

The BIBLE STANDARD

AND
HERALD OF CHRIST'S KINGDOM

Diversities of the Spirit's Operations



NOTE: Double click on highlighted scriptures to open

"Lift up a standard for the people" — [Isa. 62: 10](#)

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Diversities of the Spirit's Operations

“ There are diversities of operations, but it is the same God which worketh all in all ”
(1 Cor. 12:6).

NOW, as at all times, there is a variety of operations of the holy Spirit.

The holy Spirit is holy or Divine power, the power of God, wherever and through whomever it is used. It also is the disposition of God — in Himself, in Jesus Christ, in the saints, in the angels, and in mankind.

The holy Spirit as a mighty invisible power has been manifest in a variety of ways. For example, it operated in God's creative work (Gen. 1:2). God is a spirit being, powerful, and invisible to human sight (John 4: 24). The angels also are powerful, invisible beings, who indicate their presence by their works, their operations. The only way by which spirit beings can become visible to humans is by the performing of a miracle. A spirit being must assume a material body if it is to manifest itself to human sight.

During the Ages preceding the Gospel, or Church Age, angelic beings manifested themselves at various times to godly men and women, to deliver messages from God. In the initial stages of the Christian Church, in the days of the Apostles, there also were angelic manifestations to God's people (John 20: 11-13; Acts 12: 5-11). After the Apostles died and the Church became established, the manifestations ceased, having accomplished their designed end. Angelic manifestations and revelations that have been received since that time have been misrepresentations, deceptions, leading many away from the revealed truth of the Scriptures.

THE REVEALED WORD SUFFICIENT

At a time when the inspired canon of the Scriptures, the Bible, was almost complete, the Apostle Paul put the Church especially on guard on this point, declaring that the Word of God is *sufficient*, “that the man of God may be perfect, *thoroughly furnished* unto all good works,” and warning that “in the latter times some shall depart from

the faith, giving heed to seducing spirits, and doctrines of devils” (2 Tim. 3: 17; 1 Tim. 4: 1).

The Apostle is sweeping in his statement of the all-sufficiency of the written Word, saying, “Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness” (2 Tim. 3: 16; *American Standard Version*). There is no need for further revelations.

Further, Paul wrote, “though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed” (Gal. 1: 8).

Evil spirits, fallen angels, have certain powers of manifestation which they originally received from God, but which they have misused. Many people have been deceived by these evil angels into thinking they have been receiving revelations from the Lord, for these disobedient angels often speak in the name of the Lord, transforming themselves into angels of light — as the Apostle forewarned (2 Cor. 11: 13-15).

To attend to any of these revelations, whisperings in the ear, or impressions upon the mind is indeed very dangerous. Every mental impression should be tested by the Word of God, written for our guidance. Whatever will not stand this crucial test should at once be rejected.

The delusions of today along this line are very subtle; the deluded apostles of the fallen spirit beings are transformed as apostles of light. However, God's Spirit always operates in full harmony with His written Word.

SPIRIT'S OPERATION BEFORE PENTECOST

Every perfect creature made in God's image and likeness possesses the holy Spirit. Before his fall, Adam had the holy Spirit — the holy mind, or disposition, was implanted by the Creator in the heart of this perfect man.

The Prophets of old had the holy Spirit, and on certain occasions were operated upon directly by this Spirit, or power of God, to write or speak words that they often did not themselves understand (1 Pet. 1: 10-12). They had God's holy mind in the sense that they sought to do God's holy will; but the operation of the power of God upon them when they received Divine messages was *mechanical*.

When we compare the Spirit's operation

All scriptural quotations are taken from the King James Version, unless otherwise indicated.

toward and upon the Prophets before Christ with its operations in the Apostles during our Lord's ministry, we find that *some* of the same things were done by the old-time Prophets.

In some cases the dead were revived (2 Kings 4: 32-35); leprosy was healed by Elisha (2 Kings 5: 1-19); the widow's cruse of oil was supplied by Elijah (1 Kings 17: 1, 8-16) — in all these instances the miracles were wrought in the Divine name, by the holy Spirit, or power, of God.

