weakness in many of our desires for better life and larger usefulness is that we think of great and perhaps impossible attainments, and overlook the simple things that lie within our reach. Many of us must be content to live what are regarded as commonplace lives, without attracting the attention of the world, or winning the laurels of fame. We must for the greater part devote ourselves to the duties that spring out of our ordinary business, social, and domestic relationships. The pressure of life's necessities is so great that we cannot often turn aside to do things that lie outside of our common calling. Most of the service we render to Christ must be rendered in and along the line of these relations, and while we are busy with the imperative duties which every day brings to our hands. It is just at this point that many fail.

"The truth is that one's vocation is never some far off possibility, it is always for the present the simple round of duties that the passing hour brings. No day is commonplace, if only we had eyes to see the veiled splendors that lie in its opportunities and in its plain and dull routine. We make a great mistake, if we think there is no opportunity for ordinary people to make their years radiant and beautiful simply by filling them with acceptable Christian service. There is room in the commonest relations of life, not only for fidelity, but also for heroism. No ministry is more pleasing to the Master than that of a cheery and hearty faithfulness to lowly duty, when there is no pen to write its history, nor voice to proclaim its praise. To be a good husband, loving, tender,

unselfish, cherishing; or a good wife, thoughtful, helpful, uncomplaining, and inspiring, is most acceptable service. To fight well the battle with one's own lusts and 'tempers, and to be victorious in the midst of countless temptations and provocations of everyday experience, is to be a Christian hero. There is a field for better living very close to home. It is in these common things that most of us must make our progress and win our distinction, or fail, and be defeated. And there is room enough in these prosaic duties and opportunities for very noble and beautiful lives."

As the poet has said:

"The trivial round, the common task,
Will furnish all we need to ask;
Room to deny ourselves, a road
To bring us daily nearer God.

"If on our daily course our mind
Be set to hallow all we find,
New treasures still of countless price
God will provide for sacrifice."

As another deep thinker once said:

"Our grand business undoubtedly is, not to see what lies dimly at a distance, but to do what lies clearly at hand."

Do you remember these fine lines from *The Sermon in the Hospital*:

"The flower of the Vine is but a little thing,
The least part of its life; -- you scarce could tell
It ever had a flower; the fruit begins
Almost before the flower has had its day."

And again, after the vintage:

"Now is it cut back to the very stem;
Despoiled, disfigured, left a leafless stock,
Alone through all the dark days that shall come.
And all the winter -- time the wine gives joy
To those who else were dismal in the cold;
But the vine standeth out amid the frost;
And after all, hath only this grace left,
That it endures in long, lone steadfastness
The winter through; -- and next year blooms again
Not bitter for the torment undergone,
Not barren for the fulness yielded up;
As fair and fruitful towards the sacrifice,
As if no touch had ever come to it,
But the soft airs of heaven and dews of earth; --
And so fulfils itself in love once more."

And finally, as the preacher makes application of the parable to ourselves:

"The Vine from every living limb bleeds wine;
Is it the poorer for that spirit shed?
The drunkard and the wanton drink thereof;
Are they the richer for that gift's excess?
Measure thy life by loss instead of gain;
Not by the wine drunk but by the wine poured forth

For love's strength standeth in love's sacrifice:
And whoso suffers most hath most to give."

When at the close of our life we look back, as we come to lay our head on the pillow for the last time, we shall want to measure our life that way. *Then* we shall not be interested in what wealth we have accumulated, or what pleasures we have enjoyed, or what burdens we may have escaped, but we shall delight to call to mind those times in our experience when we were most like Christ. We shall wish that the minutes we had spent in the service of Christ had been months and the cents, dollars. But instead of *wishing* this, let us *plan* it by his grace for 1978, or for whatever portion of the year he gives us. We may do so, *if we will*.

One thing more: In seeking to lose our lives in the service of Christ which, as we have seen, means, from the practical standpoint, to live for others, let us live by the day. Some of us try to grasp too much of life at a time. Perhaps all of us are liable to this temptation to a greater or lesser degree. To quote again:

"We think of life as a whole, instead of taking the days one by one. Life is a mosaic, and each tiny piece must be cut with skill. The only way to make a perfect chain is to fashion each separate link with skill and care as it passes through our hands. The only way to make a radiant day is to make its each and every hour bright with the luster of approved fidelity. The only way to have a year at its close stainless and beautiful is to keep the days, as they pass, all pure and lovely with the loveliness of holy, useful living. It is thus in little days that our years come to us, and we have but the one small fragment to fill and beautify at a time. The year is a book, and for each day one fair white page is opened before us; and we are artists whose duty it is to put something beautiful on the page; or we are poets and are to write some lovely thought, some radiant sentence on each leaf as it lies open before us; or we are historians and must give to the page some record of work done, or duty or victory to enshrine and carry away. It ought not to be hard to live well one day. Any one should be able to remember God, keep his heart open toward heaven, remember others in need and suffering about him, and keep his hand outstretched in helpfulness for just one day. Yet, that is all there is to do. We never have more than one day to live. We have no tomorrows. God never gives us years, or even weeks. He gives us only days. If we live each day well, all our life will, in the end, be radiant and beautiful."

