

# The BIBLE STANDARD

AND  
HERALD OF CHRIST'S KINGDOM

## a long journey to freedom

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

**NOTE:** Double click on highlighted scriptures to open

### inside . . .

**A Long Journey to  
Freedom 50**

**Bible Question Box 54**

**Letters 55**

**Of Interest 55**

**Announcements 56**

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, Editor. This journal has been 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, P.O. Box 67, Chester Springs, Pennsylvania 19425-0067, United States of America. Postage paid at the post office in Chester Springs, Pennsylvania 19425. **Subscriptions:** Annual (12 issues), \$3.00; 20 cents per single copy.

# a long journey to freedom

---

**FREEDOM IS A WORD** that can mean many different things to different people. To those who flee from oppression under communistic or totalitarian regimes it means a new beginning in a new country, with new opportunities. To millions of refugees around the world trying to escape poverty and disease it means contentment and health for their families. For the disabled it means safe and convenient access and the liberty to come and go without impediment.

For the Christian, freedom is at its heart an escape from the condemnation of sin and its guiltiness. In Adam the whole world was condemned to death and dying (1 Cor. 15: 22). Only through Christ is the means provided to escape this judgment. This is the freedom which the sinner longs for.

## **ETERNAL TORMENT NOT THE JUDGMENT**

Many have been raised to believe the judgment awaiting the unrepentant sinner is torment in eternal flames. Although fire is used throughout the Scriptures in connection with judgment, it is used symbolically. There is no burning hell in the Scriptures. Over the centuries, many labored under the delusion that “conversion” staved off such a judgment. As a consequence, many were accepted into the church who were not, at heart, true Christians. This led to a deterioration in the spiritual life of the Christian church and opened the door to much distress over the centuries, setting Christian brethren against one another. Early on, the civil power recognized the hold which religious belief had on the church’s adherents and an alliance was formed — resulting in the long spiritual bondage of the Lord’s true Church.

For those without faith — mankind in general — the oppression of religious error has been severe. Today, many feel liberated from faith itself, believing that secular education and technological enlightenment have raised them above the benighted people of centuries past.

This, too, is a delusion. Mankind is bound just as tightly in sin as it has ever been. But deliverance is promised.

## **ISRAEL — FROM BONDAGE TO FREEDOM**

The most notable example in the Scriptures of an oppressed people gaining freedom is Israel. Slaves for long in Egypt, they were liberated under the leadership of Moses and began their long trek to the Promised Land, Canaan.

Having escaped the Egyptian army by crossing the Red Sea, the Israelites spent almost a year at Mount Sinai before they were ready to begin the march for Canaan, the land of promise and freedom. During that period a constructive work was accomplished among them, transforming them from a horde of comparatively unorganized migrants into a powerful nation, in covenant relationship with God.

At Sinai, the Law Covenant was instituted, by which the nation was accepted of Jehovah as His special people. As such they were distinguished from the other nations of the earth, the Gentiles.

Under the terms of the Mosaic or Law Covenant, Israel pledged full loyalty to God and His principles of

righteousness, and He pledged Himself to them as their God, their Guide, their Protector. This arrangement was centered in Moses, who served as the mediator of the Covenant; he was the people’s representative before God and God’s representative before the people.

Also during their stay at Sinai the priesthood was organized, the Tabernacle constructed and its religious services instituted, along with the outlines of the feasts and fasts appointed of the Lord for perpetual observance throughout their generations.

The Lord indicated when it was time to journey by causing the cloud to rise from the Tabernacle. It preceded the people, revealing the way they should go, and guided them into the desert of Paran, referred to in

“The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God”  
(Rom. 8: 20, 21).

Deut. 1: 19 as “that great and terrible wilderness.” It must have seemed vast to the people after traversing it here and there in their wanderings of forty years. Among its terrors were the fiery serpents and the insufficient supply of water for so great a host.

The fact that they were led by Jehovah — that the pillar of glory guided their journeyings by day and the pillar of fire marked and enlightened their camp by night would indeed be a continual reminder to them of Jehovah their God, of His covenant with them and of their covenant with Him. The daily portions of manna would also remind them of His watchful care of their interests. The smitten rock and waters therefrom, refreshing them in the journey, would speak of the power of God enlisted on their behalf, and confirmed Moses as the Divine representative and appointed leader.