When our Lord Jesus was in the world, the power which He communicated to His disciples was a measure of His own Spirit. After His resurrection, He breathed upon them and said, "Receive ye the Holy Ghost [Spirit]" (John 20: 22). The disciples had already received a pre-anointing of the holy Spirit (Matt. 10: 1; Luke 10: 19). Additionally, they were now to receive it in a special way, after He had ascended up to heaven to appear in the presence of God for them (Heb. 9: 24). This incident should not, however, be confused with the operation of the holy Spirit on the day of Pentecost.

SPIRIT'S MANIFESTATION AT PENTECOST

The receiving of the holy Spirit in the outpouring at Pentecost was something altogether new and different from any previous manifestation of Divine power. The holy Spirit as it came upon the Church at that time was from the Father. The Father had directly recognized the disciples as His sons (John 1: 12).

The Lord Jesus was indeed the Agent in bestowing this blessing, but He declared that it was from the Father (Acts 2: 32, 33). He had previously told them to tarry at Jerusalem until they were endued with power from on High — until they would receive "the promise of my Father" (Luke 24: 49). Some of the outward manifestations of the holy Spirit at that time and its after-results — miracles of healing, for example — were the same as when Jesus Himself had communicated the holy power to them during His ministry. [Interestingly, one manifestation, the speaking in tongues (Acts 2: 1-12; 10: 44-46; 19: 1-7), was a new phenomenon. There is no Scriptural account of anyone speaking in tongues during our Lord's ministry; even His disciples, though granted the gifts of healing and the power to cast out evil spirits (Matt. 10: 1, 8), did not speak in tongues — until Pentecost.]

The manifestation of the holy Spirit might mean *one thing at one time and another thing at another time*. In the case of the Hebrew prophets, the outward

manifestation of the Spirit was given in order that the Jewish people might notice, and therefore give the more earnest heed to the message. The purpose seems to have been the same when our Lord sent forth the disciples — the Twelve and the Seventy (Matt. 10: 1-8; Luke 10: 1, 17); that His message that the Kingdom was at hand might be carried all over the Holy Land, for the purpose of awakening the people to the fact that Messiah had come.

After Pentecost, the message of the disciples was that the same Jesus whom the Jews had crucified had been raised from the dead. With great power they gave witness to this fact.

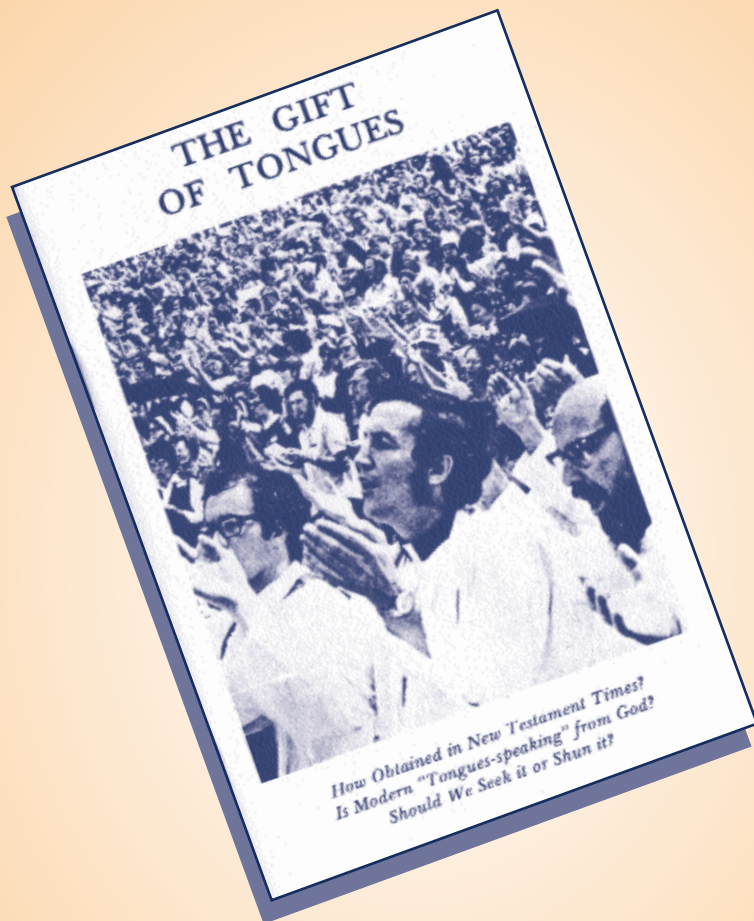
The holy Spirit operated for a further purpose — to convict the Jews and lead them to Christ. This same holy Spirit will also operate in the future, when it will be poured out for all flesh (Joel 2: 28; Rev. 22: 1, 2, 17). Its operation will be manifested in enlightenment of the mind, in assistance and instruction, and in the gradual healing of the nations — mentally, morally, physically and religiously.