"We should fill the hours with the sweetest things
If we had but a day;
We should drink alone at the purest springs
In our upward way;
We should love with a life-time's love in an hour
If the hours were few;
We should rest, not for dreams but for fresher power
To be and to do.
We should guide our wayward or wearied wills
By the clearest light;
We should keep our eyes on the heavenly hills
If they lay in sight;
We should trample the pride and the discontent
Beneath our feet;
We should take whatever a good God sent
With a trust complete
We should waste no moments in weak regret
If the days were but one;
If what we remember and what we forget
Went out with the sun;
We should be from our clamorous selves set free
To work or to pray
And to be what the Father would have us be

If we had but a day."

In conclusion, then, let us seek to make our lives happy and joyous throughout the coming year, first, by abiding in Christ; second, by bringing forth fruit, with its resultant joy; third, by living for and on behalf of others; fourth, by being content with the common-place routine of every-day duty; and fifth, by living our life a day at a time.

"Not for one single day
Can I discover my way
But this I surely know
Who gives the day
Will show the way
So I securely go."

- P. L Read

The Chief Source of Persecution

"Perils among false brethren." - 2 Corinthians 11:26.

ST. PAUL was remarkable in many respects, but chiefly for his loving devotion to the Master and his cause. Paul's faithfulness brought also many trying experiences. In our context he enumerated some of these. He served the cause of Christ to such an extent that many thought him unwise, and counted him a fool. This service brought him stripes and whippings as a disturber of the peace -- not that he *did* disturb the peace, but that those who opposed his teachings raised a tumult and blamed him for it, in order to bring him into disrepute, hinder his service and forward their own interests. This at times brought him to prison, too, and even close to death's door.

Nevertheless, the Apostle rejoiced in all such privileges. He declared that five times he received whippings, stripes; once he was stoned, and three times he was shipwrecked. But none of these things moved him from faithfulness to his Master, whose servants he had persecuted before his eyes were opened. Then he recounts various perils experienced from waters, from robbers, from the Jews, from the heathen -- in the city, in the wilderness, on the sea. He winds up the list of perils in the words of our text. "Perils among false brethren."

One question which will arise in many minds is "Were these sufferings -- stripes, perils, etc. -- deserved?" If asked, the answer would surely be that they were *not* deserved, for St. Paul was a noble character and bore the Message of God's grace in Christ-"good tidings of great joy which shall be unto all people." The next question with some would be, "If his sufferings were not punishments, what were they?"

We reply that they were the same as were the Master's -- evidences of his loyalty to God and of the darkness of the world, which led them to oppose him. The declaration, "Whosoever will live godly will suffer persecution," was fully exemplified in his own experiences and in the Master's. The amount of suffering as a reward for well-doing marked the measure of loyalty and zeal, and the measure of hatred and malice aroused by the Adversary. The answer to the question as to why Jesus suffered is the answer to all such questions in respect to St. Paul and all other footstep followers.

DARKNESS HATES THE LIGHT

The Master declared that he stood for the principles of light, righteousness, truth, while Satan stands for the reverse -- darkness, superstition, blindness. And so it is with the followers of Jesus. They must all be children of the light, must walk in the light, must be uncompromising in their attitude toward sin and all that is wrong. Therefore, the world will hate them and say all manner of evil against them falsely. Yea, men will feel that they do God service when they slay the righteous, whether literally, as in Jesus' case and St. Paul's, or by "shooting out arrows, even bitter words," as is the more popular method of the present time. - Psalm 64:3.

But some one will say, "Ah, times have changed! Today our bishops and popes and preachers are all revered. No one thinks of persecuting them. Rather all men speak well of them. Any one not spoken well of today, must be in some way unworthy." How strange that we should forget, and argue along these lines! Were there not Doctors of Divinity in Jesus' day? Were there not priests and chief priests and Levites then? And were there not Pharisees who made long prayers in the Temple? And were they not highly spoken of and revered? Did they not make broad their phylacteries? Did any one think of traducing *them*? No, indeed!

But the *Master* was there and his disciples; and they were not of the popular clergy. By their own record they were styled "the filth and offscouring of the earth"; and, as the Master said, whoever persecuted them thought that he did God service. How apt we all are to think of our own day as being different from other periods! So it was in Jesus' day. As he told some of them, "Ye garnish the sepulchers of those whom your fathers slew, yet ye do their works." So today many extol the Lord and the Apostles, and denounce their persecutors, while they similarly persecute. - Luke 11:47, 48.

The climax of St. Paul's perils, the severest, of them all, was from false brethren. How strange that seems! One would think that however much the heathen or the Jews might have persecuted him, at least all professed followers of Jesus would have thanked God for his example and ministry, and have esteemed him. But this was not so; and as we look back to the Master before him, we see the same to be true. As he declared, "A man's foes shall be they of his own household."

The Master was a Jew. The Jews were his brethren according to the flesh; and it was they who hated him without a cause -- they who persecuted him--they who said, "He hath a devil and is mad" -- they who "took up stones to stone him" -- they who finally crucified him. "He came unto his own, and his own received him not," except a few saintly, elect ones. John 10:20, 31; 1:11.

St. Paul also had persecution from the Jews, who repeatedly sought his life. He lived after the establishment of the Church. He had also Christian brethren, begotten of the holy spirit and fellow-members of the Body of Christ. Jesus had none such. "Of the people there was none with him." - Isaiah 63:3.

The holy spirit was not given until Pentecost; hence Jesus could not receive *Christian* persecution. The nearest approximation was the case of Judas. But if St. Paul enjoyed the sweetness of Christian fellowship in his study, labors, and toils, he also knew the bitterness of opposition and persecutions from false brethren -- the climax of his perils. We may be sure that such experiences were more difficult for him to bear than any others, because they came closer home. They came from brethren of the closest imaginable relationship -- fellowmembers of the Body of Christ.

