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April 2008



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TABLE OF CONTENTS

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HIGHLIGHTS OF DAWN

Spring:

Season of Renewal 2

INTERNATIONAL BIBLE STUDIES

Daniel Keeps Covenant in a Foreign Land 14

Three Refuse to Break a Covenant 16

Daniel's Life and Death Test 18

Daniel's Prayer for the People 20

CHRISTIAN LIFE AND DOCTRINE

Treasures of the Truth—Part 15

Christ Is Risen 22

Partaking of the Lord's Memorial 36

This Do In Remembrance 48

Weekly Prayer Meeting Texts 47

ENCOURAGING LETTERS 56

TALKING THINGS OVER

General Convention Bulletin 59

OBITUARIES 35

SPEAKERS' APPOINTMENTS 62

CONVENTIONS 63

Spring: Season of Renewal

“Lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle [turtledove] is heard in our land.”
—*Song of Solomon*
2:11,12

ONCE AGAIN, WITH THE arrival of the spring season comes also the sense of joy and anticipation that is shared by people all over the world, the time of year depending on which hemisphere they may live in. Many hearts are thus uplifted when witnessing the renewal of life that springs forth from the cold and barren ground of a harsh winter

that has just passed. Spring is the time when most flowering plants bloom, and this powerful act of nature symbolizes the revival of life.

The spring months start the season of birth as the eternal and silent cycle of life begins to warm the earth with its rapidly increasing length of daylight hours, and as the axis of the earth begins its annual tilt toward the sun. We may trust that Mother Nature will surely ‘spring forth’ again on time, even as it has done since the early days of

Creation, thereby giving the season its wonderfully descriptive name.

RENEWED HOPE

Most households also spring to life on various levels of endeavor when springtime arrives. It is a good time for planning new projects and ventures around the home that may include doing necessary repairs, painting, and a general sprucing up. More extensive plans may also be considered along with other major home improvement projects. Spring cleaning is an annual event when a more thorough cleaning of the home is undertaken, and also a time to dispose of accumulated items that are no longer wanted or needed.

Turning our attention to the outside yard that has lain dormant for several months may include preparing the lawn, planting flowers and gardens, and the pruning of shrubs and trees. With present day emphasis on 'green projects,' attention may also be focused on consideration of environmentally friendly projects, such as preparing compost bins and other items that are compatible with nature.

CLEANSING OUR HEARTS

Each year, during either the month of March or April, the footstep followers of our Lord are instructed to prepare for the annual commemoration and anniversary of his death. An important aspect in connection with that preparation includes the searching of our hearts in an effort to rid ourselves of all thoughts and actions of unrighteousness and sin.

When the Jews prepared to celebrate their annual Passover and to partake of the slain lamb, they were instructed to eat unleavened bread, and

they also were to search their homes for any leaven that might be hidden away. Leaven represents corruption and sin, thereby serving as a very appropriate and typical lesson for all of the Lord's people to heed. God's instructions to the people of Israel were, "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." (Exod. 12:15) There were serious consequences for those who were careless and disobedient to the commandments of God. We further read, "Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land."—vs. 19

In his first letter to the brethren at Corinth, the Apostle Paul spoke of the deeper and spiritual meaning of leaven, and explained that it represents sin. He also related it to Jesus' instructions to his disciples to remember his death, saying, "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."—I Cor. 5:6-8

REMEMBERING JESUS' DEATH

Jesus died during springtime and his followers are instructed to assemble together to celebrate the Memorial of his sacrificial death. He commanded

his disciples, “This do in remembrance of me.” (Luke 22:19) The proper time to commemorate the event this year will be Friday evening, April 18th, after sundown. It is a very simple, but solemn, feast, and carries with it the much deeper significance of providing salvation for the human family from the sentence of death that had been passed to them because of father Adam’s disobedience to the Divine law.

Jesus gave his life as the antitypical Lamb of God, and he has invited his followers to share with him in partaking of the emblems, and sharing in his death. The Apostle Paul addressed this when writing to the brethren at Corinth, saying, “The cup of blessing, for which we bless God,—is it not a participation of the blood of the anointed one? The loaf which we break,—is it not a participation of the body of the anointed one? Because there is one loaf, we, the many, are one body; for we all partake of the one loaf.”—I Cor. 10:16,17, *Wilson’s Emphatic Diaglott*

The significance of participation in Jesus’ ‘cup’ and ‘loaf’ points to the faithful members of his bride who will also share with him in blessing mankind during his future kingdom. Paul rejoiced over this privilege when referring to his own part in it, and explained, “Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church.” (Col. 1:24) As we partake of these emblems on this annual occasion let us do so with the conviction of renewed desire and determination to make our calling and election sure.

SPRING OBSERVANCES

The word Lent comes from an old English word meaning ‘spring’ and is associated with the Easter Sunday festival that is observed by various church denominations. The combining of the two observances—Lent and Easter—is therefore applied to the same period of time during which our Lord Jesus’ death and resurrection occurred. Lent is a period of forty days of penitential preparation for Easter. The forty days relate to Jesus’ temptation in the wilderness where he fasted for forty days and nights after his baptism by John. It was at that time and place that Satan tried to turn our Lord away from the earthly ministry he had come to accomplish.

When the concept of observing forty days of Lent was first instituted, it was associated with fasting. In this sense, Jesus cautioned, “Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. (Matt. 6:1-4) Jesus then addressed the matter of prayer (vss. 5-15) and fasting (vss. 16-18) which are both issues of importance.

SPRING AND THE RESURRECTION

The revival of life that occurs during the months of spring coincide with the resurrection of our dear

Lord Jesus, and further illustrates the wonderful promises of God that are associated with the long-awaited resurrection of the whole human family from the grave. This will be one of the fundamental provisions of our Lord Jesus' kingdom of life, peace, and righteousness. We may put our total confidence and trust in him who said, "Do not marvel at this; for an hour is coming, in which all who are in the tombs shall hear His voice, and shall come forth; those who did good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment." (John 5:28,29, *New American Standard Bible*) We believe that the faithful members of the body of Christ are being called during this present Gospel Age and will be raised to a heavenly inheritance. The whole human family will share in the blessed resurrection of the dead during the soon-to-be established kingdom under the administration of our Lord Jesus and the faithful members of his body.

SUMMER AND WINTER

The Father's promise of life will be offered to all who are obedient to his laws of righteousness during the future time of Christ's kingdom. Its extent will be worldwide and will include the people of all nations and languages. The psalmist wrote concerning the wonders of Creation, but spoke of only two seasons as encompassing the whole annual cycle of nature. He said, "The day is thine, the night also is thine: thou hast prepared the light and the sun. Thou hast set all the borders of the earth: thou hast made summer and winter." (Ps. 74:16,17) The Prophet Zechariah also spoke concerning the

perpetual cycle of Mother Nature and its living waters. We read, “It shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea [eastern sea, *Marginal Translation*], and half of them toward the hinder sea: in summer and in winter shall it be.” (Zech. 14:8) In the new day of Christ’s kingdom, truth and righteousness will flow to all of the willingly obedient to provide life and blessings.

The boundless provision of blessings that will be made available for the human family during Christ’s kingdom was also described by the Revelator who wrote, “He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.”—Rev. 22:1,2

WINTER IS PAST

In our featured text, Solomon points forward to the time when Christ’s kingdom would be established and the world be refreshed under the loving and caring hand of the Heavenly Father. His prophetic words ‘the winter is past’ describe the reign of sin and death as being the long winter season that has overshadowed the human family as a result of Adam’s transgression and sentence of death. For over six thousand years it has truly been a barren, cold, forbidding, and dark period of earth’s history. This has been a time during which the whole human family has experienced sin, death, and alienation

from God's loving face. Man has struggled with the difficulties of life for a few short years, with their hopes and dreams for a better tomorrow ending in the grave.

In Mark's gospel he speaks of the 'winter time' and the harvest period of the present Gospel Age calling of the church as culminating in a great time of trouble that will then come upon the whole world. We read, "Woe to them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter. For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days."—Mark 13:17-20

THE RAIN IS OVER AND GONE

Rain, whether in the form of refreshing dew or as invigorating showers, points to the wonderful blessings that relate to an understanding of the Truth. The Father's promises center around this beautiful symbolism. "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." (Deut. 32:2) The Prophet Hosea speaks concerning the former and latter rains. "Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." (Hos. 6:3) The 'former' and 'latter' rains are associated with the First and Second Advents of our Lord Jesus. Both of these periods of

time are marked by our Lord's ministry to his faithful followers.