THE HOLY SPIRIT AND THE CHURCH CLASS

The special feature of the holy Spirit's operation during the Gospel Age on the Church class has been different from any other. It has consisted of a begetting to a new nature — the Divine (2 Pet. 1: 4) — accompanied by a supernatural, heavenly illumination of the heart and the mind, enabling one to grasp spiritual truths and see into the deep things of God as never before.

In John 7: 39 we read, "The Holy Ghost [Spirit] was not yet given; because that Jesus was not yet glorified." The Father could not give this Spirit of sonship to any until Jesus had been crucified, raised from the dead, and ascended into heaven, to appropriate His sacrificial merit for those who would be of the Church — in other words, until after He had deposited His merit in the Father's hands, and it had been set apart as an imputation for the benefit of this class; for none could receive the Spirit of sonship except through the Redeemer, our Lord Jesus Christ.

During the Gospel Age, the Little Flock (Luke 12: 32) — the Body of Christ — have had the blessed privilege of thus receiving the Spirit, of becoming sons of God on a spiritual plane. All of this class who continued faithful to their covenant with the Lord were in the resurrection born as spirit beings of the Divine



This 80-page booklet examines the subject of Tongues in detail, from the Biblical perspective. Price 50 cents.

history shows (see our “Tongues” booklet, shown opposite).

The true disciples of Christ have the *fruits* of the Spirit, which have remained, and are of eternal value, and thus are more important than the transitory *gifts*. These fruits of Christian character are to be developed by faithful study of the Word, prayer, and painstaking effort day by day, in a life of consecration to God’s will.

The various fruits of the Spirit grow as we progress in the Christian way. Such fruits are most desirable. They are enumerated by the Apostles Paul and Peter in somewhat different phraseology.

St Paul specifies these fruits as “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance [or self-control]” (Gal. 5: 22, 23; bracketed comments ours).

The Apostle Peter lists them as faith, fortitude (translated “virtue”), knowledge, self-control, patience, godliness, brotherly love and charity — the broad, general love that covers all men, even our enemies (2 Pet. 1: 5-7). If we bear these fruits richly, aboundingly, writes St. Peter, we shall never fall, but will have an abundant entrance into the Kingdom of Christ (v. 11).

nature (John 3: 8; 2 Pet. 1: 4). Such an offer was never made before, and never will be repeated. This class — which we believe from Scriptural and chronological evidences is completed — received special instruction and guidance from the Father through Christ for the high position to which they were called.

MIRACULOUS GIFTS OBSOLETE

No longer, as in the Apostles’ day, do the disciples of Christ receive miraculous gifts of the Spirit. Such gifts are no longer needed. They were bestowed only under the ministry of Jesus, then the 12 Apostles, as shown earlier. When the Apostles and those on whom they had conferred the “gifts” of the Spirit died, the miraculous gifts ceased (1 Cor. 13: 8-13), as Church

DEGREES OF THE SPIRIT’S MANIFESTATION

In considering the fruits of the holy Spirit as given in the Word, we may assume that all of these are fully developed in any being who is in the character likeness of God and has been tested and proven; the difference of character development on the different planes of life is not in *kind*, but in *degree*, and according to individual capacity.