THE GODLY SUFFER PERSECUTION

As we glance down through this Gospel Age, from St. Paul's day to the present, we find that all followers of Jesus have had experiences such as he foretold for them-persecutions. We find that these persecutions have come from every quarter, but none, apparently, more severe, more cruel, more perilous, than those which have come from Christian brethren. It is scarcely necessary for us to refer to history to demonstrate this fact. Disputes between Christians have been very bitter. Thousands have lost their lives at each other's hands. The word *heretic* became more obnoxious than any other term in the dictionary.

Neither Catholic nor Protestant can deny the terrible story of the pages of history. All true men are ashamed of the record. All are ready to say "*We* would not so have done." Monuments stand in various parts of the world, marking places where sectarian strife has manifested itself in atrocious, barbarous acts. Our Catholic friends blush at the story of the Huguenots. Our Church of England friends blush at the story of the Covenanters and other non-conformists. Our Presbyterian friends, in turn, blush for atrocious acts of injustice, etc., done in the name of Calvinism.

We might also say that each denomination in its turn has been a subject of persecution from one and another. Baptists were publicly whipped-sometimes driven from their homes to exile. So were the Puritans, who afterwards became persecutors themselves. The Methodists also suffered from sectarian spite and jealousy, ignorance, and superstition. Indeed, who will dispute that Christendom has *good cause* to be ashamed of her own record, no matter what her standpoint may be?

Thank God for the advancement made along the line of human sympathy! No longer can civilized people take pleasure in public executions, tortures, or burning at the stake as in former times. Whatever competition may remain between Christian brethren, the peril is not that of open persecution; for general sentiment has advanced beyond the point where physical torture could be tolerated by the masses.

We have come to the time when Calvinists erect a monument to Servetus, expressing dissent from their great leader's mistake in causing a Christian brother to be burned. We have come to the place where the "perils among false brethren" are of a different kind. Now whatever jealousies or rivalries there may be, either at home or in the mission fields, are recognized as improper and suppressed, so far as brethren connected with popular and influential bodies of Christians are concerned.

But is it not true today that the Truth is unpopular? Has this not always been the fact? Is it not true that in proportion as the denominations have become popular they have escaped persecution? But woe be to those who are unpopular, as were Jesus and the Apostles! If they indeed escape the cross, the guillotine, the rack and the fagot, they are amenable to other means of torture. Something can be trumped up against their personality. Insinuations can be given by word and look and shrug of shoulder. More damage can be accomplished in this way than in any outward attack.

Evil speaking, evil surmising, slanders, ambiguous suggestions, etc. -- all, as torture -- can be applied to the followers of Jesus today. And all who today take such a course are sharers with the malefactors, even though they do not indulge in *physical* torture. Who can dispute that sometimes *mental* torture is equally severe? In our day there are other and more refined ways of persecuting and torturing open to false brethren than imprisonment or crucifixion or burning.

And what shall we say of the false brethren who do such things? And how shall we assure ourselves that we shall not be of them? Undoubtedly the Master is still of the same mind as St. John expressed when he declared, "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him" (1 John 3:15). Murderers may indeed receive severe stripes, and eventually learn better under Messiah's Kingdom; but no one of a murderous condition of heart, seeking to do evil to a brother, could possibly be of suitable character to be a joint-heir with his Master in the Kingdom. - 1 Corinthians 6:9-11.

"ONE OF THE LEAST OF THESE"

In every time, and now, the spirit of persecution naturally would strike most prominently certain leading figures; nevertheless, even as Jesus' word implied, all lovers of righteousness are to have more or less share in such experiences of opposition. St. Paul mentions this, saying, "Ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock ... and partly whilst ye became companions of them that were so used" (Heb. 10:32, 33). Jesus gives us the same thought in his declaration that whosoever shall offend one of the least of these, his disciples, it were better for him that a millstone were hanged about his neck and he were drowned in the depths of the sea. - Matthew 18:6.

This, of course, is highly figurative language, and yet it must have a special meaning. It must mean that the Lord has a special care over all of his consecrated saints; and that no matter how poor, how weak, how ignorant, they may be, the very least of his followers are supervised, and injury to the least is punishable. Of course, there would still be an awakening from the dead for the one who was drowned in the sea; and so there are possibilities of help and recovery for those who would stumble the Lord's "little ones." Nevertheless, the intimation is that of drastic punishment. This would not mean anything like we once supposed-eternal torment -but some just recompense of reward for every evil deed. - 2 Peter 2:9.

From this standpoint we may readily assume that considerable satisfaction of justice is necessary, for surely a considerable number of the Lord's "little ones" have suffered persecution. As we have seen, not all of this persecution lies at the door of -the world. Much of it lies at the door of the professed Church of Christ -- "false brethren." - Isaiah 66:5; Matthew 7:21-23.

Speaking of some such, Jesus once declared that they would have great disappointment when the time of rewards would come. He says, "Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name, . . . and done many wonderful works? And I will declare, I do not recognize you." They will not be worthy of the Lord's recognition as amongst his Elect Church, his Bride class. We shall be glad if they will be found worthy of some blessing under His Kingdom, but there will be great disappointment to them. They missed the greater point of the *Gospel*. -- *Love*.

