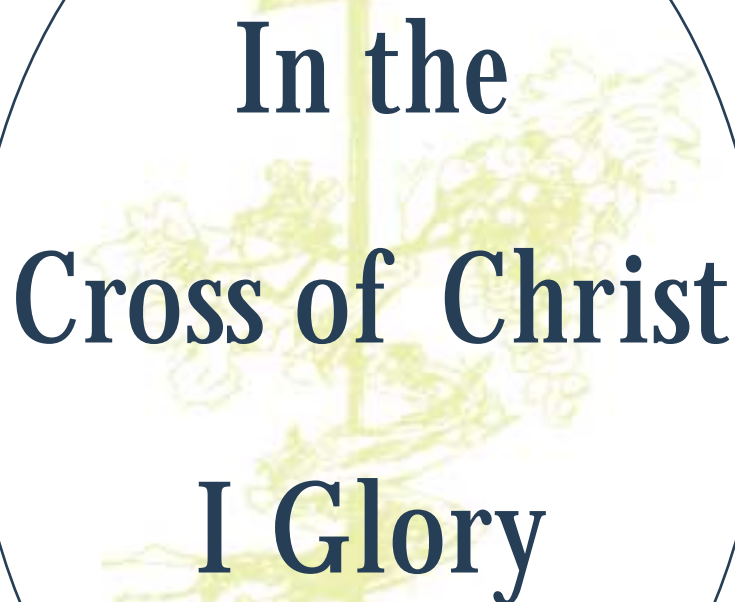


The BIBLE STANDARD

AND
HERALD OF CHRIST'S KINGDOM



In the Cross of Christ I Glory

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

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In the Cross of Christ I Glory

THE EVENTS OF THE LAST SUPPER are covered by several Gospel accounts — [Matt. 26: 17-30](#); [Mark 14: 12-25](#); [Luke 22: 7-38](#); and [John 13: 1-30](#). The Apostle Paul also covers some of the details in [1 Cor. 11: 23-25](#). From these narratives we can build up a fairly complete picture of the events of that Passover night.

Although Jesus had often intimated the nearness of His death, His disciples could not grasp this thought. His statements indicated profound feelings, and signalled the sufferings He would have to bear. He gave voice to these feelings when He said, “I have a baptism to be baptized with; and how am I straitened till it be accomplished!” (Luke 12: 50). He was speaking of His baptism into death.

Peter and John were sent to make ready the Passover ([Luke 22: 7, 8](#)). In the evening, Jesus met with the Twelve in the upper room to celebrate the Jewish Passover Supper at its appointed time. The lamb had been roasted, and the unleavened bread prepared, as well as the bitter herbs. Undoubtedly everything was in exact conformity with the original requirement, for Jesus and His Apostles were bound by every feature of the Jewish law as much as were other Jews. Every feature of the Law was binding until the Pentecostal blessing, which marked Divine approval on the sacrifice of Jesus and Divine acceptance of those who had become His disciples by consecration.

Disciples Squabble for Kingdom Honors

The Apostles believed that Jesus would soon reign as King, and they remembered His promise that they, too, would sit with Him in His throne. They speculated on the degree of honor they would have in the Kingdom, and perhaps reasoned that they needed to contend for the most honorable positions. Perceiving their attitude, Jesus said to them, “The kings of the Gentiles exercise lordship over them; . . . But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve” (Luke 22: 25, 26).

These were new standards and difficult for them to understand. The one who would be the chief in the Kingdom would be the one who was the chief servant in the flesh. The greatest servant of all, of course, was the Lord Jesus Himself. The Master emphasized that the servant principle holds true for all His followers. Whoever will most faithfully, lovingly, and zealously serve the brethren, will thereby increase in favor with God, and prepare himself for a higher station in Messiah’s Kingdom.

In the belief that menial service may admit un-

worthiness of a high place, none of the disciples arranged for washing one another’s feet, as was customary in that part of the world. In a pantomime rebuke, Jesus rose from the table and performed this mundane task for His disciples. He explained the import of the lesson — humility — and exhorted them that no matter how humble a service may be they should perform it gladly. Service to one another is service for Christ Himself.

The Devil Takes Judas

The supper proceeded. John 13: 21 declares, “he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.” Jesus was fully aware of the premeditated betrayal. His statement was a warning meant for His disciples alerting them to the Divine program; and for Judas himself — a last chance alarm.

