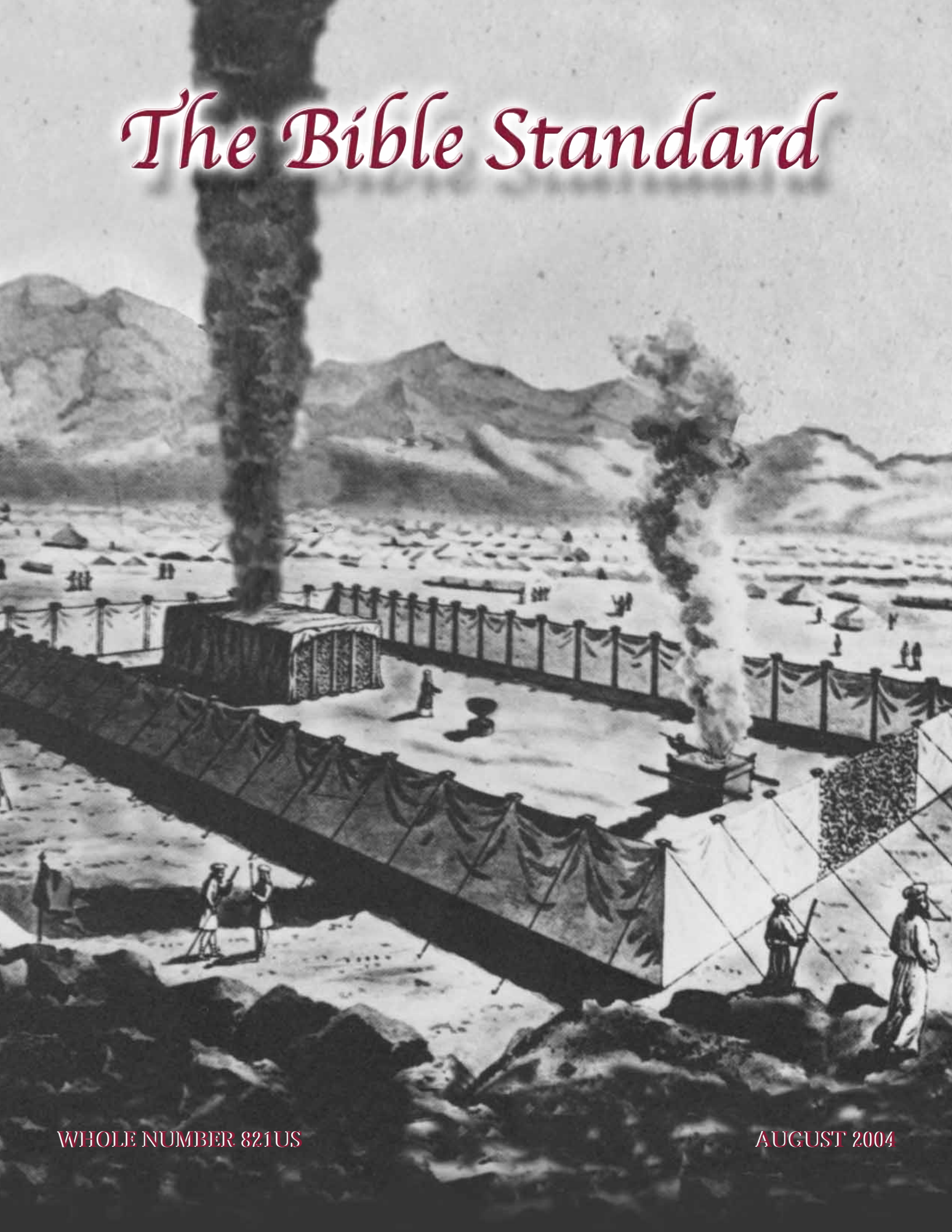


# *The Bible Standard*



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# JESUS DIED — WHY?

*There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.”*

— 1 Tim. 2: 5, 6 —

**T**HE MOTION PICTURE “The Passion of the Christ” that has played to millions around the world this year drew comments from the ecclesiastical world which sought to address the question, “Why Did Jesus Die?” From the April 12, 2004 issue of *Time* magazine it is apparent that neither the movie itself nor the critical examinations by persons of religious status and background have provided a clear answer.

The entire Christian world is in general agreement on the following: All profess belief in Jesus Christ and claim to be followers of Him and His teachings as based upon the Bible. After that, the agreement ceases, as can be witnessed by the literally thousands of Christian denominations, sects, groups, and associations. Upon investigation we discover that much of the division is due to differences of interpretation as to what the Scriptures teach.

According to the Scriptures, the doctrine of the Atonement lies at the very foundation of the Christian religion, yet this most important Scriptural teaching is little understood.

There are two general views of the Atonement:

(1.) The *orthodox* view teaches that man, as a transgressor of the Divine law, came under Divine condemnation. God, while hindered by Justice from pardoning the sinner, has provided a just redemption for him, and has thus provided for the forgiveness of his sins through the sacrifice of Christ. This entire work of satisfying the claims of Justice and making the sinner acceptable to God is called the work of Atonement.

(2.) The *unorthodox* view teaches that Divine Justice does not require a sacrifice for the sinner’s transgression. It instead contends that God seeks and waits for man’s approach, but requires that man shall abandon sin and seek righteousness, and thus come into harmony with God — be *at-one* with Him. According to this view, atonement for sin is brought about either by the sinner expiating his own sin, or that God forgives the sinner unconditionally. From this standpoint, Jesus and all His followers have part in the atonement by teaching and exhorting mankind to turn from sin to righteousness.

Because of the close relationship between the doctrine of the Atonement and the death of Christ, and in light of the two diametrically opposed views on the Atonement as stated above, the question posed at the head of this article should surely be a matter of utmost interest to all Christians.

This article will seek to offer a *third*, and we believe, Scriptural view of the Atonement, one that has generally been overlooked by theologians and Christians in general. This view embraces and combines both of the foregoing views, and rightly understood, answers the question, “Why Did Jesus Die?” And not only should it satisfy the mind, but it should also satisfy the heart, for when fully appreciated, the Scriptural view of the Atonement, with the death of Christ at its center, presents to our vision a wise, powerful, just, and loving God, Who has authored a beautiful and comprehensive Plan of Salvation for the entire human race.

*All Scripture references are to the King James Version, unless otherwise stated.*

## “Lift up a standard for the people” — Isa. 62: 10

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4. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
5. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.
10. Yet it pleased the Lord to bruise him; he hath put him to grief: when though shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.
11. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.
12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

— Isaiah 53: 4, 5, 10-12

**T**HE BIBLE TEACHING on the Atonement clearly shows that there is a difficulty, a difference, an opposition between God and man; otherwise they would be at one — in harmony — and there would be no need for a work of Atonement. As we investigate the Scriptures, we learn that father Adam was created perfect, in the image of God, and was at one with his Creator. Through wilful disobedience, however, Adam came under the sentence of wrath, “the curse,” and thus the entire race became “children of wrath” (Eph. 2: 3).