Mankind has to a large degree lost the image and likeness of God, due to its deterioration under the curse (Rom. 8: 20). We all have been affected in this way. Consequently, the natural man lacks those qualities which were possessed by father Adam. As long as we are in an imperfect condition we cannot manifest the fruits of character development perfectly; our flesh obstructs the workings of the new mind and heart. Sin has so

marred the human brain that it will not respond obediently to the workings of the new mind within. For this reason the robe of Christ's righteousness must be supplied to cover our defects.

VARYING DEGREES OF GLORY

In considering the restitution of the world in the time of Christ's Kingdom to come, we see that God has set aside this period for the purpose of instructing mankind and of bringing them back to full perfection of mind and morals.

This bringing of all obedient members of the race back to the image of God will mean that they, too, will become sons of God. They will develop all the fruits and graces of the holy Spirit that Christians in this era of faith do. The difference in degree of development will likely be due to the fact that we develop our characters now, under a regime of sin and suffering — in the coming Age these conditions will not prevail.

AN ILLUSTRATION

To illustrate these various differences, consider the precious gems. Let the emerald represent human perfection; the topaz, angelic perfection; and the diamond, Divine perfection. These are all precious, all beautiful. Each is perfect on its own plane, but their planes are different. The diamond is the hardest and the most brilliant and reflects the greatest amount of light. Thus it is with the Divine nature.

The Lord promised that the faithful Little Flock (Luke 12: 32) would attain to the highest plane of existence — to the glory and honor which come with immortality, the death-proof, glorious attribute of nature, life in oneself (Rom. 2: 1-11; John 5: 26). Hence, she will manifest all the glorious attributes of perfect character to a higher degree than any of the various orders of God's creation.

But all the sons of God, on whatever plane, will have God's holy Spirit. Indeed, only those possessing it will be permitted to continue their existence beyond the final test to follow the Millennium (Rev. 20: 7-9; Psa. 24: 3-6). The Heavenly Father has determined to have a glorious universe for all eternity. From every inhabited place songs of praise shall resound, to be taken up and repeated by every loving, loyal heart in every part of Jehovah's boundless domain (Rev. 5: 13).

The Holy Spirit in the Restitution Class

There will be two special arrangements in the Kingdom that will be exceedingly helpful for the outpouring of the Holy Spirit on the restitution class, . . . : [1] the unfolding of the Truth, the Word of God, and [2] supporting providences. We will look briefly at the Millennial aspects of each of these two things, first at the pertinent aspects of the Word of God, the Truth. The Word will first be given by the Worthies from the Christ to the Jews; and it will heal them, as it is written, "He sent His Word and healed them" (Ps. 107: 20); but it will not be confined to them; for it shall spread and abound to all nations, as we read, "Many people shall go and say . . . let us go . . . to the house of God and He will teach us of His ways . . . ; for out of Zion [Christ and the Church] shall go forth the law, and the word of the Lord from Jerusalem" (the Worthies, Is. 2: 3). All who erred in this life will then be taught the Truth to their full enlightenment, according to the promise, "In that day the [mentally] deaf shall hear the words of the book, and the eyes of the [mentally] blind shall see out of obscurity [a mixture of truth and error], and out of darkness [total error] . . . and they that have erred in spirit [gone astray in error and misconduct] shall come to understanding; and they that have murmured [under the rigors of the curse] shall learn doctrine" ([Isa.] 29: 18, 24). The Truth shall make clear the perfection of God's wisdom, power, justice and love to the understanding of all humans (40: 5). The Christ as God's holy Arm will then be made clear to the mental eyes of all nations, and everybody will see clearly the salvation of the Lord (52: 10). Yea, the Truth will then be seadeep and worldwide (11: 9). It will begin, like a brook, in small quantities, but continually will increase until it becomes a wide and deep river and will be the leaves of the tree of life for medicine and will cure the curse (Ezek. 47: 1-12; Rev. 22: 1-3). Then will be fulfilled that part of the promise which was not fulfilled in this life by reason of the bulk of the race dying unenlightened (John 1: 9), for God is determined that all of such shall be saved from the Adamic curse and come into an exact knowledge of the Truth (1 Tim. 2: 4-6). Thus the Word by its enlightening, energizing and healing effects will be the means of offering to all and conferring upon the responsive the Holy Spirit in the degree of their response.