Consternation spread among the disciples. “Who is it?” Peter beckoned to John, who was seated next to Jesus, Ask the Master who He means. “He it is, to whom I shall give a sop.” All shared the sop of bread. It was one who shared this sacred meal but his identity remained still hidden. The account states that “Satan entered into” Judas, who withdrew before the end of the Passover Supper. In a chilling postscript the text reads simply, “and it was night” ([John 13: 21-30](#)).

The Memorial Supper

The Memorial Supper which Jesus instituted is distinct from the Passover meal which preceded it. But as the Passover meal was the memorial of the actual deliverance from Egypt, so the meal the Lord instituted in the upper room is the memorial of His people’s deliverance through His death on the cross.

The Jews celebrated the birth of their nation and deliverance from Egyptian bondage, starting in the passing over of their firstborn when the tenth plague came upon the Egyptians. The Apostle Paul shows us that the firstborn of Israel, spared in that Passover night, typified the Church of the Firstborn, spared or passed over, in the Gospel Age, while the night of sin prevails.

The disciples assembled with Jesus on that frightening night did not grasp the import of Jesus’ explanation. They would have to await the sending of the holy spirit — the Comforter — to bring these things to their understanding. This would take place at Pentecost.

“My body which is given for you”

Now we see the import of Jesus’ words, “This is my body which is given for you” (Luke 22: 19). He did not

All Scripture references are to the King James Version (KJV), unless otherwise noted.

mean, of course, that the bread was transformed into His flesh, nor the vine's fruit into His blood. This is powerful symbolism. His body was to be broken and His life-blood shed in sacrifice.

No virtue lay in the eating of the bread or the drinking of the cup. As one by faith lays hold on the sacrifice of Christ so one receives justification, freedom from the condemnation of sin.

Our Lord said, "I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God" (Mark 14: 25). The cup here signifies the agonizing experiences which Jesus would have to partake of that awful night. His drinking of the cup of woe, which the Father had poured for Him was finished the next day, on Calvary. His drinking of the cup of bliss with His followers will take place in the Kingdom to come. The Father has poured a similar cup for the footstep followers of Jesus and they all were to drink of it in order to share His glory (Matt. 26: 27; Mark 14: 23).

This, then, was the import of our Lord's words to James and John when they asked for special places in the Kingdom. Jesus asked, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (Matt. 20: 22). Presumptuously, they declared they were. Jesus assured them that they would have their request. If they were willing, He would see to it that they would drink of His cup. So it has been with Jesus' followers throughout the centuries. Through all their experiences they have had the beautiful assurance that "all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8: 28).

The New Covenant

Jesus spoke of the cup, the fruit of the vine, as representing the blood of the New Covenant (Luke 22: 20). From this point of view, the Law Covenant became the Old Covenant. It had failed to bring blessings to the Jewish people, not because it was flawed, but because they were — they were unable to fulfill its demands. As a result, they were not qualified to bless the other nations of the earth.

Jehovah promised a New Covenant, superior to the Old, one which would be administered through a new and greater Mediator, an antitypical Moses. This New Covenant will be inaugurated by Christ during His Second Advent. Not only so — and here is the deep truth uncomprehended by the disciples in the upper room — Christ would be not *one* but *many*. To His disciples, through the medium of the Memorial Supper, Jesus showed their oneness with Him (John 17: 11). This truth was elaborated later. The Apostle Paul calls it a mystery, hard to understand (Col. 1: 26, 27; 1 Cor. 12: 14, 20). The Christ would be made up of Jesus and His Church. His cross-carrying footstep followers would, if faithful unto death, live and reign with Him. Here is the "greater than Moses." Taken from "your brethren," this great Mediator is to establish God's Kingdom on earth, in

*"Death" is not "life." It may seem trite
and self-evident to state this,
but the implication of much
religious teaching is that
the opposite is true.*

power and great glory, and will rule, bless, and instruct mankind (Acts 3: 22). Chief among the nations of earth in this Kingdom to come will be the Jewish nation. With them will this New Covenant be made, and through them will its blessings flow (Isa. 2: 2, 4).