While God justly condemned man’s disobedience and laid upon him the sentence of His Law — death, and that without exception for thousands of years, nevertheless, blended with His justice was the spirit of love and compassion which designed an ultimate substitutional arrangement by which God might still be just but be also the justifier of all who believe in Jesus (Rom. 3: 26).

The Scriptures indicate that there are two general classes from among mankind that will ultimately benefit by the Atonement — the Church, during the Gospel Age (2 Cor. 6: 2), and the world, during the Millennial Age (Rev. 22: 17). For both of these classes, there are two essential features of the Atonement: the satisfaction of Divine justice and the bringing back into

harmony or “at-one-ment” with God those who wish to be saved.

The Atonement is initially presented to our minds in the animal sacrifices of the annual Atonement Day in Israel as described in Leviticus 16. Those Jewish Age sacrifices foreshadowed and were a picture of the “better sacrifices” of our Lord Jesus and His Church in the Christian, or Gospel Age, and the Apostle explains that the better sacrifices accomplish what the typical offerings of bulls and goats could not do (Heb. 9: 23; 10: 4). There are two Scriptural views of the Atonement process: the *ransom* and the *sin-offering*.

### THE RANSOM PRICE

According to our text, Jesus, as a perfect human being offered Himself as a *ransom* for the entire human family. The *ransom price* relates to the valuable thing itself, namely, the blood or death of Christ — sufficient for the payment of the penalty of one member of the human family, or of all, as it may be applied. The ransom views the matter of man’s recovery from sin and death as a purchase. The basis of this thought is the Divine law, “life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot” (Deut. 19: 21). Adam and his entire race of thousands of millions are in dire distress through sin and its penalty. God has provided a recovery by a ransom process — a purchasing back from their fallen condition.

Our first thought naturally would be that each individual member of Adam’s race must be purchased by the life of another person, one who is without sin and is not under the curse of death (Psa. 49: 7, 15). But looking deeply into God’s Plan we find that only one man was tried before the Divine court — namely, father Adam. He only was sentenced to death, but all of his children go into death, a condition inherited by procreation. Thus he fathered a dying race, prone to sin, and hopeless as far as eternal life is concerned. This has been the experience of all throughout the entire period of over six thousand years from the time of father Adam’s sentence until now.

Here we see a wonderful economical feature of God’s Plan. He did not permit more than one member of the human race to be tried and sentenced to death. His purpose from the beginning was that the sacrifice of one life should redeem the entire human race. By one man the whole trouble came; by one man, Christ Jesus, the whole trouble will be rectified. The Apostle emphasizes this thought saying, “For since by man came death, by man came also the resurrection of the dead. For as in

Adam all die, even so in Christ shall all be made alive. But every man in his own order” (1 Cor. 15: 21-23).

We see, therefore, that the value of Jesus’ death was not merely for Adam but also for all of Adam’s posterity. We see, too, how necessary it was that Jesus should be perfect — “holy, harmless, undefiled, separate from sinners.” Otherwise He, like the remainder of the race, would have been under a Divine death sentence (Heb. 7: 26). All of Adam’s offspring were involved in sin and its penalty and it was therefore necessary to find an outsider not under the curse of death to be the world’s Redeemer. And if that outsider should be one from the spirit realm — an angel, an archangel, or one of some other rank — willing to come to the rescue of the human family, he must of necessity exchange the spirit nature for the human nature in order to be a corresponding price — a ransom for the first man.

- It was not a god that sinned; hence the death of a god could not redeem.

- It was not an angel that sinned; hence the death of an angel could not redeem.

- It was a *man* who sinned, and his ransom must be provided by the death of a man.

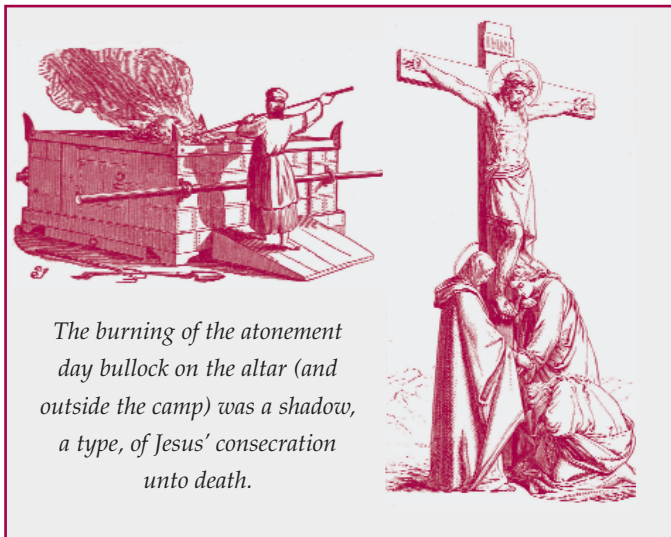
It was the great *Logos*, a spirit being, who offered Himself in the interests of the Divine plan for human redemption. He left the glory He had with the Father before the world was, humbled Himself, and became the man Jesus. He “was made a little lower than the angels for the suffering of death, crowned with glory and honour [the perfection of the human nature]; that He by the grace of God should taste death for every man” (Heb. 2: 9; Phil. 2: 7, 8).

### What does the Ransom accomplish?

We have established what the ransom is and that Jesus was the One suitable to be a ransom for father Adam. Our next point is to show from the Bible that He did give Himself, His life, as a ransom. We have the word of Jesus himself on the subject (Matthew 20: 28), as well as St. Paul’s testimony in our subject text proving that the giving of the price sufficient to ransom Adam and his entire posterity was accomplished in Jesus’ death at Calvary.

God had long before revealed His intention through the prophet Hosea: “I will ransom them from the power of the grave; I will redeem them from death” (Hos. 13: 14). The payment of the ransom by our Lord Jesus would in due time fulfill that prophecy. However, the Atonement work involves not only the release of every member of the human race from the curse of death by the payment of the price required, but also their raising up from physical, mental, moral, and religious

imperfection to the full image and likeness of God — lost through Adam’s disobedience. There is a great perfecting work to be done once the curse is lifted and the application of the precious blood of Christ shed at Calvary will set in motion the judging of the world in righteousness (John 5: 28, 29 RV; Acts 17: 31). Obviously this work has not yet been accomplished, as the human



*The burning of the atonement day bullock on the altar (and outside the camp) was a shadow, a type, of Jesus’ consecration unto death.*

race is still dying; indeed, it has scarcely begun. So far the ransom merit has been used for the *Church alone* and this only by faith.

