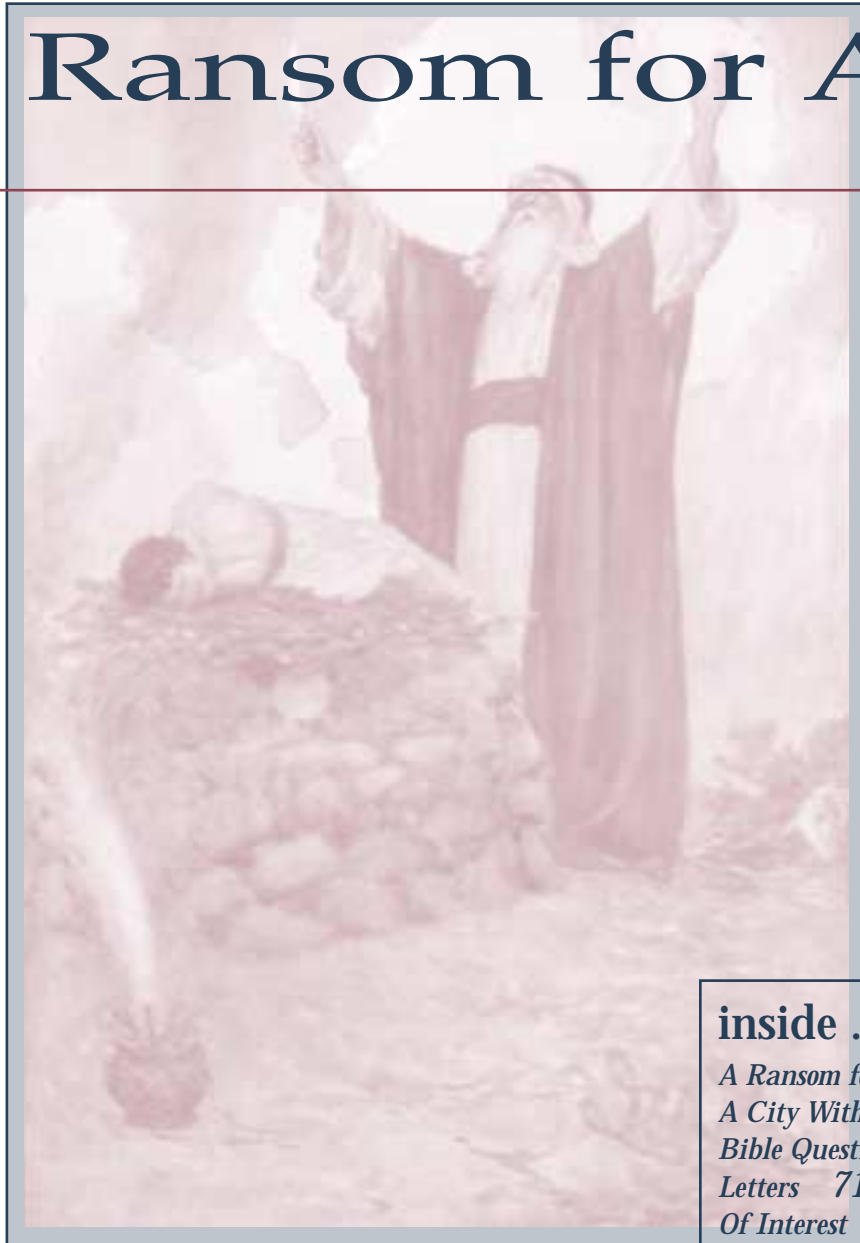


The BIBLE STANDARD

AND
HERALD OF CHRIST'S KINGDOM

A Ransom for All



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

inside . . .

A Ransom for All 66
A City Without Walls 69
Bible Question Box 70
Letters 71
Of Interest 71
Announcements *Back Page*

The Bible Standard and Herald of Christ's Kingdom (ISSN 0006-081X) is published monthly by The Laymen's Home Missionary Movement, Bernard W. Hedman, General Editor; John Davis, Associate General Editor. Published regularly since July, 1920; name changed from *The Herald of the Epiphany* in December, 1951. **Mailing Address:** The Bible Standard, 1156 St. Matthew's Road, Chester Springs, Pennsylvania 19425, U.S.A. Postage paid at the post office in Chester Springs, Pennsylvania 19425. **Web Site:** www.biblestandard.com **Rates:** single issue — 50 cents; by subscription (12 issues annually) — \$4.00.

