



ROCK OF AGES
Other foundation can
no man lay -
A RANSOM FOR ALL

"Watchman, What of the Night?
The Morning Cometh, and a Night also?"—Isaiah

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"I will stand upon my watch and will set my foot
upon the Tower, and will watch to see what He will
say unto me, and what answer I shall make to them
that oppose me."—Habakkuk 2. 1.

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts falling them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—redemption through the precious blood of "the man Christ Jesus, who gave himself a ransom [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-16; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

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 his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of 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.—Revelation 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".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 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 kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 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 wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.

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HYMNS FOR DECEMBER

Sunday	4 125	11 186	18 185	25 16
Monday	5 99	12 Vov	19 118	26 233
Tuesday	6 44	13 12	20 218	27 91
Wednesday	7 267	14 182	21 195	28 324
Thursday	1 95	8 313	15 286	22 229
Friday	2 14	9 301	16 224	23 210
Saturday	3 7	10 275	17 300	24 96
			25 31	11

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing typically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5"x7½"), and the maroon cloth pocket edition on thin paper (size 4"x6½"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

SERIES I, The Divine Plan of the Ages, giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendices, 75c. Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price uniform with English.

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SERIES III, Thy Kingdom Come, considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 350 pages, 75c. Furnished also in Dano-Norwegian, Finnish, German, Polish, and Swedish.

SERIES IV, The Battle of Armageddon, shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted in the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9: 656 pages, 85c. Also in Dano-Norwegian, Finnish, Greek, German, and Swedish.

SERIES V, The Atonement Between God and Man, treats an all important subject, the center around which all features of divine grace revolve. This topic deserves the most careful consideration on the part of all true Christians: 613 pages, 85c. Procurable likewise in Dano-Norwegian, Finnish, German, Greek, and Swedish.

SERIES VI, The New Creation, deals with the creative week (Genesis 1, 2), and with the church, God's new creation. It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ: 730 pages, 85c. Supplied also in Dano-Norwegian, Finnish, German, and Swedish.

SERIES VII, The Finished Mystery, consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, 85c. in cloth, 25c. in magazine edition—latter treats Revelation and Ezekiel only.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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No. 12

VIEWS FROM THE WATCH TOWER

EX-VICE-PRESIDENT Thomas R. Marshall, speaking as a Presbyterian elder rather than as a politician, has several times given utterance to pointed truths. And but recently he expressed himself again, ruing the drift of the church, with special reference to the Presbyterian body. The Indianapolis *Star* quotes him as follows:

"It may not contribute to the harmony of the church music, but after much deliberation, however discordant the note may be, it is my opinion that it should be struck. And as I have less to lose than anyone else, I have concluded to strike it.

"It is no infrequent occurrence to have some zealous brother inform me that we must be up and stirring as Protestants, or the Roman Catholic Church will seize the reins of government in America. Maybe this foolish statement accounts for the fact that the church to which we belong, in common with other Protestant denominations, in an effort to prevent the union of church and state, is unconsciously, I hope, doing those things which look very much like an attempt to unite the American republic and the Protestant Churches of this country.

"It is a difficult thing to be a Christian, either Catholic or Protestant. It is a man's job to be an American citizen. To unite the two under either church or civil rule means the weakening of the one or the other. It is just as true today as it was in the days of the Master, that it is our business to render unto Cæsar the things which are Cæsar's, and unto God the things which are God's. . . . This religion of ours is a failure if, in order to accomplish its mission, it must be backed up by an act of Congress."

"There need be no hope of a general revival of the faith given to the Fathers until the Church shall purge itself of its mania for political power and influence, until it recognizes that its call is to the individual, and that men group themselves together in organizations not as a debating society, but as a harmonious and loving family.

"Let the Presbyterian Church forget Washington for a little while, . . . resume its ancient functions, relieve the lives of its founders in faith, and hope, and charity, put not its trust in earthly institutions, and give God a chance."

NON-CONFORMIST CONDITIONS IN ENGLAND

The Reverend W. Bradshaw, a local Wesleyan minister in Dewsbury, Yorkshire, is reported by the London (Eng.) *Daily News* as believing that the non-conformist religious bodies of England are also liable to a little criticism. A part of his remarks follow:

"Of the methods adopted to obtain support for the churches Mr. Bradshaw is particularly outspoken. 'The bazaar,' he said, 'opened with a hymn and prayer, followed by 'Heigho! come to the fair'. Another instance was of a hay-box cookery demonstration being opened with prayer.

"'People will not give money direct for any purpose, however noble,' Mr. Bradshaw declared. 'The churches are compelled to appeal to the lowest tastes. Church announcement boards are covered with notices of ham teas, whist drives, social evenings, and so on.

"'The religious news is a weekly record of eating, drinking, and play. Thus the churches are getting very much like working men's clubs without the beer. The Church, like most institutions in Dewsbury, marches on its stomach.'"

The New York *Evening Post* recently published some statistics showing the decline in numbers in attendance at American theological seminaries. It is indicated by that article that ten thousand Protestant pulpits will be vacant next year in this country alone. From the paragraph published below it will be noted that the denominations showing the most serious decrease are the Episcopalian, Presbyterian, and Congregational. The article referred to observes that—

"Attendance in Episcopalian theological seminaries decreased from 463 in 1916 to 193 in 1920; in all Presbyterian seminaries, from 1,188 in 1916 to 695; in Methodist, from 1,226 in 1916, to 976, and in Congregational institutions from 499 in 1910 to 255 last year. Roman Catholic seminary enrollment has increased rapidly, however, bringing up the entire total to an approximate prewar status, although the Protestant institutions have not recovered. Attendance in all theological seminaries—Protestant, Roman Catholic, and Jewish—increased very gradually from 3,354 in 1870 to 10,588 in 1915. Before the war there was a noticeable jump in registration to 12,051 in 1916, followed by a slump to 9,354 in 1917-18."

Some of those ministers who have not yet quit preaching have been purchasing the title of Doctor of Divinity. It seems that a bustling westerner had no small success in disposing of D. D.'s until he was interrupted by the police. Referring to this fact, and to the disposition on the part of ministers generally to hanker after titles, *The Continent*, Presbyterian, says:

"Plainly the Church is to blame for keeping this deceptive temptation dangling before the eyes of its ministers. Either the Church ought to abolish—or at least refuse to recognize—the degree of doctor of divinity altogether, or else it ought to arrange to have it conferred on all its clergy who have taken full theological preparation for their work. It might be well for the doctorate to be granted in course by the seminaries to all graduates at the completion of ten years' service in the pastorate. At all events, one way or another, the ministry ought to be rescued from the curse of exaggerated pretensions and trivial jealousies which now darken the whole region included within the range of those pestiferous double D's."

The clergy in Mexico do not always get off with a scolding, if the circumstances related by the *Winnipeg Tribune* are true:

"Archbishop Francisco Orozco y Jimenez, one of the high Catholic prelates in Mexico, has been fined one hundred dollars by the municipal authorities here [Guadalajara] for appearing on the streets in clerical garb.

"Chief of Police Rivera recently ordered the arrest of all priests appearing on the thoroughfares in cassocks, and several disagreeable incidents are said to have resulted."

LIKE KIRKMAN LIKE KIRK

Attendance at churches has fallen off very notably, according to several newspaper clippings from the *British Isles*. The *London Mail* publishes a cartoon of a verger running out from his church and accosting a passerby with the words: "Hi! Come in for a few minutes, will you? The parson wants to say 'my dear brethren', and there's only one in the church."

The *Berlin Tageblatt* gives a résumé of the movement away from church membership in Germany. It finds that the Evangelic Church, better known as the State Church (Lutheran), lost 150,000 members in the year 1919. Apparently the 1920 figures are not yet available. Of these 80,000 were in Greater Berlin alone, and 50,000 in the free city of Hamburg. The southern states have not felt the movement toward non-church-membership so keenly yet. The *Tageblatt* remarks that in those localities where the facts concerning the Romanist Church are available their losses have been even larger in proportion to their membership than the losses have been in the State Church. In Hamburg alone the Romanists lost 5,000 members in 1919.

EASTERN WITH WESTERN UNION ?