Who are to be understood as members of the Church? Briefly, they are those who have joined themselves to the Lord Jesus as members of His Body (Col. 1: 18), and have, like Him, presented themselves a “living sacrifice, holy, acceptable unto God” (Rom. 12: 1). In this sacrificial service and their overcoming of evil they have proved themselves to be “more than conquerors” (Rom. 12: 21; 8: 37), and thus worthy to be joint-heirs with Christ in His 1,000-year kingdom of glory (Rev. 20: 6), when the benefits of Christ’s ransom will be extended to the whole world of mankind. Consequently, the ransom work that began nearly twenty centuries ago has yet to be accomplished. While the price has been in the hands of Divine Justice, it has not been applied for the *world* so far, and was only granted for the Church during the Gospel Age until they completed their sacrifice in death.

### THE SIN-OFFERING

Lev. 16: 6, 9: “And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. . . . And Aaron shall bring the goat upon which the Lord’s lot fell, and offer him for a sin offering.”

*The merit of the ransom price having been reserved initially for the Church's salvation will now be available in the hands of Christ, the great High Priest, as an offering for the whole world.*

With the thought of the ransom before our minds, we now investigate the subject of the sin-offering, remembering to keep the two subjects separate and distinct. The sin-offering shows the way in which our Lord's ransom price is made available for the cancellation of the sins of the whole world. The sin-offering does not require so long a time for its accomplishment as does the ransom. We have already seen that the ransoming work has been in progress nearly twenty centuries and it will be working for nearly ten centuries more which will include the Millennial Age (Rev. 20: 4). But the sin-offering will be completed before mankind is awakened to begin the Restitution process during the coming age (Acts 3: 19-21). The Church will then be with their Lord in glory.

The sin-offering of Israel's Atonement Day shows us the same sacrifice of Jesus which constitutes the ransom price, but from a different view point. It shows how God uses the merit (the value of Christ's sacrifice) to cancel human sins. Aaron's sin-offering actually consisted of two sacrifices — first a young bull, which was presented by the High Priest himself, its blood being offered for the High Priest's *own family and tribe*. This represented the death of Jesus and the primary use of His merit *for the Church*. In this picture the Lord shows us a special use of the value of His sacrifice for the sins of the true Church only; and that these, made right by His merit are thus qualified to be sharers with Him in His sacrifice.

### **The Second Part of the Sin-Offering**

The second sin-offering of the typical Atonement Day was the sacrificing of what was called the Lord's goat representing the sacrificing of the Church class during the Gospel Age. The account says that the Lord's goat was dealt with in precisely the same manner as the bull that preceded it indicating that the true Church was required to walk in the footsteps of her Lord sacrificially, even unto death.

We should remember that the blood of the bull was not applied for the sins of all the people but for the sins of the high priest's family and tribe — antitypical for the Church. We should also notice that in the picture this secondary sin-offering, the Lord's goat, was not offered for the same persons as was the bull. The Lord's goat representing the Church's sacrifice was offered by the high priest as a secondary part of his own original offering and its merit was made applicable to *all the people* to bring atonement to the entire nation.

In the antitype, the High Priest, Jesus, completed His own personal sacrifice at Calvary. Forty days later He ascended up on high, appeared before the Mercy Seat (God's Justice), and presented the value of His sacrifice — not for the world but for the Church. As the Apostle writes, "He appeared in the presence of God for us," the Church — not for the world (Heb. 9: 24). This is in full accord with what we have just seen in the typical picture.

At Pentecost God manifested His acceptance of those consecrated individuals who had recognized Jesus as Savior by begetting them to a new nature with heavenly hopes and prospects. These individuals represented in the "Lord's goat" have been offered up as a part of the Lord's sacrifice throughout the Gospel Age. That work continued until the last member of Christ's Body was found faithful unto death.

The merit of the ransom price having been reserved initially for the Church's salvation will now be available in the hands of Christ, the great High Priest, as an offering for the whole world. While the Church's share in the sin-offering has no merit of itself, and is of value only as it is based upon the sacrifice of Jesus their Head, the next step in the Divine program will be for the Lord Jesus to present at the antitypical Mercy Seat (before God in heaven), the blood of the antitypical Lord's goat (the Church), as He did with His own blood. By this act the sacrifice of His Church is shown as included with and a part of His own sacrifice. This He will make applicable for the sin of all the people — the original sin of the entire human race.

At that time the Father will turn over to His Son, our Lord Jesus, the human race, their sins fully forgiven so far as the original transgression is concerned. Then Messiah's Kingdom established in power and great glory will begin to deal with the world for its rescue from sin and death for the ultimate uplift to human perfection of all who are willing and obedient to the regulations of His kingdom.

## PUNISHMENT FOR SINS AGAINST LIGHT

The sin-offering is specifically for the Adamic sin — inherited by the entire human family — with all the various weaknesses and imperfections that flow from that original sin. So far as the Church is concerned, repentance and faith in Jesus as Savior has brought the Lord's people of the Gospel Age into a condition of justification; they are "justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3: 24).

Wherever the light of the Gospel has gone a certain measure of knowledge has been imparted and a certain measure of responsibility accrues. It follows that the consequences of wilful sin against *full light* must be serious indeed. The Apostle Paul makes it clear that for those who sin wilfully after receiving full light and knowledge — in effect, having been blessed by the full benefit of the ransom there is no more sacrifice available and such wilful sinners incur the *second death* — eternal destruction (Heb. 6: 4-6; 10: 26-31; Rev. 21: 1-8). But only a few have had full light, full knowledge, full opportunity, and hence very few have sinned the sin unto death.

The penalty of Adam's sin has reached down in a general way over the entire race for six thousand years with all it has meant of sickness, sorrow, and death. But sins even worse, not attributable to the weakness of fallen flesh or to ignorance have dragged the human family into great degradation. These sins have been more or less wilful, more or less against light and knowledge, and punishment must be exacted.

Before the new dispensation can rightly be ushered in with all its blessings, the world's accounts must be fully squared. It is for the settlement of these accounts against the world that brings the great "Time of Trouble such as never was since there was a nation." This Time of Trouble we believe had its beginning in the World Wars and it will progress until the Biblically prophesied catastrophes of revolution and anarchy will complete it in the future (Dan. 12: 1; Matt. 24: 21). When the accounts of justice have been corrected through the experiences of this present Time of Trouble, the blessings of Messiah's Kingdom will, in God's due time begin to flow to all people.

## INAUGURATION OF THE NEW COVENANT

The Apostle in contrasting the typical and the antitypical sin-offerings declares that Jesus, not by the blood of bulls and goats, but by His own blood, accomplishes the redemption (Heb. 9: 11-15). Again, the sacrifices of Jesus and the Church are styled the "better sacrifices" — in the plural (Heb. 9: 23). This points back

to the institution of the Jewish Covenant arrangement where Moses took the blood of bulls and goats and inaugurated the Law Covenant, sprinkling the blood first upon the Tables of the Law (the book), and then upon the people (Ex. 24: 3-8).