Between the two advents there was a long period of time during which there was no rain. These prophetic words indicate the drought condition that the Father permitted to come upon his people. "Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." (I Kings 17:1) James reveals to us the length of this time saying, "Elias [Elijah] was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months." (James 5:17) The three years and six months represents the twelve hundred and sixty years during the Middle Ages wherein the Truth was suppressed by the apostate church's alliance with the state.

James also speaks of the refreshing rain that would be given at the time of our Lord's invisible presence with his people that marks his Second Advent. He writes, "Be patient therefore, brethren, unto the coming [presence—Greek, *parousia*] of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming [presence—Greek, *parousia*] of the Lord draweth nigh."—vss. 7,8

FLOWERS APPEAR ON THE EARTH

In our featured text, Solomon speaks of flowers that appear on the earth and are early evidences of

the new season at hand. These are the flowering blossoms that are the first to show their beautiful faces as they appear out of the barren earth. This wonderful feature beautifully represents the springing forth of God's ultimate purpose to bless the human family. This will soon be accomplished when the harvest of the final members of the bride class will be complete, and the administration of Christ's kingdom of blessing for all mankind will be set up.

TIME OF THE SINGING OF BIRDS

Another evidence that winter is past and spring has arrived relates to the birds that have returned after the long winter and announce their presence with joyful song. Solomon speaks of this as one of the signs of spring that becomes obvious to all.

An interesting variation of Solomon's reference to the singing of birds in this phrase of our featured scripture is found in the *American Standard Bible (Edition: 1901, Marginal Reading)*, which says, "the pruning of vines." This variation is also noted in the *J. B. Rotherham Translation* where we read, "the time of the spring-song hath come," and the *Margin* reads, "The singing time (either of birds or vine-dressers); the pruning time."

THE VOICE OF THE TURTLE IS HEARD

Solomon's reference to 'the voice of the turtle' is more correctly understood when translated 'the voice of the turtledove.' The terms dove and pigeon may be used interchangeably, but reference to pigeons denotes a larger bird. They are found in any of several small wild bird varieties, and are especially noted for their mournful cooing. They are also

recognized for their peaceful and gentle habits, and are a symbol of purity.

Turtledoves and pigeons are the only birds that were permitted to be offered in Levitical sacrifice. "If the burnt sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtledoves, or of young pigeons."—Lev. 1:14

A pair of turtledoves were offered by Mary eight days after Jesus was born. "When eight days were accomplished for the circumcision of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons." (Luke 2:21-24) Mary did this in accordance with the provisions of the Law (Lev. 12:6) for her purification.

THE DESERT WILL BLOSSOM

As we continue to wait in joyful anticipation for the completion of the last faithful members of Christ's body and the setting up of his kingdom, we turn to the prophetic words of Isaiah for a brief preview of the blessed day so near at hand. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." (Isa. 35:1,2) In symbolic language, we catch a glimpse of the waters of

life that will be made available for the poor groaning human family. “In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water.”—vss. 6,7

SHOWERS OF BLESSINGS SPRING FORTH

From a “Psalm and Song of David,” he wrote of the confidence we share in the God of our salvation, “Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.” (Ps. 65:7) The restless waves and tumult of mankind will become stilled under the mighty hand of God.

Rain, showers, and the abundant waters of life and peace are associated with the kingdom of our Lord Jesus, as the psalmist continues, “Thou visitest the earth, and waterest it [after thou hadst made it to desire rain, *Marginal Translation*]: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof [thou causest rain to descend, *Marginal Translation*]: thou makest it soft with showers: thou blessest the springing thereof.”—vss. 9,10 ■

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Daniel Keeps Covenant in a Foreign Land

*Key Verse: "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself."
—Daniel 1:8*

*Selected Scripture:
Daniel 1*

favoured, and skilful in all wisdom, . . . and whom they might teach the learning and the tongue of the Chaldeans." (Dan. 1:3,4) Nebuchadnezzar told his servants to feed these special captives the same food and drink that he as king partook of, that their favor and stature would increase all the more, and after three years they

WHEN CONQUERING JERUSALEM and the nation of Israel, Nebuchadnezzar evidently realized that their kingdom had been very successful and powerful for many centuries. He further appreciated that this success was at least in part due to the superior intellect and wisdom of many in the land, so, rather than destroying all the people of Israel as he conquered the nation, he instructed his servants to bring back to Babylon "certain of the children of Israel, and of the king's seed, and of the princes; Children in whom was no blemish, but well

would appear once again before the king, to then be used as he would direct.

Young Daniel was the leader of this group of Israelites who were to be thus fed with the king's meat. He realized, however, that much of the diet the king desired them to partake of was forbidden under Jewish Law, and also the richness of the king's food and drink was not what they were used to as common people in Israel. So, in the words of our Key Verse, Daniel requested that he and three of his friends not be forced to do this. The king's servants at first feared that if Daniel and the others did not eat of the royal table, they would become weak and lose their favor with the king, and the servants would be to blame for this. Daniel, however, persuaded them that a trial period be given so that they might eat a plain diet, "Please test your servants for ten days, and let us be given some vegetables to eat and water to drink. Then let our appearance be observed in your presence. . . . So he listened to them. . . . At the end of ten days their appearance seemed better and they were fatter than all the youths who had been eating the king's choice food."—Dan. 1:12-15, *New American Standard Bible*

At the end of the ten-day trial period, Daniel and his friends' appearance was better than any of those who had been eating the king's meat, so they continued this plain diet for the rest of the three years. At the end of this period they were presented to King Nebuchadnezzar, and far outshined any of those who had been eating of the king's food. "As for every matter of wisdom and understanding about which the king consulted them, he found them ten times better than all the magicians and conjurers who were in all his realm."—vs. 20, *NASB*

Truly Daniel and his friends were living examples of the words of the Apostle Paul, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit."—Rom 14:17 ■

Three Refuse to Break a Covenant

Key Verse: *“If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.”*
—*Daniel 3:17,18*

Selected Scripture:
Daniel 3

bow down to the image when the music was played. In particular, three individuals—Shadrach, Meshach, and Abednego—were singled out for not bowing down. King Nebuchadnezzar asked that they be brought to him, upon which he inquired, “Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?” (vs. 14) Thinking that they had perhaps just misunderstood and unintentionally

TO SHOW THE GLORY OF

his vast kingdom, King Nebuchadnezzar had a golden image of himself fashioned and placed in the flat plain of the land of Babylon. The image was massive, about ninety feet tall and nine feet wide, and was visible from miles around. A decree was given to all the people that when they heard certain music being played they were to bow down toward this image and worship it, with the penalty for not doing so that of being cast into a burning fiery furnace.—Dan. 3:1-7

Shortly after the decree was given, it was noticed that some of the Israelite captives did not

failed to bow down to the image, he gave them a second chance, reiterating the decree that when the designated music was played, they worship the golden image.

The reply of the three Israelites is in our Key Verses, and indicates a high degree of faith on their part in the power of God to deliver them, if it be his will. Just as important, however, was their unwavering obedience to God's law, which stated, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them." (Exod. 20:3-5) They knew it would be a violation of God's law to bow down to the king's image, and were obedient to what they knew to be right, regardless of the consequences.

As one might expect, King Nebuchadnezzar was extremely angry and commanded that the furnace be heated seven times hotter than normal, and that the three Hebrews be thrown in. So hot was the furnace that the men who thrust them in were slain by the heat. The next morning the king was astonished to see, looking into the furnace, not just three, but four men loose, walking in the middle of the fire, with the fourth having the appearance like the Son of God. (Dan. 3:19-25) He called for the three to come forth, upon which they did, right out of the midst of the fire. They had no burns on their bodies or their clothes, not even the smell of fire was present.—vss. 26,27

King Nebuchadnezzar recognized that only a most powerful God could deliver such as he had witnessed, and he proclaimed, "Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort."—vs. 29 ■

Daniel's Life and Death Test

Key Verse: “*When Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.*”
—**Daniel 6:10**

Selected Scripture:
Daniel 6

king's realm. Finally they concluded, “We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.”—vs. 5

The jealous presidents and princes knew that Daniel faithfully prayed to his God three times a day, because they had witnessed it. They contrived a plan to snare him, and crafted a law which stated that for thirty days no petition could be made of any god or man except of

DARIUS, THE MEDIAN KING,

set over his kingdom one hundred and twenty princes, who reported to three presidents, the chief of these being Daniel.

“Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.”

(Dan. 6:3) The other presidents and princes were jealous of Daniel, in particular because he was not even of their nation, as he was an Israelite. They desired to find something against him, but could find no fault in him, because he was faithful in all his responsibilities over the

the king. The penalty for disobeying this law would be to be cast into a den of lions. They brought this new statute to king Darius, but didn't tell him their real motive. The king, perhaps flattered by the idea of having all petitions come to him for thirty days, agreed that it would be an appropriate honor to his office and signed the new law, putting it into effect, "according to the law of the Medes and Persians, which altereth not."—vs. 8

Our Key Verse indicates that Daniel, although aware of the new law, continued his practice of praying to the God of Israel three times a day, doing so at his window so that others could see. Those conspiring against him saw what had happened, and brought the news of his disobedience to the king. Darius was extremely upset, realizing he had been tricked into signing such a law. He labored the rest of the day to find some loophole that would allow him to release his faithful president Daniel, but was reminded that "no decree nor statute which the king establisheth may be changed." (vs. 15) So, according to the stipulation of the law, he had Daniel cast into the den of lions but, having been so affected by his example, "The king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee." (vs. 16) What a marvelous demonstration of faith from one who was not even an Israelite!

King Darius fasted throughout the night and didn't sleep at all. Early the next morning he went quickly to the den of lions and found Daniel not only alive, but not hurt at all. An angel had miraculously stopped the mouths of the lions. Darius declared, "I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."—vss. 26,27 ■

Daniel's Prayer for the People

Key Verse: *“O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord’s sake.”*
—*Daniel 9:17*

Selected Scripture:
Daniel 9

DANIEL, NOW AN ELDERLY prophet, had read the words of another faithful prophet, Jeremiah, who had foretold that the desolation of Jerusalem would last seventy years. Seventy years had now passed, and Daniel sought to have God’s favor returned to Israel and to have Jerusalem restored. He prayed to God very humbly, “with fasting, and sackcloth, and ashes” (Dan. 9:3), realizing it was Israel’s unfaithfulness to God which

had resulted in their seventy years of captivity.

Daniel’s moving prayer included six important parts:

1. He acknowledged God as one who always keeps his covenants and gives mercy to those who love him.—vs. 4
2. He confessed that, as a nation, they had sinned greatly, had rebelled against God, and had ignored the teachings and warnings of their prophets.—vss. 5-8
3. He stated his faith that, although they had sinned, it was still possible for God to exercise mercy and forgiveness toward them.—vss. 9,10
4. He said he understood the punishments they had suffered were just, and according to the law of Moses, and yet as a nation they had not repented.—vss. 11-15

5. He asked for God's anger to be turned away, that their sanctuary no longer be desolate as stated in our Key Verse, not because of their righteousness, but because of his mercy.—vss. 16-18

6. He appealed to God that he hear his prayer and act upon it, “for thine own sake, O my God: for thy city and thy people are called by thy name.”—vs. 19

Daniel's prayer shows the importance of approaching the Heavenly Father even at times when we feel unworthy of doing so, due to our falling short of doing his will. Indeed, these are times when we most need to go to God in prayer and ask for his help and guidance. The Apostle James says, “Is any one of you in trouble? He should pray. Is anyone happy? Let him sing songs of praise. Is any one of you [spiritually] sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven. Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective.”—James 5:13-16, *New International Version*

As Daniel concluded his prayer, the angel Gabriel spoke to him, providing him the answer he sought. Paraphrasing, Gabriel stated that a partial measure of favor would be restored to Israel for a period of four hundred and ninety years (70 prophetic weeks). In that period, Jerusalem would be rebuilt, and the people be given another opportunity to change their sinful ways. Most importantly, though, Gabriel said that near the end of this period of time their long-awaited Messiah would come on the scene. As a nation they would have the opportunity of receiving him. Gabriel warned, though, that their Messiah would be cut off, and following this there would be complete destruction and desolation once again of their nation and the city of Jerusalem.—Dan. 9:21-27 ■

Christ Is Risen

“He is not here: for he is risen, as he said. Come, see the place where the Lord lay.”

—Matthew 28:6

DURING THIS MEMORIAL

season we are once again reminded of the fact that many Christian people from around the world also celebrate our Lord Jesus' death on the cross, and his resurrection by the mighty hand of his Father. The Easter season is looked forward to as being a very joyful time, and one of the most popular church-related festivals that occur throughout the year. Many honest-hearted Christians are uplifted as they hope for a better day that they believe is promised to faithful believers in Christ Jesus.

ANTICIPATION AND JOY

The angel's words 'he is risen,' that were spoken to the women who sought Jesus' body early that morning, related to the most momentous event that had ever taken place in the world's history up to that time. The proclamation that our dear Lord Jesus, who had left his heavenly home to become a perfect man on the human plane of life and then die for Adam and his race, was absolute evidence that the Heavenly Father's plan of reconciliation

for the sins of the world had taken a major step forward.

THE SCRIPTURAL ACCOUNT

The Gospel record of this wonderful event is most inspiring, as we read, “When the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great.

“And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.”—Mark 16:1-8

DEATH AND RESURRECTION

Many Christians who profess their faith in Jesus and his resurrection from the dead, may not fully understand the importance of our Lord’s earthly ministry, his death and resurrection. Few relate to the Heavenly Father’s ultimate plan and purpose

for the reconciliation of the whole human family from the sentence of death. Fewer, still, appreciate the invitation to the spiritual High Calling in Christ Jesus that went out from that time forward and throughout the present Gospel Age.

There are many questions concerning death and what happens after death. Some may teach that there is no death at all, while others believe that death is merely a gateway to some other form of life. When celebrating the great event of Jesus' resurrection from the dead, the question may arise, if there is no death then how can we commemorate his resurrection? These and many other varying beliefs have created much confusion among many sincere Christians relating to the subject of death and the resurrection.

Turning to the Apostle Paul's letter to the brethren at Corinth, we read, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not."—I Cor. 15:12-15

FOUNDED ON FAITH

Paul has addressed the importance of faith as it relates to Jesus' death and resurrection. Faith, established by scriptural teachings, is fundamental to a proper understanding of our Lord's earthly ministry, death, and resurrection. This belief would

be in vain and meaningless if it had no foundation and nothing to justify it.

When writing to the Hebrew brethren, the apostle explained the power of faith. He wrote, “Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.” (Heb. 10:38,39) Paul gave examples of many faith-inspired worthies of old, those who gave their lives for their faith in God. He explained, “Now faith is the substance [ground, or confidence, *Marginal Translation*] of things hoped for, the evidence of things not seen.” (Heb. 11:1) This is the very foundation of our Christian life, and Paul taught its vital importance. In his letter, he continued, “Without faith it is impossible to please him [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”—vs. 6

Paul explained the matter more clearly to the brethren at Corinth. He said, “Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming [presence—Greek, *parousia*].” (I Cor. 15:20-23) It was necessary for Jesus to die as a substitute for Adam, who had disobeyed God’s righteous laws. He had received the penalty of death for his actions and had plunged the whole human family into death.