A Ransom for All

A **FORFEITED LIFE** is different from a sacrificed life. A forfeited life is one that is taken away for some just cause or reason. The prime example is that of Adam's life, being forfeited, or taken away due to sin. A sacrificed life, on the other hand, is one that is taken away without just cause — one that is freely offered. In this case, the greatest example is that of our Lord Jesus.

Our Lord freely offered up His life as a sacrifice. Had His life been merely forfeited, it would not have been a sacrifice. His *choice* caused Him to suffer. As a popular modern hymn expresses it:

*It wasn't nails that held Jesus to the cross,
It was His love for us that made Him pay the cost.*

The Scriptures reveal how and, particularly, *why* Jesus suffered. They say that He presented Himself without blemish unto God. He consecrated His whole life to the doing of God's will. To test His loyalty and obedience to the full, God required that He should be obedient, submissive, "unto death, even the death of the cross." His life was not taken from Him, either by God or by man. As our Lord pointed out to His disciples when in the Garden of Gethsemane, shortly before His illegal arrest, He could have called for Divine aid, and more than 12 legions of angels — at least 72,000 — would have come to His rescue: "No man taketh it [life] from me, but I lay it down of myself" (John 10: 17, 18). God gave Him the opportunity of demonstrating His loyalty. This involved a willing sacrifice on our Lord's part. For the joy of doing His Father's will He relinquished all His earthly rights and privileges.

THE APPLICATION OF THE RANSOM

When the time of our Lord's death came, He did not say, "I do this for such a purpose and such a thing, and I apply whatever merit there is in my obedience to such a purpose." He made no such application then. When we speak of Christ's death as the ransom-price for the sins of the whole world, that He gave himself a ransom for all, we are taking into consideration certain features of the Divine arrangement by which it will be possible for Jesus to apply the merit of that sacrifice on behalf of the world of mankind as their ransom-price. This was not accomplished when He died, but it will be in its due time, or season (1 Tim. 2: 5, 6).

After our Lord had manifested His obedience unto death, the Father was well pleased to fulfill to Him all and more than He had ever intimated or promised. Hence He raised him from the dead — not as a human being — but in the glorious condition of the Divine nature, "far above all principality, and power, . . . and every name that is named" (Eph. 1: 21).

JESUS HAD RIGHT TO EARTHLY NATURE

When our Lord Jesus was raised from the dead by the Father on the third day to the glorious nature which He now possesses — so much better than the earthly condition — He had a *right* to the earthly nature also — He had not forfeited that. However, had He taken back His perfect earthly nature *He would have rendered His sacrifice useless*.

To explain: Suppose our Lord Jesus, having been raised from the dead to the glory of the Father, to the Divine nature, had said, "Father, I greatly appreciate your kindness and favor towards me in thus highly exalting me; but I prefer to live on earth as a man." If in His resurrection He had preferred the earthly nature, it would have been entirely proper that He have it back again. But to have taken it back would have been to undo all the work He had started out to do. He had already expressed His overwhelming desire to live with His Father when He said, "Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17: 5). It is important to note that in the Divine program, it was God's will for Jesus not only to have the Divine nature, but also *to retain the right to the human nature*, with all its rights and privileges. Why? *That He might apply it as a ransom-price for Adam and his offspring* (1 Tim. 2: 5, 6, 1 John 2: 2).

THE MERIT IMPUTED FIRST TO FELLOW-SACRIFICERS

Though our Lord gave Himself as a willing sacrifice nearly 2,000 years ago, He has not yet ransomed all — He has not yet applied His human merit as the ransom-price for the entire world. Why this delay?

The ransom-price was deposited into the hands of the Father — specifically the Father's Justice. Jesus' dying words were, "Father, into thy hands I commend my spirit" (Luke 23: 46). The Lord Jesus Himself, therefore, has the right to all those things which He intends to bestow upon the world of mankind — Adam and his race. He will, in due time, give all of them the opportunity of becoming people of God.