All this, however, would fail to explain to them the reason that the route chosen was far from the most direct one. Also that the judgments visited upon them for their murmurings were severer by far than those experienced by other nations who worshiped idols and practiced all manner of sin and rebelliousness.

### **ISRAEL “SET FORTH FOR AN EXAMPLE”**

The Israelites were used of the Lord as a typical people, whose testings for good and for evil were made to picture forth the corresponding experiences of Spiritual Israel (1 Cor. 10: 1-11). As the Apostle points out, their rock and its water typified Christ and the Water of Life flowing from Him. Their manna, our Lord indicated, typified the Bread which came down from heaven, of which if a man eat he shall live forever (John 6: 49-51).

The fiery serpents which harassed them symbolized sin and its injurious effects, and the guiding of the eyes of the suffering to the brazen serpent raised upon a pole pictures forth causing the sin-bitten to look unto Him who was made a curse for us in that He hung upon a tree (John 3: 14-16; Gal. 3: 13).

### **JEWS HAD “MUCH ADVANTAGE EVERY WAY”**

The Apostle points out that the Law Covenant to Israel made nothing perfect for them. It brought in no glorious kingdom and rewarded none with eternal life (for none could keep the Law perfectly), but rather condemned them all, shut them up to the hope that would afterward

come to them through the Gospel. However, he tells us that the Jews had “much every way: chiefly, because that unto them were committed the oracles of God” (Rom. 3: 2). What does he mean? What advantage did they have?

All of their difficulties in the wilderness and subsequently were profitable to them as a nation, as well as individually profitable to those who were rightly exercised by the tests and thereby drawn near to God. Those experiences brought Israel into the first rank among the nations as respects holiness, piety, and righteousness by the time of our Lord’s First Advent. As a matter of fact, Jews scattered all over the world at that time had a large influence in shaping whatever was good and noble among the most civilized, preparing the world in general for the Gospel message in its due season.

We have evidence of this from the fact that the earlier converts to Christianity were nearly all Jews — the few Gentiles being those who previously had contact with the Jewish religion and had more or less faith in the true God.

The trying experiences in which that nation was subjected developed in some of

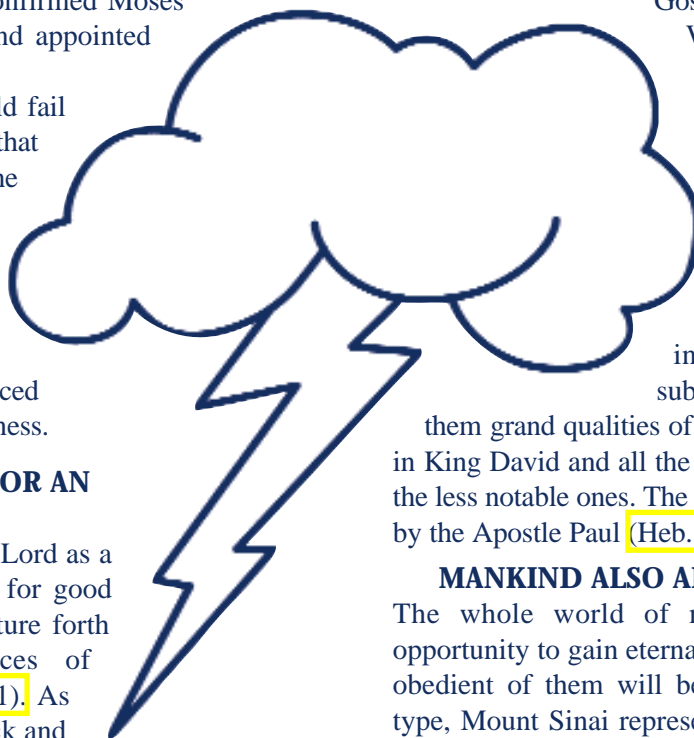
them grand qualities of heart and mind, as is witnessed in King David and all the prophets, as well as in many of the less notable ones. The faith of some of them is attested by the Apostle Paul (Heb. 11).