FAITH IN GOD'S PROMISES

The Christian's faith is based on the promises of God, but these would be empty promises if there was no hope for a resurrection of the dead. In Luke's Gospel, he states, "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." (Luke 20:37,38) Luke made reference to the scripture concerning Moses at the burning bush. The record states, "Moreover he [God] said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God."—Exod. 3:6

All of God's prophets believed that there would be a resurrection of the dead that would take place during the future time of a promised kingdom of righteousness. They worshipped and served him because they had confidence in his promises, and that he would ultimately bless all the families of the earth. (Gen. 22:17,18) They trusted God to fulfill his promises by restoring them to life and giving them an opportunity to live forever on a perfected earth. It was their faith in God that gave them the courage and strength to endure the difficulties of a sin-sick and depraved world. We read that some suffered "cruel mockings and scourgings," "bonds and imprisonment" while others were "stoned." Paul speaks of those who were "sawn asunder," "tempted," and "slain with the sword." Still others "wandered about in sheepskins and goatskins; being destitute, afflicted, [and] tormented."—Heb. 11:36,37

These prophets and other worthies of old endured these depravities not for present advantage, but for a future reward. They suffered and died, refusing to accept deliverance at the hands of their enemies, that they might obtain a better resurrection. (vs. 35) How vain all of these experiences would have been if Jesus had not been resurrected from the dead. Without trusting in this fundamental truth, their faith would have been in vain.

MANY MANSIONS

The wonderful house of the Lord has many mansions, and in John's Gospel he records Jesus' words to his disciples during the closing scenes of his earthly ministry. He told them, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." (John 14:1-4) Jesus explained to his disciples that they would have life as spiritual beings in a heavenly, or spiritual, mansion.

David and others who lived in the distant past will share in the blessings of a perfected earth. He says, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy

shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.”—Ps. 23:4-6

David had developed this strong sense of trust because he had faith that, no matter what happened to him, he would eventually ‘dwell in the house of the LORD for ever.’

He expected to be resurrected from the dead, and at a future day to dwell in God’s wonderful and perfected earthly mansion. His faith and his life of faithfulness would all have been in vain when that future time had come if God had not resurrected our Lord Jesus.

In Jesus, we have a most wonderful example of faithfulness even unto death, and the promise of a future perfected kingdom. He was inspired and encouraged with the words of David, where we read, “Thou wilt not leave my soul in hell [grave—Hebrew, *sheol*]; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.”—Ps. 16:10,11

Those who respond to the High Calling in Christ Jesus during the present Gospel Age will receive the blessings of the heavenly inheritance. Paul explains, “If we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.”—Rom. 6:8,9

THE AUTHOR AND FINISHER

Paul testified, “Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the

throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.” (Heb. 12:2,3) Jesus was not only shown this narrow way which leads to eternal life, but was given the necessary strength by his Heavenly Father to walk therein. He had great faith in the promises of his Father to restore him to a spiritual life in his own due time and manner.

In the upper room the night before our Lord was crucified, his disciples were saddened and did not fully understand that he would soon be leaving them. He proclaimed to them, “The hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”—John 16:32,33

SHARING IN HIS DEATH

The footstep followers of Jesus who are being called from the world during this present Gospel Age are also privileged to suffer persecution and tribulation for their faith in him and for the Truth. We know that Christ is risen from the dead and that the class of consecrated will soon be complete. Those who are found faithful to their calling will share in the administration of Christ’s earthly kingdom.

At the present time, the Lord’s people are still invited to suffer and die with him that they might live and reign with him in his kingdom. We have accepted the invitation to be buried with him and

we believe that we will be resurrected to a heavenly plane as promised. Jesus is preparing for us to share with him in the grand future work of blessing the entire human family.

The death of the flesh was a joy to the Apostle Paul because he was assured that when his resurrection took place he would receive the crown of life, the Divine nature, and be with Jesus in the heavenly mansion that he went away to prepare. During his ministry, the apostle was warned that bonds and imprisonment awaited him if he went to Jerusalem, and some of the brethren tried to dissuade him from going there. Then Paul answered, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts 21:13

Paul was ready and willing to suffer and die at Jerusalem because he had absolute confidence that Christ had risen. He also trusted the promises of God concerning the raising of the little flock in the first resurrection. He believed that they would reign with Christ and share in the great program for the restoration of the world to life in the general resurrection. He was inspired by the wonderful hope of receiving the Divine nature in the first resurrection, and to have a part in God's wonderful plan. Nothing in the present life could compare with the fulfillment of this wonderful promise.

Again Paul wrote, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count

them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead.”—Phil. 3:7-11

The promises of the resurrection were sure, and the apostle knew that Jesus had been raised from the dead. We read, “He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”—Acts 17:31

LIGHT AFFLICTION

The Scriptures teach that during this present Gospel Age our loving Heavenly Father has sent out an invitation to the followers of Jesus to seek the heavenly kingdom—“To them who by patient continuance in well doing seek for glory, and honour and immortality, eternal life.” (Rom. 2:7) With such a wonderful inheritance in store for the faithful, we learn to tread lightly the things of this earth, and to trust our loving Father’s blessed promises that even during the most severe trials of life they will soon pass.

We are reminded, “Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen

are temporal; but the things which are not seen are eternal.” (II Cor. 4:17,18) These words bring every trying experience of life into proper perspective and give us a true sense of values when estimating the worth of trivial earthly things.

BEING STRONG

Paul wrote to Timothy, saying, “Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ.” (II Tim. 2:1-3) When the apostle wrote these encouraging words to his dear brother Timothy, he was a prisoner at Rome for the second time; and continuing, he said, “It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself.”—vss. 11-13

It is a ‘faithful saying’ that those who die with Jesus will also live with him. We can depend fully upon the Heavenly Father, our Lord Jesus, and the written Word of Truth because it does not change. We read, “Jesus Christ the same yesterday, and to day, and for ever.” (Heb. 13:8) Paul’s faith was not in vain because Jesus had been raised from the dead, and he testified to this wonderful event in the plan of God, when he said, “Last of all he was seen of me also, as of one born out of due time.”—I Cor. 15:8

This was a tangible and mighty witness to the fact that Jesus had indeed been raised from the dead.

Paul also said, "What is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all."—Eph. 1:19-23

BAPTISM INTO DEATH

Our faith in preaching the Word of Truth is not in vain because Jesus has been raised from the dead, and this great and fundamental truth should revolutionize our lives. We are now walking in newness of life—"We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:4,5) In connection with the apostle's words, the revelator also wrote, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) The 'crown of life' symbolizes the Divine nature, the highest of all forms of life originally possessed only by the Heavenly Father.

As a final testimony of this, John the revelator also said, "I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness

of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. . . . This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”—Rev. 20:4-6

THE MEMORIAL OF HIS DEATH

This is the season of the year during which many Christian people from around the world come together to celebrate our Lord’s resurrection. They do this every year on Easter Sunday. Jesus commanded his disciples and faithful followers to commemorate his death on its anniversary date. They are to do this in memory of him after sundown on Nisan 14, which is the first month of the Jewish New Year, and in compliance with their reckoning according to the Hebrew calendar. This fulfilled Jesus’ death as a Jew under the Law Covenant, and as the antitypical Passover Lamb of God. The eating of the lamb with his twelve apostles in the same night in which he was betrayed, and yet in the same day that he died, points to the peculiarity of Jewish time calculations wherein each day ended and the new day began at 6:00 P.M. in the evening, rather than at midnight.

In carrying out these distinctive features of the Law, we see represented Jesus’ own sacrificed life for the sins of Adam and subsequently for all mankind. The faithful members of his bride who will

share with him in the great work of his future heavenly kingdom have this great hope, “By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.” (Heb. 10:20) The human family will also come to know Jesus and the value of his sacrifice. “There is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.”—I Tim. 2:5,6

ALIVE FOR EVERMORE

The importance of Jesus’ death and resurrection will be made manifest to the whole sin-sick and dying race under the administration of his soon-to-be-established kingdom of blessings and righteousness. To the accomplishment of this ultimate purpose of our loving Heavenly Father, we read the revelator’s account concerning Jesus, who said, “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [the grave] and of death.”—Rev. 1:18 ■

OBITUARIES

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to their family and friends in the loss of these dear ones.