From European advices we learn that there is a strong movement toward union of the Greek and Roman Catholic Churches. The *National-Zeitung* of Basle, Switzerland, comments on the matter and gives a summing up of the situation as reported to them from the Czech side of the question. In August an important conference was held in Moravia, at which the most renowned clerical dignitaries of Russia, Siberia, Carpatho-Russia, as also the Balkan States, attended and took part. Concerning the many-sided question the *National-Zeitung* says:

"In the first place, it must be remembered that through the upsets of the World War the question of union between the Eastern Churches and Rome has entered into a new stage. The hindrances to such a step which existed before the War were largely political in their nature. Both the Czar as head of the Russian Church and the Ecumenic Patriarch at Constantinople were afraid of a show of force which might compel a union with Rome. These weighty political hindrances do not exist today. The Russian Church, which has suffered heavily under the Bolshevik rule, is compelled to seek a new head and stable means of support. On the other hand the Constantinople Patriarch is in a similar situation, finding himself, as he does, in a diplomatic blind alley through the collapse of the Turkish Empire and through the strained relationships with the Greek Government.

"The Vatican has conceived that now is the time for the realization of the grand plans of Leo XIII. Sagaciously the Papal Government sought to establish friendly relationships with the Czechoslovak Republic, although Roman interests had gone somewhat awry in that state after the upset there. In spite of this fact, Papal diplomacy was persistent and steadily insured Romish interests by securing significant concessions from Czechoslovak Catholics, so that now Rome has in Czechoslovakia a means of access to the Slavish world in general and Russia in particular. It was through this channel that the recent negotiations with the Russian Church were inaugurated."

It is quite possible that Roman agents have been steadily at work in the Balkan States to effect a severance between the various Slavish Churches and Russia—as the bulwark of the Greek or Eastern Church. A dispatch published in the *Philadelphia Public Ledger* lends color to this view. It follows:

"As announced by manifesto, Albania henceforth will be separated from the Greek Church. This follows a religious separatist movement which already has established a national church in Roumania, Servia, and Bulgaria. Detachment from the Greek Church was instigated by Fan Roli, president of the Albanian delegation to the League of Nations."

HOME-MADE MESSIAHS

Man-made schemes for the bringing in of Christ's kingdom have not yet died out. The recent International Christian Endeavor Convention held in New York City gave an opportunity for expression on the part of those who should be among the most forward-looking in faith among the inhabitants of Christendom, when their opportunities and privileges are taken into consideration. The *Jewish Missionary Magazine* made some editorial comments on the remarks of one speaker, which are well worth reproducing:

"At a recent meeting of the Christian Endeavor convention in this city, Fred B. Smith, chairman of the Committee on Council of Churches of the Federal Council of Churches of Christ of America, submitted a new slogan which was adopted by them. It is this: 'A Warless World in 1923'.

"Of course it is the Christian Endeavorers and the churches that are to bring this about. We read the report with a shudder. Again they are proposing to rob the Prince of Peace of his glory. He only is appointed and he alone is able to 'break the sword and the bow and the battle out of the earth'. Who is this who audaciously suggests such a slogan, 'A Warless World in 1923'? One who has turned aside from the truth concerning Christ and his salvation by blood, and who said at the convention that if Mohammedanism or any other religion could promise a speedy end of war, he would renounce Christianity and join the cult that would produce a 'warless world'. Will Christ long endure this insult?

"In every direction one may see signs of the great conspiracy, unconscious in many, to do by human wisdom and power what Christ alone can effect. Now it is Dr. Nicholas Murray Butler, president of Columbia University, who was a guest of honor at a dinner in Paris, July 11. He said there that America was determined that there should not be a repetition of the World War. He continued:

"It shall not happen again. It shall not happen to France. It shall not happen to Belgium. It shall not happen to Britain. It shall not happen to America. It shall not happen anywhere."

THE PATHS OF DEATH

THE Scriptures recognize death in five different aspects. Four of these are temporary. These four merge into two at the tomb and terminate instantly or gradually in the resurrection, depending upon whether the resurrection is an instantaneous one or a resurrection by judgment.

L. ACTUAL DEATH, ADAMIC

The first sense in which the Scriptures use the word 'death' and the one most quickly discernible to the comprehension is the actual death penalty in full, extinction of being, which has been the common lot of Father Adam's posterity. No one could know as well as Jehovah what death really means to humanity and no one could express the sad truth in simpler language than did the Almighty in his words to Adam in the Garden of Eden: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return". (Genesis 3:19) If the Almighty had wished to convey to Adam and his posterity any hint that after the dissolution of his earthly organism some part of him would still be alive, here was the ideal place to make the statement, but no such statement is found.

The statement that man is but dust and returns to dust appears again in the words of the inspired writer of the book of Ecclesiastes: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath [*ruach*]; so that a man hath no preeminence above a beast: for all is vanity. All go into one place; all are of the dust, and all turn to dust again."—Ecclesiastes 3:19, 20.

In the same book of Ecclesiastes the same thought is repeated in other language when the writer used a passage often quoted and often misunderstood: "Then shall the dust return to the earth as it was; and the *ruach* shall return unto God who gave it". (Ecclesiastes 12:7) We ask the candid reader to observe in the two passages last quoted that so surely as the *ruach* of man returns to God who gave it, so surely does the *ruach* of beasts, for "they all have one *ruach*" and "all go unto one place".

The understanding of Ecclesiastes 12:7 has been rendered somewhat difficult by the use of the word 'spirit' as a translation of the Hebrew word *ruach*. The translators of the Common Version made a similar error in James 2:26. There the passage reads: "As the body without the spirit is dead, so faith without works is dead also". It will be noted that in the margin the explanation is offered that the word 'spirit' here means 'breath'. It is the translation of the Greek word *pneuma*, from which root come 'pneumonia' and 'pneumatics'.

Some have thought that Jehovah, having created a human being, is unable to destroy him, but the properly instructed Christian realizes that "there is one lawgiver,

who is able to save and to destroy". (James 4:12), and accordingly does truly "fear him which is able to destroy both soul and body". (Matthew 10:28) Throughout the ages past death has shown no favoritism. It has not furnished blessings to one kind and denied them to another. When their earthly course was finished there were no privileges of praise or worship reserved for those who found their greatest joy in worshiping God during their time of animation; for we have the word of the Psalmist: "The dead praise not the Lord, neither any that go down into silence".—Psalm 115:17.

The prophets and kings of Israel understood this matter well. They knew that the grave would be for them a place of silence, a place where they could not engage in the praises of God, a place where they could learn nothing further of his plans. Hence when the good King Hezekiah was sick and in answer to his fervent prayer God had turned away from him the tide of death, he exclaims: "Thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave cannot praise thee; death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day."—Isaiâh 38:17-19.

When David similarly prayed for deliverance from death the same thought is apparent: "Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed. For in death there is no remembrance of thee: in the grave who shall give thee thanks?"—Psalm 6:2, 5.

It is a common statement now respecting the dead that they know all that happens to their loved ones after their demise, but there was no such thought in the minds of the prophets of old, Job remarking in this connection of the state of one who had gone into death that "his sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them".—Job 14:21.

Returning again to the words of the Psalmist, we find him pointing to the fact that it is folly for any human being to put his trust in princes or in other human beings, for the reason that it is true of every one of these that when he dies "his breath goeth forth he returneth to his earth; in that very day his thought perish".—Psalm 146:4.

Coming now to the writings of the Wise Man in the book of Ecclesiastes, we find that until the resurrection morning shall come "the dead know not anything; neither have they any more reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished."—Ecclesiastes 9:5, 6.

The same writer concludes the subject with the advice: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest".—Ecclesiastes 9:10.

In view of the foregoing Scriptures which we have seen declares that men are dust and turn to dust again; that they have the same *ruach* (breath—spirit) as the beasts and go to the same place at death; that God is able to destroy their beings completely; that the dead praise not the Lord but are in silence; that in the grave there is no remembrance of God nor even any memory of one's own children; that with the expiration of their breath their thoughts cease entirely, so that from the moment of death they know nothing, having neither thoughts of love, nor of hatred, nor of envy, and being unable to do any work, good or bad, nor acquire any knowledge, good or bad, nor operate any device, good or bad, nor make any progress toward heavenly wisdom or earthly wisdom, it will remain for other pens than ours to show that death does not mean death.