LOVE FOR THE BRETHREN

The Lord's will concerning all his followers is that they should love one another as he loved them. St. John expressed this sentiment, saying that as Jesus loved the Church and laid down his life for the Church, so also his followers should lay down their lives for the brethren (1 John 3:16). If this is the *love standard* that the Lord has set for his people, how sorely some will be disappointed in respect to his will if they have ignored this requirement. If, instead of loving the brethren and laying down their lives for them, they say all manner of evil against them, what then? Then they are false brethren. Then they are the peril of the true brethren.

Oh, how much the true followers of Jesus need to impress upon themselves this great lesson -- that love does no ill to his neighbor, that love is sympathetic, suffereth long and is kind, vaunteth not itself, is not puffed up, seeketh not merely its own interest and welfare, but seeketh the interest and welfare of others!

The supreme test of our loyalty to God is our love for him. And this love is manifested by our desire to do those things acceptable to him. There is little that we really can do for the Almighty. He is so great and we are so small! But if we have his spirit of love, then we shall love all those who love him. And our conduct toward them will demonstrate the real sentiment of our hearts. Thus seen, we are daily making our reward in the Lord's sight, daily showing him to what degree we are worthy or unworthy of his great reward.

Those mentioned in our text as false brethren were perilous to the true brethren, but did not get into this position immediately. It was a growth, a development. The wrong spirit gradually supplanted the right. It is well that Christians note this insidious canker which gnaws at the root of brotherly love, tends to poison the spirit and to bring forth the evil fruitage mentioned. Apparently, in some cases, the spirit of pride, the spirit of sectarianism, the spirit of ambition, are the leading features of the wrong course, which, if permitted to go to the heart, will develop a bad fruitage, such as we are discussing. It will produce false brethren, persecuting brethren, blind to the real spirit of their Master, heady, high-minded. - Jude 11; Gen. 4:6, 7.

Let us then, beloved, be more and more on guard against the encroachments of the Adversary upon us as New Creatures! Let us be more and more zealous for the spirit of our Master and show forth the praises of him who has called us out of darkness into his marvelous light! In no way can we better show forth these praises than by exemplifying in our daily conduct the lessons we have learned of Him!

- *C. T. Russell*

These Many Years!

These many years! What lessons they unfold
Of grace and guidance through the wilderness,
From the same God that Israel of old
In the Shekinah glory did possess.
How faithful He, through all my griefs and fears
And constant murmurings, these many years!

God of the Covenant! From first to last,
From when I stood within that sprinkled door,
And o'er my guilt the avenging angel passed,
Thy better angel hath gone on before;
And naught but goodness all the way appears,
Unmerited and free, these many years!

Lord, what I might have been, my spirit knows --
Rebellious, petulant, and prone to stray;
Lord, what I am, in spite of flesh and foes,
I owe to grace that kept me in the way.
Thine be the glory! Merit disappears,
As back I look upon these many years.

Thine be the glory! Thou shalt have the praise
For all Thy dealings, to my latest breath;
A daily "Ebenezer" will I raise,
And sing "Salvation" through the vale of death --
To where the crown, the golden harp appears,
There to rehearse Thy love through endless years!

A Plea for Unity of the Spirit **Questions for Consecrated Christians**

TO "THOSE who are consecrated in Christ Jesus, called to be saints ... *I beg of you all to drop these party-cries.*" - 1 Corinthians 1:10-12, *Moffatt*.

Could we be wrong in asking ourselves the questions that St. Paul asked the Corinthians nineteen hundred years ago?

"Is Christ divided?"

Were any party-leaders crucified for us?

Were we baptized into the name of any party-leaders?

If not, why then are we divided?

Is it possible that we are following in the footsteps of our predecessors, who excommunicated and refused Christian liberty to all who questioned their "creed"?

Yet like our many party-leaders of today, they hope and expect "*unity of the spirit*" to come later; but *we must have unity of "our creed" or beliefs*, they say. But what do the Scriptures recommend (Eph. 4:3, 13)? Which takes us to the question, What are the foundation doctrines of the Christian spirit of liberty?

With your permission we should like to quote from an able Bible teacher of recent years (emphasis is ours):

"(1) Our redemption through the precious blood, and our justification by faith therein.

"(2) Our consecration, sanctification, setting apart to the Lord, the Truth and their service -- including the service of the brethren.

"(3) Aside from these *essentials*, upon which unity must be demanded, there can be no Scriptural fellowship; upon *every other point fullest liberty* is to be accorded, with, however, a desire to see, and to help others to see, the divine plan in its every feature and *detail.*" - *The New Creation*, page F240.

No doubt, all *truly consecrated* Christians *can agree* with the above *basic principles of Christian fellowship*.

If so, why then all these divisions in the Christian Church?

Can it be possible that we are adding some non-essential "feature or detail" to the basic doctrines of the Christian faith?

Are we failing to give '*full liberty to each member to take different views of minor points*'? Have we forgotten the Apostolic instructions, "Let every man be fully persuaded in his own mind"? - Romans 14:5.

Are we not following our predecessors when we put, unity of non-essentials ahead of the true "unity of the spirit by the uniting 'bond of peace'?"

Could this be the primary cause of disfellowship among the "men and women consecrated in Christ Jesus, called to be saints"? - 1 Corinthians 1:2.