In the Millennium, when the New Covenant will be inaugurated in Messiah's Kingdom, the antitypical blood of Christ and the Church as associated sacrifices will be used in sprinkling, or satisfying the Divine law. This will be the basis for the Father turning over the whole human race to the kingdom of Messiah for restitution purposes (Acts 3: 19-21). Then will commence the work of sprinkling all the people with the blood — the work of cleansing mankind and giving all people the benefits secured by the redeeming blood of Christ.

## THE ANTITYPICAL ATONEMENT DAY

We trust from the foregoing that our readers will see clearly the distinction between the ransom which Jesus alone gave and its application through the sin-offerings of the entire Christ, Head and Body, in this Gospel Age. The real Day of Atonement began with our Lord Jesus and His sacrifice and covers both the Gospel and Millennial Ages. By the end of the 1,000-year Kingdom, the work of this great Day of Atonement will be completed and full atonement for sin will be an accomplished fact (Rev. 20: 4).

The real sacrifices of the Day of Atonement — Jesus and His Church during the Gospel Age — are therefore clearly seen as the means to an end: the blessing of the world and the bringing of the world back to *at-one-ment*, or harmony, with God. That work will require the entire Millennial Age to accomplish, but its glorious result will be the restoration of all the willing and obedient of the human race to all that was lost in Adam and redeemed at Calvary.

In summary: The ransom relates to the sacrificial work of Jesus alone and its ultimate effect for mankind, whereas the sin-offerings of Israel's Atonement Day show the processes by which God accomplishes blessings for the Church and for the world.

May God bless us in our understanding as to why it was necessary for Jesus to die. He was the Ransom Price for Adam — a "life for a life" — and since the whole race was condemned in Adam, all of mankind will be given the opportunity to gain life through His sacrifice (1 Tim. 2: 5, 6).

\* \* \*

## Loving Righteousness

*Thou lovest righteousness and hatest wickedness:  
therefore God, thy God, hath anointed thee  
with the oil of gladness above thy fellows*

— Psa. 45: 7 —

**C**HRISt is our supreme example. He told His disciples that whoever had seen Him had seen the Father. Like Father, like Son — no closer demonstration of Godliness was possible.

“God, *thy God*, hath anointed thee.” The Father loved the Son and poured upon Him Divine benediction and sent Him forth to be the Salvation of the world.

Loyalties come and go.

Governments rise and fall, their policies blowing in the wind.

Friends desert us.

The ground on which we stand buckles and twists under the power of the earthquake.

The rages of the weather scour the landscape and destroy hearth and home in town and village.

Loved ones die.

*But God's righteousness remains.*

It will stand forever.

Justice and Truth and Equity — the foundations of His throne.

*Lord, help us through the miracle of justification by faith to love the things that  
You love and to serve You as Christ served.*

### of interest . . .

A **mass immigration** effort has been organized and partly financed by Nefesh B’Nefesh, a private organization dedicated to reversing a long decline in immigration to Israel. The organization plans to boost the North American immigration rate that has averaged 1,300 people a year since the 1980s. The group’s ultimate goal is to bring 100,000 Jews to Israel within the next five to 10 years.

As an incentive Nefesh B’Nefesh provides grants of up to \$25,000 for each new immigrant. This money comes from private donors who have provided gifts of up to \$1 million. This year, the organization’s budget has increased by more than \$1 million — to \$4.2 million.

With the Jewish birthrate being much lower than those of its Palestinian and Arab neighbors, the Israeli government has thrown its full support behind the efforts of groups such as Nefesh B’Nefesh.

—*Washtimes.com*

**Jamaat-i-Islami, the main Islamic fundamentalist** party in Bangladesh, Pakistan plans to hold a three-day world congregation in October in which leaders from across the world will discuss problems facing the Muslims the world over and work out a future line of action. A Jamaat-i-Islami official said that despite having a combined army 6.6 million strong and over 70 per cent of the total economic resources of the world, Muslims face crisis situations in Afghanistan, Iraq, Palestine, and Kashmir, and live across the world in slavery.

—*dawn.com*



### THE LITTLE FLOCK

**Q** What is the “little flock”?

**A** The term “little flock” is found in Luke 12: 32 and gives an indication of the limited number of those who would inherit the Kingdom of God in its primary sense. It must be remembered that the time for the *world's* conversion to Christ is yet future — in the coming Millennial Age.

If God had been trying to convert the world during the present Gospel, or Christian Age, or before, it would appear that He has completely failed. The non-Christian population has increased much faster than the number of professing Christians and the vast majority even of these are Christians in name only. A small fraction only of earth's billions has ever intelligently heard of Jesus, yet the Scriptures indicate that His is the only name by which anyone can be saved (Acts 4: 12). Some might reason, therefore, that the outlook for humanity as a whole is bleak indeed.

We can be thankful, however, that in the coming Millennial Age, sometimes spoken of as the “times of restitution” (Acts 3: 19-21), *all* will have a full and fair opportunity to know Christ and to be restored to the image and likeness of their Creator as *human beings*. And we have the testimony of Jesus that not only those living at the time His Kingdom is come to earth, but those also that are in their graves will share the same glorious opportunities (John 5: 25, 28, 29).

During this present Gospel Age, since Christ's First Advent, God has been doing a work of election, or selection. He has been visiting the Gentiles “to take out of them a people for his name” (Acts 15: 14). Those responding fully to the invitation to “take up their crosses” and follow Jesus are described in various ways:

Christ's Bride (2 Cor. 11: 2; Rev. 21: 2; 22: 17), the Lamb's Wife (Rev. 19: 7), the 144,000 (Rev. 7: 4; 14: 1-4), His Body members (1 Cor. 12: 27; Eph. 1:

22, 23; 4: 12), sharers with Him in His sacrificial cup (Matt. 20: 22, 23), partakers of His Divine nature in the resurrection (2 Pet. 1: 4), “called, and chosen, and faithful” (Rev. 17: 14), and joint-heirs with Christ in His soon-coming Kingdom on earth (Rev. 20: 4, 6).

The Lord intimately addresses these as a “little flock” (Luke 12: 32), and we often designate them likewise. It is this “little flock” that will have the great privilege, along with their Lord, to restore and eventually grant eternal life to all the willing and obedient of the human family.

### LIFE AND IMMORTALITY

**Q** What is the difference between *life* and *immortality*?

**A** There is a large distinction between these two terms. All who gain immortality have eternal life, but not all who attain eternal life will have immortality, the higher and far greater gift of God. By Jesus' ransom sacrifice He “abolished death” — broke its hold on man — and brought to light two salvations: eternal life for Adam's race in general, and immortality for the Church. The word *immortal* means much more than having the power to live everlasting. According to the Bible, millions may ultimately enjoy everlasting life but only a very limited number, the 144,000 (Rev. 7: 4; 14: 1-4), the Church, will be made immortal.