II. PATH TO ADAMIC DEATH ALSO CALLED DEATH

In one of the experiences of Abraham he came within the borders of the territory of Abimelech, King of Gerar. Abimelech, observing the beauty of Sarah and not knowing that she was Abraham's wife, desired her for his own; and Abraham concealed the fact that she was his wife by dwelling upon the fact that she was his half-sister, or, as popularly believed, his niece, the daughter of his older brother and member of his father's house, saying of her: "She is my sister, the daughter of my father". (Genesis 20:2-12) Thereupon Abimelech took Sarah with a view to making her his wife. "But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife. . . . Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know that thou shalt surely die, thou and all that are thine." (Genesis 20:3, 7) The Lord is not here calling Abimelech's attention to the fact that he is actually dead, but is calling his attention to the fact that he will be actually dead in case of his disobedience.

When the last plague was visited upon the Egyptians the record is that the Egyptians as one man rose up and demanded of the Israelites that they should go forth with their people and with their flocks and herds. "And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men." (Exodus 12:33) The Egyptians were not trying to prove to the Israelites that they were actually dead; but, in view of the death of the firstborn and of the calamities which had preceded, they anticipated that they would be all dead unless deliverance from the plagues come speedily.

When the Wise Man says that one who is so foolish as to enter the home of an evil woman "knoweth not that the dead are there" (Proverbs 9:18), he is not trying to prove that her guests have actually expired but that they are on the road to complete ruin in every sense of the word.

When to the disciple who wished to remain at home, perhaps for twenty years or more, until his father should die and be buried, Jesus said: "Follow me; and let the dead bury the dead" (Matthew 8:22), he was not trying to prove that the living brothers and sisters of the man who was talking to him were actually dead, but that they were in the path to death and it would be folly for him to turn back from the path of life on which he had started, to join his interests with theirs.

When the Apostle made the statement, "To be carnally minded is death" (Romans 8:6), he did not mean that the one who is carnally minded is already in the tomb, but that he is on the way there and unless his course is diverted that will be his destination.

In his famous resurrection chapter the Apostle inquires: "What shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (1 Corinthians 15:29) In this expression the Apostle includes in the word 'dead' not only those who are in the tomb and who must be raised up out of it if they are to have everlasting life, but he also includes those who are in the condition which leads to the tomb, because the baptism of the body of Christ into the will of God is as truly on behalf of those that are on the road into death as it is for those who have reached their destination.

When the Apostle tells us that "the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead" (2 Corinthians 5:14), he is not trying to tell us that all mankind are actually dead, but that all mankind are on the road to death and that death is inevitable unless intervention should come from some source outside of human powers.

When the Apostle again says, "You hath he quickened who were dead in trespasses and sins" (Ephesians 2:1), and when he repeats the same thought in almost the same words in Ephesians 2:5 and Colossians 2:13, he is not trying to prove that at the time we were in trespasses and sins we were physically dead, but is pointing out that we were headed in that direction. When again in 1 Timothy 5:6 he says of one who is a Christian in name only that "she that liveth in pleasure (*margm.* delicately) is dead while she liveth", he is not trying to prove that she is actually dead but that she is following the general course of the world, which leads finally into the tomb, and is not following in the path of life, which is at present a path of self-sacrifice.

In our Common Version the word 'dead' occurs 363 times and the word death 368 times, a total of 731; yet, in the foregoing Scriptures we have cited all but five of the places in the Bible where it is supposed or imagined that in some unexplainable way one can be dead and alive at the time. It will be noted that in every one of these instances the word 'dead' is properly used as describing the ultimate destination of those who are on their way thither. The remaining passages will be considered later in this article.

Making no attempt here to explain the philosophy of justification to life, we mention the fact that throughout the gospel age God has been pleased to release some from the claims of Adamic or, as we might properly call it, penal death. The life which is bestowed upon these fortunate ones is really life, because from God's viewpoint it is or may be made everlasting. Our Lord refers to this gift of life when he says: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life". (John 5:24) The life referred to here is justification. This life is again referred to by the Apostle when he says that now "we have passed from death [Adamic or penal] unto life [justification], because we love the brethren". (1 John 3:14) Our Lord refers to it again: "Verily, verily, I say unto you, If a man keep my sayings, he shall never see death".—John 8:51.

This saying of Jesus was perplexing to the Jews, and the record is that they said to Jesus: "Now we know that thou hast a devil. Abraham is dead, and the prophets: and thou sayest, If a man keep my saying, he shall never taste of death." (John 8:52) These sayings of our Lord are perfectly clear if we keep in mind that the death here mentioned is Adamic or penal death and that the life granted is justification. The Apostle is referring to the same kind of release from death when, in writing to the Roman brethren, he says: "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead".—Romans 6:13.

The same line of thought is running through the Apostle's mind in his letter to the Ephesians, wherein he says: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light". (Ephesians 5:14) Here he is calling attention to the fact that some of those who have been recently justified to life have the same tendency toward sleepiness, sluggishness with respect to the Master's work and the privileges and responsibilities of life, as a new-born babe has toward the earthly life. It is a familiar fact that the babe spends most of its time in sleep. The Apostle would not have the new-born Christian thus, but would have him awake, alert, eager to be as different as possible from the time when he was dead with the rest of the world, i.e., on the path which leads to dissolution under the Adamic or penal death course.

It is in the same sense of pointing out that Jesus has brought about our justification that the Apostle, writing to Timothy, says that God's purpose toward us and toward all "is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel".—2 Timothy 1:10.

III. SACRIFICIAL DEATH OF THE SAINTS

The laying down of the lives of justified ones in obedience to the will of God during the gospel age is

recognized in the Scriptures as death of a different kind from the death of which mankind in general partakes. Nevertheless, the difference in these deaths is discernible only to the eye of faith, for the dissolution of the earthly organism is just as real on the part of those who go into it as if they had never been released from the Adamic or penal death. The Scriptures hold out no hope or expectation to the little flock that any of them will attain to the prize of the high calling without following in the footprints of their Lord and Head all the way into the tomb. The Psalmist makes this clear when he says of these: "I have said, Ye are gods; all of you are children of the Most High. But ye shall die like men, and fall like one of the princes." (Psalm 82:6,7) The one of the princes like whom these sacrificers fall is Prince Jesus. They fall like him, not like Prince Adam. These are the only two real princes earth has ever known because the only ones who ever enjoyed human perfection.

As it was necessary for our Lord Jesus that he should go all the way into death, so it is necessary for each of his followers that they should do likewise. And the Prophet says of him, "He poured out his soul unto death: and was numbered with the transgressors" (Isaiah 53:12); and he says of himself, "I am he that liveth, and was dead".—Revelation 1:18.

The early church understood the end of their course was to be death. They had the words of the Revelator: "Be thou faithful unto death, and I will give thee a crown of life".—Revelation 2:10.

They even knew that death would be an experience greatly to be dreaded until a certain time in the history of the church should come, although they understood that when that time should come it would be a blessed thing to die (Revelation 14:13); and we apprehend that that time is now come.

IV. PATH TO IT ALSO CALLED DEATH

As we found that the path to Adamic or penal death is called death and those who are on that path are referred to as dead, so the Scriptures teach that the path to sacrificial death, the laying down of the justified life, is also called death and those who are on that path and who are engaged in dying the sacrificial death are referred to as dead (sacrificially) because, if faithful, they will eventually be dead actually.

This designation of the Lord's saints who are coöperating with the Lord in the sacrifice of their justified humanity as having reckonedly finished their course is set before us at considerable length in the Epistle to the Romans. There the Apostle says: "How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore 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: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him."—Rom. 6: 2-8.

Again the Apostle discusses the same theme in writing to the Corinthian brethren, reminding them that in his tribulations he was "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are also delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you." (2 Corinthians 4: 10-12) Here the Apostle is reproving the Corinthians because they are not sufficiently active in laying down their justified lives and is seeking to stir them to emulation by pointing to the fact that he is actually carrying out his covenant of consecration even unto death.

Writing to the Colossian brethren, the same Apostle shows that the Colossians had made better progress in following his example, saying to them: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead [literally, ye died], and your life is hid with Christ in God." (Colossians 3: 1-3) The Apostle is not trying to prove to the Colossian brethren that they are under the Adamic curse of death nor that they are on the path to death under the Adamic or penal curse, but is pointing out to them that they are justified, that they have made a covenant of consecration even unto death, that their justified lives are all reckoned as sacrificed, that a new life has been begun within them and that their hopes henceforth are heavenly hopes.