### **MANKIND ALSO AN ANTITYPE OF ISRAEL**

The whole world of mankind is to be given an opportunity to gain eternal life (Isa. 35). The faithful and obedient of them will be antitypical Israelities. In the type, Mount Sinai represents the Kingdom of God. The giving of the Law from Sinai represents the declaration of the Divine law at the establishment of the New Covenant. Moses represents the great Mediator, Head and Body — Jesus and His Church — who will stand between unsaved mankind and Jehovah and bring them up the “highway of holiness” to eternal life.

The quaking earth, lightning flashes and trumpet voice connected with the inauguration of the Law Covenant type the present great Time of Trouble and the eventual shaking of everything, with which the new dispensation, God’s Kingdom, will be ushered in (Heb. 12: 18-29; compare Hag. 2: 6, 7).

“Jesus . . . by the grace of God should taste death for every man” (Heb. 2: 9), and this redemption will include all of mankind. The time is coming in the Millennial Kingdom when all the families of the earth shall be blessed through the Redeemer (Gen. 12: 1-3; Gal. 3: 8, 16, 29). The Master declared that the hour is



eternal life through the Redeemer and His Spiritual Israel.

### FROM SLAVERY TO FREEDOM

In an educational way the experiences given to Israel lifted them out of the degradation in which they had been slaves, to a foremost rank in the world. We can agree with the Apostle that Israel had many advantages, being accepted of the Lord and used of Him as types and shadows (Heb. 8: 5; 10: 1) in connection with the preparation for His Spiritual Israel, the true seed of Abraham (Gen. 12: 3; 22: 16-18), through which all the families of the earth are to be blessed.

Mankind, slaves to sin, have passed through a long and winding way in the permission of evil. Most of their journey has been ignorant of the real destination and there has been much complaining along the way. Under another figure, that of a storm-tossed sea, Psa. 107: 23-32 sets forth mankind's experiences in this time and assures them that the end will be blessed. As the Scripture at the head of this article shows, the "creature" — creation, mankind — will be blessed with the glorious liberty of children of God.

### MOSES A HUMBLE LEADER

Moses spent forty years near the Sinai wilderness in the family of his father-in-law, Jethro Raguel, or Reuel. (Jethro is supposed to have been his title and Raguel, or Reuel, his proper name (Exod. 2 and 3).) Hobab, Reuel's son and Moses' brother-in-law, belonged to what is known as the Kenites, an Arab tribe of Midian, east of Sinai. Hobab had been with the people of Israel but now upon their start on the journey for Canaan contemplated returning to his own people. Moses sought to influence him with the words recorded in Num. 10: 29-36:

"We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel. . . . Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. And it shall be if thou goest with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee."

What words of faith, and how humble a statement from the leader of 2,000,000 people! We note the utter absence of reference to himself and what he would do or of his authority and power. Only Jehovah's power and blessing were either invoked or mentioned.

We may regard this as a suggestion for ourselves in connection with our own journeying toward our Canaan, our land of freedom — the Kingdom. Those who are with us, friends, neighbors or kindred, should be invited along these lines of faith: "Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel."

**Slavery and serfdom came to an end . . . as a result of the Bible's influence. Perhaps the worst manifestations of slavery came to the surface during this period through the slave trade and slavetraders, who ruthlessly plied their unholy and cruel traffic in the African negro. Language is incapable to describe the heart-breaking scenes and experiences that characterized this traffic in its corralling the slaves, in its spiring them, chained to one another's necks, to the ports, in its crowding them into the dark and suffocating hulls of ships and in its selling in public markets the hopeless victims of this Satanic traffic. Christian sentiment rebelled against this condition. The names of Wilberforce of England, Gough of America, with those of a host of able coworkers in their crusades against this traffic, will never be forgotten. They rallied public sentiment to a fever heat against it; the former and his supporters secured its being outlawed in the British Empire; and the latter and his co-workers created such a public sentiment in America as ultimately led to Lincoln's emancipation proclamation of freedom for the slaves. Spain, Portugal, etc., gave up their guilty part in this traffic; and before 1878 it and slavery were extinct in Christendom. The anti-slavers continually appealed to the Golden Rule as forbidding slavery; and by their Bible arguments created the public sentiment that destroyed slavery in Christendom. Contemporaneously with this agitation on Bible principles went the agitation against serfdom, which succumbed in defeat before it in the countries where it prevailed, especially Germany, France, Hungary, Austria, Poland and Russia.**

— The Bible, Epiphany Volume 12, page 445

coming in which all that are in their graves shall hear His voice and come forth, some to a resurrection of life (the Ancient Worthies, the heroes of old) and some to a resurrection by judgment (not damnation, as the King James Version incorrectly translates it; John 5: 28, 29, ASV).