Jesus' death seals the New Covenant (Heb. 12: 24). But it is important to note that the Church itself *does not come under the terms of the New Covenant*. The Church is blessed in advance of that New Covenant under the Covenant of Sacrifice, expressed prophetically in Ps. 50: 5: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." The "gathering" of those who entered into this Covenant of Sacrifice with the Lord occupied over 1,900 years. There are many reasons to believe that the Church's sacrifice has been completed, and that all the sacrificers are now glorified, having entered into the joys of their Lord. This is according to His promise: "To him that overcometh will I grant to sit with me in my throne" (Rev. 3: 21).

"I am alive for evermore"

The death of Christ rightly claims first place as history's most important event, but it would have been of little value had He not been resurrected. Without His resurrection the race would have been just as helpless and hopeless as ever.

As we have frequently pointed out in these columns, "death" is not "life." It may seem trite and self-evident to state this, but the implication of much religious teaching is that the opposite is true. It is held, in practice, that one may receive a blow to the head which brings on blank unconsciousness, or a more serious, fatal, blow which results in a brilliant illumination of knowledge and life in the hereafter.

The Bible assures us that Christ was *dead* and that He rose from the dead, to *live*. This agrees with our Lord's own words (Rev. 1: 18), "I am he that liveth, and was dead; and, behold, I am alive for evermore." When He was dead, He was not alive. How plain, how forceful are these words when given their proper weight! It seems strange that it should be necessary to examine so simple a statement. It surely would not be necessary to discuss the matter at all were it not that the error of thinking of the dead as alive is



so prevalent, so deeply entrenched in the collective mind.

At His resurrection, Jesus became the “firstfruits of them that slept” (1 Cor. 15: 20).

Elsewhere, Christ is styled the “firstborn from the dead” (Acts 26: 23; Col. 1: 18). Not one before Him had been resurrected.*

The word “firstfruits” carries with it the thought that there are to be others who similarly will pass out of the death condition into perfect life.

Resurrection and the New Covenant

The resurrection of Christ is pivotal to Christian faith. As the Apostle Paul points out, if Christ had not been raised then Christian faith is a folly (1 Cor. 15: 12-19). There would be no forgiveness of sins, no comfort for the present, for there would be no hope. The future is bound up with the promises of God as they are manifested in Christ Jesus. He is the expression of the will and plans and purposes of the Heavenly Father (John 14: 9).

The New Covenant requires a covenant people to operate. God is the one party to the covenant, Israel — and, by extension, the world of mankind — is the other. The particular resurrection of Christ *guarantees* a general resurrection. This is a truth which has been obscured over the centuries. The various sects and divisions of Christianity have jostled one another to get into heaven, elbowing out the ignorant, the heathen, the “unsaved.” Consequently, there are few religions which hold out hope for *the vast majority of mankind who have never had a proper opportunity to come to a saving faith*. This oversight is addressed by the Scriptures (1 Tim. 2: 1-4; 1 John 2: 2).

Everyone who has ever lived will be given one complete opportunity to gain salvation. To this end the whole non-elect world of mankind will be raised in the general resurrection mentioned in John 5: 28:

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice. . . .

The New Covenant will be made with Israel, who will then fulfill the role which they formerly spurned (Jer. 31: 31-37). As evangelists of the Kingdom and under the direction of the heavenly phase of the Kingdom they will promote truth and peace (Isa. 2: 2-5). The New Covenant made with them and mankind will require obedience but will also offer life. Those who bow the knee and confess with their lips the Saviorship and Headship of Christ will

advance up the “way of holiness” to perfection and life eternal (Phil. 2: 9-11; Isa. 35: 8, 10). A perfected Eden will be their portion — a marvelous liberty as children of God, their everlasting joy. Each man and woman will be a copy of Christ. All iniquity will cease — its mouth stopped for shame (Psa. 107: 41, 42; Rev. 21: 1-4).

FROM DEATH TO LIFE

The Cross, though a symbol of suffering, shame, and death, is twined round with life. The life that God gives through Christ is “abundant,” whether it be in heaven or on earth (John 10: 10).

Gal. 6: 14 states, “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” As members of Adam’s fallen race, we are under condemnation to death, “For all have sinned, and come short of the glory of God” (Rom. 3: 23). That realization certainly precludes any cause for boasting on our part.

