

The BIBLE STANDARD

AND
HERALD OF CHRIST'S KINGDOM



Hear, O Israel . . .

"Lift up a standard for the
people" — Isa. 62: 10

inside . . .

Hear, O Israel 34

Bible Question Box 38

Letters 39

Of Interest 39

Announcements Back Page

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the LORD our God is one LORD

THE NATION OF ISRAEL commemorates its founding each May. In this month, in the year 1948, the state was created, the culmination of a centuries-long dream of exiled Jews around the world. In the decades since the new state planted its feet in the Middle East, Israel has hardly been off the front pages of the world's newspapers. Recently, Israel retaliated against missile attacks from Palestinian territories, re-occupied the Gaza Strip, and carried out strategic air attacks against Syrian outposts in Lebanon. Whether the current troubles will become more severe or settle down is impossible to predict. Israel is, and always has been, an unpredictable entity.

Created in its original beginning from the 12 sons of Jacob and their clans, Israel's destiny has been Divinely supervised. Never a perfect nation nor an exemplary people, Israel was in many ways like an unruly child, often straying from the appointed direction, self-willed and obstinate. God dealt with this unruly child severely, frequently throwing Israel into captivity to her enemies. But God never gave up on His people (Rom. 11: 25-32). His promise to elevate them to world status was predicated not on their own virtue but on His covenant promise, as first stated to Abraham, the first Hebrew (Gen. 12: 1-4).

GOD'S COVENANT WITH ISRAEL

Covenant promises form the basis for God's dealings with Israel. The Hebrews were selected to be an example to the rest of the world, not for their moral or national behavior, but as an evidence of God's faithfulness and righteousness. The Scriptures refer to Israel as God's chosen (Isa. 44: 1). Perhaps Israel felt as Abraham did on occasion, Why me? Perhaps they felt that being the apple of God's eye was a blessing they could not stand.

As with any discussion which reflects on God's plans and purposes, the long-term view is the only one which yields understanding. Certainly, as a nation, Israel has longevity. Though the Jews were individually scattered and broken and dispersed throughout many countries, the idea of Israel *as a nation* has never been extinguished. Now regathered and reconstituted as a

nation-state, Israel is a wonder to the onlooking world. It should be stated that *Israel is not like any other nation*. Its past, present, and future are charted, not by its politicians nor by its sponsors nor by the health of its economy, but by God — the God of Abraham, Isaac, and Jacob.

A covenant people unmindful of its covenant, the Jewish state will yet be an even greater wonder in the world. Israel is reserved as a testimony to God's existence, compassion, faithfulness.

THE CONVERSION OF ISRAEL

The Messianic movement of the past 30 years has attracted many religious and secular Jews to the teachings of Jesus. Some branches of the movement maintain the Jewish flavor by adhering to Jewish festivals and customs, but adapting them to a new meaning. However, the conversion of Jews to Christianity is a troublesome subject, both among Jews and among some groups of Christians. Additionally, the twin doctrines of the Trinity and the deity of Christ are points of disagreement for some in the movement. This controversy no doubt reflects the fact that the proclamations of ancient Judaism did not encourage a belief in the Trinity. According to *English Churchman* (March 23-30, 2001), a number of prominent congregations in Jerusalem are being strongly affected by the dispute.

Conversion for Israel *as a nation* will certainly come in God's due time and, perhaps, in a rather dramatic fashion. This seems to be the implication in **Zechariah** Chapter 14. It may be that the individual conversions we see taking place are the forerunner of this larger event.

Many Jews have lost their faith in God and think little of the promises of the Hebrew Scriptures. The awful persecution and destruction of the Jewish populations of Europe during the Second World War is too difficult for them to contemplate, and they are convinced that either there is no God or, if there is, He neither cares about them nor is capable of defending them.

This attitude is understandable. The Jewish people have certainly paid a price for being the chosen people. This makes us believe that their rewards will be

great. According to our understanding of Scripture, the Jewish nation will rise eventually to be the world's chief nation, an honor based not on size, wealth, or cleverness, but solely on their standing in the affections of their covenant God, Jehovah.