The latter class will include the great majority of humanity, and their awakening will be with a view to giving them a most favorable opportunity to learn of God's grace in Christ (1 Tim. 2: 4), to accept of the same, and to gain eternal life in the Paradise of God on earth (see our booklet, Hope for the Unsaved Dead). All mankind, Jews and Gentiles, will yet have a full opportunity of coming to a knowledge of the Truth and to



Whoever comes with us receives a blessing, and in urging any to come with us, we receive a blessing, because our own faith and obedience is encouraged and stimulated. Shall we say to others, The Lord will do thee good, and not experience good ourselves and not realize the blessings we are receiving day by day from Jehovah's hand?

And if they come with us, the fact that we have suggested the matter and promised them a blessing would help to keep us from murmuring, complaining, and from manifesting anything other than the good we are continually receiving from the Lord. We do well, then, as Spiritual Israelites, to follow Moses' example in our appeals to those under our influence — to quote to them the promises of the Lord, and to show our faith in the same.

We should help to make a place for our friends in the Lord's service, assuring them of a share in the reward. Some may be attracted to the Lord's people by the opportunity for rendering service. We should remember, however, that there are varieties of service. The Lord's people should recognize that it would not be appropriate to elect to places of prominence in the church those who have not made a full and complete consecration to the Lord. Neither should they repel them, but rather be willing to use each and all to the extent of their willingness to serve and co-operate in the Lord's work.

Every morning in their services, when in obedience to the movement of the cloud, Israel started forward in their journey, there was a simple service. Moses would proclaim in the ears of the leaders and through them in the ears of the people:

“Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee” (Num. 10: 35). In the evening, when the camp settled from the journey of the day, again Moses' voice rang out in the words, “Return, O Lord, unto the many thousands of Israel.”

What was thus done every day by the Lord's direction in natural Israel surely takes place with equal regularity in Spiritual Israel. All who will be found faithful, Israelites indeed, as they go forth every morning to the journey of life, to the battle of life, to the trials and testings by the way, must surely learn to look unto the Lord as the Captain of their Salvation. He is the only one through whom Satan and his hosts can be defeated. The only One through whom we can have the victory. “Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee.” Let us who love Thee and abide in Thy love and under Thy protecting care be safeguarded from every experience that would do us real harm, and be kept by the power of God through faith.

***All who will be found faithful, Israelites indeed, as they go forth every morning to the journey of life, to the battle of life, to the trials and testings by the way, must surely learn to look unto the Lord as the Captain of their Salvation.***

#### **LIVING AS “ISRAELITES INDEED”**

What Spiritual Israelite can afford to retire at the close of the day without retrospectively calling to mind the goodness of the Lord and desiring His continued favor and protection in the shades of night? What true Israelite will long remain an Israelite indeed if he fails to acknowledge the Lord in all his ways? As the Apostle Paul says, whether we eat, or whether we drink, or whatsoever we do, all should be done to His glory; and in all our ways we should acknowledge Him (1 Cor. 10: 31; Prov. 3: 6).

At the close of each day, may each one of us employ language somewhat similar to that of Moses and say to the Lord, Abide, O Lord, with all the thousands of thy true Israel everywhere. Keep us, guard us, according to Thy wisdom and Thy love in Christ Jesus! (Comp. Num. 10: 36.)

The spirit of faith and reverence which permeates the Divine Word is attested most grandly in the character of those whom the Lord has used prominently in His service in the past. It gives even the babes in Christ a confidence and assurance lacking in words from other sources not inspired nor infused by the Spirit of the Lord. As a grand example of these Biblical benedictions note the words recorded in Num. 6: 24-26. With these words, the high priests of Israel (vs. 22, 23) were to bless the people:

The Lord bless thee, and keep thee:  
The Lord make his face shine upon thee,  
And be gracious unto thee:  
The Lord lift up his countenance upon thee,  
And give thee peace.