It is our custom, and that of many Bible students around the world, to memorialize our Lord’s suffering and death once a year in the Memorial Supper. Following the Apostle Paul’s account in 1 Cor. 11: 23-25 we partake of the emblems of unleavened bread and mock wine. We try to get as close to the Biblical date as possible. According to our calculations the date for this in 2001 is Friday, April 6, after 6 p.m. All the consecrated of God are privileged to take part in this simple service, wherever they are. When we do this, the Apostle assures us that we do show the Lord’s death until He come (1 Cor. 11: 26). For His Kingdom on earth we pray, and while we wait, we glory in the Cross.

*In the cross of Christ I glory,
Tow’ring o’er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.
When the woes of life o’ertake me,
Hopes deceive and fears annoy,
Never shall the cross forsake me;
Lo! it glows with peace and joy.
When the sun of life is beaming
Bright and clear upon my way,
From the cross the radiance streaming
Adds new lustre to the day.
Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.*

— Hymns of Millennial Dawn, No. 123

* * *

* Not Lazarus, the daughter of Jairus, or the widow of Nain’s son were resurrected in the Biblical sense: they were merely revived to live out natural lives.

*Now the serpent was more subtil than any beast of the field which the LORD God had made.
And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?
And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
But of the fruit of the tree which is in the midst of the garden, God hath said,
Ye shall not eat of it, neither shall ye touch it, lest ye die.
And the serpent said unto the woman,
Ye shall not surely* die.
— Gen. 3: 1-4 —*

“ ye shall not surely die ”

THIS MUCH-MALIGNED ACCOUNT of Adam and Eve in the Garden of Eden, that primeval paradise described in [Gen. 2: 8-10](#), is the basis for this short study. Considering that the account forms the framework for Jewish and Christian theology and elucidates the nature of sin and redemption, it is remarkable that its demotion by skeptics and critics to the status of myth has been meekly tolerated by the majority of Christians.

Jesus Himself validates the account in His discourse to the Scribes and Pharisees, calling Satan a liar and a murderer — one who by his deception *deprived Adam and Eve of life* ([John 8: 44](#); see also [Mark 10: 6-9](#)). The masterful presentation of the Apostle Paul on the mechanics of redemption and restitution is predicated on the veracity of the Genesis account. “As by one man,” says he, “sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” — [Rom. 5: 12](#). Continuing in verse 14, Paul identifies the man: “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.” Jesus is here shown to be the perfect counterpart to Adam. The conclusion is that if Jesus was real, Adam was real. In fact, as we have shown repeatedly in these columns, the ransom sacrifice of our Lord Jesus is of value *precisely because it is a ransom given for Adam, and thus all the race of which he is the father*. (Compare [Rom. 5: 15-19](#).)

We proceed, then, on the assumption that the Adam and Eve of the Eden drama were living, breathing persons, creations of the Creator, flesh and blood, though as yet unfallen. Being mortal, their lives were to be sustained by eating of the “tree of life.” God forbid them to eat of the “tree of knowledge.” We do not know the nature or properties of these trees; nor, perhaps, is it necessary that we do. It is made plain in the narrative that the act of eating of the tree of knowledge would bring unpleasant consequences.

The nature of the “serpent” is a matter of some guesswork, though we believe it is the animal now most closely represented by the snake. However, the nature of the serpent is perhaps less important than the use to which it was put. In the guise of the serpent, Lucifer baldly contradicted Jehovah God. Adam Clarke,** in his commentary on Genesis 3: 4, states:

Here the *father of lies* at once appears; and appears too in flatly contradicting the assertion of God. The tempter, through the *nachash* [the serpent], insinuates the impossibility of her [Eve’s] dying, as if he had said, God has created thee immortal, thy death therefore is impossible; and God knows this, for as thou livest by the *tree of life*, so shalt thou get increase of wisdom by the *tree of knowledge*.

Had Eve or her husband been endowed with deathlessness at their creation, the Devil would here have been *speaking the truth*. The fact was contrary. The deprivation of life — not merely removal from Edenic conditions — was the ultimate punishment consequent on Adam and Eve’s disobedience. Simply stated, obedience brought *life*, disobedience brought *death* ([Rom. 6: 23](#)).

In his book, *Creation*, the scholar-writer Paul S.L. Johnson in commenting on [Gen. 3: 1-5](#) explains:

. . . Satan, waiting to find Adam absent, and seeing Eve alone, suggested to her ([Gen. 3: 1-5](#)) that by prohibiting their eating of the forbidden

(Continued on following page)

WHAT IS IMMORTALITY?

