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Religious and Scientific Gleanings.

HOLY ROLLER FOOLISHNESS.

"So thoroughly entrenched is the doctrine of religious freedom that the public has tolerated practices which have caused the innocent to suffer in many instances. An illustration comes from Newton, Ill., where an epileptic youth was beaten by so-called Holy Rollers with the hope that the beating might exorcise the devils supposed to be responsible for the condition of the unfortunate lad. A still more striking illustration was the wholesale slaughter by "Adam God" and his crew of fanatics at Kansas City. The Holy Rollers base most of their claims on a portion of the last chapter in Mark, which does not appear in the Vatican and other old manuscripts. They profess power to heal any illness, the ability to speak in an unknown tongue and many other miraculous gifts. In their public services they have various forms of nervous spasms and jump up and down in ecstasy, giving rise to one of their appellations, Holy Jumpers. At other times they roll on the floor and babble. Some occasionally go into trances. They surround the sick and carry on their babbling, singing and shouting, creating a condition that aggravates nervous disorders and could not be beneficial to a patient ill of any malady.

"In dozens of communities the victims of this religious mania allow children to die of ailments that are seldom fatal when treated by physicians. Yet because of the sincerity of parents and the fact that the children might have died, even if given proper attention, jurors are reluctant to return verdicts of guilty in criminal prosecutions. Criminal prosecutions do not stay the mania. When the leaders are committed to jail they compare themselves to Peter, Silas, Paul and other early Christians and count their imprisonment persecution and take a glory in it. They hold services in jail and impress fellow-prisoners and jail officials with their sincerity. It is useless to argue with them. If a person over whom they hold their prayers and services recovers, it is proof of their divine influence; if the person dies, it is a sign that his appointed time had come. Any event is interpreted as a mark of favor or an indication of the Lord's displeasure. Few of them are impostors and their criminal prosecution would not be just."—*St. Louis Globe-Democrat.*

CALIFORNIA STAR GAZERS MAKE FINDS.

Information sent out from the Lick Observatory in California is that the particular universe of stars in which we dwell is half again as large, in scale as the world has been supposing. Our own sun is still youthful, and keeps traveling northwardly through space at the comparatively leisurely pace of twelve miles per second, or only two-thirds the average speed of stars of its own class. The North Star is not really a single star, but triple, consisting of three suns revolving about a common center.

PREACHERS HAVE POOR OPINIONS OF EACH OTHER.

"The trouble with the church of today is the fact that it has too many pinheads," said the Rev. J. Whitcomb Brougher, of the Temple Baptist Church, Los Angeles, before the National Baptists Association in convention here today. Dr. Brougher's statement caused somewhat of a stir among the delegates. Dr. Brougher said further:

"The church is hindered in its progress by a bunch of weakened, hammered-down tightwads, and is the greatest congregating place for downright backwoods people. The only comparison I can emphasize as to its progress is a woman wearing an encumbering hobble skirt."—*Sacramento Union.*

Mr. Marconi says that he believes the day is not far off when the human voice will cross the Atlantic by wireless telephone; that the results of his recent experiments are conclusive of this prophecy.

DARWIN EVOLUTION THEORY EXPLODED

By William Hanna Thomson, M.D.

[The following very interesting article is from the pen of William Hanna Thomson, M.D., prominently connected with many New York hospitals for years. According to this article the relationship between the various species of animal organism can be discerned with much greater certainty by blood tests than by merely outward shape. The doctor's illustration of an elephant always elephanting from the smallest speck at the beginning to its largest development is a forceful one and well illustrates the distinctions of nature. His remarks respecting the bacilli or disease germs are also to the point. These germs, known for thousands of years and reproducing their kind with marvelous rapidity, yet without change, without evolution, without development, are quite in opposition to the Evolution theory.]

AS TO the origin of different species, if Charles Darwin was after that he would have found in the microscopic world the most ancient, stable and specific living forms that exist on earth. Thus, we have known historically tuberculosis ever since Hippocrates described it 2,300 years ago, and it is plainly alluded to in Eber's Egyptian papyrus, 1,700 years before Hippocrates.

"Now, as the life cycle of the tubercle bacillus is only twenty or thirty minutes, instead of being three score years and ten, it follows that counting only venerable bacilli, half an hour old, we have 7,240,000 generations through which it has descended without once changing in its evil ways.

An Elephant First Microscopic.

"It would seem that according to the original plan all life must at first be microscopic, and so it is. Thus at one time in its individual existence an elephant is a barely perceptible microscopic dot. We cannot be at all sure that the real elephant is not as much smaller than that dot, as that in turn is smaller than the full-grown beast himself. Size or bulk has no necessary connection with life, however formidable it be.