The word immortal signifies *not* mortal — death proof and indestructible. Any being whose existence is dependent in any manner upon another person or upon any thing such as food, water, light, heat, and air is not immortal. Immortality was originally a quality in Jehovah God alone, as it is written: “The Father hath life in himself” (John 5: 26) — His existence is not a derived, or a sustained one. He is “the King eternal, immortal, invisible” (1 Tim. 1: 17).

But as the Father has life in Himself — immortality, “so hath he given to the Son to have life in himself.” Jesus has been “highly exalted” and given



“a name which is above every name” (Phil. 2: 9). He is “the express image” of the Father’s person (Heb. 1: 3). He is the King of kings and Lord of lords (Rev. 17: 14; 19: 16), “who only hath immortality” (1 Tim. 6: 14-16) — the Father here, as elsewhere, being excluded from the comparison — 1 Cor. 15: 27.

Furthermore, the Little Flock was promised the Divine nature. Of this class the Apostle Peter wrote: “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature,” that is, immortality (2 Pet. 1: 4). And Jesus said that they would sit with Him in His throne in heaven (Rev. 3: 21). The Little Flock members did not originally possess immortality. Hence the Apostle Paul exhorted them “by patient continuance in well doing” to “seek for glory and honour and immortality” (Rom. 2: 7).

Others of the human race are to have everlasting life in the new earth, but they will not have immortality — they will not have life in themselves, self-inherent life, as in the case of Jehovah, Jesus, and the Church.

## THE CHRIST

**Q** Past issues of this publication have spoken of Jesus and the Church as the Christ. Please explain further as I do not understand this.

**A** The word “Christ,” from the Greek *Christos*, is derived from the word *chrío*, I anoint, and means “anointed.” The word “Messiah,” from the Hebrew *Meshiach*, has the same meaning. That with which one is anointed is the holy spirit, and the Apostle Peter tells us in Acts 10: 38 that: “God anointed Jesus of Nazareth with the Holy Spirit.” Literally, Jesus was *christed*, from the Greek, *chrío*. This is also taught in Isa. 11: 2; 61: 1, and we have the fact of it witnessed at our Lord’s baptism when the heavens were opened unto Him and the spirit descended and lighted upon Him in the form of a dove (Matt. 3: 16).

But the Bible speaks also of a company — the Church, as being anointed, or christed. St. Paul, referring to the whole faithful Church said in 2 Cor. 1: 21, 22: “Now he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts.” Here, the Greek word *chrío* is used, showing that the Church was *christed*. St. John speaks of the Church as having received the anointing (Greek *chrism*) — the christing, from God (1 John 2: 20, 27).

All who receive the holy spirit are thereby anointed, and because of this, Jesus and the faithful Church constitute Jehovah’s Anointed, the Christ *Head and Body*, an anointed company.

The Scriptures refer to the Church, with Jesus, as Christ. St. Paul, writing about 25 years after Jesus’ resurrection says that Christ, the first-fruits, would be the first order, or company, to rise from the dead (1 Cor. 15: 23). Evidently he does not refer to Jesus but to the Church, as Jesus had arisen long before. Paul in 1 Cor. 12: 12, 13 compares Jesus and the Church to a human body with its members and calls them “Christ,” showing that the Christ is not one member — Jesus alone, but many — Jesus *and* the Church. In Gal. 3: 16 the Apostle calls the Seed of Abraham Christ, and in verse 29 calls the Church with Jesus the seed of Abraham, again showing that the Church with Jesus is the Christ.

## The Great Mystery

We may sum up the matter as follows: the great Deliverer, through whom God promised to rescue the human family from the Adamic death and bless it with an opportunity of gaining everlasting life is composed of a number of persons and therefore is a multitudinous Savior consisting of Jesus and the true Church. This fact, that the Messiah, the Anointed, would be a company and not simply one individual is the mystery, the secret, hidden from the ages and generations before the Gospel Age, which in the Gospel Age was made manifest to the saints, “Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints” (Col. 1: 26, 27).

This Christ class, the Sons of God, during the present life has suffered for Truth and Righteousness on behalf of the human race and in the Millennium will appear in glory to bless and uplift all mankind from the curse. “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Rom. 8: 17). This thought of Jesus, the Head, and the Church, His Body, constituting the great Deliverer whom Jehovah has raised up for the rescue of mankind from the curse is both the central thought and the deep secret of the Bible. Blessed are they who see and appreciate it!

\* \* \*

## Servants of God and Man

The eighth in a series of articles on godly men and women from around the world, whose lives have shaped the cultures in which we live

### DAVID BRAINERD

1718-1747

“And let us not be weary in well doing: for in due season we shall reap, if we faint not.”

— Gal. 6: 9 —

David Brainerd lived a short life of little more than twenty-nine years, during the last eight of which he was a fully consecrated believer in Christ. Yet his life and ministry made such an impact that the great evangelist John Wesley stated that every preacher should carefully read *The Life and Diary of David Brainerd*, published by Jonathan Edwards.

Brainerd was born in Connecticut in 1718, the sixth of nine children, to Hezekiah and Dorothy Brainerd. His father, a Connecticut legislator, died when David was only nine and his mother died when he was 14.

#### Conversion to Christ

The Brainerd family had by heredity a tendency toward poor physical health and mental depression, weaknesses that young David did not escape. With the additional sorrow of losing both parents at an early age, Brainerd began his search for God. As a youth he became a serious student of the Bible and ignored the various pleasures that attracted most boys of his age.

Having a highly sensitive conscience and ever aware of sin, Brainerd, like Martin Luther, desperately sought peace with God and by the age of 20 he began setting aside entire days for fasting and prayer in his efforts to gain God's acceptance. Finally, in July 1739 at age 21, while in prayer he had what he described as a religious experience that filled him with joy and a desire to exalt God.

#### Calling to Missionary Work

Shortly after his conversion Brainerd enrolled at Yale college to prepare for the ministry. He was sent home in his second year due to ill health but found upon his return that conditions at the college had changed. Preachers of the “Great Awakening” revival movement were giving sermons such as *The Danger of an Unconverted Ministry*. Many students had become excited about their faith but the faculty and staff remained unmoved. The college authorities even established a rule forbidding any criticism of the administration or teachers. While in a private conversation, Brainerd was overheard criticiz-

ing one of his tutors and the rector and even though he was at the top of his class academically, he was expelled. This experience hurt him deeply but proved to be providential, as God had other plans for David Brainerd.

A few months later a group of ministers sympathetic to the Great Awakening (called *New Lights*) gave Brainerd a license to preach. They suggested that he become a missionary to the Indians under the sponsorship of the Commissioners of the Society in Scotland for Propagating Christian Knowledge. He accepted the challenge and in the spring of 1743 began an incredible ministry that would last almost to the end of his short life.