The Apostle Peter uses the word 'dead' in the same sense when, after pointing out that the time is coming for the correction of the world in righteousness, he says: "For this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit". (1 Peter 4: 6) He here points out the well known fact that the Lord's saints, although reckoned by God as sacrificially dead and alive as new creatures, nevertheless, according to the judgment of their fellow men, look and act very much like other human beings.

When the Psalmist says, "Precious in the sight of the Lord is the death of his saints" (Psalm 116: 15), the processes of the sacrificial death are more the thing to be borne in mind than the completed dissolution itself.

V. THE SECOND DEATH OF THE INCORRIGIBLE

The Psalmist says: "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9: 17),

but the proper translation of the passage is, "The wicked shall be returned into hell—all the nations that forget God". The text defines the wicked as the nations that have known God and forgotten him, and these, though having been once in the grave, in the death state, are to be returned thither because their love of righteousness is not sufficient to justify the Lord in granting them the boon of everlasting life. Concerning these the Psalmist also says: "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be". (Psalm 37: 10) In the same chapter he also says: "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away". (Psalm 37: 20) In a later Psalm the same writer declares that "The Lord preserveth all them that love him: but all the wicked will he destroy".—Psalm 145: 20.

The Wise Man tells us that in the Millennial age "the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressor shall be rooted out of it."—Proverbs 2: 21, 22.

Returning to the Thirty-Seventh Psalm, in the twenty-eighth verse the writer tells us that "the seed of the wicked shall be cut off" and in the thirty-eighth verse that "the transgressors shall be destroyed together: the end of the wicked shall be cut off".

These statements regarding the fate of the willful sinners are borne out in the words of Ezekiel: "Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die, . . . the soul that sinneth it shall die. The son shall not [in the second death] bear the iniquity of the father, neither shall the father bear the iniquity of the son."—Ezekiel 18: 4, 20.

The sentence of the second death, i. e., death from which there will be no resurrection, is the sentence passed upon Satan. Concerning him the Prophet says: "Thou hast been in Eden, the garden of God; . . . thou hast sinned; therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire, . . . I will bring thee to ashes upon the earth in the sight of all them that uphold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more."—Ezekiel 28: 13, 18, 19.

The destruction of Satan will be accompanied by the destruction of all who have his spirit, the spirit of disloyalty and disobedience. "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3: 23.

This destruction of those who prefer their own will to the will of God is referred to in highly figurative language by the Apostle in writing to the Thessalonian brethren. There he speaks of the time of the reign of earth's future King, "when the Lord Jesus shall be

revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power".—2 Thessalonians 1: 7-9.

In the last book of the Bible and in the next to the last chapter the Revelator pictures the same class coming to the same end. And in language equally lurid with that of St. Paul he says that at the close of the Millennial age "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death".—Revelation 21: 8.

This utter destruction was typified by the Valley of Gehenna, which is outside of Jerusalem. The bodies of specially detestable criminals were there thrown with the other refuse of Jerusalem to be destroyed with the aid of brimstone. Standing upon the edge of this valley at night, it had the appearance of a lake burning with fire and brimstone. Burning brimstone is the most deadly agent known and symbolizes utter destructiveness.

NEW CREATION AMENABLE TO SECOND DEATH

It is a solemn thought that is set before us by the Apostle when he says: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy spirit, and have tasted the good word of God, and the powers of the age to come, if they shall fall away, to renew them again unto repentance". (Hebrews 6: 4-6) He repeats the same thought in the tenth chapter of the same book, saying: "If we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an ordinary thing, and hath done despite unto the spirit of grace?"—Hebrews 10: 26-29.

The apostle John tells us that those who were once sons may become so involved in sin that there is no hope of their recovery, saying, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." (1 John 5: 16) And the apostle Peter, writing on the same subject, says of the false prophets "who privily shall bring in abominable heresies, even denying the Lord that bought them" (2 Peter 2: 1) that "these, as natural beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption".—2 Peter 2: 12.

WHY DOES DEATH REIGN?

The story is soon told as to why death reigns. Our first parents were placed in the Garden of Eden sinless, with the prospect of everlasting life before them if obedient and with the assurance of death before them if disobedient. "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof dying thou shalt die."—Genesis 2: 15-17.

The New Testament fully supports the Genesis account of the origin of death. In writing to the Corinthians the Apostle says: "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." (1 Corinthians 15: 21, 22) In writing to Timothy the Apostle shows exactly where the responsibility rests, saying: "Adam was first formed, then Eve. And Adam was not deceived." (1 Timothy 2: 13, 14) Writing to the Romans, the same writer said: "By one man [not, by one woman] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift of grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For if by one man's offense death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Romans 5: 12-19.

Death came to Father Adam as a just payment for his disobedience. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6: 23) "Sin, when it is finished, bringeth forth death" (James 1: 15), and Adam's sin brought forth death to himself and all his posterity.

DEATH OF ISRAELITES CALLED A SLEEP

Because of the promised Redeemer and the hope thus brought to them the Jews were accustomed to think and speak of death as a sleep, looking forward to the time when the Redeemer would awaken them out of it. Thus

the apostle Peter, writing of the scoffers that would come in the latter days, says of them that they would say: Where is the evidence of his presence? "For since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Peter 3:4.

One of these fathers was David, and St. Paul in preaching at Antioch in Pisidia said: "David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption". (Acts 13:36) That David did not go to heaven we know from the plain statement of the Scriptures that "David is not ascended into the heavens".—Acts 2:34.

Another one of the fathers was Daniel, to whom the angel of the Lord said: "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days". (Daniel 12:13) "And many of them that sleep in the dust of the earth shall awake." (Daniel 12:2) It is evident that neither David nor Daniel ascended into heaven, inasmuch as our Lord declares that up to his own day "no man [had] ascended up to heaven" (John 3:13), and many years afterward the Apostle in writing to the Hebrew brethren assured them and us respecting all those ancient worthies that "these all, having obtained a good report through faith, received not the [fulfillment of the] promise; God having provided some better thing for us, that they without us should not be made perfect".—Hebrews 11:39, 40.

When the daughter of Jairus died the Lord Jesus, in order to teach that the power of the resurrection had been entrusted to him, made the statement: "The maid is not dead, but sleepeth". (Matthew 9:24) But we are not to understand from this that the maid was not really dead, for respecting Lazarus our Lord Jesus had said to his disciples: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep" (John 11:11); and when the disciples understood that he really meant that Lazarus was taking a restful sleep, "then Jesus said unto them plainly, Lazarus is dead".—John 11:14.

DEATH OF SAINTS CALLED A SLEEP

The first and greatest of all the saints of the gospel age is our Lord Jesus, and the Scriptures say of him that there was a time when he slept in death. "But now is Christ risen from the dead, and become the firstfruits of them that slept." (1 Corinthians 15:20) Not long after our Lord went into the sleep of death the martyr Stephen followed him. The record is that just as his life was leaving him he "kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep."—Acts 7:60.

We can see now that in the parable of the wheat and the tares our Lord Jesus showed that all of his apostles would sleep in death. This is the significance to be taken from the statement that "the kingdom of heaven is likened unto a man which sowed good seed in his

field: but while men slept, his enemy came and sowed tares among the wheat".—Matthew 13:24, 25.

Before his death our Lord made it plain that his disciples were not to follow him immediately to heaven, saying to them: "My little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you." (John 13:33) And when Peter, wondering at this, inquired, "Lord, whither goest thou?" Jesus answered him, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards". (John 13:36) In the next succeeding chapter the Lord explained the reason why his disciples could not follow him immediately at death, saying, "I go to prepare a place for you [implying that time would be required]. And if I go and prepare a place for you, I will [after the place has been prepared, but not before] come again, and receive you unto myself; that where I am, there ye may be also"—John 14:2, 3.

Only one exception is made to the general proposition that the saints of the gospel age would sleep in death. That is the class referred to by the Revelator as "blessed are the dead which die in the Lord from henceforth". (Revelation 13:13) Concerning this special, favored class the Apostle says, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump". (1 Corinthians 15:51, 52) It is our understanding that we are now living in the time when this special favor is due to God's saints, and that the moment of death is the moment of their resurrection.

WILL DEATH EVER CEASE?