Let us again consider the Apostolic entreaty and plan of unity: "I, then, the prisoner for the Master's sake, entreat you to live and act as becomes those who have received the call that you have received-with all lowliness of mind and unselfishness, and with patience, bearing with one another lovingly, and earnestly striving to maintain, in the uniting bond of peace, the unity given by the spirit. There is but one body and but one spirit, . . . till we all of us arrive at oneness in faith, and in the knowledge of the Son of God." - Ephesians 4:1-4, 13, *Weymouth*.

Does the same Apostle not inform us that if we have "all knowledge" and "all faith" and have not the spirit of love, we are nothing? "For now we see through a [dim] glass obscurely" (*Diaglott*). But now these three remain -- faith, hope, love-but of these the greatest is LOVE.

He also reminds us that "by one spirit we have all been baptized into one body." "Now the Lord is the spirit, and where the spirit of the Lord is, there is freedom." "If any man has not the spirit of Christ, such a one does not belong to him."

Suppose, then, we *find ourselves* in contact with party-leaders *who are opposed to "the unity given by the spirit,"* and are restricting our full liberty to take different views of minor points, adding some "feature or detail" to the fundamentals of Christian doctrine, what course should we follow?

Does not the same Apostle tell us to "mark them which cause divisions contrary to the [above] doctrines which ye have learned"? - Romans 16:17.

Who, then, are causing divisions if it is not those *party-leaders* who place *unity* on doctrines that are not fundamental in advance of the Apostolic doctrine of "peace and love"?

Dear brethren, these party-cries have been the cause of divisions ever since the Apostle's warning to the Corinthians, so let us not get discouraged in our efforts toward "the oneness of spirit in the uniting bond of peace" but "as God's own chosen, then, as consecrated and beloved, be clothed with compassion, kindness, humility, gentleness, and good temper -- forbear and forgive each other in any case of complaint; as Christ forgave you, so must you forgive. And above all you must be loving, for love is the link of the perfect life. Also, let the peace of Christ be supreme within your hearts-that is why you have been called as members of the one Body." - Colossians 3:12-15, *Moffatt*.

For, in 1978: "The creation waits with eager longing for the sons of God to be revealed.... even we ourselves who have the spirit as a foretaste of the future, even we sigh deeply to ourselves as we wait for the redemption of the body that means our full sonship. We were saved with this hope ahead." So "if we hope for something that we do not see, we wait for it patiently." - Romans 8:19, 22-25.

- J. A. Taylor

The Body of Christ

"He gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; with a view to the perfecting of the saints, for the work of the ministry." - Ephesians 4:11-16.

THIS passage occurs in that section of the Epistle which deals with the *walk* of the saints, in contrast with their *standing*. Indeed, their *standing* in Christ as New Creatures being always complete, such gifts would have been unnecessary were the walk in harmony. At the commencement of this epistle, the Apostle eulogizes God in the following terms: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ." Do we ask, How can God be blessed? The answer is given in the words of our Lord which do not appear in any of the Gospels but are preserved for us by Paul himself in his address to the Ephesian elders: "It is more blessed to give than to receive" (Acts 20:35). How blessed indeed, then, must be the Father of Lights, the Giver of every good and perfect gift! In thus blessing the Church with all spiritual blessings in Christ, he himself enjoys the supreme blessing as the Great Giver. We in our natural selfishness are slow to appreciate this method of receiving blessing. Among these "spiritual blessings in Christ" are included the gifts referred to in the passage under consideration.

STANDING IN CONTRAST WITH WALK

In the first three chapters of this Epistle, Paul details the marvelous *grace* of God in Christ to the Church. In this sphere the intrusion of works or merit of any kind as a basis for the manifestation of this grace would be entirely out of place, contrary to its very essence. "If by grace, then it is no more of works: otherwise grace is no more grace" (Rom. 11:6). But in the latter half of the Epistle, Paul has to come down to earth, so to speak, and admonish the saints regarding their walk, which was frequently so greatly in contrast to the perfect standing afforded them in Christ Jesus. In the picture presented in the passage under review, there are the two viewpoints: (1) In the sight of *God*, who calls the things that are not as though they were, the Body of Christ is complete and fully mature, whereas *we* see it in process of development, with members in various stages in growth in each generation, from babes in Christ, through the young men, to the fathers, in St. John's classification. And all of such, need admonition and encouragement as regards their walk in the environment of this present evil age.

THE GIFTS

First of all, it should be noted that these gifts were granted once for all, and provided, in the persons of the Apostles and Prophets, the foundation of the building (to use a previous figure of the Apostle), being erected as a holy temple unto the Lord (Eph. 2:20). They form no part of the superstructure, although their teaching and influence, as eventually embodied in what became known as our New Testament, and the new light thereby thrown upon the Jewish Scriptures (the Old Testament), are the nourishment and inspiration of the succeeding generations. Even evangelists, pastors, and teachers in subsequent generations have become qualified by "the fruit of the spirit" being developed by study and meditation upon the Word (Gal. 5:22, 23; 2 Tim. 2:15) and not as a result of a miraculous gift; bearing in mind, of course, that "God hath set the members each one of them in the body even as it pleased him." - 1 Corinthians 12:16.

As regards "Apostolic Succession," it is a striking fact that at the time "The Teaching of the Twelve Apostles" (or "The Didache") first appeared, as is now generally accepted, near the close

of the first century, and therefore during the old age of the Apostle John, the *office* of Apostles as individuals had already ceased, the only survivor, John himself, being by then too old and feeble for apostolic visitation. In fact, according to the general tenor of "The Teaching" as translated by and commented on by Canon Spence M.A., "bishops [overseers or elders] and deacons gradually succeeded the teachers, who, like the apostles and prophets, were a transitory aid in the early Church." He refers, of course, to the special "gifts" in the Church.