Brainerd ministered to the American Indians in Massachusetts, New Jersey, Delaware, Pennsylvania, and New York. God's watch care over him was evident as can be seen by the many Divine interventions he experienced. One such experience came when he arrived at the Forks of the Delaware River in Pennsylvania, intending to enter an Indian community the following day to preach the Gospel. Unknown to him warriors were lying in wait to kill him, but as they neared his tent they observed him on his knees praying. At the same time a snake slipped to his side and prepared to strike, but for no apparent reason it slithered away. The braves took this as a sign that he was a prophet and welcomed him heartily.

#### Sufferings Faithfully Endured

The sufferings Brainerd endured for the sake of the Gospel are inspiring to all Christians desiring to serve the Lord. Physical sickness and pain were unrelenting, especially that of tuberculosis which he contracted when he was 22. Despite the debilitating symptoms, he pressed on in his ministry until he could do so no more.

Ministering to the Indians was performed under many physical hardships. He lived in a wigwam, ate a scanty diet, slept on straw, and rode full days on horseback, often in the rain. (It is estimated that he travelled 15,000 miles on horseback.)

But even more severe was the recurring mental depression that brought waves of blackness over his soul to the point where he would long for death as a way of escape. But he never let go of his belief in the goodness and truth of God, even though at times of severe depression he could not sense it for a season. He



wrote in his diary that he learned to view his sufferings as blessings which served to wean him from the earth. Eventually, no matter how severe they became, he claimed they were often accompanied with great joy.

### Fruitful Results of Ministry

Although Brainerd's ministry among the Indians showed small results at first, eventually the Lord blessed his labors with rich fruitage. A major breakthrough occurred when his interpreter and interpreter's wife were converted to Christ and baptized.

By the time his brief three-year ministry came to a close, hundreds of American Indians had accepted Christ. One congregation alone numbered more than 130 members. Brainerd himself baptized scores of people. Besides preaching to large numbers, he would meet with individuals and small groups in order to water the Gospel seed that had been planted.

While his main mission was for his hearers to accept Christ and live for Him, he was also concerned with their well-being in general, believing that healthy communities would be more fertile ground for hearing the Gospel. This motivated him to build schools and to promote strong communities. David Brainerd's concern for those he ministered to revealed his great love for them, but due to his keen conscience, he would often chastise himself, believing he should have even greater love.

### Final Experiences

Brainerd finally became so sick with tuberculosis that he could not continue his active ministry. His last 19 weeks were spent in the home of Jonathan Edwards, where he was cared for by Edwards' daughter Jerusha. Earlier in life he had expressed his desire for a soul-mate and it seems that he finally found that in Jerusha. Her dedication cost her as she died from tuberculosis four months later.

Edwards, instead of becoming bitter over the loss of his daughter, stated that it was a "gracious Providence" for him and his family to have had Brainerd stay with them during his last sickness and death. He considered it a privilege to become better acquainted with, care for, and witness his courageous example.

Some of his final words express so well the complete devotion of his life to the Lord's work: "It is impossible for any rational creature to be happy without acting all for God. God Himself could not make him happy any other way. . . . There is nothing in the world worth living for but doing good and

finishing God's work, doing the work that Christ did. I see nothing else in the world that can yield any satisfaction besides living to God, pleasing Him, and doing His will."

### Lessons from Brainerd's Life

Fruitful as David Brainerd's ministry was, perhaps his greatest legacy is that of his life and example, an inspiration to countless Christians ever since.

He displayed a willingness to sacrifice himself and everything he possessed — even the innocent comforts and pleasures of life — so that he could devote every moment to serving the Lord and doing what he believed was the Lord's will for him.

He would set aside several times a day for prayer, sometimes even whole days. Occasionally he would seek out a family or friend to pray with. He would pray for a more sanctified life, for the conversion and spiritual welfare of the Indians, and for the advancement of God's work in the world. Sometimes he would become so caught up in the spirit of prayer that he found it difficult to stop and go to sleep.

Brainerd's diary tells of his spending entire days in fasting. He would fast when he became unsure about the direction his ministry should take, but his chief purpose in fasting was to gain greater spiritual depth and usefulness in bringing the Gospel and its power to the Indians. Often his diary would record success in his ministry or some remarkable blessing following intense fasting and prayer. He often encouraged others to prayer, fasting, and study.

He also exercised the perseverance to press on regardless of physical and emotional suffering, loneliness, and hardships in seeking to do God's will. Like the Apostle Paul, he considered them to be "light afflictions." He downplayed his own struggles by saying that many of God's children have been called upon to endure greater trials than him.

A fitting tribute to the life and example of this courageous Christian missionary is found in the words of John Piper:

*Brainerd's life is a vivid, powerful testimony to the truth that God can and does use sick, discouraged, beat-down, lonely, struggling saints, who cry to Him day and night, to accomplish amazing things for His glory.*

\* \* \*

# THE ELEMENTS OF WISDOM

*Wisdom is the principal thing; therefore get wisdom: and in all your getting get understanding*

— Proverbs 4: 7 —

*The wisdom which is from above is first pure, then peaceable, gentle, willing to yield,  
full of mercy and good fruits*

— James 3: 17 (New King James Version) —

**THESE HEAVENLY COUNSELS** have been in the Lord's Word for centuries. They have been in our hands and before our eyes for years. We know them, we assent to them, and yet how few seem to know how to apply them in the ordinary affairs of life. Surely as the Lord looks down upon us He must say: These people require line upon line, precept upon precept, instruction and repetition continually.

We all might well be thoroughly discouraged were it not for the assurance that the Lord looks deeper than the outward conduct, that He is a discerner of the thoughts and intents of the heart, and that according to what He sees to be our desires and efforts is His judgment respecting us. The thoughts and intents of our hearts are sometimes short of the standard that we ourselves approve, and how short of any standard that we could approve would be much of our conduct if we could see ourselves as others see us and especially as the Lord sees us!

We are not seeking to discourage any dear brother or sister who is painfully, laboriously, striving to attain a higher plane in their walk with the Lord. On the contrary, we have nothing but sympathy for them and are assured that the Lord regards both them and us compassionately: "He knows our frame; he remembers that we are dust" (Psa. 103: 14). The Lord recognizes that we are imperfect, fallen creatures, and He is not expecting perfection of us. He has made provision for the covering of our imperfections that we do not at heart assent to through the merit of our Lord's sacrifice.

## Words an Indication of Heart Condition

He has also given us instruction respecting His will and is carefully scrutinizing us day by day to see to what extent our love for Him and for the principles of righteousness which He has declared and which we have acknowledged are entering into and controlling the forces and conduct of our lives. The words of our mouths are but the echoes of our hearts, and to whatever extent our hearts are clean our words will be pure,

and to whatever extent our hearts are loving and gentle and kind our words and conduct will be in accord with these divinely approved qualities.