God's method for destroying Adamic death is by bringing out of the tomb all who have ever gone into it and enabling all who will to rise up out of death conditions into life. The Prophet Isaiah voices the matter as follows: "He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." (Isaiah 25:7, 8) In the next succeeding chapter, after referring to the powerful and evil institutions of our day as having passed away, after saying, "Other lords besides thee have had dominion over us: but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish" (Isaiah 26:13, 14), he proceeds to speak of the Lord's saints, saying: "Thy dead shall live, my dead body they shall arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isaiah 26:19.

Looking forward to Herod's merciless slaughter of the innocents in Bethlehem, Ramah, and vicinity, the prophet Jeremiah shows that all the children that were

then swept into death will in due time be restored to the arms of their mothers. The prophecy reads: "A voice was heard in Ramah, lamentation, and bitter weeping; Rachel [Bethlehem was the place of death of Jacob's favored wife] weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for thy work [labors of love in feeding and caring for the little ones up to the time of their death] shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."—Jeremiah 31:15-17.

Speaking of the reign of death over his people Ephraim, the Prophet says: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction".—Hosea 13:14.

Our Lord in confuting the doctrines of the Sadducees asserted in the most positive way that there is to be a resurrection, saying: "Now that the dead are [to be] raised, even Moses showed 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." He has not forgotten a single one of them.—Luke 20:37, 38.

The one that is to awaken all from the sleep of death is our Lord Jesus. "Verily, verily, I say unto you, The hour is coming when the dead shall hear the voice of the Son of God: and they that hear shall live."—John 5:25.

The Apostle tells us that if the doctrine of the resurrection of the dead be not true the Christian faith is folly. His words are, "If there be no resurrection of the dead, then is Christ not risen: . . . and if Christ

be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."—1 Corinthians 15:17, 18.

Continuing his argument, he tells us that the resurrection processes will continue until all who will are brought back to perfection and "then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—1 Corinthians 15:24, 26.

The end of the reign of death is set forth in the grandest possible language in the twentieth chapter of the Apocalypse. There John sees all who have been in death or who are still on the road to death awakened from the tomb and being given an opportunity for life. He sees the tomb, the Bible hell, delivering up the dead in it and sees the death conditions also giving way, till eventually death and the grave are completely destroyed, all who are in them and who are willing to do so having come into fellowship and harmony with their Savior and Redeemer. This passage, rightly understood, is one of the most glorious passages in all the Word of God: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire." (Revelation 20:12-14) And then truly will be brought to pass the saying, "O death, where is thy sting? O grave [*hades* the Bible hell], where is thy victory?"—1 Cor. 15:55.

SUGGESTIONS TO FIELD WORKERS

"Wait on the Lord, be of good courage, and he shall strengthen thine heart, wait, I say, on the Lord."—Psalm 27:14.

AFTER you have gone over your territory once or twice are you disappointed with the results? When requested to canvass that same territory again are you inclined to become discouraged and faint-hearted and say: 'What is the use? I have given the witness there. I have not the courage to go back and ask those people to buy the books.' If these are some of your troubles, then remember the words of the prophet above quoted. He wrote those words for the benefit of the saints now on earth.

To wait upon the Lord does not mean to sit down and hold our hands and do nothing; but it does mean to give attention to what he says and do that with a joyful heart. We are servants of the Lord. "Behold, as the eyes of servants look unto the hand of their masters, . . . so our eyes wait upon the Lord our God." (Psalm 123:2) It means, then, to attend upon the Lord and give heed to what he says.

"Good courage" is that condition of mind and heart which leads one calmly and confidently to face difficulties and dangers where duty calls and when good may result. A strengthened heart is a brave heart. The heart is the seat of affections, that faculty of the being which induces our actions.

A brave heart means that condition of mind and heart which induces one to continue in vigorous action amidst difficulties and dangers, love being the moving cause for such activity. The promise, then, is that toward those who wait upon the Lord and are of good courage, God will increase love for himself and his cause, and this love will be the motive inducing their action to serve him joyfully.

Such courage and bravery result not from one's own strength, but are given to those who exercise full faith and confidence in the Lord and his arrangements.

Keep in mind that there are two primary reasons

why some of the saints are yet this side the vail, to wit: (1) to prepare themselves for the kingdom; and (2) to engage in giving the witness concerning the incoming of Messiah's kingdom. It is vitally essential that we give the witness as we have opportunity, that we may be prepared for his kingdom.

There has been a great deal of witnessing concerning the Lord's kingdom, but not as yet a sufficient amount. The Captain of our salvation leads his army on. It is our privilege to follow where he leads. Now he goes forth to judge and to make war. It is the day of God's vengeance upon Satan's empire, visible and invisible; it is the time of the judgment of the demons; and it is the time to comfort those that mourn. The old world has ended and is passing away; the King of glory is here and is inaugurating his kingdom; the times of restoration are in sight. It is time to bring good cheer to the people. To the saints who follow the Lord he is now saying: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come". This means that the message must continue to go forth as a witness until the complete end of the present order; and the Lord himself will determine when that time comes.

Heretofore you have gone over your territory with the 55-cent combination. Now you are approaching the people with a somewhat different combination. Volume G of *STUDIES IN THE SCRIPTURES*, worth more than the price of the entire combination, is offered with the other two books at a price within the reach of all. Emphasize the fact that this book, "The Finished Mystery," is the one for which seven Christian gentlemen were sentenced to serve a total number of 560 years in prison, and for which thousands of others were unjustly persecuted, not because they were interfering with the war, but because they were preaching the message of Messiah's incoming kingdom. Now the people should know this message, that they might understand why the war came, why Christians were persecuted, why this great trouble, what the happy outcome.

There have been a far greater number of suicides during the past twelve months than in any one year of the world's history. The reason for this is given in the book, "Can the Living Talk with the Dead?" It is important that the people fortify themselves with this knowledge.

The sorrow of mankind is daily increasing. The people want something to comfort them. "Millions Now Living Will Never Die" is that message of comfort.

You have this message in hand and it is your privilege to put this library of information into the people's hands for the small sum of seventy-eight cents in the United States — eighty-seven cents in Canada, and equivalent elsewhere. The angels of heaven never had such an opportunity. The very persons who refused to order two months ago may be anxious to have it now. Carry it to them.

Remember that the chief object is not merely to sell books, but it is to give the witness. It is the Lord's purpose that the people shall have testified to them these great truths. If you go back once, twice, yea, a dozen times, *and sell not one book*, your presence, your influence, your demeanor, your earnest zeal, will all testify that we are in the day of the Lord when his kingdom is being set up.

Noah preached for a hundred and twenty years amidst difficult environments. He slacked not his hand. He had absolute faith in the Lord. Noah loved the Lord, had faith, and was seeking a better country. The saints who are now witnessing for the Lord are seeking the highest place in the universe, next to the Lord Jesus himself. It requires good courage and bravery to hold on to the end. "Let us not be weary in well doing; for in due season we shall reap if we faint not."—Gal. 6:9.

It will require good courage and bravery to go back to the house where the door was slammed in your face; but if the same action is repeated again, you are giving the witness. To illustrate: A sister who is now a zealous follower of the Lord at one time was given a set of *STUDIES IN THE SCRIPTURES*. She burned them. Some other friends sent her a set. She threw them into the cistern. Then a colporteur called and induced her to buy a set, and she concluded the Lord wanted her to read them. She did read them and made a full consecration. Be of good courage.

THE MOTIVE

The motive for your action in giving this witness is love for God and for Jesus. The Lord has provided this opportunity of witnessing that the saints might prove their love for him. "Herein is our love made perfect, that we may have boldness in the day of judgment." (1 John 4:17) This is the day of judgment. "There is no fear in love, but perfect love casteth out fear."

REWARD

Remember, if the opportunity to give this witness is yours, the Lord is granting it in order that you might prove your love, thereby preparing yourself for the kingdom. What has been the great desire of your heart from the time you made a consecration. The Prophet again puts the words of answer into the mouth of the saints, saying: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple". (Psalm 27:4) With earnest anticipation the saint is looking forward to the time when he may enter into the presence of the Lord, behold his glorious face, and continue in his presence to acquire knowledge and to glorify God through the ages to come. The Captain of our salvation now says to those who follow him: "Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10), which is the desire of your heart.

It might be well for the workers to change territories from time to time. At any rate, see to it that you have a part in the service.