THE PEOPLE OF THE BOOK

It seems impossible for the Christian not to love the Jewish people. Not only are they the Savior's own but through them has come the understanding of God's plan. Israel is God's plan in action, a drama which is being played on today's world stage. As the custodian of the oracles of God, they were highly favored — in fact, their existence today is proof of the enduring power of the Word of God itself (Rom. 3: 1, 2). The people of the Book have, in many ways, shared the fate of the Book. Reviled, ostracized, and hunted to near extinction, the people and the Book are counterparts, the continued existence of the one being the guarantee of the other.

THE UNITY OF GOD

The text quoted at the head of this article emphasizes God's *unity* or *oneness*: "Hear, O Israel: The Lord our God is one Lord." These words are found in Deut. 6: 4, and the text is known as the *Shema*, which is Hebrew for "hear." It has become the Jewish confession of faith, recited daily by the pious (compare Mark 12: 28-33). The New International Version (NIV) renders the text in the same way, substituting "the Lord is one."

The import of the text is the unity, or one-ness of Jehovah, an especially important theme in view of the polytheism of the ancient world. Israel's uniqueness was founded on their monotheism. The *Shema* holds a wealth of meaning for Jew and Gentile, and speaks volumes about God's nature and character.

By God's unity we understand that quality of God whereby He is one being, one individual. Though He has many qualities of being (omnipotence, eternity) and of character (love, justice), and manifests Himself in many ways, He is but one being. The religions of the heathen world — ancient, medieval, and modern — have all taught a plurality of gods, emphasizing as supreme among these, three divinities, or a triumvirate of gods.

For example, among the Romans, the three brother gods were Jupiter, Neptune, and Pluto. Corresponding to these three were found similar triumvirates under different names, in the Egyptian, Babylonian, Indian, and Chinese religions. The statement of Deut. 6: 4 is sublimely simple. It is in pointed contradiction to heathenizing polytheism. Note the directness of 1 Kings 8: 60: ". . . that all the peoples of the earth may know that the Lord is God, and that there is no other" (NIV).

Jesus Himself declares the same truth in John 17: 3 (NIV):

Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent.

Jesus here points out both the supremacy of the Father ("only true God") and the relationship of the ambassador Son ("whom you have sent"). In this text the contrast between the only God and one Lord Jesus is emphatic.

THE MEDIATOR OF THE COVENANT

The Law Covenant made with Israel was what is termed a *bilateral* or *conditional* covenant; that is, two parties were required to make the transaction valid. This is brought out in Gal. 3: 15-25 (NIV):

15. Brothers, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case.

16. The promises were spoken to Abraham and to his seed. The Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ.

17. What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise.

18. For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise.

19. What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator.

20. A mediator, however, does not represent just one party; but God is one.

21. Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law.

22. But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe.

23. Before this faith came, we were held prisoners by the law, locked up until faith should be revealed.





The reliability, unchanging consistency of His character (unchangeableness), His singleness of purpose, and His irresistible power are all comprehended by the term, unity. Thus, God guarantees by everything He is, that Israel will be delivered from her present dangers and her unbelief.

24. So the law was put in charge to lead us to Christ that we might be justified by faith.

25. Now that faith has come, we are no longer under the supervision of the law.

God as the one party to the covenant is identified in verse 20. The other party is the Jewish nation. The statement of verse 19 that “the law was put into effect through angels” parallels the thought of [Deut. 33: 1-4](#) (compare with [Acts 7: 38, 53; Heb 2: 2](#)). However, the mediator was Moses, a type of the greater Mediator, Christ Jesus ([1 Tim. 2: 5](#)). Hebrews 8: 6 tells us that “the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, and it is founded on better promises” (NIV). In Heb. 8: 8-13, the Apostle Paul refers to a quotation from the Hebrew scriptures ([Jer. 31: 31-34](#)) to show that the new covenant to come will be made with the nation of Israel:

8. . . . “The time is coming, declares the Lord, when I will make a new covenant with the house of Israel and with the house of Judah.

9. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord.

10. This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people.

11. No longer will a man teach his neighbor, or a man his brother, saying,

‘Know the Lord,’ because they will all know me, from the least of them to the greatest.

12. For I will forgive their wickedness and will remember their sins no more.”

13. By calling this covenant “new,” he has made the first one obsolete; and what is obsolete and aging will soon disappear.