Brother Glen Conley, Owen Sound, ON, Canada—January 31. Age, 86

Brother Alexander Mistarz, Australia—February 21. Age, 76

Sister Ollie Robotka, Detroit, MI—February 25. Age, 92

Brother Les Phillips, Vernon, BC, Canada—February 28. Age, 91

Brother Eugene Buchkowski, Buffalo, NY—March . Age, 89

Partaking of the Lord's Memorial

*“This is my body
which is given for
you: this do in
remembrance of
me.”*

—*Luke 22:19*

ON THE EVENING THAT

Jesus was betrayed and on the same day in which he died, he sat in the upper room with his twelve disciples eating the lamb, which represented himself and his sacrifice. He knew that he was about to be put to death as the “Lamb of God, which taketh away the sin of the world.” (John 1:29) He was the “true bread from heaven,” the bread of God which came down to give life to the world.—John 6:31-33

In a few hours, Jesus would be lifted up on the cross to die for the sins of the world, and to fulfill the Father's mission which he had come to do. The Father had determined the exact time for his sacrifice to be offered. Previously, when the Jews had come to lay hands upon him and put him to death they could not, because his hour was not yet come. He now willingly said, “My time is at hand.”—Matt. 26:18

When our Lord instituted his Memorial Supper, it was the beginning of a new symbol. It was built

upon and related to the old Passover celebration observed by the Jewish people, although not a part of it. It was intended to be a commemoration, or memorial, of his death, and he wanted to demonstrate to his disciples the benefits of that sacrifice to them, and to all of the believers during the present Gospel Age.

THIS IS MY BODY

When the Passover supper was finished, Jesus took the bread and instituted a memorial of his own death as a substitute for the Passover lamb. It was a simple ceremony which would help to remind his followers of what he had done for them, and for the world. It also showed them that they would have the privilege of participating with him in the Divine program of salvation. As they were eating, Jesus took bread, blessed it, broke it, and gave it to his disciples. It represented his flesh—his humanity—which was broken, or sacrificed, for us. Unless he had sacrificed himself for us, we could never have a resurrection from death to any future life. “When he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.”—I Cor. 11:24-26

Jesus was pointing out to his disciples that this memorial to his death should continue until the last member of his spiritual body is gathered together

with him in heaven. Therefore, “Let a man examine himself, and so let him eat of that bread, and drink of that cup.”—vs. 28

We do not partake of the bread and the cup from fear, but from knowledge and love, gratefully and intelligently, for blessed are your enlightened minds through the Holy Spirit. We believe that this is now a new institution that should take the place of the former typical sacrifices that became obsolete when they were fulfilled. We are to examine our hearts, and motives, for none are worthy. We have this blessed privilege of partaking of these Memorial emblems by the love and grace of our Heavenly Father. This celebration with his disciples on the 14th day of Nisan had a new meaning, the loaf representing his flesh and the cup his blood. We trust in him and appreciate his sacrifice, and should gladly take of the Memorial as he instructed. It is appropriate to remember at what great cost redemption from sin and death was provided. Consider also the Heavenly Father’s love in giving his only begotten Son to suffer and to die. We also remember the great compassion that our Lord demonstrated during his earthly ministry.

IMPORTANCE OF THE ORDER

During the Memorial, as it was on that night with his disciples in the upper room, bread was first broken. We realize that the order or appropriateness of having the bread broken and passed to the disciples teaches us that only those who are now justified from sin by faith in the merit and sacrifice of the true and antitypical Lamb of God are invited to give up their justified humanity and

share in the afflictions of Christ during the present age, and the glories which will follow. Only those who symbolically eat his flesh, and drink his blood, dwell in him and he in them as members of his body. "My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."—John 6:55,56

Partaking of the bread is a symbol representing the real love of God, and points to a more important feast. This is the appropriation of the merit of Christ that secures to the faithful eternal life through his shed blood. Thus by faith, accepting his finished sacrifice, and by a similar faith as instructed by him, we appropriate to ourselves all of the merits and perfections and rights which the man Christ Jesus possessed and laid down in death for us. In this way, we feed our hearts upon the bread of everlasting life. The bread, which God sent from heaven, is the true bread of which men will eat, and never die. "I am the living bread which came down from heaven." (John 6:51) It was necessary not only for our Lord to come down from heaven as 'bread,' but also necessary that he lay down his life in death. He sacrificed or gave his flesh for the life of the world, that all of the dead and dying race could have life.

LEAVEN PICTURES SIN

The bread which our Lord broke on that night was unleavened. Leaven represents corruption and sin because it is an element of decay, therefore it is a type, or picture, for sin. It also represents the decay and death which sin works in mankind. The

unleavened bread shows that our Lord was free from sin, as a lamb without blemish and without spot. "Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (Heb. 7:26) He was a perfect and willing sacrifice, and was brought as a lamb to the slaughter and he opened not his mouth.—Isa. 53:7

In our own lives, we must "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." (I Cor. 5:7) We must strive to rid ourselves of malice, anger, hatred, and anything that would take us away from service to God. We are to understand what it cost our Lord Jesus, as far as his physical and mental suffering are concerned, to be the Redeemer of the world of mankind. We should also recall the example of Divine love and compassion for the sin-cursed race that has been shown to us. We should have a renewed determination to be faithful in carrying out the terms of our own consecration to do God's will. Paul wrote, "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—Heb. 12:3

Our mind can be a battleground, and our fight a difficult one. We fight against the old mind, and the ways of the old man, including the flesh's resistance to sacrifice. If we continue to trust in the true and living God, we have a complete renewing of our minds, a strengthening to prepare us to go on each day and to know and do the will of God. "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with

fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.”—I Pet. 1:7

BITTER HERBS

On the night of the Passover celebration, the children of Israel were instructed to eat “bitter herbs.” (Exod. 12:8) This represents the bitter experiences and trials that the Heavenly Father permits to come upon his consecrated people during the present Gospel Age. These experiences help to wean us from fleshly interests and provide us with increased appetite to further feed upon the lamb and the unleavened bread of Truth. The entire household of faith during the present Gospel Age feeds on the unleavened bread of Truth, mingled with the bitter herbs of trial and testing. Our Lord’s followers partake of the bitter herbs of persecution in accord with the Master’s own words, that the servant is not above his master. “Yea, and all that will live godly in Christ Jesus shall suffer persecution.”—II Tim. 3:12

We are told to have the mind of Christ, for, if we do this, we will gain strength to follow in his footsteps. We read, “Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.” (I Pet. 2:23) He gave his all in service to his Father, and to his sheep, his followers. He lived his life by example; he helped and encouraged. Each one of us should desire as his followers to be as the saints, to be conformed to the image of God’s Son. Those whom he calls he then justifies, and those he will also glorify. They are, “elect according to the foreknowledge of God the Father, through

sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.” (I Pet. 1:2) He has set us apart, and has called us to a heavenly calling. We must strive to fulfill our vows of consecration, and complete the giving of our own living sacrifice.

THE FRUIT OF THE VINE

“He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.” (Matt. 26:27-29) He took the cup, and invited his disciples and followers to partake of the fruit of the vine, of his blood, the cup representing death.

The crushing of the grapes, the wine or the juice of grapes, represents his blood. His life was willingly poured out, and in turn he was inviting them to also partake with him. It represents a cup of shame, sorrow, and self-denial on behalf of others, and implies the giving of all there is to give. It is a cup of sacrifice even unto death, and symbolizes our Lord’s death and sacrifice of his earthly rights. He gave thanks, which showed the joy that he had in giving his life, and that he accepted all the sufferings which the breaking of the bread and the crushing of the grapes implied. He gave it to them, which shows that only his called ones—the little flock—are invited to participate with him. Christ symbolically gave them the privilege of sharing in his sufferings.

Our Lord told them, ‘Drink ye all of it,’ which was his invitation to the disciples to share with him in the cup. Jesus’ shed blood was the ransom price for all, but the act of handing the cup to his disciples and asking them to drink was an invitation to them. It was the invitation to participate with him in the sacrifice of earthly life, interests, hopes, aims, and ambitions. It would eventually require the giving of everything that they had to give. All who would sit with him in his throne must drink of this same cup of self-denial, self-sacrifice, and must be immersed into his death—be willing to give their all in laying down their lives. “The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”—Rom. 8:16,17

CUP OF BLESSING

“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?” (I Cor. 10:16) The ‘cup’ represents the sacrificed life of our Lord, and the ‘bread’ represents his body. This is pointing out to us that we being many members are one loaf, and have communion, or a common union, with our Lord, and with one another. We are all partakers of that one body, as expressed by Paul. “Christ in you, the hope of glory.” (Col. 1:27) This emphasizes the thought of unity, the oneness of the church with each other and with their Lord. We should be very thankful for the wonderful opportunity that we have been

given to share in his cup, and to be “baptized into his death.” (Rom. 6:3) It should inspire each one to complete their vows of consecration, and strive to be faithful to their calling. All of the members of the one loaf have pledged to be broken, that they may share in life-giving power and influence to others. This will ultimately lead to the opportunity for the world of mankind to live on a restored and perfect earth forever. They will feed on the bread of life, and drink of the water of Truth freely.