IMPUTATION *VERSUS* APPLICATION

During the Gospel, or Church Age, Jesus imputed His human merit to those individuals who by faith came into sacrificial relationship with the Father, thus following in His footsteps ("take up his cross" — Matt. 16: 24). This was the high calling referred to in Rom. 8: 16, 17. At the point of consecration the believer received Christ's merit by imputation — not actually, but reckonedly. By this means God could regard the believer as perfect and sinless. This is justification — being made right — by faith. This imputation

of Christ's merit made one acceptable with the Father and a "new creature," begotten by the Father (2 Cor. 5: 17).

All such, therefore, who were invited to come under this special arrangement through the use of the merit of Christ's death, came under the *imputation* of that merit, not the actual *application* of it — there was no actual passing of the merit over to the individual.

APPLICATION OF THE MERIT FOR THE WORLD

It is vitally important to keep in mind that Jesus died *directly* only for Adam and *indirectly* for the human race — the progeny of Adam (Rom. 5: 12-19; note verse 14).^{*} What our Lord has to give is the right to human life, and the human privileges which Adam originally possessed — all that he had — but which he lost. That right to human life, along with its privileges, which our Lord has to give away, will be given to the world of mankind in due time.

Referring to the statement made concerning Jesus' human merit, which is to be given on behalf of the world, we do not imply that every member of the human race will gain the full benefit of Jesus' ransom-sacrifice. (We are not universalists in that sense.) Only those who come into covenant relationship with God during Christ's Mediatorial Kingdom and eventually prove faithful, will receive the full benefit of His merit. Whoever rejects this opportunity and refuses to become one of His people, will be rejecting the opportunities that are to be granted, and will not, therefore, receive restitution to perfect human life. "It shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people" — that great Mediator, Priest, and King — the great Prophet like unto Moses, raised up "from the midst of thee, of thy brethren" — of which Jesus is the Head and the Church of the Gospel Age are His members (Acts 3: 19-23; Deut. 18: 15).

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" — continues on him. The unbeliever will never get out from under the wrath of God. He will have had the opportunity — he will be brought to a knowledge of the Truth, he will be brought to the position where it will be his privilege to come under the arrangement of the New Covenant blessings which will be extended to all through Israel. But if he fails to make use of that opportunity and become one of God's people, he will not escape God's wrath. He will die the Second Death, not because of Adam's sin, but because of his own sin (John 3: 36; Ezek. 18: 2, 20; Isa. 65: 20).

Only those who come into covenant relationship with God during Christ's Mediatorial Kingdom and eventually prove faithful, will receive the full benefit of His merit.

THE REMEDY CO-EXTENSIVE WITH THE CURSE

One of the most prominent texts treating of Jesus and His ransom-sacrifice is found in Rom. 5: 12-21.

The difficulty in understanding these verses arises from the fact that verses 13-17 are parenthetical. The main line of the Apostle's argument passes from verse 12 to verse 18. The parenthesis is introduced to offset a misapprehension on the part of the Jews that their Law Covenant conflicted with the Oath-bound Covenant, which has been used to develop the faith classes during the Gospel Age. (Nor will it conflict with the New Covenant, which will develop the restitution class in the next Age.)

It was at first difficult for the Jewish Christians to accept the fact that under the Oath-bound Covenant God recognizes no difference between Jew and Gentile, but that "the same Lord over all is rich unto all that call upon him" (Rom. 10: 12).

In verses 12, 18-21, the Apostle shows that as by one man sin entered into the world, and death as the penalty for sin, and that this sentence of death passed upon all men because all had sinned — not all individually, but as represented in Adam, from whose loins we came.

Verse 12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Verses 18, 19: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." In other words, Adam, the head or progenitor of the entire human race, could only bequeath to his posterity the remainder of the ever-declining inheritance which he himself possessed — a spark of life under condemnation of death. On the other hand, our Lord Jesus, by dying as the ransom-sacrifice for Adam, thereby gained the legal right to restore him to life, and in so doing gained the right also to restore all of his posterity.

When the appointed time for thus restoring life to the entire race has come, Jesus, as the new Adam, will be the father of the new race. As it is written, "his name shall be

* Eve, being a genetic extraction of Adam, was regarded as one with Adam, and therefore shared in his transgression, receiving the same penalty as he (Gen. 1: 27, 28; 2: 20-25; 1 Tim. 2: 13, 14). She is, therefore, covered by Christ's ransom-sacrifice in the same way as are all natural-born descendants of Adam.