In a broad sense, God’s unity implies more than the nature of His being. For the nation of Israel it is a pledge of His faithfulness to them, the apple of His eye ([Deut. 32: 10; Zech. 2: 8](#)). Unlike the Law Covenant, the covenant which God had earlier made with Abraham did not require the participation of two parties. It was known as a *unilateral* or *unconditional* covenant. By it God pledged *on Himself* to fulfil the blessings promised ([Gen. 22: 15-18; 12: 3](#)). (The part which Abraham played in relocating himself and his family was a minor element and not related to the long-term fulfillment of God’s promise.)

It is from this Abrahamic covenant that Israel was to draw its security, not the Law Covenant. For they were unable to keep the Law’s contract — they were condemned by it, as Paul points out in Heb. 8: 7, 8 (NIV): “For if there had been nothing wrong with that first covenant, no place would have been sought for another. But God found fault with the people”

GOD’S UNITY GUARANTEES ISRAEL’S SECURITY

God has declared that He will never cast off His people, Israel ([Jer. 31: 35-37](#)). The reliability, unchanging consistency of His character (unchangeableness), His singleness of purpose, and His irresistible power are all comprehended by the term, unity. Thus, God guarantees by everything He is, that Israel will be delivered from her present dangers and her unbelief.

And not only Israel will be delivered under the New Covenant, but through her the Gentiles also. This is neatly summarized by the Apostle Paul in Rom. 11. He points out that the nation of Israel, having rejected Christ, was itself rejected from the high calling of priestly salvation. The call to heavenly sonship went instead to the believing Gentiles: “. . . their loss means riches for the Gentiles” (v. 12; NIV). Nonetheless, continues the Apostle, the day would come when national Israel would be returned to God’s favor: “For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?” (v. 15; NIV).

So, the Apostle concludes, “all Israel will be saved, as it is written: ‘The deliverer will come from Zion; he will turn godlessness away from Jacob’” (v. 26).

JEWS AND GENTILES UNIFIED

The early church was like two unopened rooms — one room representing Jewish believers in Jesus, and the

other, Gentile believers. The Apostle Peter was privileged to open, or unlock both of those doors. Keys represent power and authority, and Peter needed more than one, for Jews and Gentiles had always been separate and distinct. At Pentecost (A.D. 33), he opened the door to believing Jews (Acts 2). Three and a half years later (A.D. 36) Peter was used to open that second door, when he was sent to Cornelius, the first Gentile convert (Acts 10).

Thus he used the “keys of the kingdom of heaven,” opening the way as Jesus had foretold (Matt. 16: 19). The dramatic display of the acceptance of Jewish believers at Pentecost, and Cornelius and his family at Caesarea, has never needed repetition.

“He shall baptize you with the Holy Ghost, and with fire” (Matt. 3: 11). These words were spoken to the Jews as a nation, Jesus being the instrumentality through whom the baptizing was to be done. Those of the nation who received Jesus were baptized with the holy spirit at Pentecost, but the remainder were baptized with fire, or trouble. The time of trouble which destroyed their nation in A.D. 70, was the fiery baptism so often foretold by the Prophets, and now repeated by John. These verses (Matt. 3: 10-12) all use the same figure of speech. The unfruitful tree cast into the fire (verse 10), and the chaff burned (verse 12), represent those of that nation who knew not the time of their visitation (Luke 19: 44).

A FUTURE OUTPOURING

The baptisms and gifts at the beginning of this Age indicated that those who received them were spirit begotten sons of God — New Creatures. But there will be a future outpouring of God’s spirit, accompanied by remarkable gifts. The outpouring to come will be a sign of relationship to God not as *spiritual* sons, but as *human* sons. God has promised to restore all the willing of the human family from the condition of human sinners, back to the condition of sonship, the standing occupied by Adam before he sinned (Luke 3: 38). This is the great Restitution spoken of by Peter in Acts 3: 20, 21.

The Prophet Joel mentions both of these outpourings of the spirit and their gifts (Joel 2: 28, 29; for clarity, the verses should be read in reverse order). At Pentecost God poured out His spirit upon His *servants and handmaidens* only — not upon all people. The full understanding of this passage has long been obscured. The fulfillment of God’s plan toward His people — Christ’s Church, the nation of Israel, and, eventually, the whole world of mankind — requires the spiritual seed to be glorified *before* the earthly seed can have its promises fulfilled.

In harmony with God’s covenant promises to Israel, she will be the first to be received as earthly

Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name:

If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever.

Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.