To partake of these emblems—the bread and the cup—is a way of reaffirming our vow of consecration when we responded to the call, “My son, give me thine heart.” (Prov. 23:26) It is the desire of his footstep followers to remember him, to be broken with him, and with all of the fellow members of the body of Christ. They love their Master, and are willing to show their devotion to him in following his words. “As often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.”—I Cor. 11:26

May we all continue to remember our Lord’s sacrifice in the days ahead, remembering that he has “called you out of darkness into his marvellous light.” (I Pet. 2:9) He called you out from the world, and invited you to be “taught of God.” (John 6:45) He desires you to be faithful in matters great and small, and wants you to continue to keep your thoughts and motives pure, “Looking unto Jesus the author and finisher of our faith.”—Heb. 12:2

EXAMINE YOURSELF

The Memorial season is an appropriate time to reexamine our commitment to our loving Heavenly

Father. Are we living up to our privileges of sacrifice as faithfully as we first intended when we began the journey on the narrow way, or are we unwittingly taking an easier way? As we consider Jesus at this special time of the year and throughout the following year, we will all want to make sure that we are among those who continue to voluntarily keep their sacrifice on the altar. This should be done regardless of the cost to us in terms of inconvenience, weariness, misunderstanding, or suffering. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) We must endure to the end, and only then will we receive the great salvation. It will take a lifetime of dedication to God to complete. "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." (Heb. 10:36) "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1:12

Those who participate in this Memorial of our Lord's death should be as those expressed in the Apostle's words, "If so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. 8:17,18

Those who assemble themselves together should be guided by these terms and conditions: 1) Faith in the blood; and 2) Consecration to the Lord, and to his service, even unto death. This is a serious matter and one that should not be taken lightly. We

have a warning about avoiding a careless celebration, for it is not a feast, it is a solemn memorial.— I Cor. 11:27,28

RECOGNIZING OUR NEED FOR REDEMPTION

As we partake of these emblems—the unleavened bread representing his broken body, and the cup representing his shed blood—we are saying to one another and to the Lord that we are in need of his sacrifice. We are showing that we fully understand that he died for us, and that his was a ‘living sacrifice.’ It was done on our behalf so that we could receive life through him, for we know that he died to take away the sins of the world. We recognize that our Father is the Father of lights, and is loving and merciful. He gave us the wonderful gift of his only begotten Son that through him, and by the illumination of the Holy Spirit, we may share in dispensing wonderful blessings to the human family under the administration of Christ’s future kingdom.

We recall the words, “I am the light of the world.” (John 9:5) Jesus also said, “I am the way, the truth, and the life.” (chap. 14:6) He teaches us, “Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.” (Eph. 5:8) To these, old things are passed away and all things become new. We thus have new hopes, aims, and ambitions, having become lovers of truth and righteousness, purity, and goodness. We read, “Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.”—John 6:54

Let all who would celebrate our Lord’s death have in their hearts and minds the merits of his sacrifice

and of his life. As we partake of the loaf and the cup may we remember our dear Lord Jesus and our brethren on the night of the Memorial Supper. Being his yokefellows, we desire to continue to lay down our lives in service to our Heavenly Father, his beloved Son, and our brethren. It is both a privilege and a pleasure to memorialize the laying down of his life, and to confess it before each other and before the Lord. We should fully realize by the grace of God, and through his Holy Spirit, what these Memorial emblems represented on that night in which our Lord Jesus was betrayed and gave his perfect human life as the antitypical Passover lamb. ■

WEEKLY PRAYER MEETING TEXTS

APRIL 3—“The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.”—Romans 13:12 (Z. ’03-122 Hymn 315)

APRIL 10—“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.”—I Peter 5:6 (Z. ’93-7 Hymn 277)

APRIL 17—“The anointing which ye have received of him abideth in you.”—I John 2:27 (Z. ’03-223 Hymn 91)

APRIL 24—“Let every one of us please his neighbour for his good to edification.”—Romans 15:2 (Z. ’03-406,407 Hymn 154)

This Do In Remembrance

*“He took bread,
and gave thanks,
and brake it, and
gave unto them,
saying, This is my
body which is given
for you: this do in
remembrance
of me.”*

—*Luke 22:19*

AT THE END OF JESUS’

earthly ministry, he instructed his disciples to prepare the upper room to celebrate the Jewish Passover, which would begin after sundown on Nisan 14. He knew that this would be the last time he would sit at the table with them, and celebrate the type which he himself would fulfill that very day on their behalf, and also on behalf of the whole human family, to be testified in due time.

PASSOVER INSTITUTED

When the Passover was instituted in the land of Egypt, the Jews were given particular instructions for the selection of the lamb for sacrifice, and the explicit time it was to be slain and eaten with unleavened bread and bitter herbs. The scriptural account says, “The LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months [Abib,

changed to Nisan]: it shall be the first month of the year to you.”—Exod. 12:1,2

This was the first month of the Jewish new year. “Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.”—vss. 3,4

Each household represented the household of faith. “Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.” (vss. 5-7) Each home was ‘under the blood’ which represents our being under the precious and anti-typical blood of Jesus.

FIRSTBORN PASSED OVER

In connection with the slaying of the lamb of sacrifice and the placing of the blood on the doorposts of each home, there was the dramatic passing over of the firstborn, those who remained in their homes and under the blood of the sacrificial lamb. The account reads, “I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against

all the gods of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.”—vss. 12-14

A SPECIAL RELATIONSHIP

The Passover was observed during the night in Egypt when the blood of a lamb saved the firstborn of Israel from death by passing over them. This also foreshadowed in a grander way the passing over of an antitypical firstborn class of our Lord Jesus' consecrated believers during the present Gospel Age. These have been saved from death by the precious blood of the Lamb of God in advance of the human family who will be blessed during Christ's glorious future kingdom.

The Lord became the Advocate for this antitypical class of firstborn after his resurrection. Concerning this special class of his body members during this age of acceptable sacrifice, the Apostle John said, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (I John 2:1) The Passover type illustrated what would be accomplished for the antitypical firstborn by our Lord's death as the Lamb of God.

CONSUMED BY LOVE

We now understand more fully what our Lord meant when he spoke to his disciples as he sat with

them that last Passover night. We read, “They went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire [I have heartily desired, *Marginal Translation*] I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.”—Luke 22:13-16

Jesus was about to die a prolonged and humiliating death for the sins of mankind. The love that he had was fervent to a degree that only the Spirit begotten of this present Gospel Age can comprehend. It is this comprehension that adds such force to the Apostle John’s declaration, “Before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.”—John 13:1

Through the psalmist we catch a glimpse of this love, and hear the voice of our Lord himself as the antitypical lamb of God. “The zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.” (Ps. 69:9) The Lord Jesus Christ was ultimately consumed in sacrifice by the things which he suffered for the sake of his church—the antitypical firstborn of this Gospel Age—and subsequently to be made manifest to the human family.