"The living agent which causes hydrophobia, or yellow fever, easily slips through the pores of a Berkfield filter, which stops the larger bodies in the virus of smallpox. They are too small to be seen by any microscope yet made. Prof. Simon Flexner doubts if the human eye is constructed to catch sight of them, however it be aided by a high-power microscope. Yet these little agents are more dangerous to man than either a lion or a rhinoceros, while each remains after its own kind. Yellow fever [bacilli] no more resembles hydrophobia [bacilli] than a horse resembles a fish.

"Therefore the biologist, or student of life, finds himself in the realm of the inconceivably little. In that single cell with which the elephant has to begin his physical life there is a vast collection of necessary things.

"First, every one of the millions of cells of his future body must develop from that first cell. They are all constructed on the elephant-cell pattern, and according to no other pattern. Each cell must contain an even, never an odd number, in its nucleus of those little bodies called chromosomes, and upon which heredity depends, because finally that first cell contains something which determines that it will grow into an elephant and not into a frog, according to its hereditary descent.

"As a result, the absolute absurdity of the supposition of the spontaneous generation of life appears when we consider that it is not a living substance or thing which we are investigating, but a thing which can be a dot and then an animal, and then a dot again for any number of times. It would be easier to imagine a watch spontaneously generating itself than for an oak to become an acorn and then an oak again, and so on through all its geological period.

"Inorganic chemistry, or that which deals with non-living substances, is simplicity itself by the side of organic life-originated chemistry. Thus one atom of hydrogen, one atom of chlorine, and one atom of sodium will make one molecule of sodium chloride or common salt. These three separate atoms might come together by chance—that only deity of the materialist—anywhere where these

atoms exist, say in the planet Saturn. But for any animal on this earth with red blood it must, in order to live, have in its blood cells that definite substance called hemoglobin.

Heredity in the Blood.

"Now a molecule of hemoglobin must contain the following number of different atoms in their due proportions, namely, of hydrogen atoms, 1,130; of carbon atoms, 712; of nitrogen, 214; of oxygen, 245; of sulphur, 2, and of iron, 1, or 2,304 atoms in all. Moreover, if that one atom of iron, in its peculiar relation to the rest ("masked," as some physiologists say) were left out, the animal could neither absorb oxygen nor give off carbonic acid; it could not breathe.

"I once asked a well-known physiological chemist, himself of German extraction and educated in Germany, how could these atoms in a molecule of hemoglobin thus come together by chance. His brief reply was, 'No chance.'

"But the complexity of hemoglobin is thrown into the shade by those chemical substances which medical research has discovered in the investigation of the mechanism of immunity against infectious diseases. Thus some serious infectious diseases, such as smallpox, yellow fever and typhoid fever, usually attack the same person only once. Hence he is said to be thereafter immune against them. With other infections, like pneumonia, the reverse is true, for the first attack often appears to predispose to subsequent attacks. Of four children exposed simultaneously to scarlet fever, one soon succumbs to a malignant development of the disease; the second is made very sick by it, but recovers; the third has it so lightly that it wants to play all the while, while the fourth escapes altogether. Now the medical profession very properly wishes to know the 'how' of this varying susceptibility and immunity, because such knowledge would lead to an immense saving of life.

"Modern science now finds that the problem of the origin of life becomes more and more inscrutable in proportion to the progress of investigations of the subject. One fact alone, among many others of like import, suffices to illustrate this statement, and that is the infinite complexity of the chemistry of any living thing or of anything which has been produced by vital agency compared with the chemistry of things with which life has nothing to do.

"Thus, in the precipitans alone we encounter one of those biological marvels

by which science has recently revealed the fact that the blood is the most hereditary thing about us, for its hereditary elements override everything in the make-up of the physical animal body, whether it be the shape of the skeleton, of the lungs, of the alimentary canal, or of the skin. It even overrides ancestral habits as to the great food question—Darwin's chief creator, which works by the strife in nature about how to eat or keep from being eaten.

"This discovery of the hereditariness of the blood came about in this way:

"Some of the most recondite investigations in the history of medicine have been about the mechanism of immunity, or why a single attack of certain infectious diseases renders a person immune from a second attack. It was through these investigations that some valuable antitoxins were discovered in the immunized blood serum, which raises hope that we may yet find the antitoxins for the worst forms of our deadly infections just as an anti-venom has been found for the cobra's poison, and another for that of the rattlesnake. But each of these antitoxins is specific in that it does not afford any protection except just against its own poison. This led Prof. Wasserman, of Vienna, to investigate whether the blood of each kind of animal did not contain some ingredients which would be specific to that animal, that is, not to be found in any other animal, a fact which, if found, might be of use in medico-legal cases.

Natures Quite Distinct.