Jeremiah 31: 35-37

sons, for the rule is always “to the Jew first” (Rom. 2: 10). In the day of the Lord He will pour upon them the spirit of grace and supplication: and they shall look upon Him whom they have pierced (Zech. 12: 10). This is Israel’s particular point of change, when they return to their covenant relationship with their covenant God. Through Israel the blessings will flow to the world of mankind (Isa. 2: 1-5).

The race in general will have to come into harmony with the mind and spirit of God. In Adam, man was created in the image and likeness of God. Thousands of years of sin have damaged that image. But in the coming Age, under the rule of Christ and the influence of heavenly truth, the hearts of stone will be replaced with hearts of flesh (Ezek. 11: 19).

In the New Covenant age to come — the Millennial Age — we are told “they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . mine elect shall long enjoy the work of their hands” (Isa. 65: 21, 22). This transition from the present order of affairs will be due to Christ beginning His reign of righteousness. Righteousness and right-doers will be exalted; sin and sinners will gradually be extirpated. This is shown forcibly in Malachi 3: 15, 18: “Now we call the proud happy. . . . Then shall ye return, and discern between the righteous and the wicked.” “In his days shall the righteous flourish” (Psa. 72: 7).

* * *

BIBLE QUESTION BOX



Q What is the New Covenant?

A The New Covenant is the Scriptural name for the arrangement between God and man which will be instituted at the beginning of the Millennial Age, the age to follow this present one. It is the covenant by which God purposes to receive the world of mankind back into the favor which He extended to Adam.

This covenant relationship with God was ratified with the nation of Israel at Mount Sinai (Ex. 19: 1-9; 24: 3-8), and was called the Law Covenant. Through Moses as mediator, God promised that if Israel would keep His Law, they would have everlasting life. The Law Covenant was inaugurated through the sacrifices of bulls and goats. The children of Israel solemnly agreed to their part of the covenant, yet failed to keep it, and therefore lost the promised blessing.

We might ask, If the Old Law Covenant between God and Israel failed, how do we know that the New Law Covenant will succeed? The answer is that the New Covenant will have a better Mediator, better sacrifices, and better subjects. The great Mediator of the future will consist of many members (Deut. 18: 15, 18) — Christ Jesus, as the Head, and the Church, who will assist Him, as the Body.

The sacrifices that will form the basis of the mediation on the part of the better Mediator are the “better sacrifices” of the Gospel Age. These “better sacrifices” are also referred to as the two parts of the Gospel Age sin offering. The first part of the sin offering is the sacrifice of Jesus, and the second part is the sacrifice of the Church. Jesus’ death alone, as the ransom sacrifice for the Church and the world, provides the *entire merit* that will make the New Covenant possible.

It will require the full thousand years to bring the people out of their condition of death and degradation, to restore the willing of mankind to the image and likeness of God, lost by Adam in Eden. The Lord declares through the Prophet, “I will take away the stony heart out of your flesh, and I will give you an heart of flesh” (Ezek. 36: 26). The disciplinary processes of the Kingdom will gradually relieve all who are amenable to influences of righteousness and to the work of reformation then instituted. Any hard-heartedness will gradually disappear, and they will become more and more tender-hearted. No member of the human race will any longer be held accountable for Adam’s sin, as in the present time. Whoever dies at that time will die for his own sin, not for the sin of his fathers (Ezek. 18: 1-5, 24).

Whoever rejects the opportunities then offered, will be destroyed from among the people (Acts 3: 22, 23).

By the end of that thousand year Mediatorial Reign, all who remain will have been brought up to human perfection. The Mediator will step aside and mankind will come into actual covenant relationship with God. Then each individual will be finally tested by Jehovah — as Adam was — to demonstrate whether he or she is worthy of everlasting life. Those who fail in those heart-searching tests will go into the Second Death, destruction; those who pass the tests will gain eternal life and be admitted into everlasting ages of glory and blessedness.

INAUGURATION OF THE NEW COVENANT

We might also ask, How will the New Covenant be inaugurated? The inauguration of the New Covenant will be a work covering the entire Millennial Age. This phase will cover two distinct acts on the part of the Mediator, pictured by Moses sprinkling the blood of “bulls and goats” upon the book and upon the people. Moses sprinkling the blood upon the book represents the World’s Mediator, Head and Body, sealing the New Covenant *Godward*, satisfying Divine Justice. Moses sprinkling the blood upon the people types the sealing of the New Covenant *manward*. The World’s Mediator will give the people the merit of Christ — His right to human life, His human life-rights, and His right to a perfect human body.