IN REMEMBRANCE OF ME

Sitting with his disciples and observing Israel’s annual Passover celebration in Jerusalem for the last time, Jesus asked them to memorialize his death and

love toward them, and gave them explicit instructions to carry this out. The Apostle Paul, when writing to his brethren at Corinth, conveyed these instructions to them. "I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."—I Cor. 11:23-25

The expression 'this do in remembrance of me' implied that the ceremony Jesus was introducing to his disciples at that time was to replace Israel's Passover celebration. It was about to become obsolete that very same day at Calvary's cross when he gave his own life. Continuing with his epistle to the Corinthian brethren, Paul states plainly the purpose and function of the Lord's new memorial. He writes, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—vs. 26

COMMUNION BY INVITATION

Earlier in his first epistle to the Corinthians, the Apostle Paul wrote, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." (I Cor. 10:16,17) Here, the aspect of partnership, shared participation in the suffering of Christ, is introduced by the word

which has been translated ‘communion’ and is a derivation of the term ‘common-union.’ The body of Christ is composed of many members, and is characterized as ‘one bread.’ Not all are invited by God to membership in that one bread. This invitation has been clearly expressed in the Gospel of John where Jesus’ words are recorded. He said, “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.”—John 6:44

During the present Gospel Age, those who are drawn by the Heavenly Father to Christ are invited to share with him in the inevitable cup of suffering that comes to all who determine to uphold God’s standard of Truth and righteousness for the people. The Apostle Paul speaks of Jesus, “Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.” (Gal. 1:4) Therefore, the eating of the bread and the drinking of the fruit of the vine from the cup on this anniversary of our Lord’s death is a symbolic confirmation of our vow of consecration to share with him in the laying down of our lives also and following as faithfully as possible his example.

We do not share, or participate, in Christ’s walk in sacrifice only during the evening of the Memorial observance, but daily throughout the entire course of our earthly pilgrimage. As we partake of the symbols that memorialize the death of our dear Lord, let us recall that when he established the first Memorial the apostles were his specially invited guests. Since then, it has been observed especially by the selected guests, all of whom have entered the narrow way of sacrifice unto death.

RENEWED DETERMINATION

During this anniversary of Jesus' death, and as we partake of the emblems of the Memorial, let us have in mind the true significance of what they represent. We should focus on the meaning of our Lord's death, and the peace we have in the knowledge that we have been invited to enter into the likeness of his death. It is a great privilege to gather in spirit with others of like precious faith who have also heard and accepted the invitation to join the Master in his baptism unto death. "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." (Matt. 20:23) The Apostle Paul explained, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3) But, we have the great hope before us, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—vs. 5

When we eat of the bread and drink of the cup, let us do so with deep appreciation of the gracious privilege which has been extended to us of being partakers with Jesus. "They that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5:24) Our appreciation of this glorious privilege of communion in the sufferings of Christ can best be expressed during this Memorial anniversary by a renewal of our determination to fulfill our vows of consecration.

Let us then determine that neither discouragement, weariness, nor feelings of unworthiness will hinder us. May we seek our loving Heavenly Father and ask forgiveness when and wherever necessary. We are encouraged to enter into prayer with

the Father, and avail ourselves of his cleansing power. When we partake of the emblems of our Lord's death, let us do so reverently and in remembrance of all that it has accomplished for us, and in due time for all of the willingly obedient during his righteous kingdom. Let us remember, "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—I John 2:2 ■

Consolation

When thy pathway straitened lies, beloved,
Call on Me;

Ever fix on Me thine eyes, beloved,
Follow Me;

I will never leave thee nor forsake thee,
Lean on Me!

When with trials sore beset, beloved,
Come to Me;

Calvary's hour do not forget, beloved,
Think on Me;

I will never leave thee nor forsake thee,
Trust in Me!

When the dark night darker grows, beloved,
Cry to Me;

When the cold stream colder flows, beloved,
Cling to Me;

I will never leave thee, but will take thee
Home with Me!

—Poems of Dawn

ENCOURAGING LETTERS

WONDERFUL MEMORIES

Dear Dawn: Might we say how much we appreciated the anniversary edition of *The Dawn* (October 2007 issue).

It brought back wonderful memories of our first hearing of the Truth through the *Frank and Ernest* broadcasts, and our finding the dear brethren of the Dundee class. Warmest affection—ENGLAND

DAWN DAYS

Dear Dawn Family: Just can hardly believe that it is your 75th anniversary. Thank you for this wonderful issue.

How many great memories I have. Yes, I can recall many Dawn Days.

May our dear Heavenly Father and the Lord Jesus continue to bless us until our earthly work is done and we are in our mansion in heaven. Sincerely in Christ—OR

MAKING KNOWN THE TRUTH

Dear Sirs: Well done on your 75th year of service to his cause. May you all be blessed in continuing to make known the Truth of his Holy Word for as long as it is necessary.

Truly your good works have not, and will not, be overlooked. How helpful they have been to many, myself included.

May God bless, keep, and reward all of you, always! Thank you, and praise be to God and Christ forever! Sincerely—CT

BRO. WOODWORTH

Dear Brethren: Do you have Bro. Woodworth's memoirs in a booklet form? If not, I would suggest that you may do it. I personally would like to have it.

I am enjoying the latest *Dawn* about the Dawn and Bro. Woodworth. The Lord bless your service

to him and his—DC

HISTORIC ROOTS

Dear Dawn: Thanks for the work that went toward publishing the 75th anniversary issue.

It was both informative and very interesting to trace the historic roots of the Dawn and the brethren involved.—CA

VERY INTERESTING HISTORY

Dear brothers of the Dawn: God bless you. I am well. I received *The Dawn*, October 2007. Thank you.

I can read about the history of the students of the Bible. It was very interesting to me.

Continue to send me the Dawn. It is very important to me. Sincerely in Christ—CUBA

A BAPTIST DEACON

Dear Dawn: I am in the service for the Lord also. But I sure do enjoy reading your tracts, also books. I am a Baptist deacon.

Thank you. Keep up the good work for our blessed Lord. In his service—UNKNOWN

GIFT OF THE TRUTH

Dear Dawn: My family have been Bible Students since the 1940s. My dad was raised in a home that taught these wonderful truths.

I am so grateful to have this gift handed down to me. I am rediscovering the things my grandfather taught me many years ago.

It is very comforting. I feel as though my grandparents are still guiding me reading these familiar words again.

Thank you to all the brethren who contribute their time to produce *The Dawn* magazine. Thank you for still being there.—NY

SEARCHING FOR GOD'S TRUTH

Dear Dawn: I feel very refreshed after visiting your wonderful site.

For 30 years I've been searching for God's real truths. About 15 years ago I answered an ad in my local paper, which was *The Dawn* information.

I enjoyed what I read then, but since that time I have shifted a lot and had a few hard trials. I had mislaid the little books, then found them, which I have read and reread over and over. Thank you so much.—
NEW ZEALAND

SO MUCH INFORMATION

Dear Dawn: I love the Dawn—so much information for so little. God bless you—NJ

WEBSITE INTERESTING

Dear Sirs: As I was searching the Internet this afternoon looking for Bible Studies, I happened upon your website [www.dawnbible.com] and I found it very interesting and have sent for one

of your booklets called *Archaeology Proves the Bible*.

I plan to explore your site in my Bible Studies, because it looks like an excellent site to read and learn more about God's Word! Thank you and God bless—IL

COMFORT AND PLEASURE

Dear Dawn: I would like to renew my subscription for *The Dawn*.

Thank you for all the comfort and pleasure your booklet gives me. I look forward to receiving it each month. Sincerely—CANADA

EDIFYING THE SPIRIT

Dear Dawn: I am a disabled 65-year-old lady. I am always looking for material that will edify my spirit.

Also, I have friends that are new Christians, so I try to learn as much as possible so that I may teach them. May God truly bless you all.—TX

General Convention Bulletin

July 19-24, 2008—Johnstown, Pennsylvania

THE 2008 GENERAL CONVENTION returns once again to the lovely facilities of the University of Pittsburgh at Johnstown. Air-conditioned hotel-like rooms with private bathrooms in the Living-Learning Center (LLC), family-style apartments (also air-conditioned) with private bathrooms (APTS), and housing with two rooms sharing one bathroom (not air-conditioned) in other facilities will be available on campus. A child may sleep on a bedroom floor at no charge in his own sleeping bag if both beds are occupied. If a child is alone in a bedroom sharing the bathroom with other adults, the double occupancy rate will apply to all family members.

All room and meal costs for children 12 years old or younger will be paid by the convention. In addition, we are pleased to announce that, beginning this year, 100% of the cost of those from ages 13 through 17 will be refunded if the young person attends at least 75% of the studies for his or her age group. This subsidy does not cover meals paid in cash at the door.

Details of shuttle bus arrangements from the Pittsburgh airport to the college on Friday, July 18, as well as returning to the Pittsburgh airport on Friday, July 25, will appear in a subsequent issue of the Dawn.