THE FUNCTION OF THE ORIGINAL GIFTS

The ordinary version is somewhat misleading in Eph. 4:12 of our chapter, implying by translation and punctuation that these original gifts were for *a threefold* purpose, as follows:

For the perfecting of the saints,
For the work of the ministry,
For the edifying of the
Body of Christ.

Were this correct we would be justified in expecting that these gifts would be required to be with the Church to the end of the Age, *in person*. However, the first occurrence of the word "for" is a totally different Greek word in the original from the other two occurrences, and this is brought out in more critical translations and the punctuation adjusted accordingly. Furthermore, the word translated "perfecting" is more correctly rendered "fully equipping." Hence, this verse should read, to convey the more correct thought, that the original gifts were "with a view to fully equipping the saints.

For the[ir] work of service,
For the edifying of the body of Christ."

That the saints may be fully equipped as a result of the labors of the original gifts, as embodied in the sacred Scriptures, is borne out by the Apostle Paul himself: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, *furnished completely* unto every good work." - 2 Timothy 3:16, 17, RV.

It will be noted that the word "ministry" in the *Authorized Version* has been rendered "service" in the above quotation. As *Conybeare and Howson* point out, the word "ministry" in one modern use of the term does not here convey the correct thought of the original word, which is that from which our word "deacon" is derived. It has no thought whatever of "minister" in contrast with "congregation," which is merely a watered -- down version of the Roman hierarchy. It is the mutual service of the members on behalf of one another that the Apostle refers to and for which the saints are to be fully equipped. This word needs to be carefully distinguished from three other words denoting various forms of service. In Romans 15:16, Paul refers to himself as a minister of *sacred* things or as *a priest* on behalf of the nations-obviously a special ministry; in Hebrews 9:6, the ministry of Israel's High Priest on behalf of the nation is referred to -- *a public* ministry upon which the Roman hierarchy is modeled; while in Hebrews 8:2 our Lord's ministry after his ascension as the true Priest is brought to our notice. From this latter word is derived our English word "liturgy," signifying "acting for the laity or people." The misapplication of these words to the interrelationship of the "Body-members" of Christ as "clergy" and "laity" has wrought untold harm.

CO-OPERATION NOT COMPETITION

The picture presented is a beautiful one of perfect cooperation of all the members under the sole direction of the Head for the accomplishment of a common purpose. Any competition, as distinct from emulation, would be entirely out of place. However lowly our particular function may seem to us to be, it should be borne in mind: (1) that the well-being of the fellow-members is dependent upon our particular function being faithfully performed; and (2) we have our share in the blessings accruing from the faithful performance of those members with more important functions, and so have cause for gratitude and thanksgiving, certainly not for envy.

In Eph. 4:14 the goal of development is expressed as follows (RV): "Until we all attain unto the unity of the faith and of the knowledge of the Son of God-unto a full grown man-into the measure of the stature of the fulness of Christ."

THE UNITY OF THE FAITH

This does *not* mean until we all see exactly alike as respects every detail of doctrine. Paul has already stated that there *is one* faith, among the seven fundamentals (Eph. 4:4-6), and the genitive case here signifies the unity of the members which this one faith is designed to inspire. So long as in each generation there are in the Church the various degrees of growth and maturity designated by the Apostle John as "little children," "young men," and "fathers," the degree of understanding and of maturity of character must necessarily vary. But in a family of varying ages there should be, and usually is, the all-pervasive sense of mutual possession and common interest; so also in this new family in Christ that God is bringing into being.

In Eph. 4:14 we are given the *negative* side of the picture "that we may no longer be children, tossed to and fro and carried about with every wind of doctrine by the sleight of men in craftiness after the wiles of error." This brings to our notice an Intelligence deliberately scheming (Greek, with method) to disrupt and hinder the growth of the Body of Christ by false teaching and insincere practice. We are reminded of the parable of the wheat and tares, where the Devil sowed the tares among the wheat to corrupt the wheat-field. However, as in the world of nature the power of life has tremendous capacity for overcoming adverse conditions and attaining to maturity, so in still greater measure "the mighty power of God" referred to in the closing verses of Ephesians, chapter 1, which wrought in Christ to raise him out of dead ones and seat him at the Father's right hand in glory, is similarly operating in each member of the Body of Christ to "perfect that which concerneth us." "He that hath begun a good work in you," the Apostle assured the Philippians, "will perform it until the day of Jesus Christ." - Philippians 1:6.

CO-WORKERS WITH GOD

But *positive* co-operation on our part is required along the lines suggested in verse 15 of our chapter. "Speaking the truth" is not what the Apostle says, but rather "*being* true," which embraces very much more than speech. God "desireth truth in the inward parts" (Psa. 51:6), and this will then be reflected not only in our speech but our actions as well. We must be *essentially* true if we would successfully withstand the wiles and stratagems of the Adversary and his dupes. And Truth throughout this passage is interwoven with Love as the atmosphere, so to speak, in which the Body of Christ develops to maturity. As "God is Love," so Jesus testified of himself, "I am ... the Truth." He is now "the express image of the Father's person," and thus Love and Truth constitute their very essence. And any growth on our part into the likeness of God and of Christ, therefore, must of necessity be along these lines. The increasing knowledge of God vouchsafed to

us today as contrasted for instance with the conditions prevailing throughout the Dark Ages has come to us in vain if it does not result in an even richer fruitage of the spirit in addition to quickened intellectual apprehension of God. Thus we should "grow up into him who is our Head in all things," fitly proportioned to his own glorious perfections, and "making increase of the Body unto the building up of itself in love."