On September 25 began the best organized campaign we have had during the harvest period. In every part of the United States and Canada on that day every brother qualified to speak delivered a public lecture on the subject, "Millions Now Living Will Never Die". On September 30, following the thundering forth of this message from the platform, the division of the Lord's army this side the veil went into action with

the above-mentioned combination. Another service week will begin October 30, continuing until November 6. On October 30 again the brethren throughout the United States and Canada are requested to arrange to address public meetings the same as was done on September 25. During the week following, let a social effort be put forth to place the combination in the hands of the people; and in the meantime let all the workers who can daily engage in this work, giving as much time as they reasonably can. May the Lord's blessing attend such efforts.

PAUL'S EXPERIENCES AT JERUSALEM

— — NOVEMBER 6 — — ACTS 21:18 — 23:24 — —

PAUL SEIZED BY A MOB — HE MAKES A COURAGEOUS DEFENSE — THE COUNCIL DIVIDED — PAUL RESCUED FROM THE PLOTTERS.

"God is our refuge and strength, a very present help in trouble. Therefore will we not fear."— Psalm 46:1, 2.

AFTER the reception held by the Jerusalem church for Paul and the brethren accompanying him another meeting was held with James and the elders. At this meeting the Apostle Paul rehearsed very minutely all his experiences of the last few years. He told them of the wonderful things which God had been doing for the gentiles through his ministry. Of these manifestations of divine blessing the Jerusalem brethren were glad; but there was another point which seemed to them of pressing importance. They believed that the presence of Paul in the city should be used to negate the constantly repeated rumor that Paul and his followers had thrown Moses and the law entirely over their shoulders. The charge centered on St. Paul's instructions to the Jewish believers in gentile cities. Not much was expected from those who had been gentiles. The popular rumor (and not without some foundation) was to the effect that he was teaching Jewish believers in Christ to apostatize from Moses.

The urgent suggestion of the Jerusalem brethren was that Paul associate himself with four brethren of the local congregation who had a Nazarite vow on them, and that he should go with these to the Temple and assume the costs of their purification. One who thus stood the expense of purification was understood to share in the whole matter. For these four men there would be the cost of sixteen sacrificial animals and the accompanying food offerings. Seven days before the expiration of the Nazarite vow the vow-ers had to present themselves in the Temple and declare the fact that their vow was about expired. They were then assigned to one of the chambers in the first sacred or Women's Court. Here they remained for seven days, when they appeared before the priest again, had their heads shaved, and the hair burned. Thereupon the special offerings were made.

INTO THE TEMPLE

Paul agreed to this proposition and went with the four brethren to the Temple. All this took place during the Feast of Pentecost—or at least the seven days seem to have begun during that period. Toward the close of these seven days the Apostle was espied by some in the vast throngs which surged back and forth through the Temple courts and was recognized by Jews from Asia Minor, apparently from Ephesus inasmuch as they had also known Trophimus, an Ephesian. As soon as these Asian Jews discovered Paul they started a great uproar, appealing to the religious fervor and national bigotry of the people. The Greek word for *stirred up* means literally *poured together*. This implies some degree of intelligent planning and co-

operation. The leaders cried out a three fold charge against Paul. They claimed that he was against the people, against the law, and against the Temple. This was almost the same charge which had been made against Stephen many years before. (Acts 6:13) But those charges were rather indefinite, being points which would have to be settled by the Sanhedrin. A little spice was added to the excitement by shouting that he had defiled the Temple by bringing Greeks into it. This Paul's enemies merely supposed. The wish was father to the thought. They had seen Trophimus with him in the city, and, therefore, he must have been with him in the Temple too. The shallowness of this reasoning is not to be attributed so much to a lack of capacity as to an indisposition to know the truth. This is the chief opposing influence against the word of righteousness at all times.

An oriental mob is one of the most volatile things in the world. It assembles as if by magic and is always attended with great hubbub, swinging of arms, shouting; and waving of garments. This mob was no exception. Paul was apprehended in the Women's Court, hustled down the fourteen steps to the Court of the Gentiles, and the doors shutting off access to the sacred ground were immediately closed, lest the infuriated mob surge back into the holy courts and work some violence, shed some blood, and thus defile the Temple at an awkward time of the year. How careful they were of the small things, and how careless of the weightier matters of the law!

A SUPPOSED INSURRECTION

Having dragged Paul out of the sacred precincts, the mob proceeded to administer the rebel's beating. This was lawful to do when anyone was actually seen to defile the Temple; but in this case the defilement was purely supposititious. They were pummeling him back and forth and shoving him on to avoid personal responsibility in the matter of his death, when news reached the colonel of the Antonian Guard, whose headquarters were just adjacent to the Temple. Only a short while prior to this time there had been a formidable movement toward sedition, headed by an Egyptian desperado who had assembled around him four thousand low characters, probably refugees from justice and bandits of the hills. He had emerged with his band from the ravines in the deserted country southeast of Jerusalem, and had taken up his stand on the Mount of Olives and declared unto the assembling curiosity-seekers that the walls of Jerusalem would fall at his bidding. By the time thirty thousand more-than-half-convinced people had assembled on the Mount of Olives, the local Roman cohorts

moved out against them and slew several thousand people. The Egyptian leader and most of his gang of desperadoes escaped into the desert. Lysias, the local commander, must have been constantly on the alert for fear of a new attack. And when word came to him that the whole city was in an uproar he but naturally thought that the expected had happened.

Inasmuch as the account says that Lysias took soldiers and *centuriens*, there must have been at least two hundred soldiers, inasmuch as a centurion had charge over one hundred. It was no small affair. Some of the multitude shouted one thing to Lysias, and some another. Probably some of the believers were also present and tried to tell the truth of the matter. But so great was the uproar and so conflicting the statements that the colonel decided to take the prisoner into the castle and ascertain later what the real trouble was. But as Paul was being led up the steps to the castle keep the colonel was surprised by hearing himself addressed in Greek. Paul asked leave to speak to him. The colonel had supposed all the while that his prisoner was the leader of the Sicarii, or "Men of the Dagger", the society of assassins who were determined to overthrow the Roman rule by extreme measures.

Lysias granted Paul's request to speak to the people, and when Paul had beckoned for silence he began to address the populace in the Hebrew tongue. This was not the ancient Hebrew, which had not been used since the days of the captivity, but was Syro-Chaldaic, or commonly called Aramaic. This was the language our Lord used and is the language of one of the oldest translations of the New Testament, the Syriac Version.

PAUL'S SPEECH FROM THE STAIRS

Then follows a recountal of the Apostle's experiences, a brief personal history. When it became necessary to tell about his conversion he avoided the use of the word Christ, but referred to him by a Jewish phrase as "The Righteous One". Likewise he avoided, as long as possible, the use of the hated word gentiles, but alluded to them under the expression "all men". Then he adds a bit of information regarding his first visit to Jerusalem after conversion. He tells that there God directed him to leave the city and to go elsewhere with his message. In the trance, but not in fact, he demurred to the Lord's suggestion, but the same vision told him that he was to go "far hence unto the gentiles". It was not possible longer to avoid the use of the word. And that hated word was a climax. It fell like a spark on the inflammable mass of their national bigotry and fanaticism, which they probably would have described as patriotism. The crowd broke out again in shouts, saying that such a man was not fit to live and that he should be removed from the earth.

The chief captain had evidently not understood Paul's address to the people. What had this man been saying in his outlandish lingo, anyway? Perhaps he is fooling me after all and is merely taking advantage of my generosity to incite the people to sedition; still, their threats against him do not seem to favor that thought. I will find out by torture. I don't purpose to be made light of. The dignity of the Roman army is at stake.

Accordingly, instruction were given that Paul be tortured to get him to divulge the cause of the uproar. This method of getting a clue to an obscure case is still employed by police forces everywhere. Now they call it the "third degree". The same system of torturing information out of people is likewise employed at times in court-rooms by attorneys at law. In none of these cases is there an honest effort to ascertain the cold and unbiased facts. The effort is really to elicit statements which will tend to support the theories of the torturers.

But before the actual scourging began Paul called the attention of the colonel to the fact that it was against the Roman law to scourge an uncondemned Roman citizen. This remark startled the chief captain; for no one would lay claim to being a Roman citizen who was not such. The death penalty hung over a false claim in this direction. The Roman law had already been violated in the apprehending of Paul. But as the colonel observed his prisoner there seemed to be some occasion for doubting his statement. He was not prosperous-looking, and was not an Italian by birth. 'Where did he ever get money enough with which to purchase a Roman citizenship? It took about all the capital I could get together to purchase the one I have.' Thus the colonel reasoned; but Paul answered the question of his mind by stating simply: "I am so born".