Once again there will be special programs for young people of all ages. Five different age groups, beginning at age 3 up to age 25, will have daily studies, fellowship, recreation and other activities designed especially for them. Well qualified brethren have been selected to coordinate each of these groups.

A complete pricing table and registration form is provided for your convenience immediately following this announcement. We encourage you to finalize your plans now to attend this year's General Convention, and to register in the near future. ■

	Ages	18 & up	**13-17
Breakfast		\$6.00	\$5.00
Lunch		7.00	6.00
Dinner		9.00	8.00
Total, three meals		\$22.00	\$19.00
Lodging (per night)			
*dbl occ (LLC or APTS)		\$25.00	\$20.00
dbl occ (non-LLC or APTS)		\$20.00	\$18.00
*single occ (LLC)		\$45.00	n/a
single occ (non-LLC)		\$25.00	n/a
PKG: 7 nights, 18 meals			
*dbl occ (LLC or APTS)		\$275†	\$240†
dbl occ (non-LLC or APTS)		\$175†	\$140†
*single occ (LLC)		\$395†	n/a
single occ (non-LLC)		\$215†	n/a
If no breakfasts, deduct—†\$30 *Air conditioned **100% of these costs will be refunded if the young person attends 75% of the studies for his/her age group			

General Convention Registration

1425 Lachman Lane — Pacific Palisades, CA 90272

E-mail: Nekora@aol.com (310) 454-5248

	Brkfst	Lunch	Dinner	Bed
Friday, July 18, 2008				
Saturday, 19th				
Sunday, 20th				
Monday, 21st				
Tuesday, 22nd				
Wednesday, 23rd				
Thursday, 24th				

Check for package: 7 nights, all 18 meals
or 7 nights, 12 meals (no breakfasts)

Check: private bath **or** shared bath
 double occupancy single occupancy
 interested in APTS

Names and ecclesia name (age if under 18)

Address:

SPEAKERS' APPOINTMENTS

The speakers listed below are routed through the Pilgrim Department of The Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

C. Chandler

Boise, ID April 25-27

K. Fernets

Boise, ID April 25-27

The speakers listed below are invited by individual classes, or their services have been arranged by their home classes:

W. Austin

Fresno, CA April 4-6

B. Keith

Boise, ID April 25-27

M. J. Balko

St. Petersburg, FL April

T. Krupa

Fresno, CA April 4-6

J. Black

Boise, ID April 25-27

R. Luke

Delaware Valley, PA April 27

E. Blicharz

Boise, ID April 25-27

J. Megacz

Detroit, MI April 4-6

R. Carnegie

Detroit, MI April 4-6

F. Nemesh

Boise, ID April 25-27

D. Christiansen

Boise, ID April 25-27

J. Parkinson

Fresno, CA April 4-6

R. Doctor

Fresno, CA April 4-6

D. Rice

Detroit, MI April 4-6

R. Goodman

Detroit, MI April 4-6

T. Ruggerillo

Fresno, CA April 4-6

R. Gorecki

Detroit, MI April 4-6
Boise, ID 25-27

D. Stein

Delaware Valley, PA April 27

M. Grudzien

Boise, ID April 25-27

G. Tabac

Delaware Valley, PA April 27

L. Griehs

Detroit, MI April 4-6

T. Thomassen

Fresno, CA April 4-6

S. Jeuck

Detroit, MI April 4-6
Atlanta, GA 27

J. Wesol

Louisville, AL April 20

L. Wesol

Louisville, AL April 20

CONVENTIONS

These conventions are listed by request of classes who sponsor them. So your convention can be placed in these columns in time, make your request in writing three months before the date of the convention to Dawn Magazine, 199 Railroad Avenue, East Rutherford, NJ 07073.

DETROIT PRE-MEMORIAL CONVENTION, April 4,5,6—Macomb Community College, 14500 Twelve Mile Road, Warren, MI 48088. Contact P. Nemesh. Phone: (248) 649-6588

FRESNO PRE-MEMORIAL CONVENTION, April 4,5,6—Vagabond Inn Executive, 2141 N. Parkway Drive, Fresno, CA 93705. Contact B. Wilson, 2103 N. Price Avenue, #112, Fresno, CA 93705. Phone: (559) 255-2241

GREATER NEW LONDON PRE-MEMORIAL CONVENTION, April 6—Bayview Lodge, Society Road, East Lyme, CT. Contact V. Grillo. Phone: (860) 823-7099

PITTSBURGH SPRING CONVENTION, April 20—Greentree Parkway Center Best Western Inn. Contact C. Byrd. Phone: (412) 734-4702

BOISE CONVENTION, April 25,26,27—Owyhee Plaza Hotel, 1109 Main Street, Boise, ID. Please contact by April 4, D. Allers, 7558 W. Hathaway Lane, Boise, ID 83714. Phone: (208) 375-6873

DELAWARE VALLEY CONVENTION, April 27—Mariott Courtyard Philadelphia-Langhorne, 5 No. Cabot Blvd., Langhorne, PA 19047. Phone: (215) 945-7980 Contact R. Eldridge, 37 Falcon Road, Levittown, PA. Phone: (215) 949-0652

JACKSONVILLE CONVENTION, May 4—Embassy Suites Hotel, 9300 Baymeadows Road, Jacksonville, FL 32256. Phone: (904) 731-3555. Contact E. Blicharz. Phone: (407) 260-8083

BUFFALO CONVENTION, May 17,18—Holiday Inn, 5440 Camp Road, Hamburg, NY 14075. Contact R. Morin. Phone: (585) 322-7459

CHICAGO MEMORIAL DAY CONVENTION, May 24,25,26—Elk Grove High School, Elk Grove Village, IL.

LOS ANGELES CONVENTION, May 24,25,26—Holiday Inn, 150 E. Angeleno, Burbank, CA 91502. Contact R. Wojcik. Phone: (818) 982-7253

ASSOCIATED BIBLE STUDENTS OF PORTLAND CONVENTION, June 20,21,22—Holiday Inn, 2752 NE Hogan Drive, Gresham, OR 97030. Contact R. Evans. Phone: (360) 750-7366

BIBLE STUDENTS GENERAL CONVENTION, July 19-24—(See Registration Information on pages 59-61 of this issue.) University of Pittsburgh, Johnstown, PA. Contact M. Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272. Phone: (310) 454-5248

INTERNATIONAL CONVENTION, August 3-8—Nowy Sacz, Poland. Contact T. Machacek. Phone: (219) 662-8107

In Thy Name

*Where two or three, with sweet accord,
Meet in thy name, O blessed Lord!
Meet to recount thine acts of grace,
O, how thy presence fills the place!*

*There thou hast promised, Lord, to be,
To bless the little company;
And while we offer prayer and praise,
O! may we learn more of thy ways!*

—*Hymns of Dawn*

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To us the Scriptures clearly teach:

THAT THE CHURCH IS “THE TEMPLE” OF THE LIVING GOD —peculiarly “his workmanship;” that its construction has been in progress throughout the Gospel Age—ever since Christ became the world’s Redeemer and the chief “corner stone” of this temple, through which, when finished, God’s blessings shall come “to all people,” and they find access to him.—I Cor. 3:16,17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

THAT MEANTIME THE CHISELING, SHAPING, AND POLISHING of the consecrated believers in Christ’s atonement for sin progresses, and when the last of these “living stones,” “elect and precious,” shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

THAT THE BASIS OF HOPE FOR THE CHURCH AND THE WORLD lies in the fact that Jesus Christ, by the grace of God “tasted death for every man,” “a ransom for all,” and will be “the true Light, which lighteth every man that cometh into the world,” “in due time.”—Heb. 2:9; John 1:9; I Tim. 2:5,6

THAT THE HOPE OF THE CHURCH is that she may be like her Lord, “see him as he is,” be a “partaker of the divine nature,” and share his glory as his joint-heir.—I John 3:2; John 17:24; Rom. 8:17; II Pet. 1:4

THAT THE PRESENT MISSION OF THE CHURCH is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God’s witness to the world; and to prepare to be the kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6, 20:6

THAT THE HOPE FOR THE WORLD lies in the blessings of knowledge and opportunity to be brought to all by Christ’s millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the willfully wicked will be destroyed.—Acts 3:19-23; Isa. 35