*Jesus purposed to do God's will; He bowed
to God's will; He consecrated His
whole life to the doing
of God's will.*

called . . . everlasting Father” (Isa. 9: 6). The birthright of the race under this head, Christ, unlike that under the first head, Adam, will be life, not death. That birthright cannot be taken away unless forfeited by *individual* wilful transgression against the known righteous law of God.

Here then, we have outlined the basis of the Apostle's argument which proves that by the law of legal heredity, the race — which by the working of this law inherited death from its first head, Adam — will, by the same law, inherit life from its second head, Christ. The remedy is co-extensive with the curse. This being the substance of his argument, it demonstrates that the Apostle's parenthetical remarks (verses 13-18) are not in opposition to, but in harmony with it.

Verse 13: “For until the law sin was in the world: but sin is not imputed when there is no law.” According to this verse, there must have been a law, and a covenant based upon that law, previous to the Law Covenant of Moses with Israel. What was it? It was the Law of God originally inscribed, not upon tables of stone, but upon the heart of the first perfect man, and which has been gradually effaced in his posterity, because, as the Scripture puts it, they did not like to retain a knowledge of it (Rom. 1: 28). That law, whether ignored or recognized, has always been the conscience of the world, and sin against that law has always been counted against mankind. Sin always has consequences.

Verse 14: “Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.” Here the Apostle points out that the curse of death reigned from Adam to the Law Covenant, even though the sin of mankind in general was not wilful as was Adam's. Thus it is clear that all mankind was born under the original law, the authority of which was never annulled, and under which all were condemned representatively in Adam, the first head of the race.

Verse 15: “But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.” This verse shows that the results of the offense and the free gift are entirely different. From the one head — Adam — mankind

inherits death; from the other — the re-generator, Christ — the faithful among mankind will inherit life.

Verse 16: “And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.” Note the contrast of the *one* and the *many* here, the object of which is to increase our estimation of the value of the free gift.

Verse 17: “For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.” The righteousness of Christ is *imputed* to believers in this Age, and will be *applied* to the restitution class in the next Age.

Thus by these parenthetical remarks, which are seen to be in perfect harmony with the main argument, the Jews were shown that their Law Covenant did not in the least interfere with the original sentence to death of the entire race (all in Adam). Nor did it interfere with the consequent gracious provision of life for all mankind through Christ, and not for the Jews only.

The Apostle clearly addresses the question the Jews had, “What was the object of the Law Covenant, if it was not intended to give life?” And after explaining the remedy for sin's penalty (verses 18, 19), he continues in verse 20: “Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound.”

The Law Covenant brought with it a clearer knowledge of the will of God, and therefore an augmented sense of sin, and an increased responsibility which made transgressions even more blameworthy. But does that mean that God intended only to afflict Israel more heavily than the rest of mankind? No, for even though they had been given a clearer knowledge of the Law of God, enabling them the more fully to see their shortcomings, thus bringing on themselves greater responsibility, yet Israel had many special favors from their covenant God.

Verse 21: “That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” Sin has had power over both Israel and the world, but because of the great ransom-sacrifice of Jesus Christ, both Israel and the world will have the privilege of gaining eternal life, in due time, in Christ's Kingdom.

Jesus purposed to do God's will; He bowed to God's will; He consecrated His whole life to the doing of God's will. For the beautiful and efficient logic of the ransom-sacrifice we praise God, Whose justice is pure and Whose love is unfathomable. And for the self-sacrificing and obedient love of our Lord Jesus, the altogether Lovely One we proclaim, Hallelujah, what a Savior!

* * *

A City Without Walls

“He that hath no rule over his own spirit is like a city that is broken down, and without walls”

— Prov. 25: 28 —

FORCEFUL indeed is the simile from our text. A city in olden times was a place where people congregated for mutual advantage and protection. Marauders were abroad, and the walls of a city preserved the inhabitants from harm, so they could protect their valuables, rights, and interests.

Similarly, in creating man, God gave him a *will*, one of the strong elements of man’s likeness to his Creator. All have a will, however weak our bodies, or strong our passions. It may be strong, even if we are brought into outward subjection to others. Our bodies may be enslaved, but our wills cannot be enslaved without our permission. The will cannot be taken from us, but needs to be defended, repaired, and made strong in weak places.