BEFORE THE SANHEDRIN

On the next day Paul was liberated from his chains and brought into an extraordinary meeting of the Sanhedrin, assembling somewhere else than in the holy court of the Temple, possibly in the Court of the Gentiles, to which the Roman soldiers would have access. This court was set off from the Court of the Women by a balustrade some seven feet in height, on which were engraved warnings in Greek and Latin that non-Jews who went beyond that limit were subject to the death penalty.

On the day before Paul had addressed his hearers as "Brethren and Fathers". This day he addressed the Sanhedrin simply as "Brethren". Evidently there was no member of the council who seemed to be older than himself. This expression favors the view that Paul himself had been a member of the Sanhedrin at the time of his persecution of Stephen and other early Christians. This expression recognized the council to be on a parity with himself, as far as national dignity was concerned. The council was in no mood to listen to any presentations from Paul. They had been assembled on command of the hated Roman representative, and not by any initiative of their own. They were determined, therefore, that they would make short shrift of the whole matter. Accordingly, Paul's first sentence became the occasion for an insult from the high priest. The speaker was ordered to be smitten on the mouth. Smarting under the un-called-for treatment, the Apostle made response: "God shall smite thee, thou whited wall". Despite the provocation under which these words were uttered, they constituted a prophecy and not a threat. The Greek says literally, "God is about to smite thee". The Apostle was guided by the spirit of prophecy in this utterance, for it was not long after this until this cruel and rapacious high priest was slain by the Sicarii, the black-hand society of that time. He was dragged from a sewer mouth where he was in hiding and done to death with daggers.

The fact that Paul did not recognize the high priest as such is nothing remarkable. This was not a regular meeting of the council, and the high priest, who was forbidden by Roman edict to wear his pontifical robes at any time saving on the national atonement day was at this time, therefore, wearing ordinary garments such as the other members of the council wore. Furthermore, the high-priestly office changed so frequently, that it is not at all impossible that Paul did not even know the name of the then incumbent. Added to this is the fact that the high priest was some distance removed from the Apostle and he may have been hindered from observing his official location by an impaired eyesight.

A CLEAVAGE

Seeing no opportunity of getting a fair hearing, Paul tried another tactic. He avowed that he was a Pharisee and that the real basis for the opposition which had arisen

against him lay in the fact that he was proclaiming the resurrection of the dead, which, of course, all true Pharisees believed. The effect of this statement was to throw dissension into the council itself, and thus to demonstrate to Lysias that the whole argument was one backed by purely religious differences and bore no relationship to the Roman empire whatever.

The principal difference between Pharisees and Sadducees is here explained to us. The difference was not three-fold, as it seems at first sight to be, but merely two-fold. The Sadducees did not believe in (1) the resurrection of the dead, nor did they believe in (2) the existence of spirit beings, whether angels or previously human. This is shown by the remark of the Pharisees: "What if a *spirit* hath spoken to him, or an *angel*?"

As Paul's very life seemed to be endangered, Lysias ordered his men to rescue him and bring him again into the castle. That night the Lord stood by Paul and gave him needed encouragement. He was assured that he should bear witness also at Rome.

But while the Lord was visiting his own, the devil was likewise not less busy with those who were his. He put ideas of murder into the minds of forty men of prominence. They had been foiled in accomplishing what they had hoped to accomplish and now their anger led them to most desperate measures. They vowed neither to eat nor drink until Paul had been killed. But it would not be possible for Paul to bear witness in Rome and also to be killed at Jerusalem at this time. And since He who had all power in heaven and earth had promised that His Apostles should bear witness at Rome, all the power of the Omnipotent One was pledged to the fulfillment of that which had been purposed.

This determination to kill Paul was made known to the

Sanhedrin, so that thereby at least a hundred and thirty people knew about the conspiracy. The body of Pharisees was essentially a guild, almost equivalent to a secret society, and all the wives and members of families were by virtue of their birth or relation likewise Pharisees. We do not know that Paul's sister was a Christian. The inference is that she was not. But since her father was a Pharisee she would be a Pharisee too and, according to the custom, would almost surely marry another Pharisee. It was thus not impossible for her to know about the plot. But the account does not honor her with any participation in the matter. It does not even say that she was in Jerusalem. Apparently her son had appointed himself a committee of one to linger around the council place and points of chief interest and find out what was going on with respect to his uncle. Evidently he had not only natural-born affection for his mother's kinsman, but probably also admired him as being a heroic sufferer of persecution. The young man learned of the plot and betook himself to his uncle Paul in the castle. When Paul heard of the conspiracy he asked a centurion to conduct the young man to Lysias. Lysias grasped the young man kindly by the hand to reassure him and led him aside to a place of privacy. There the young man told of the plot to murder his uncle. Lysias saw an opportunity to get his unwelcome guest off his hands, and with honor to himself. He cautioned the young man to tell no one that he had divulged the matter, lest a counter plot be formed, which could not be well met.

That night at nine o'clock the prisoner was taken under a heavy guard of four hundred and seventy men, infantry, cavalry, and spearmen, toward Caesarea, to Felix, the governor of Palestine, who had his seat of government in the Mediterranean city of Caesarea, some sixty-two miles northwest of Jerusalem.

ANNOUNCEMENTS

KINEMO KIT AND FILM

In the August 15, 1920, issue of THE WATCH TOWER announcement was made concerning the making of certain film to be exhibited on a miniature projecting machine suitable for use in parlors of homes, small halls and schoolhouses, in connection with teaching the truth. Following that Brother Driscoll and Brother Rutherford visited Europe, Egypt and Palestine and made a number of films. Films have also been made of the Imperial Valley (California). These pictures have been exhibited on standard projecting machines at a number of places, namely, Oklahoma City, Boston, Detroit, Buffalo, and some other places, and many of the friends have expressed themselves enthusiastically in favor of them.

As heretofore announced, the Society cannot engage in the manufacturing business; hence the manufacture and sale of the projecting machines and the film must be done by a separate corporation. Brother Driscoll is the manager of the Kinemo Kit Corporation and has put forth his best endeavors, together with others who have assisted him, to produce films and a projecting machine that would be useful in teaching the message of present truth. While the Society cannot engage in the manufacture and sale as above mentioned, yet it is the desire of the Society that every possible means for teaching the truth be employed.

The Imperial Valley film is produced for the purpose of showing fulfillment of prophecy in the reclamation of the desert land and interesting people in the truths concerning restitution. The films made in Palestine more particularly relate to the return of the Jews to that land and the rebuilding of Palestine, while those made in Egypt have reference to the Great Pyramid and the lessons it teaches. The general subject matter, of course, has the endorsement of the Society; and the effort of the Kinemo Kit Corporation to produce a satisfactory picture has the endorsement of the Society.

From this time forward the Kinemo Kit Corporation will assume all responsibility of production, handling, sale and distribution of the machines and film. The price, as we are informed by the Kinemo Kit Corporation, will be announced in the near future. All orders received heretofore by the Society, will be transmitted to the Kinemo Kit Corporation for filling. Future

orders should be sent direct to the Kinemo Kit Corporation at 1342 Gordon St., Los Angeles, California.

The Kinemo Kit Corporation will continue to produce film from time to time for the purpose of teaching the message of present truth and which will be available for use upon the machines it will manufacture for sale. The price of the future film will be regulated according to the length of the story and will be duly announced by that company from time to time.

UNORDERED COMBINATION SUPPLIES

In order to distribute the stock for the combination drive beginning on September 30, and having also in mind the possible contingency of a railway strike, the Society shipped out considerable quantities of books and booklets to classes which were known to be active in the field work, even though these classes had not specifically ordered these supplies. The delay in printing some issues of THE WATCH TOWER, due to absorption of our printing facilities by the great demand for booklets, made it impossible to get out announcements to the various classes in time to hear from them and then make shipments. This method having been employed once before in an emergency, doubtless most of the classes have understood the situation; but for those classes which are newer this word is given.

PRAYER MEETING TEXTS FOR NOVEMBER

November 2: JEHOVAH CLEANSSES: "I will cleanse them from all their iniquity."—Jeremiah 33:8.