Defined by Jesus as “life in himself” ([John 5: 26](#)), immortality refers to that condition of being which is independent of any external source of life and which is incapable of being extinguished. Such a nature belongs to Jehovah God, Who conferred it on His Son for His faithfulness ([1 Tim. 6: 16](#)). It is not a part of the human condition. See our September 2000 issue.

* The word translated “surely” in the King James Version serves as an emphatic article. It does not appear in all translations (compare the Revised Standard Version). In its abbreviated form it answers nicely to the statement in verse 3 “lest ye die,” thus throwing into stark relief the Devil’s bold contradiction of the Creator.

** Clarke elsewhere in his comments makes the odd suggestion that the serpent resembled an *orang-utan*, a creature which he believed originally walked upright.

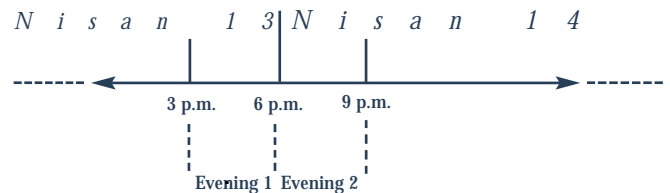
BIBLE QUESTION BOX



Q Exodus 12: 6 in both the American Standard Version and the Revised Standard Version is footnoted to read “between the two evenings.” What does this mean?

A For centuries the Jewish people have begun their (Jewish) calendar day at 6 p.m. There were two evenings, the first from 3 p.m. to 6 p.m., the “end” of the preceding day, and the second from 6 p.m. to 9 p.m., the beginning of the following day. That is, the second evening immediately followed the first evening (see diagram opposite). These two evenings, therefore, occupied a span of six hours. The expression “between the evenings” denotes a point of time, that is, 6 p.m., the mid-point of the two evenings. This being so, we deduce that the lamb was slain at 6 p.m., at the beginning of Nisan 14, not toward its end.

The following facts will aid us further in understanding this: It was at midnight of Nisan 14 that the slaying of the firstborns occurred (Ex. 12: 29), and the lamb was eaten *before* that slaying occurred. It doubtless took the Egyptians several hours to recover from their shock before they called Moses and Aaron before Pharaoh. That interview between Moses, Aaron and Pharaoh could not have occurred before daylight, because God threatened to kill every Israelite who went out of doors during that night (Ex. 12: 22, 23). Furthermore, time was needed for the Israelites to hunt up their



Egyptian masters and receive clothing and jewels from them. These events probably brought them up to noon of Nisan 14. Additionally, for them to have kneaded their dough, collected, packed and placed their furniture on transports, and gathered their flocks and cattle together, preparatory for leaving, prolonged their departure from their homes for quite a number of hours more — at least to the beginning of the following night (early Nisan 15). Finally, their journeying from their separate and far-flung homes to Rameses, the place from which they started out on the exodus, as such, brought them at least well into the night before they could start the exodus proper. We know they left Rameses at night, according to Ex. 12: 41, 42; and according to Num. 33: 3 it was on Nisan 15 that they left. Therefore, the slaying and eating of the lamb, and the killing of the Egyptian firstborns, must have taken place on the night of Nisan 14.

* * *

(Continued from previous page)

tree God was seeking for His own interests to abridge their privileges and to keep them in a degrading bondage to Himself, whereby their possibilities for development were being greatly curtailed, whereas, he said, if they would eat of the fruit . . . they would only seemingly, but not really, die (“ye shall not surely [really] die”) . . . Thus Satan’s first falsehood was that the dead are not really dead, but alive.”

— *Creation*, p. 104 (©2001, LHMM)

By implying that death was not the penalty threatened, Satan laid the foundation for the teaching which has opened the way to two major errors in Christian creeds: (1) that at death the individual not only lives on but is transformed to a spirit being — immortality of the soul; and that (2) the immortal soul will eternally live either in heaven (if “good”) or in eternal torment (if “wicked”). The fact that

Adam and Eve were not put to death *immediately* has no doubt contributed to the misunderstanding.

This smirching of the basic fact of *death* as the penalty for Adamic sin has been matched in the secular world by the doctrine of evolution, which has obliterated man’s origin as a creation of God. In both the religious and philosophical spheres the nature of man and his hope are misrepresented. Consequently, God’s purposes are misrepresented; for when He is not viewed as irrelevant, God is seen as arbitrary and careless. So deep is the misconception.