— An extract from *Christ-Spirit-Covenants*,
Volume 15 of *Epiphany Studies in the
Scriptures*, pages 548, 549



THE PRIMARY TITHES

Q What is typed by the giving of the primary tithes under the Law Covenant?

A The English word *tithe*, and the Hebrew and Greek words so translated, mean “a tenth.” The number 10 in the Bible often denotes perfection of *human* nature and other natures lower than the Divine. Accordingly, the giving by the Israelites of the primary tithe, or tenth, of the herds, flocks and produce under the Law Covenant (Lev. 27: 30-32), types God’s Gospel-Age and Millennial-Age people giving initially and thereafter continuingly their little human all, that is, their time, talents, influence, possessions, (including money) — all that they have, are and hope to be — in full consecration, or dedication, to Jehovah.

At consecration, God makes us stewards of all of this for Him (Matt. 25: 14-30; Luke 19: 12-27; 1 Cor. 4:2; 1 Pet. 4: 10), to be used in His service according to our best judgment of how He would desire us to use all of it for Him. In this we are guided by His Word, Spirit and providences.

We are to use whatever proportion of our human all, whether it be more or less than the tenth required of the house of servants under the Law Covenant, that is not needed in providing properly for ourselves and those properly dependent on us (1 Tim. 5: 8), in fulfilling our consecration, in furthering our Father’s work.

Some have available for use in God’s service much more than a tenth of their human all. All of us, however, are to have the spirit of giving cheerfully and perseveringly of their human all to further the Lord’s cause (2 Cor. 8: 11, 12; 9: 7). For more on the Bible teachings on tithing, including proofs that it is not compulsory for Christians, please see our free booklet, “Must Christians Pay Tithes?”

THE ANTITYPE OF THE SECONDARY TITHES

Q What is typed by the giving of the secondary or festival tithes under the Law Covenant?

A Deut. 14: 22-29 treats of the second or festival tithe. It was to remain at the disposal of the owner, to be eaten by himself, his family and others who had special need (vs. 23, 26, 28, 29). It seems that secondary tithes also type our human all fully consecrated to God, but from a different standpoint — that of the hundredfold (Matt. 19: 29), the blessings and joys that we ourselves receive as a result of our

consecration and the performance of our stewardship over our consecrated human all, in which we use some of it in ministering to the needs of ourselves and those properly dependent upon us (“thou shalt eat before the Lord,” vs. 23, 26; 1 Cor. 10: 31).

These feasting before God are occasions of joy and blessing, even as they were in the type. God’s people find it more blessed to give than to receive, and so they take joy in blessing others with their human all, not forgetting the necessities of those who minister to them in spiritual matters (vs. 27-29). In the third and sixth years of the septennial cycle the hospitality to others in need superseded the Israelites’ own feasting.

THE LEVITES’ TITHES FOR THE PRIESTS

Q What is typed by the Levites giving tithes to the priests (Num. 18: 26; Neh. 10:38)?

A As shown in the main article in this issue, the holy Spirit operates in different ways in different individuals. The end result, of course, is always toward faith.

During the Gospel Age, the Levites represented or typed the unconsecrated tentatively justified, those who believe on Jesus as Savior but do not make a full consecration of their human all to God. However, as faith-justified ones they do make measurable consecrations, consecrations to righteousness. These tentatively justified ones have brought of their own measurable consecrations, and have brought others of their class, to the antitypical Priesthood to help support them in various ways in their ministrations for Jehovah. Thus in a sense they may be said to have brought their tithes to the Priests. This will be true in the Kingdom, the Mediatorial Reign of Christ and His Church, but with some variations.