## FIRST PURE, THEN PEACEABLE

Let us examine ourselves afresh to know the condition of our hearts, remembering the word of the Lord, that if we judge ourselves we would not require that He should judge us, but that if we neglect to correct ourselves He will chasten us, because we put our cause in His hand, because we are His. The word *pure* has in it the thought of innocent, without deceit; the thought of virtue and chastity; the thought of clean and true. We cannot hope that any are actually pure in the absolute sense of this word, but we do rejoice that our dear Master gave the key to a proper understanding of the matter when he said, "Blessed are the pure in heart." So long as we are in this present, imperfect condition, absolute purity is impossible. For us to be pure of heart is possible — purity of intention, purity of motive.

When we begin a self-examination to see whether or not we are using our time, talents, and influence wisely, this is the first point for scrutiny: Are we pure in heart in our daily course of life? Are we sincere in the prayers that we utter to the Lord, in our endeavors to please Him? Are we candid and honest in our relationship toward the Father? Do we love Him with a pure love, heartily, fervently, or do we not? Let each decide this point for himself before proceeding to the next. If upon examination we find that our hearts have not been pure in respect to our relationship to our Lord and His Word and to the Father, let us go no further until we have asked divine forgiveness and resolve that by the Lord's assisting grace we will be nothing less than pure in heart, pure in endeavor.

If we can assure ourselves that our motives and intentions have nothing of selfishness connected with them, that our purposes are pure in the sight of the Lord, then indeed, our hearts may rejoice whatever may have been our weaknesses and imperfections of the

flesh, in our relationship toward our Lord, or the Father, or our neighbors, or the world.

The next point is, Are we peaceable? Have we been seeking to cultivate peace, or, as the Scriptures put it, “Follow peace with all men, and holiness, without which no man shall see the Lord”? (Heb. 12: 14). Have we lived as peaceably, as pure of heart toward God and His Word and His people as is possible for us? If so, we have cause for rejoicing afresh and being of good courage; if not, here is another lesson and opportunity for going to God to acknowledge our fault, to pray for more of this wisdom from above, which is first pure and then so far as possible, peaceable toward all — peace loving, peace disposed.

### WILLING TO YIELD

How has it been with us? Have we been hard-hearted, cold and repulsive, or have we been gentle, kind, sympathetic with those with whom we are in contact, easy to be entreated, willing, yes, anxious to do everything which in our judgments would seem to be in the interest and for the welfare of others that are proper, reasonable, and right to do? If so, we can be happy about it but let us not too hastily conclude, nor too hastily congratulate ourselves along this line until we have made close inspection of our pathway. Have any appealed to us for forgiveness and been refused? If so, ours is a very dangerous position. The Lord declares most positively that should that be our attitude, we can expect no mercy from Him until our attitude is corrected. He insists upon this — “After this manner pray ye . . . Forgive us our trespasses as we also forgive those who trespass against us.”

### Forgiving from the Heart

Emphasizing the matter, the Master explained, “For if you do not forgive men their trespasses, neither will your heavenly Father forgive your trespasses.” What a thought! Do we need mercy? Do we need to have our faults and weaknesses of the flesh covered? Do we rejoice in the privilege of approaching God to obtain mercy? Then, as a condition to those privileges and blessings we must be in the attitude of heart where we not only forgive those who trespass against us but forgive them gladly, freely, heartily. Our Lord warns us against a forgiving with the lips which does not include a forgiving from the heart: “Except ye shall from your hearts forgive” (Matt. 18: 35).

Let no one deceive himself — mercy is a prime essential to everyone who would be counted as among the Lord’s people, and who would count himself as hav-

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*Let no one deceive himself — mercy is a prime essential to everyone who would be counted as among the Lord’s people, and who would count himself as having any of the evidences of acceptance with the Lord to gain salvation in His Kingdom.*

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ing any of the evidences of acceptance with the Lord to gain salvation in His Kingdom. If we have been derelict in this matter in the past, let us be the more zealous now to correct matters and the more on our guard as respects the future that we may not go further into error in this way.

### FULL OF MERCY AND GOOD FRUITS

Here we have the essence of the whole matter: the Lord is very merciful — Love is His name — and in proportion as we have received His spirit, we are full of love and mercy. He that lacks mercy lacks the spirit of the Lord, as though when we read, “If any man have not the spirit of Christ he is none of his,” we should substitute the word mercy and say: If any man have not mercy he is none of Christ’s. Merciful Lord, help us we pray, that we may have more and more of Your spirit of compassion and sympathy and love, that we may more and more become copies of Your dear Son, and thus copies of our Father whose mercy endureth forever, and obedient followers of Him who said that — unto seventy times seven we should be ready to fully and freely forgive from the heart those who transgress against us and repent (Matt. 18: 22)!

Full of good fruits! Yes, the fuller we are of mercy, the more of the other graces of the Lord’s spirit we may possess. It is really a negative quality: it signifies merely that we do not resent the evils of others, that we are willing to forgive, to have compassion. Still more is necessary for we must also have the active traits of character that will reach out toward others — not to injure them, not to pull them down, not to slander them, not to backbite them, but to do them good. The fruits of the spirit of evil are anger, malice, hatred, envy, strife. Whoever finds any of these lurking anywhere in his heart should both labor and pray to have himself cleansed from the leaven of corruption that he might

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*Let us be more God-like then in our relationship and dealings with and toward each other, and then these various elements of love will form in us gradually until, by the grace of God, we shall be filled with His spirit, the spirit of love.*

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be completely filled with the fruits of the spirit, good fruits — meekness, gentleness, patience, long-suffering, brotherly kindness, love, that these things might be in him and abound.

### **Brotherly Kindness**

If we have mercy towards a fellow Christian who may have transgressed against us, we are not to feel boastful of the matter but to realize that we also have been forgiven much and are objects of Divine mercy and we are to go on to cultivate in our hearts and to be filled with the other good fruits. We ought to learn to exercise patience toward a brother, to help him overcome his natural difficulties and weaknesses in a most kind, gentle, sympathetic manner, remembering our-

selves also lest we should be tempted. We should be on the alert to exercise brotherly kindness, not merely toward those whose natural dispositions we admire because they are like our own or superior to our own; but rather — our love for the Lord and the brethren should lead us to sacrifice our natural tastes and inclinations to some degree that we might give encouragement and assistance in the good way to fellow-Christians who are naturally less amiable, or who have made less progress, or whose weaknesses or shortcomings are more apparent.

This will be brotherly kindness and it will also be God-likeness, for thus the Almighty and our Lord Jesus, while having the expected fellowship with the holy beings in heaven, condescended to us and continually bow down to listen to, sympathize, and to assist us. Let us be more God-like then in our relationship and dealings with and toward each other, and then these various elements of love will form in us gradually until, by the grace of God, we shall be filled with His spirit, the spirit of love — until we have that perfect law in full control of all our words and thoughts and doings. Let us stand fast, waiting for the glorious Kingdom which the Lord has promised to all such overcomers of the world and its spirit of sin and bitterness and evil.

\* \* \*

## **LET HIM TEACH THEE**

Let Him teach thee, weary soul; (*Psa. 27: 11*)

Let His hands now make thee whole; (*Job 5: 8*)

Let His peace thy heart control — (*Col. 3: 15*)

Let Him teach thee.