Finally, we ask, What will be the order of those who will come under the New Covenant’s arrangements? The first ones to come under the provisions of the New Covenant will be God’s faithful people before the Gospel Age began, and those of His people found faithful in the closing part of the Gospel Age. Soon after that will follow the nation of Israel, which will include the Jews then living who still retain their faith in the New Covenant promises made to them (Jer. 31: 31-34; Heb. 8: 7-13), and who have waited for their Messiah. They will be the leading nation of the earth, and will be the missionaries of the newly established Kingdom (Isa. 2: 1-5; Zech. 8: 23). Then the world will gradually come to see this, and will also come under the terms of Israel’s New Law Covenant by becoming a part of Israel, a part of Abraham’s earthly seed (Isa. 49: 5-12; Rom. 4: 16-18; Gal. 3: 7-9).

* * *



Dear Believers,

I want to tell you how much of a blessing your literature has been to me. How great it is to have such sound Biblical preaching and teaching as you provide. . . . I have been a Christian for close to thirty years. . . . I look forward to writing you in the future and to hearing from you as well. May He bless you richly!

Eternally in Him,
D.B., Ohio, United States

Gentlemen:

Thank you very much for sending me a sample of *The Bible Standard* and several of your tracts. I have read the magazine from cover to cover. The articles on Christ's resurrection and on immortality sent me to my Bible to look up every reference. This is certainly a magazine for "thinking Christians."

Thank you,
H.W., Virginia, United States

Dear Laymen's:

I am writing to request Volume 5, *The At-One-Ment Between God and Man*. . . . I am looking forward to finishing the *Studies in the Scriptures* set I am very grateful for all the literature you have sent me and would like you to know that it has not gone to waste. I have passed it on to other brethren. . . .

Sincerely,
C.S, Maryland, United States

* * *

The Bible Standard welcomes your letters. We reserve the right to edit all letters received. As a rule, our practice is to indicate only the writer's initials, except where the individual is an appointee of the Movement. You may submit your letters marked "Editorial" to our postal address (see back page) or by e-mail to jdavis@biblestandard.com; enter "Editorial" in the subject line.

of interest . . .

Anti-semitism spurs much of the emigration of Jews to Israel. The Jewish people are still very much disliked especially in East European countries like Hungary, the Czech Republic, and Russia, where anti-Semitism is very prevalent. To add to this is the improbability, any time soon, of any lasting peace with the Palestinians, and the frustration of the world which manifests a growing dislike for the Jewish state. 70,000 new immigrants arrive in Israel each year. The dilemma caused by this migration is that the world would like to see Israel give up more land and in effect make itself smaller for the sake of peace, though what is needed is more space to house the influx.

* * *

The shortage of water in Israel is one of the main concerns of that nation. The country uses over 99 per cent of its available water resources; the water resource of the whole region is dwindling fast. Various organizations are investing in projects such as reservoir development, water recycling, and riverbed restoration. The Jewish National Fund has announced a new project to build a dam at the tributary of the dry riverbed of Wadi Nitzana, in the Southern Negev on the border with Egypt. The dam will capture winter floodwater which previously went to waste. The project is expected to take three years to complete, at a cost of \$6,000,000.

* * *

At a recent two-day conference held in Tehran, sponsored by the Iranian parliament, delegates from 35 Muslim and Arab states, including some from radical Islamic groups gathered. Their purpose was to win support for the Palestinian uprising (*intifada*). At the conference, Iran's Supreme Leader, Ayatollah Ali Khamenei, urged that Israel be squeezed both economically and politically. He said, support for the Palestinian people is an important Islamic duty. The reformist Iranian President, Mohammad Khatami, called for sanctions against Israel and demanded that those he styled Israeli "war criminals" be put on trial before an international tribunal. Hassan Nasrallah, the Hezbollah leader, talked about his success in driving the Israelis out of southern Lebanon last year, and that it should serve as an example which the Palestinians should follow.

* * *

It is estimated that schools in the United States need to find an extra two million teachers over the next decade if they are to replace those going into retirement, and to keep up with the anticipated increase in the number of pupils. One scheme involves retraining former military personnel as teachers. School authorities are also looking overseas for recruits, drawing from Eastern Europe, South-East Asia, Central America, and the Pacific Rim. In the city of Philadelphia, Pennsylvania, the authorities are looking to Spain and India to hire science, mathematics, and language teachers.

announcements . . .