Those failing to strengthen their will where they find special liability to assaults are certain to have it greatly broken down, so that eventually they reach the state where they have no will, no self-control. In a devastated city the protecting walls have been destroyed and the enemy finds easy access; so the person who yields to sin, weaknesses, and the assaults of the Adversary has lost human dignity and is in danger of losing everything.

Part of our duty as Christians is to withstand the assaults of the Adversary. These assaults come not only from visible forces, but from evil spirits, those who seek to obtain possession of us — as is the case with those who come under the control of evil spirits. Such have their wills subdued, broken down — they are in the hands of their enemies. We must resist and cast out the enemy, strengthen the walls of our minds, and make an alliance at once with the Lord Jesus. Let us give our hearts fully and completely to Him, and accept His will, Word, and guidance.

When thus released from the bondage of sin and Satan, we become bond-slaves of Christ and righteousness. Being His bond-servants means serving that which is good, true, and right. Placing oneself fully and unreservedly under the control of Him who so loved the entire race of mankind as to purchase them with His own blood is cause for rejoicing. Surely all are safe in His hands. (See our July 2001 issue on the subject of true liberty.)

There is more involved though, than merely placing ourselves in the hands of the Lord. The Psalmist counsels, “Commit thy *way* unto the Lord; *trust* also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light” (Psa. 37: 5, 6; italics ours). The Apostle Paul writes, “For it is God which worketh in you both to will and to do of his good pleasure” (Phil. 2: 13). The Lord works through the promises of His Word, and uses the various experiences of life — its disciplines and humbling processes — to teach the needed lessons.

Blessed are we if we heed these lessons, for they will develop in us a Christ-like character.

We are to be workers together with God in the transforming work of renewing our minds. Our battle with *self* is our greatest battle, and the Lord’s Word states, “he that ruleth his spirit” is better “than he that taketh a city” (Prov. 16: 32), because he has learned to exercise combativeness in the right way — that of self-control.

Let us not become discouraged if our progress seems slow. The attaining of control of our own spirits, our minds, and the bringing of them into harmony with the Lord and His people, is the result of God’s working in us through His holy spirit (His disposition in us), grounding us in good words and works (2 Thes. 2: 17).

We will not fail so long as we continue relying upon God’s grace and promises, our Great Teacher’s direction through His Word and example, and His providential leadings.

Though we may fail time after time, if rightly exercised, we will become stronger after every failure, for every failure will reveal our weak points of character, and if they are carefully noted and guarded against, eventually we will attain that subdued condition which will be fully in accord with the will of God. To such, looking back, even the failures which led to greater fortification against the wiles of the Adversary and the weaknesses of the flesh may be seen to have been overruled by the Lord for our blessing, according to His promise that “all things work together for good to them that love God” (Rom. 8: 28).

* * *

BIBLE QUESTION BOX



Q In [Colossians 2: 15-19](#) what are the “principalities and powers”? How did Jesus spoil them? And in the expression “worshipping of angels,” who are the angels?

A In this epistle Paul was addressing Gentiles who had been made fellow members with their Jewish brethren in the Body of Christ. It seems that these Colossian brethren had been criticized by some of their Jewish brethren because they failed to observe certain ordinances of the Law Covenant.

The Apostle points out in chapter 2, verse 14 that Jews who had come into Christ were no longer subject to the ordinances of the Law Covenant. These ordinances Christ had taken away, nailing them to His cross for those Jews that had been made alive in Him. Additionally, the rules and regulations of the Law Covenant had never been obligatory upon Gentiles. In verse 16 the Apostle tells these Gentile brethren that no one had a right to judge them in regard to keeping the ordinances of the Law.

The “principalities and powers” in verse 15 seem to refer to the Law Covenant and the authorities of the Law. The Law Covenant contained great truths, but these truths were hidden in a shadow of good things to come (v. 17; compare [Heb. 10: 1](#)). Jesus’ spoiling these “principalities and powers” refers to His having stripped away from the Law Covenant all obscurities and bringing these great truths to light ([2 Tim. 1: 10](#)). This was made possible because of His obedience unto death, even the death of the cross. “Principalities and powers” in other Scriptures refers also to two classes of angels. The following texts carry this meaning: [Rom. 8: 38](#); [Eph. 6: 12](#); [Col. 1: 16](#).