Into paths of righteousness (*Psa. 23: 3*)

Let Him lead and let Him bless; (*Psa. 67: 7*)

Let Him save thee from distress — (*Psa. 107: 13*)

Let Him teach thee.

Let Him guide thee with His eye; (*Psa. 32: 8*)

Let His hand thy need supply; (*Phil. 4: 19*)

Let His goodness satisfy — (*Psa. 65: 4*)

Let Him teach thee.

Let His good Word sanctify; (*John 17: 17*)

Let the furnace purify; (*1 Peter 1: 7*)

Let Him say, "Fear not; 'tis I" — (*Mark 6: 50*)

Let Him teach thee.

Let Him probe thy heart within; (*Psa. 66: 10*)

Let Him search out every sin; (*Psa. 139: 23*)

Let the glorious light shine in — (*2 Cor. 4: 6*)

Let Him teach thee.

Let the Shepherd kindly feed; (*Isa. 40: 11*)

Let Him firmly, truly lead; (*Isa. 40: 11*)

(He'll not break the bruised reed,) (*Isa. 42: 3*)

Let Him teach thee.

Let Him give thee songs at night; (*Job 35: 10*)

Let Him make the darkness light; (*Isa. 42: 16*)

Let Him set thy spirit right — (*Psa. 51: 10*)

Let Him teach thee.

In the tumult let Him hide, (*Psa. 27: 5; Psa. 31: 20*)

Let Him keep thee at His side; (*Ex. 33: 21*)

Let His name be glorified — (*Isa. 61: 3*)

Let Him teach thee.

*Poems of Dawn, p. 28*

## THE MAIL BOX



Bro. Ralph Herzig,

We listen each Sunday morning to the Questions and Answers radio program. It is precious in that the Lord is honored and teaches how to pray throughout the day. What a blessing! My heart is overwhelmed and the tears come . . . .

The faith stands stronger in our weakness, and I feel sad for those who listen as though we “know it all.” But you have striven to be of sincere desire for the faithful and I appreciate the process of work that you have and are doing. We know the responsibilities of hardship and Christ Jesus’ counsel and comfort always.

G.R., Minnesota

Dear sir:

I have received the second volume of *Studies in the Scriptures*. I have searched all the Scriptures in your book, and they are all there according to Jehovah’s words.

As a new student, I am diligently searching Jehovah with the aid of your Bible *Studies*. I thank you and your organization, for you and your co-workers are truly consecrated and blessed.

God bless you and yours for the work that you are proclaiming through His name.

J. R., New York

\* \* \*

We welcome your letters for publication but reserve the right to edit them. We indicate only the correspondent’s initials, except where the writer is an appointee of the Movement. Submit letters, marked “Editorial” to our mailing address, or e-mail us at: [editorial@biblestandard.com](mailto:editorial@biblestandard.com) (enter “Letters Column” in the subject line). Please give your full name and postal address.

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# announcements

## GENERAL CONVENTIONS FOR 2004

*At-a-glance*

**France:** (All at Barlin) October 30, 31

**Germany:** *Altleiningen*, October 1-3

**Nigeria:** *Osusu Amukwa*, September 26; *Lagos*, November 5-7; *Aba, Abia State*, November 26-28

**Poland:** *Katowice*, August 27-29

**United Kingdom:** *Hyde*, August 6-8; *Sheffield*, October 30, 31

**United States:** *Ohio*, August 13-15; *Illinois*, October 1-3; *Oklahoma*, November 12-14

*Details*

### United States:

*Athens, Ohio*, August 13-15 (Friday-Sunday)

*Site:* Ohio University Inn, 331 Richland Ave., Athens, Ohio 45701; telephone (740-593-6661). *Rate and Reservations:* \$77.00 per room plus 13.25% tax. Reservations were received by July 14, 2004.

*Chicago, Illinois*, October 1-3 (Friday-Sunday)

*Site:* *Holiday Inn*, 3405 Algonquin Road, Rolling Meadows, Illinois 60008; telephone: (847) 259-5000. *Rates and Reservations:* \$72.15 per room (\$65 + 11% tax), up to 4 per room. Reservations should be made direct with the hotel by *September 19*. *Be sure to mention that you are attending the LHMM Convention to obtain the discount rate.* A luncheon will be provided on Saturday, October 6. Rolling Meadows is west of Chicago and 20 minutes from O'Hare International Airport; courtesy limousine is available. If you need limousine service from the airport, please give your arrival time and airline when making reservations. Make all other inquiries to the class secretary: Mrs. Audrey Hammer, 1702 Highland Ave. Arlington Heights, IL 60005.

## SERVICES BY VISITING MINISTERS

### The General Editor, Ralph Herzig

Illinois Convention, October 1-3

#### Richard Blaine

Ohio Convention, August 13-15; Chicago, Illinois, September 19; Illinois Convention, October 1-3

#### Robert Herzig

New Haven, Connecticut, August 15; Boston, Massachusetts, October 24

#### John Wojnar

Boston, Massachusetts, August 22; Springfield, Massachusetts, October 3

### John Detzler

Illinois Convention, October 1-3

### Leon Snyder

Ohio Convention, August 13-15; Chester Springs, Pennsylvania, August 22; Minneapolis, Minnesota, September 25, 26; West Frankfort, Illinois, September 28; Indianapolis, Indiana, September 29; Illinois Convention, October 1-3

### Baron Duncan

Springfield, Massachusetts, August 1; New Haven, Connecticut, October 17

### Tom Cimbura

Ohio Convention, August 13-15; Grand Rapids, Michigan, September 11; Muskegon, Michigan, September 12; Illinois Convention, October 1-3

### Don Lewis

Ohio Convention, August 13-15; Chicago, Illinois, August 28, 29; Illinois Convention, October 1-3

### James Shaw

Mustang, Oklahoma, September 12; Illinois Convention, October 1-3; Independence, Kansas, October 17

### Jack Zilch

Ohio Convention, August 13-15

## Evangelists' Services

**Robert Branconnier**, Keystone Heights, Florida, September 12; New York City, September 19; Pittsfield, Massachusetts, October 10

**Harry Hammer**, Muskegon, Michigan, October 23; Grand Rapids, Michigan, October 24

**Jon Hanning**, Beechgrove, Tennessee, August 28, 29; Sand Ridge, West Virginia, September 11, 12

**Dan Herzig**, Hyde Convention, England, August 6-8; Chester Springs, Pennsylvania, September 19

**Walter Markiewicz**, Osoyoos, Canada, August 21, 22

**Harold Solomon**, Pittsfield, Massachusetts, August 8

**Robert Steenrod**, Derry, Pennsylvania, August 29; North Canton, Ohio, September 18, 19; Beechgrove, Tennessee, October 24

**William Sturges**, Cambridge Springs, Pennsylvania, September 12

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