\* \* \*

# BIBLE QUESTION BOX



## THE CHRISTIAN'S ARMOR

**Q** In Eph. 6: 13-17 we read of the Christian's armor, including "the breastplate of righteousness" (v. 14), but in 1 Thes. 5: 8 it is designated "the breastplate of faith and love." What is the reason for this difference?

**A** It seems that the Apostle in 1 Thes. 5: 8 is giving a more condensed viewpoint, in which he desired to include faith, hope and love, the greatest of the fruits, or graces, of the holy Spirit (1 Cor. 13: 13; Gal. 5: 22, 23; 2 Pet. 1: 5-8). Accordingly, hope is likened to the helmet, and faith and love to the breastplate of the soldier.

But in Eph. 6: 13-17 the Apostle gives a more expanded viewpoint, saying,

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

Here, as in Isa. 59: 17, righteousness, duty love to God and the neighbor, one part of love, is likened to the soldier's breastplate, whereas in 1 Thes. 5: 8 not only faith but also unselfish, disinterested love (agape) is meant, which should not be exercised contrary to duty love. Thus the Apostle here seems to supplement his Eph. 6 description of the Christian's armor by including disinterested love. Let us all seek to put on and keep on "the armour of light" (Rom. 13: 12)!

## THE REMITTING OF SINS

**Q** What is the meaning of Jesus' statement to the Apostles in John 20: 23, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained"?

**A** Jesus' words are not to be understood after the manner in vogue among many Roman and Greek Catholics — that a priest by virtue of the sacrifice of the mass, or otherwise, is able to remit sins. The thought rather is as follows: The 12 Apostles in particular, and less particularly all the Lord's true footstep followers while in the world, would

be under the influence, guidance and instruction of His holy Spirit to such an extent that they would know the terms and conditions on which it is possible for God to forgive sins.

Of course Jesus could do this. For example, looking forward to His completing the sacrifice for sins, He declared to the man sick of palsy, "Son, be of good cheer; thy sins be forgiven thee" (Matt. 9: 2). According to our text, the Apostles were given this privilege.

All the consecrated have this privilege to some extent. It is exercised as a ministry of comfort (Isa. 61: 1-3). The Scriptures set forth plainly the understanding that forgiveness of sins is based on faith in Jesus as Savior and His death on the cross for sinners. A simple statement along this line is found in Acts 16: 30-34.

We may assure anyone who gives evidence of heart-repentance, restitution to the extent of ability, faith in Christ and an obedient desire to walk according to His ways. We do not ourselves have the power to forgive another's sins against God, but, being intimate with the Master and knowing His mind on the subject we can speak for Him as His mouthpiece. As such we may declare and explain the terms of reconciliation.

Those who have been forgiven know well how to direct others to the same blessing. We should assure the penitent one by pointing to the blessed assurances of the Scriptures. A good sample text is Micah 7: 18, 19:

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

As one writer has said, we are not to pull up our past sins and be vexed and tormented in conscience by them. We should put up a big sign with No Fishing on it. We should not fish up our own sins nor go about fishing up the sins of others.

\* \* \*

# LETTERS



Dear Brother Hedman: In Jesus' precious name, greetings!

Thank you for your letter. It is good to hear that you are doing better after surgery. Also, thanks for trying to clarify a point concerning chronology.

We are in good spirits and do what we can in the service, slowed down only by physical immobility, isolation and limited resources. We have been active here since 1965 and the only interest we ever receive is blasphemous and abusive letters and phone calls — often obscene and one or two genuine, but superficial contacts. From time to time though we notice that in all this superficiality there is slight evidence that we are educating some to a point by the Word of God and we continue doing just that as best we can with both limited resources and limited ability.

It is hoped, dear Brother, that this gives you some insight into our lives.

Your brethren in Christ,  
E.&N.L., New Zealand

Dear Brother or Sister in Christ:

I received your book *The Divine Plan of the Ages*. I read and studied it and have been incredibly blessed. Please send me the next book in the series as I am sure that it will also be a blessing. Thanks for sending me *The Bible Standard*. I am always blessed by the articles.

Thank you so much and God bless!  
Sincerely in Christ, B.B., Indiana

Dear Sirs,

I deeply appreciated the pamphlets I recently received from you. I would like to order the books *Life-Death-Hereafter* and

*The Divine Plan of the Ages* and the booklets, *Spiritism-Ancient and Modern* and *The Hell of the Bible*. I've enclosed a check to cover costs of these.