In that day, the antitypical Israelites, the world of mankind undergoing restitution, will bring their human all and others whom they influence as newly consecrated ones to the antitypical Levites, especially to the Ancient and Youthful Worthies in the earthly phase of the Kingdom. These antitypical Levites will in turn bring their human all and other restitutionists as antitypical tithes to the antitypical Priests, the Millennial Christ, Head and Body.

The principle of tithing is one which permeates every aspect of the Christian life. We have received so much in the way of grace and daily blessings that it would be ungrateful of us not to make some return to God for these benefits, especially along spiritual lines, in serving others (Psa. 68: 19).



Dear LHMM: God bless you. I am writing these few words to let you know that the six volumes of the *Studies in the Scriptures* have enlightened me. I truly am grateful for the Laymen's Home Missionary Movement allowing themselves to be used of Jehovah. I would like to order the following . . .

Thank you,

C.M., Arizona

Dear friends in Christ,

I'm writing to ask you for my renewal of a one year subscription to *The Bible Standard*. I love your magazine — it is a must in my life, as you bring to my attention the trying times we live in . . . We all need to put our trust in Him.

May God richly bless you. I pray for you all each day.

Sincerely, A.R., Kansas

Dear Mr. Hedman,

The Bible Standard is my most eagerly anticipated piece of mail. It is mentally stimulating, emotionally satisfying, and spiritually challenging. Thank you for your faithful publication of this excellent periodical. I continue to work my way through the *Studies in the*

Scriptures and your other books, but I have not yet completed the entire process. Although I do understand most of the material, since it is all relatively new to me I occasionally find myself confused (because of others' previous teaching). The subject which confuses me most is that of the differences between the "Little Flock" and the "Great Company" and their resurrections. I want so much to understand this correctly, so that when I share with friends about the immortality of the soul/heaven/hell issues I will be able to answer questions.

I have often wondered about the Bible classes which you refer to in your written materials. Are there any requirements to join? [No. We are unsectarian and do not have a creed or membership roll. — *Ed.*]

Sincerely, M.J., New York

* * *

The Bible Standard welcomes your letters. We reserve the right to edit all letters received for length and readability. Our practice is to indicate only the writer's initials, except where the individual is a known appointee of the Movement. Anonymous letters will not be published.

of interest . . .

In the republic of Georgia, a team of artists, linguists, theologians and priests, working without pay, is creating the world's largest Bible. The Bible is being hand-painted by a group of artists led by Rusudan Petviashvili, whose childhood drawings were described by Picasso as works of genius. The artists are treating their work as a spiritual exercise.

When finished, it will weigh over 100kg (220 pounds), will be 1.5 metres (five feet) high and 70cm (28 inches) wide. It is written in ancient Georgian. The work has been underway for a decade. The team has been joined by a group of Bible scholars and calligraphers. They expect to finish the project in a few months. The illustrations have been executed in special non-toxic paints. When it is finished the Bible will be stored in a vault and brought out only for special church services.

* * *

A camera in a pill that can be swallowed to show pictures inside the stomach and intestines has been developed by UK scientists. The researchers believe patients will find the capsule preferable to the current endoscope technology which requires a fiber optic cable to be inserted down the throat or through the rectum.

The new "capsule endoscope" measures 11mm by 30mm (about 3/8" by 1") and contains a tiny video camera, a light source and a transmitter, powered by three batteries. It radios the images from inside the stomach and intestine to a recorder about the size of a personal stereo player, fastened to a belt around the patient's waist; the monitoring can be done while the patient goes about his or her normal routine at home or at work. The device takes about six hours to pass through the patient's system, during which time it can provide high-quality images. The device moves through the body naturally. The belt and receiver are sent to the hospital for analysis.