In verse 18 the Apostle condemns those who inveigle the brethren into restrictive practices and modes of worship which were not sanctioned by the Lord or His appointed servants. These false teachers were self-appointed messengers (“angels”) who in their conceit pushed themselves to the fore. Such were a danger to the brethren, presuming to teach their own interpretations, not understanding the Truth because they lacked reverence for the Great Teacher, the Head of the Body (v. 19).

Q 2 Cor. 10: 6 reads, “And having in a readiness to revenge all disobedience, when your obedience is fulfilled.” Please explain this verse.

A To make sense of this verse, we need to understand the relations between Paul and the church at Corinth.

The Apostle Paul had founded the Corinthian Church, and then spent a year and a half with them, helping them to become established. After he left, they experienced many problems. First, they engaged in sectarianism, some calling themselves Paulites, others Apollosites, others Peterites, and still others, Christians ([1 Cor. 1: 10-13](#)). Secondly, they tolerated a brother who was a fornicator ([1 Cor. 5: 1-5](#)). Thirdly, they were troubled by false teachers, who tried to discredit Paul as an Apostle ([2 Cor. 10: 10](#); [2 Cor. 11: 13-16](#)). Paul addressed the first two problems in his first epistle, and the third in his second epistle.

As their spiritual father, Paul had an intense desire to see the brethren at Corinth attain spiritual maturity, and to hold themselves to as high a standard as possible. This is apparently what is meant by the second phrase of the verse under consideration, “when your obedience is fulfilled.” If they were to attain that maturity, he stood ready to censure any that remained rebellious. This is stated in the first phrase of the verse, “And having in a readiness to revenge all disobedience.” Simply stated, the Apostle would deal with the matter appropriately. The *Jerusalem Bible* seems to bring out this thought: “Once you have given your complete obedience, we are prepared to punish any disobedience.”

Q If Adam was not deceived, but sinned wilfully, how could God have provided a ransom for him?

A The Bible teaches that the perfect man Adam sinned wilfully and that the fallen race shares in the guilt of that wilful sin, due to the fact that they were an unborn race in his loins ([Rom. 3: 9-12](#); [5: 12-19](#)). Jesus was an exact equivalent of Adam and died for Adam and Adam’s race ([Heb. 2: 9](#)).

It is important to keep in mind that Adam *received the divinely mandated punishment for his wilful sin: he died* (Gen. 2: 15-17). Under different circumstances that would have been the terminus for the race; there would have been no hope for Adam were it not for God's love and compassion which provided for a future ransomer. Jesus was the one ordained to be that Ransomer from before the foundation of the world (Rev. 13: 8; compare Matt. 25: 34).

The Ransom Based on Equivalency

Strict divine Justice requires an exact equivalent for a debt. Jesus is not an exact equivalent for the separate billions of the human race. He is an exact equivalent *only* for father Adam. By providing a ransom for Adam, a ransom was simultaneously provided for all who emanated from Adam (including Eve). *Adam is the direct object of the ransom-price; the human family is the indirect object of it.*

A study of the text and context of (1 Tim. 2: 1-6) shows that Jesus died for "all," every member of the

human race. Adam is, of course, included by implication (see also (1 John 2: 1, 2)). The one-to-one equivalency of the ransom payment is the basis of Paul's reasoning in 1 Cor. 15: 21, 22 and Rom. 5: 15-19 (note v. 14). In providing Jesus as the ransom-sacrifice God by no means violated His own law of justice, nor excused the guilty. On the contrary, in His marvellous wisdom He satisfied both His own righteous requirements and His compassion for the fallen race. See Rom. 3: 23-26.

Summing up, Jesus' sacrifice atones not only for Adam's wilful sin and the race's share in it, but also for all the effects that come from that sin — the death, weaknesses, and ignorance resulting therefrom. Putting it another way, in order to have the human family's sins of weakness and ignorance atoned for, requires Jesus' death to have been made for Adam's wilful sin and the race's share in it.

* * *



Dear Brother Hedman,

May God bless you as you continue in your endeavor to hold up the Epiphany Truth at this time to all those able to hear its message. We rejoice in presenting the Truth of the Ransom whenever we can. The Lord has been and continues to be so good to us. We are filled with praise!