The Genesis account of man’s fall from grace into sin and death is simply stated. The promised redemption through Christ is presented as an elegant counterpoint: “As by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous” (Rom. 5: 19). It is this simple, straightforward explanation of sin, death, their consequences and ultimate remedy that we wish our readers to carry away with them.

LETTERS



The following letter is an edited extract from a report by our Representative in India, Bro. S. Lambert:

Dear Bro. Hedman: Greetings! . . . While planning to conduct a convention at Mysore in the Karnataka state by the end of 2000, one of the most sensational abductions of modern times took place. A noted forest brigand called Veerappan kidnapped Dr. Rajkumar, one of the doyens of the Kannada cinema, causing riots in two cities, Bangalore, Mysore, and other places in the state. After taking advice from a local Brother I decided to cancel the convention.

Subsequently I turned my attention to the neighboring state of Kerala. At present we have 11 ecclesias there. All the elders were called to arrange for a convention at a common site. While the planning was going on, two earthquakes with their epicenters at Painavu in Idukki, and Nadakkal in Kottayam, occurred that month, sending shivers down the spine of the state. To make matters worse, a killer earthquake — perhaps India's most powerful in 50 years — caused death, destruction, and devastation in vast areas of Gujarat, with Bhuj town and nearby areas. Relief and rescue work was rushed to these places. Many nations came forward with their assistance, including the

United States. They all proved to be friends in need; our nation was grateful.

In the midst of all this we were able, by God's grace, to hold a convention on the 3rd and 4th February of this year with the cooperation of brethren and elders of various ecclesias. . . .

Bro. S. Lambert, LHMM Representative for India

Dear Laymen's: I was given a few tracts from you and was very blessed by them. It is wonderful to see the truth about Heaven and Hell, *etc.* So many churches are confusing people. If possible, please send some tracts for me to send to family and others with whom I am planting seeds.

Thank you so very much and praise to you for all the assistance you are giving.

God bless you,

R. G. F., Texas

* * *

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 . . .

Doctors from Italy and the United States are planning to clone human beings, despite the objections and doubts raised by religious and scientific groups. Italian doctor Severino Antinori and American doctor Panayiotis Zavos told a symposium in Rome that they were motivated only by the desire to help infertile couples have children. Antinori urged the scientific community to be prudent and calm. Antinori's decision to proceed with the controversial program was spurred in part by the British government's recent legislation allowing limited use of human embryos in genetic research. The Vatican described the proposals as "grotesque."

* * *

German scientists from the Department of Psychiatry and Psychotherapy at the Julius Maximilians-University in Wuerzburg say they have identified the first schizophrenia gene. The researchers believe the gene mutation they have found helped cause a particularly severe form of the mental illness — catatonic schizophrenia — in one large family. They hope the discovery will help researchers get a better understanding of schizophrenia and how to treat it. Some mental health charities fear that identifying the gene could lead to stigmatization.

The researchers found the gene during their investigation of chromosome 22. They chose to study catatonic schizophrenia because the condition is known to be largely inherited. The disease is characterized by acute psychotic episodes with hallucinations, delusions, and disturbed body movements. The gene involved is responsible for only one specific type of schizophrenia and more research is needed. However, scientific discoveries often take a long time to be put to practical use.

* * *

Defense researchers in Great Britain have been commissioned by the Department for Education to adapt military aviation technology to help identify dyslexia in young children. The Defence Evaluation and Research Agency (DERA) has been given £100,000 (\$150,000) to build a prototype model, which will make use of equipment which tracks the eye movements of jet pilots. The system has helped pilots to control computers or steer weapons and to show designers how to improve the layout of instrument panels. The technology will be adapted in a way amenable to children. The system uses glass lenses, like a pair of spectacles, which can follow the direction in which the wearer is looking. Early detection is believed to be important in helping to address dyslexia, thus reducing the degree of learning loss which can occur when undiagnosed dyslexics are left to struggle through school without any specialist help.

announcements . . .