* * *

Israel's President Ezer Weizman, under a cloud of allegations of fraud, has announced he will leave office three years ahead of schedule, on July 10 of this year. The 75-year-old Mr. Weizman was an architect of Israel's 1979 peace treaty with Egypt. He does not want his departure to be seen as an admission of guilt, though he has been under pressure from critics to go. Investigators concluded after a three-month inquiry that there was not enough evidence to charge him. The three-month investigation focused on whether Mr. Weizman failed to declare large cash gifts to the tax authorities and whether he was guilty of corruption for accepting them while a minister in the 1980s.

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announcements . . .

For a detailed listing of our publications please see the November-December 1999 issue. A copy free on request.

BEREAVED NOTICE

Bro. Władysław Grochowicz, an Auxiliary Pilgrim in the Polish field, died of cancer in May. He was active in ministry in Poland and the Ukraine.

MAGAZINE MAILINGS

Due to problems with the company who normally mails *The Bible Standard* and *The Present Truth*, many of our readers in the U.S. and abroad will not have received their extra copies of the March and April *Bible Standard* or the March-April *Present Truth*. We have filled missing orders from our headquarters and have arranged for a complete re-mailing to our foreign subscribers through a different company. Please contact us if you do not receive missing issues. We apologize for any inconvenience caused to our readers.

GENERAL CONVENTIONS FOR 2000

At-a-glance

U.S.

Bible House locale Convention (Lionville, Pennsylvania), July 1-4

(Note: No formal picnic outing at the Bible House; the convention is a day longer than usual; see details below)

Ohio, Aug. 25-27; Illinois, Oct. 6-8; Oklahoma, Nov. 17-19

France

Summer: July 28, 29, 30; August 26, 27; Autumn: October 21-22

Great Britain

Hyde: August 4-6; Sheffield: October 28, 29

Poland

Nienadowka: July 14-16; Krakow: July 17-19; Wroclaw: July 21, 22, 23; Bydgoszcz: July 25-27

Africa

Nigeria (Umunkiri): June 23-25

Details

United States

Philadelphia Area, Lionville, Pennsylvania, July 1-4 (Sat.-Tues.)

Site: Best Western Hotel, Route 100 near Route 113, in Lionville, Pennsylvania ((610) 363-1100). *Rates and Reservations: Please make all reservations through the Bible House.* A letter has been sent out to interested brethren. *Note:* Due to Bible House staff responsibilities and the changes made to our headquarters (reduction of bedrooms), we cannot accommodate as many as in previous years. Only simple accommodations will be provided here, on a first-come, first-serve basis.

SERVICES BY VISITING MINISTERS

The Editor, Bernard W. Hedman

Lionville Convention, Pa., July 1-4

Carl Seebald

Minneapolis, June 10, 11

Lionville Convention, Pa., July 1-4

Grand Rapids, July 23

Ralph Herzig

Springfield, Massachusetts, June 4

Lionville Convention, Pa., July 1-4

Robert Herzig

Boston, June 25

Lionville Convention, Pa., July 1-4

Gerald Herzig

Lionville Convention, Pa., July 1-4

Jan Wojnar

Pittsfield, Massachusetts, June 11

Lionville Convention, Pa., July 1-4

Richard Blaine

Waycross, Georgia, June 18

Lionville Convention, Pa., July 1-4

Largo, Florida, July 23

John Detzler

Bad Ems, Germany, July 12

Nienadowka Convention, Poland, July 14-16

Krakow Convention, Poland, July 17-19

Wroclaw Convention, Poland, July 21-23

Bydgoszcz Convention, Poland, July 25-27

Barlin Convention, France, July 28-30

Hyde Convention, England, August 4-6

Leon Snyder

Lionville Convention, Pa., July 1-4

John Davis

Lionville Convention, Pa., July 1-4

England, August (dates to be announced)

Baron Duncan

Lionville Convention, Pa., July 1-4

Evangelists' Services

Robert Branconnier, New York, June 4

Tom Cimbura, Grand Rapids and Muskegon, June 17, 18; Chicago, August 12, 13

Don Lewis, Chicago, July 15, 16

Jack Zilch, Muskegon and Grand Rapids, August 19, 20