November 9: JEHOVAH FORGIVES: "Thou, Lord, art good and ready to forgive."—Psalm 86:5.

November 16: JEHOVAH BEGETS: "Of his own will begat he us by the word of truth."—James 1:18.

November 23: JEHOVAH ANOINTS: "He which . . . hath anointed us is God."—2 Corinthians 1:21.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Knoxville, Tenn.	Oct. 16	Winchester, Tenn.	Oct. 24
New Tazewell, Tenn.	Oct. 17	Mcminnville, Tenn.	" 25
Lebanon, Tenn.	Oct. 18, 19	Doyle, Tenn.	Oct. 26, 27
Nashville, Tenn.	" 20, 23	Dunlap, Tenn.	Oct. 28
Murfreesboro, Tenn.	Oct. 21	Chattanooga, Tenn.	Oct. 30, 31

BROTHER R. L. ROBIE

Salem, Ind.	Oct. 13, 14	St. Louis, Mo.	Oct. 21-23
Bedford, Ind.	Oct. 16	Mt. Vernon, Ind.	Oct. 24
Sparksville, Ind.	" 17	Wadesville, Ind.	Oct. 25, 26
Lawrenceville, Ill.	" 18	Evansville, Ind.	" 27, 28
Flora, Ill.	" 19	Boonville, Ind.	" 30, 31

BROTHER E. F. CRIST

Sioux City, Ia.	Oct. 16	Anna, Ill.	Oct. 24
Waterloo, Ia.	" 17	Mounds, Ill.	" 25
Burlington, Ia.	" 18	Paducah, Ky.	" 26
Quincy, Ill.	" 19	Mayfield, Ky.	" 28
St. Louis, Mo.	Oct. 21-23	Memphis, Tenn.	" 30

BROTHER W. J. THORN

Chester, Pa.	Oct. 19	Greensboro, N. C.	Oct. 25
Annapolis, Md.	" 20	Liberty, N. C.	" 26
Waynesboro, Va.	" 21	High Point, N. C.	" 27
Roanoke, Va.	" 23	Winston Salem, N. C.	Oct. 28, 30
Leaksville, N. C.	Oct. 24	Durham, N. C.	Oct. 31

BROTHER A. J. ESHLEMAN

Danville, Ill.	Oct. 16	Terre Haute, Ind.	Oct. 23
Broadlands, Ill.	" 17	Martinsville, Ill.	" 24
Monticello, Ill.	" 18	Efingham, Ill.	" 25
Mattoon, Ill.	Oct. 19, 20	Alma, Ill.	" 26
Arcola, Ill.	Oct. 21	Flora, Ill.	Oct. 27, 28

BROTHER T. H. THORNTON

Mobile, Ala.	Oct. 17	Bainbridge, Ga.	Oct. 24
Bay Minette, Ala.	" 18	Thomasville, Ga.	" 25
Pensacola, Fla.	Oct. 19, 20	Albany, Ga.	Oct. 26, 27
Floral, Ala.	Oct. 21	Eufaula, Ala.	Oct. 28
Dothan, Ala.	" 23	Montgomery, Ala.	" 30

BROTHER A. M. GRAHAM

Wilmington, Del.	Oct. 16	Wilson, N. C.	Oct. 21
Washington, D. C.	" 17	Mt. Olive, N. C.	" 22
Richmond, Va.	" 18	Wilmington, N. C.	" 23
Enfield, N. C.	" 19	Sumter, S. C.	" 24
Rocky Mount, N. C.	" 20	Charleston, S. C.	" 25

BROTHER W. A. THRUTCHLEY

Grand Forks, N. Dak.	Oct. 18	Vulcan, Mich.	Oct. 25
Fargo, N. Dak.	" 19	Manistique, Mich.	Oct. 27
Aitkin, Minn.	" 20	Sault Ste. Marie, Mich.	" 28
Duluth, Minn.	Oct. 21, 23	Bay City, Mich.	" 30
Superior, Wis.	Oct. 23	Saginaw, Mich.	" 30

BROTHER M. L. HERR

Holyoke, Mass.	Oct. 17	Pownal, Vt.	Oct. 23
Dorhampton, Mass.	" 18	Rutland, Vt.	" 24
Springfield, Mass.	" 19	Burlington, Vt.	" 25
Pittsfield, Mass.	" 20	Waitsfield, Vt.	" 26
North Adams, Mass.	" 21	St. Johnsbury, Vt.	Oct. 28, 31

BROTHER S. H. TOUTJIAN

Centropolis, Kan.	Oct. 19	Cherryvale, Kan.	Oct. 25
Garnett, Kan.	" 20	Neodesha, Kan.	" 26
Lane, Kan.	" 21	Independence, Kan.	" 27
Fort Scott, Kan.	" 23	Coffeyville, Kan.	" 28
Iola, Kan.	" 24	Parsons, Kan.	Oct. 30, 31

BROTHER W. H. PICKERING

Garden City, Kan.	Oct. 16	Casper, Wyo.	Oct. 21
Rocky Ford, Colo.	" 17	Butte, Mont.	" 23
Pueblo, Colo.	" 18	Deer Lodge, Mont.	" 24
Traver, Colo.	" 19	Missoula, Mont.	Oct. 25, 27
Cheyenne, Wyo.	" 20	Pablo, Mont.	Oct. 26

BROTHER J. B. WILLIAMS

Halleybury, Ont.	Oct. 18	Elmvale, Ont.	Oct. 25
North Bay, Ont.	" 19	Barrie, Ont.	" 26
Bracebridge, Ont.	" 21	Collingwood, Ont.	" 27
Orillia, Ont.	" 23	Meaford, Ont.	" 28
Midland, Ont.	" 24	Toronto, Ont.	" 30

BROTHER G. R. POLLOCK

Miami, Ariz.	Oct. 13	Bandera, Tex.	Oct. 26
El Paso, Tex.	Oct. 16, 17	Tarpley, Tex.	" 27
Alpine, Tex.	Oct. 18	Corpus Christi, Tex.	" 30
Utopia, Tex.	" 20	Alice, Tex.	" 31
San Antonio, Tex.	Oct. 22-24	Premont, Tex.	Nov. 1

BROTHER W. M. WISDOM

Helena, Mont.	Oct. 18	Outlook, Mont.	Oct. 24
Great Falls, Mont.	" 19	Scobey, Mont.	Oct. 25, 26
Virgelle, Mont.	" 20	Bonetrail, N. Dak.	" 28, 30
Big Sandy, Mont.	" 21	Zahl, N. Dak.	" 29
Reserve, Mont.	" 23	Dore, N. Dak.	" 31

BROTHER V. C. RICE

Point Marion, Pa.	Oct. 19, 20	Wheeling, W. Va.	Oct. 26
Rices Landing, Pa.	Oct. 21	Marietta, Ohio	" 27
Waynesburg, Pa.	" 23	Gallipolis Ferry, W. Va.	" 28
Washington, Pa.	" 24	Ashland, Ky.	" 30
Canonsburg, Pa.	" 25	Patrick, Ky.	" 31

BROTHER G. YOUNG

Springvale, Me.	Oct. 19	Springfield, Mass.	Oct. 25
Kittery, Me.	" 20	Hartford, Conn.	" 26
Lynn, Mass.	" 21	New Haven, Conn.	" 27
Boston, Mass.	" 23	Bridgeport, Conn.	" 28
Worcester, Mass.	" 24	Brooklyn, N. Y.	" 30

BROTHER C. ROBERTS

Malabar, B. C.	Oct. 24	Vancouver, B. C.	Oct. 30
Courtenay, B. C.	" 25	Kamloops, B. C.	Nov. 1, 2
Port Alberni, B. C.	" 26	Revelstoke, B. C.	Nov. 3
Nanaimo, B. C.	" 27	Twin Butte, B. C.	" 4
Ladysmith, B. C.	" 28	Calgary, Alta.	" 6

BROTHER L. F. ZINK

Halifax, N. S.	Oct. 17	Inverness, N. S.	Oct. 23
Truro, N. S.	" 18	Yabou, N. S.	" 24
Hopewell, N. S.	" 19	Long Hill, N. S.	" 25
Stellarton, N. S.	" 20	North Sydney, N. S.	" 26
Port Hood, N. S.	" 21	Sydney, N. S.	Oct. 28, 30