GENERAL CONVENTIONS FOR 2001

At-a-glance

France: *Barlin*, July 27-29

United Kingdom: *Hyde*, August 3-5; *Sheffield*, October 27, 28

Nigeria: *Osus Amukwa Obioma Ngwa*, Abia State, June 28-30

Poland: *Lublin*, July 13-15; *Wolka Niedzwiedzka*, July 16-18;
Wroclaw, July 20-22; *Bydgoszcz*, July 23-25; *Krakow*,
September 14-16

Ukraine: *Lvov*, August 17-19

United States: *Muskegon, Michigan*, May 26-28; *Philadelphia*,
Pennsylvania, June 30-July 4; *Athens-Nelsonville, Ohio*, August
24-26; *Chicago*, October 19-21; *Tulsa*, November 16-18

Details

United States

Michigan, May 26-28 (Sat.-Sun.): *Site:* Comfort Inn Muskegon,
U.S. Route 31 at Sherman Boulevard, Muskegon, MI 49444; tel.:
(231) 739-9092 *Rates and Reservations:* For 1-3 people, \$59.94
including tax at 11%; 4 people, \$65.49, including tax at 11%;
children 18 and under stay free with parents; Continental
breakfast included; please make your reservations with the hotel;
*be sure to tell the hotel you are with the LHMM to get these rates; ask for
a confirmation number; each room must be individually guaranteed three
weeks in advance by credit card or check; you may cancel with 48 hours
notice;* for further information, you may contact Mrs. Carlla Olson,
Muskegon Class Secretary, by e-mail at colsoncjo@juno.com

SERVICES BY VISITING MINISTERS

The General Editor, Bernard W. Hedman

Muskegon Convention, Michigan, May 26, 27, 28;

Philadelphia Area Convention, June 30-July 4

Carl W. Seebald

Muskegon Convention, Michigan, May 26, 27, 28; Grand
Rapids, June 16; Philadelphia Area Convention, June 30-
July 4

Ralph Herzig

Springfield, Massachusetts, June 3; Philadelphia Area
Convention, June 30-July 4

Richard Blaine

Chicago, May 20; Muskegon Convention, Michigan, May
26, 27, 28; Waycross, Georgia, June 17; Philadelphia
Area Convention, June 30-July 4; Largo, Florida, July 22

The Associate General Editor, John Davis

Philadelphia Area Convention, June 30-July 4

Robert Herzig

Boston, June 24; Philadelphia Area Convention, June 30-
July 4

John Wojnar

New Haven, Connecticut, May 20; Pittsfield,
Massachusetts, June 10; Philadelphia Area Convention,
June 30-July 4

John Detzler

Independence, Kansas, June 15; Tulsa, June 17; Booneville,
Mississippi, June 19; Iuka, Mississippi, June 20;
Beechgrove, Tennessee, June 21; W. Frankfort, Illinois,
June 22; Cincinnati, Ohio, June 24; Akron, Ohio, June
25; Cambridge Springs, Pennsylvania, June 26;
Philadelphia Area Convention, June 30-July 4; Derry,
Pennsylvania, July 6; Nelsonville, Ohio, July 8;
Indianapolis, July 9; Chicago, July 11; Muskegon,
Michigan, July 15; Minneapolis, July 18; Boulder,
Colorado, July 22

Leon Snyder

Erie, Pennsylvania, May 3; Akron, Ohio, May 5;
Philadelphia Area Convention, June 30-July 4; Germany,
July 6-11; Poland, July 12-26; France, July 26-31;
England, August 3-9

Baron Duncan

Trinidad, April 23-May 3; West Palm Beach, Florida, May
4-8; Jacksonville, Florida, May 9-13; Philadelphia Area
Convention, June 30-July 4

Evangelists' Services

Robert Branconnier, Auburn, Massachusetts, May 13;
Norfolk, Virginia, May 20; New York City, June 17

Tom Cimbura, Muskegon, Michigan, July 21; Grand
Rapids, Michigan, July 22

Don Lewis, Chicago, May 5, 6

Walter Markiewicz, Osoyoos, Canada, May 5, 6; Moscow,
Idaho, May 19, 20

Harold Solomon, Boston, May 27

Edward Tomkiewicz, Minneapolis, June 9, 10