In Eph. 4:16, the dependence of every member on the Head and the interdependence of all the members upon each other is again stressed. "Apart from me ye can do nothing," the Master said (John 15:5), but the Apostle subsequently could testify: "I can do all things through Christ that strengtheneth me" (Phil. 4:13). Two expressions are used by Paul here emphasizing the "togetherness" of the Head and all the members, translated in the *Revised Version* "framed and knit together [the equivalent in the Greek for "together" being repeated] through that which every joint supplieth," or, as in the margin, "through every joint of the supply, according to the working in due measure of each several part." Here is no basis for a "clergy" class as distinct from the "laity" in the Church, but "One is your Master and all ye are brethren" (Matt. 23:8, 10). Not all the brethren have identical or equal gifts and functions, but all are called upon to give their utmost in due measure.

What a solemn responsibility, as well as an immeasurable privilege; each member thus has in sharing in the greatest creative work of all time, the development of the New Creation. In due time every member will have been so developed as to be perfectly proportioned to the Head. Can this indeed be possible, we ask? "When we think of self we tremble, when we look to God we're strong. *He is able.*"

- *Contributed*

The Christlike Character

"Be clothed with humility." - 1 Peter 5:5.

OUR Lord's commandments to his followers are, of course, our direct source of instruction on the essentials of the Christlike character. But in addition to our Lord's precepts, we have in the Gospels even more convincing instruction from our Lord's own life; for it is there that we see the Christlike character in action. In short, his life was more eloquent tuition than even the commandments he gave us; or, to put it another way, our Lord's commandments epitomized what he taught, by practical demonstration throughout his unblemished life.

It is a stimulating experience to work steadily through the Gospels looking in turn for each of the elements which, in total, made up the supreme character of Jesus. Humility is a good starting point for such a study, because it seems to be the basic element, without which the others cannot be acquired or cultivated. We have only to consider the other elements of character quite briefly to realize that humility is fundamental. Could a proud character, for example, live a life of submission to God's will? Could self-confidence accept the claims of faith? True humility, on the other hand, is the one quality which is contrary to our natural make-up. Even the person with natural tendencies to meekness still feels within himself some pride or selfish interest in his or her own thoughts or judgments. There is also, of course, a mock humility, which derives from lack of character. It is characterized by indecision and the evasion of responsibility, whereas the spiritually humble soul acts with confidence, knowing that humility opens the door to heavenly strength and decision. And so we approach this study of our Lord's life by seeing how he lived it-in humility.

HUMBLE IN RIGHTEOUSNESS

Despite the guidance we receive from the holy spirit, it is not easy for us to comprehend what is meant by absolute righteousness. Nevertheless the Son of God, whose unblemished life gave eternal life to us, could say with true humility, "Why callest thou me good? None is good save one, even God" (Mark 10:18). At Jordan he dedicated his life to God afresh by submitting to a baptism which had been instituted as a symbol of the washing away of sins. Can we ever hope to understand the utterly selfless humility which led his steps into the waters of that baptism? John the Baptist had grave misgivings, but it seems unlikely that he realized the depth of the humility thereby symbolized.

Are we willing to risk being misunderstood as Jesus was? Are we willing to be seen in the company of social outcasts (not sharing their way of life, of course), or do we justify our exclusiveness on the grounds that we who have dedicated our lives to God are "not as other men"?

Later in his mission Jesus was to be charged with blasphemy. He whose reverence for his heavenly Father radiated from every act and statement of his life, must surely have been tempted to act with understandable self-justification, but he remained humble.

HUMBLE IN POWER

No human being can have the faintest conception of the profound humility indicated in the words of the Apostle John: "The Word became flesh and dwelt among us" (John 1:14). For although "All things were made by him; and without him was not anything made that was made," yet he condescended to come into a world which was not even to provide him with a home of his own. Later, in fact, he was to say that even the animals of the field were better provided for in that respect. When the appointed time came for him to present himself to the people of Israel as their King, he was content to do so without the grandeur due him, but in humility riding on an ass. It can be said with truth that in so doing he was thereby fulfilling prophecy, but he was not an automaton. Prophecy foretold what he would do of his own free will, and he did it with true, dignified, and kingly humility.

If we try to put ourselves in the place of the Jews of those days, perhaps we might wonder whether we, ourselves, would have recognized the future King of Israel, the conquering Messiah of the Psalms, if we had first met him clothed in a humility which must have appeared to be a travesty of kingship. It is in such acts, however, that Jesus helps us to recognize that we too should carry the honor of sonship unassumingly.

This humility in power was revealed also when the Devil tempted him, saying, "Cast thyself down ... " -- in other words to demonstrate in one dramatic act that he was indeed the Son of God. Doubtless that temptation was repeated again and again as Jesus faced the derision of arrogant critics, until the supreme test at Calvary when in his dying agonies he heard the taunt, "If thou be the Son of God, come down from the cross."