MEMORIAL DATE FOR 2001

Our Lord's Memorial falls on Friday, April 6, after 6:00 p.m. This is calculated as follows (all times Universal Time, or Greenwich Mean Time): The vernal equinox is on March 20, 1:32 p.m.; the new moon nearest this equinox is on March 25, 1:22 a.m.; add to this, 2 hours 21 minutes to get Jerusalem time = 3:43 a.m.; so Nisan 1 is from 6:00 p.m. March 24, to 6:00 p.m. March 25; Nisan 14 begins 13 full days later, on Friday, April 6, 6:00 p.m., ending Saturday, April 7, 6:00 p.m. May God bless all His consecrated people in this connection. We will be pleased to receive reports of your commemoration.

GENERAL CONVENTIONS FOR SPRING 2001

At-a-glance

United States: *Springfield, Massachusetts*, April 27, 28, 29; *Muskegon, Michigan*, May 26, 27, 28; **France:** *Barlin*, April 15, 16; **Nigeria:** Osus Amukwa Obioma Ngwa, Abia State, June 28-30; **Poland:** *Poznan*, April 29, 30, May 1

Details

United States

Massachusetts, April 27-29 (Fri.-Sun.): *Site:* Holiday Inn Holyoke Holi-dome and Conference Center, 245 Whiting Farms Road, Holyoke, MA 01040; tel.: (413) 534-3311 *Rates and Reservations:* \$72.00 plus tax, for 1-2 people; meals \$11.95 (noon) and \$5.95 (evening; Fri. and Sat. only) on a donation basis. Reservations at group rate guaranteed only until March 27. Full payment must accompany reservation; checks payable to "Holiday Inn." Reservations may be made through Bro. Gunar and Sr. Lucy Vanags, 668 E. St. North, Suffield, CT 06078 (tel.: (860) 668-0701; e-mail: gunluce@earthlink.net); or with the hotel (credit cards accepted). *You must mention the LHMM convention to get the special rate*

Michigan, May 26, 27, 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 (after April 5 only), you may contact Sr. (Mrs.) Carlla Olson, Muskegon Class Secretary, by telephone at (231) 894-4131, or by e-mail at colsoncjo@juno.com*

SERVICES BY VISITING MINISTERS

The Editor, Bernard W. Hedman

Springfield Convention, Massachusetts, April 27, 28, 29; Muskegon Convention, Michigan, May 26, 27, 28

Carl W. Seebald

Muskegon Convention, Michigan, May 26, 27, 28; Grand Rapids, June 16

Ralph Herzig

Springfield Convention, Massachusetts, April 27, 28, 29
Springfield, Massachusetts, June 3

Gerald Herzig

Springfield Convention, Massachusetts, April 27, 28, 29

Richard Blaine

Waycross, Georgia, April 22, June 17; Chicago, May 20; Muskegon Convention, Michigan, May 26, 27, 28

Robert Herzig

Springfield, Massachusetts, April 1; Springfield Convention, Massachusetts, April 27, 28, 29; Boston, June 24

John Wojnar

Springfield Convention, Massachusetts, April 27, 28, 29; New Haven, Connecticut, May 20; Pittsfield, Massachusetts, June 10

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; 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

Nelsonville, Ohio, March 31, April 1; New Haven, Connecticut, April 22; Auburn, Massachusetts, April 23; Wrentham, Massachusetts, April 25; Springfield Convention, Massachusetts, April 27, 28, 29; Pittsfield, Massachusetts, April 30; Arcade, New York, May 2; Erie, Pennsylvania, May 3; Akron, Ohio, May 5

Baron Duncan

Pittsfield, Massachusetts, April 8; *Caribbean:* Jamaica, April 13-16; Barbados, April 20-22; Trinidad, April 23-May 3; *Florida:* West Palm Beach, May 4-8; Jacksonville, May 9-13

Evangelists' Services

During an extended visit to the Bible House in connection with Bible House matters, Evangelist John F. Scale from England will be serving in Chester Springs, Pennsylvania, April 11, 15, 25 and at the Springfield, Massachusetts Convention, April 27, 28, 29.

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

Harry Hammer, Minneapolis, April 14, 15

Don Lewis, Chicago, May 5, 6

David Lounsbury, New York City, April 15

Walter Markiewicz, Spokane, April 21, 22; Osoyoos, Canada, May 5, 6; Moscow, Idaho, May 19, 20

Harold Solomon, Boston, May 27

Edward Tomkiewicz, Grand Rapids, April 7; Muskegon, Michigan, April 8; Minneapolis, June 9, 10