We recently lost a son of 27 years in a tragic car accident. I know these books would be a great help . . . .

Thank you so very much.  
You are in my prayers,  
E.G., California

Dear Friends,

I am so very glad to see a Christian landmark in Chester Springs. I rented a horsefarm barn and land for several years close to you in the 70's . . . .

Please send me a sample of all you have and extra tracts, also *The Divine Plan of the Ages* and copies of *The Bible Standard* — please put me on your mailing list.

Again, welcome to the area, and as I study and get to know you better, together we can pray for the peace of Jerusalem. Though not Jewish myself I have always been interested in Jewish evangelism and working on the Jews' behalf. Now that you are in the area, I know the Lord has sent you.

Sincerely and best regards,  
D.S., Delaware

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 . . .

**France leads the world** in health care, according to a major report released by the World Health Organization (WHO). Italy comes in second, with Singapore, Spain, Austria, and Japan among the top 10. The U.K. is ranked 18th and the U.S. 37th. The rating is based on an overall assessment of medical treatment, including factors such as the availability of medical insurance and pharmacies. The criteria included:

- The overall level of health in the population
- Health inequalities within the population
- Health system responsiveness and patient satisfaction
- Distribution of the financial burden

Opinion polls carried out in France routinely register a high degree of satisfaction with the level of health care available there. Hospitals are generally clean and efficient, waiting lists are short, and general and specialist doctors in good supply. The system is financed by compulsory insurance payments. The main criticism of the system is that it is too expensive, though costs have been trimmed recently through the increasing use of lower-cost, generic drugs, a measure which has helped to reduce the overall deficit of the system.

\* \* \*

**Islamic Sharia law** has been introduced in the northern state of Kano, Nigeria's most populous. Sharia law prescribes amputation for theft and stoning for adultery, though these harsh measures are not always carried out. The neighboring state of Kaduna attempted (unsuccessfully) to introduce Sharia law earlier this year, causing fatal clashes between Christians and Muslims.

Kano has the largest number of Muslims of any Nigerian state. Banks there experienced a large number of withdrawals by people leaving and moving south. The President of Nigeria, Olusegun Obasanjo, is a Christian.

**THE BIBLE STANDARD**  
and Herald of Christ's Kingdom  
1156 St. Matthew's Road  
P.O. Box 67  
Chester Springs  
Pennsylvania 19425-0067  
United States of America

**NON-PROFIT ORG.**  
**U.S. POSTAGE**  
**PAID**  
Chester Springs, Pa.  
Permit No. 9

## announcements . . .

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

### **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

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.

Nelsonville, Ohio, August 25-27 (Fri.-Sun.)

Site: Ramada Inn Hocking Valley, State Route 691 and U.S. 33, Nelsonville, Ohio 45764 ((614) 753-3531). Rates and Reservations: Details later.

### **SERVICES BY VISITING MINISTERS**

#### **The Editor, Bernard W. Hedman**

Lionville Convention, Pa., July 1-4

#### **Carl Seebald**

Lionville Convention, Pa., July 1-4

Grand Rapids, July 23

#### **Ralph Herzig**

Lionville Convention, Pa., July 1-4

Springfield, Massachusetts, August 6

#### **Robert Herzig**

Lionville Convention, Pa., July 1-4

New Haven, Connecticut, August 20

#### **Gerald Herzig**

Lionville Convention, Pa., July 1-4

#### **Jan Wojnar**

Lionville Convention, Pa., July 1-4

Boston, August 27

#### **Richard Blaine**

Lionville Convention, Pa., July 1-4

Largo, Florida, July 23

#### **John Detzler**

Germany, July 7-12

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: Hyde, August 13; Sheffield, August 16; London (tentative), August 27

#### **Baron Duncan**

Lionville Convention, Pa., July 1-4

#### **Evangelists' Services**

Don Lewis, Chicago, July 15, 16

Tom Cimbura, Chicago, August 12, 13

Robert Branconnier, Jacksonville, Florida, August 13;

Sebring, Florida, August 16

Harold Solomon, Pittsfield, Massachusetts, August 13

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

David Lounsbury, Akron, August 28