With Christian love to all there,

C.O., Michigan, United States

We welcome your letters. We reserve the right to edit all letters received. Our practice is to indicate only the writer's initials, except where the writer is an appointee of the Movement. You may submit your letters marked "Editorial" to our postal address on the back page, or by e-mail to editorial@biblestandard.com (enter "Letters" in the subject line).

of interest . . .

A V A I L A B L E I N P R I N T V E R S I O N O N L Y

**THE BIBLE STANDARD
and Herald of Christ's Kingdom**
1156 St. Matthew's Road
Chester Springs
Pennsylvania 19425
United States of America

Address Correction Requested

announcements . . .

BIBLE STANDARD QUESTION AND ANSWER BOOK

The *Bible Standard Question and Answer Book* contains all the entries from the "Question Box" and "Bible Question Box" which have appeared in *The Bible Standard* and its forerunner, *The Herald of the Epiphany*, over the past 80 years. The compilation is the result of faithful service by several brethren working in their spare time. Looseleaf, in a 3-ring binder, the publication is available for \$20.00, postpaid for the U.S. (add 10% for overseas shipment). The publication is also available on a compact disk for \$12.00 (add 10% for overseas shipment). A number of the questions from this book appear on our new web site.

GENERAL CONVENTIONS FOR 2001

At-a-glance

United Kingdom: *Sheffield*, October 27, 28

Nigeria: *Aba*, Abia State, November 28-30

Poland: *Krakow*, September 14-16

United States: *Chicago*, October 19-21; *Tulsa*, November 16-18

Details

United States

Chicago, Illinois, October 19-21

Site: Holiday Inn Rolling Meadows, 3405 Algonquin Road, Rolling Meadows, Illinois 60008 ((847) 259-5000). *Rates and Reservations:* \$65 (plus taxes at 10%); up to 4 per room. Reservations can be made direct with the hotel. Be sure you tell them you are attending the LHMM Convention to obtain the discount rate. Reservations must be received by the hotel not later than October 4 in order to guarantee rates and availability. Rolling Meadows is west of Chicago and 20 minutes from O'Hare International Airport, with courtesy limousine available. For any desiring limousine service from the airport, please give 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.

Tulsa, Oklahoma, November 16-18

Site: Tulsa Sheraton Hotel, 10918 E. 41st St., Tulsa, Oklahoma 74146 ((918) 627-5000). *Rates and Reservations:* \$64 (plus the appropriate taxes) for 1-4 people. Make inquiries to the class secretary: Mrs. Laverna Shaw, 1221 E. Forest Drive, Sand Springs, OK 74063.

SERVICES BY VISITING MINISTERS

H. W. Roberts, British Representative

Chester Springs, October 7, 17; Chicago Convention, October 19-21

Carl W. Seebald

Minneapolis, September 22, 23; Chicago Convention, October 19-21

Ralph Herzig

Auburn, Massachusetts, September 9; Chicago Convention, October 19-21

Richard Blaine

Fort Lauderdale, September 9; Cleveland, Georgia, October 13; Marietta, Georgia, October 14; Chicago Convention, October 19-21; Beech Grove, Tennessee, October 23

Robert Herzig

Lewiston, Maine, September 15, 16

John Wojnar

Springfield, Massachusetts, October 7; Auburn, Massachusetts, November 11

John Detzler

Calgary, Alberta, Canada, September 1, 2

Leon Snyder

Chicago Convention, October 19-21

Baron Duncan

Springfield, Massachusetts, September 2; Chicago Convention, October 19-21

Evangelists' Services

Tom Cimbura [*Revised Dates*], Chicago, September 29, 30

Robert Branconnier, Jacksonville, Florida, September 2;

Sebring, Florida, September 8; New Port Richey, Florida, September 9; Pittsfield, Massachusetts, October 14;

Ecclesia/North, Colorado, October 20, 21

Jon Hanning, Akron, Ohio, September 7; Derry, Pennsylvania, September 8; Erie, Pennsylvania, September 9

Harry Hammer, Grand Rapids, Michigan, September 8; Muskegon, Michigan, September 9

Daniel Herzig, Boston, October 28

Don Lewis, Muskegon, Michigan, November 3; Grand Rapids, Michigan, November 4

David Lounsbury, New York City, September 16

John F. Scale (from England), Chester Springs, Pennsylvania, October 10, 14

Harold Solomon, New Haven, Connecticut, October 21

* * *