HUMBLE IN PUBLIC LIFE

It was noticeable also how Jesus kept out of public and especially political life. How easily he might have argued that he was under obligation to give moral leadership to those who sought to release God's chosen people from the dominance of heathen oppressors and the Holy Land from pagan defilement. Yet Jesus urged his followers to do more than accept the symbol of repression embodied in the carrying of a Roman soldier's load for a mile, but to do it willingly for double the distance. When John the Baptist was arrested and thrown into jail, Jesus moved away from the area rather than become involved in the Baptist's clash with the governing powers. Whatever the full reason for such actions they could be made only by one for whom humility and total submission to God was a fundamental attitude of mind. When it came his turn to be taken into custody, he meekly submitted, after permitting and repudiating Peter's show of resistance.

His bearing before the High Priest, the Sanhedrin, Pilate, and Herod radiated a dignified humility. In so doing he demonstrated the moral power of that great quality, for he thereby compelled his judges to commit themselves to full responsibility for their actions, and at the same time left them with uneasy consciences. Pilate, we recall, was clearly agitated and unwilling to sentence Jesus, and Caiaphas also appeared to have an uneasy conscience.

HUMBLE IN MIRACLE WORKING

It is against that background that we appreciate more fully our Lord's efforts to avoid publicity for his wonderful works. To the leper he said, "See thou say nothing to any man," and the same on many other similar occasions. To some Jesus did not even reveal his identity. After the Transfiguration he instructed the three selected disciples to tell no one of what they had seen.

That this embargo applied to the other disciples, helps us to realize what dangers Jesus saw even to his own followers in what might well have been regarded as grounds for understandable pride.

HUMBLE IN FRIENDSHIP

Jesus presented himself very humbly to the people of Israel by coming to them, not directly from the Bethlehem of clear prophecy, but from the despised Nazareth. For those who had fed only on the prophecies of a glorious Messiah, that insignificant country village provided, quite deliberately we assume, a screen which concealed his truly kingly qualities from all but the spiritually minded. Throughout his mission Jesus' name is linked always with the poor and those of no social consequence. It was always in the humble homes that he accepted hospitality. Whenever Jesus was found in the company of dignitaries, it was to reprove them, but it was the humble people who followed him gladly. He ate with publicans and sinners and earned thereby the contempt of the

Scribes and Pharisees. His disciples were, in the main, men of humble origin, who lived simple lives as working people. Boats which doubtless smelled strongly of fish were his pulpits. Nowhere do we read of his traveling about the land by carriage, but always on foot. He spent his last evening of freedom with the very ordinary men who formed the core of his disciples, and in his last service to them he took on the menial duty reserved for the lowest class of servants, namely, the washing of his disciples' feet.

In all this Jesus demonstrated that not only is humility an essential basic element of Christian character, but as his humility permitted God's purposes to be fulfilled in him, so Jesus also can work only through those who are humble.

Just so, can we go on through the other aspects of our Lord's character. Such a study reveals features which are sometimes overlooked because they are subordinated to other, stronger aspects in particular situations. For example, while submissive obedience characterized our Lord's reaction to the Tempter in the wilderness, humility, as we have seen, was also in operation: there was selflessness and devotion when he resisted the temptation to satisfy his natural hunger; reverence was displayed when he answered, "Thou shalt not tempt the Lord thy God," and self-discipline in the words, "It is written. . ." thus showing that the written Word was God's law to him.

In our Lord's last week on earth, he revealed the qualities of gratitude, love, sympathetic understanding, humility, meekness, compassion, faith, reverence, contentment, courage, zeal, holiness, patience, submissive obedience, steadfastness, discernment, prudence, and superlative judgment. It is an exhilarating experience to find them for ourselves, and such a study throughout the Gospels adds vividly to the reality of our appreciation of Jesus as a glorious personal character.

- L. H. Bunker - Eng.

God Holds the Key

"God holds the key of all unknown, and I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

"What if tomorrow's cares were here, without its rest!
I'd rather He unlocked the day,
And, as the hours swing open say,
'My will is best.'

"The very dimness of my sight, makes me secure;
For, groping in my misty way,
I feel His hand, I hear Him say,
'My help is sure.'

"I cannot read His future plans, but this I know,
I have the smiling of His face
And all the refuge of His grace,
While here below.

"Enough! this covers all my wants, and so I rest.
For what I cannot, He can see,
And in His care I safe shall be,
Forever blest."

THE MEMORIAL SUPPER

"For as often as ye eat this Bread and drink this Cup, ye do show the Lord's death till He come."

According to our usual method of reckoning, the Memorial celebration this year should be held after sundown, Thursday, April 20. This, according to the Jewish calendar, is the 14th of Nisan, and the appropriate time for the brethren to meet "in remembrance" of the Lamb who was slain.

"This do in remembrance of Me"

Entered Into Rest

William R. Davies, England
Mrs. J. W. Dillard, Paragould, Ark.
Agnes F. Erickson, Muskegon, Mich.
William D. Grey-Rees, Wales
Helen Hake, Abbotsford, Wis.
Harry Hughes, Chillicothe, Ohio
Sara Johnson, Tacoma, Wash.
Tacia Kopyscinski, Ludlow, Mass.
Mr. O. H. Martin, El Monte, Calif.
Michael Michalek, Holyoke, Mass.
Mrs. C. Morrow, Vancouver, B.C.
Oscar A. Olson, Coral Springs, Fla.
Joseph Piatkowski, Covert, Mich.
George M. Richter, Wheaton, Ill.
Felix Taut, Chicago, Ill.
Alice Williams, England
Leo Winske, Grand Rapids, Mich.
Anna Zytkeiwiecz, Holyoke, Mass.