"His results made this so probable that Prof. George H. F. Nuttall, of the University of Cambridge, took the subject up, and has so extended its application that a single drop of blood from any animal now suffices not only to show by its peculiar chemical reactions what animal it comes from, but also how nearly related, or the opposite, an animal is by its blood to other animals.

"It begins, therefore, to look as if the whole classification of zoology may have to be rearranged according to these blood tests. Thus, a drop of the blood of a walrus shows no relation with a drop of whale's blood, or of the blood of any other cetacean, such as seals or porpoises, which, like the walrus, are mammals that have taken to the sea. Instead of that, the blood of the walrus immediately reacts with the blood of horses, asses and zebras, thus proving that he is an equine that no longer crops grass, but goes where he can live on an exclusively fish diet. Likewise, the hippopotamus is shown to be a modified pig.

"Where blood relationship exists, but is distant, these reactions are proportionately faint, but where no reactions occur there is no relationship at all. Thus, geology indicates that birds are descended from reptiles, and, oddly enough, the blood of a bird shows a distinct, though very faint, reaction with the blood of a snake, but none whatever with that of a winged bat or the flying squirrel, for these are mammals.

"These facts are quite sufficient to indicate how inconceivably complex the problems of life are. It may seem strange that we cannot know what life is until we also know what death is. Thus a stone never dies; but a flower, an insect, or a man dies simply because they once lived, and for no other reason."

"BLESSED ARE THE MEEK"

"The meek will He guide in judgment; and the meek will He teach His way."—PSALM 25:9.

EVEN a perfect man would need Divine guidance, because of not knowing the Father's will respecting Him; much more would an imperfect man need this! All classes of mankind need instruction, but the only class now in the proper attitude of mind to receive it is Scripturally called the meek.

It is not Scripturally stated that the Heavenly Father is meek, yet Jesus was meek, and He is the express image of the Father's person. Hence we would assume that the Heavenly Father possesses meekness.

Our Lord learned obedience through the things which He suffered. It was

because He had this quality of meekness, teachableness, that the offer was made to Him to be our Saviour.

The Lord resists the proud. Even if they become His children they are kept at a distance that they may become teachable, and avail themselves of His offer of guidance. If they continue to be meek, He is able to make them joint-heirs with Jesus Christ. "The meek shall inherit the earth," under the terms of the original Covenant, as the Seed of Abraham. From these the blessing will go to all who will be obedient during the Millennial Reign. After the final test the whole world will be teachable.

INFANTS SAVED FROM TORTURE.

"Else were your children unholy, but now are they holy."—1 CORINTHIANS 7:14.

THIS text, which differentiates between holy and unholy infants, was probably the basis for much of the confusion which has prevailed in all denominations on the subject of infant salvation and infant damnation.

Some months ago the Presbyterian General Assembly in the United States took a very advanced theological step on this subject. According to telegraphic dispatches, it has altered the Presbyterian Confession of Faith so as to save the non-elect infants as well as the elect ones.

The thought that God had arranged a Plan by which some infants would go to Heaven at death and other infants would go to eternal torture has for centuries greatly troubled the minds of all Christian people—Catholic and Protestant. Some said that the elect infants would be saved and the non-elect infants would be tortured. Others had it that any infant by baptism would be brought into the Church and be saved, while infants not thus baptized or sprinkled would go to eternal torture.

Others had it that none could be saved without regeneration, and these were perplexed to know how infants could be said to be regenerated. Therefore how could they hope that any infants would be saved? The hearts and the heads of all good people have suffered terribly for many centuries because of these confused ideas.

It is gratifying to see that with the Presbyterians, at least, love and sympathy have triumphed, and that, so far as they are concerned, 30,000 infants daily go to Heaven, instead of going to Hell. Certainly this is a missionary project of no mean proportions!

At this rate they no doubt believe that Heaven will soon begin to have reasonable proportions as compared with Hell.

We regret that the brethren did not take any measures looking toward the relief of the non-elect infants of the past, who now must number thousands of millions. This point is worthy of consideration, and we trust will have their attention.

And since the matter is so easily adjusted, why would it not be the proper thing for all Christian denominations to follow the lead and example of the Presbyterians? We fear that not many of the other denominations will join the Presbyterians in their generous work of helping the infants.

They might reason that if all infants dying in infancy are saved, it might be the safest thing that parents could do for their children to insure their eternal salvation by killing them in infancy. Then baby incubators and various device—medicines, foods, etc.—intended for the preservation of infants' lives might come to be considered detrimental to the eternal interests of the children!

But how foolish all such theories seem! How beautiful by contrast is the simple teaching of the Bible, that the salvation for all—old and young, of heathen lands as well as of Christian lands—is through the resurrection power of Messiah's Kingdom—through its enlightening and uplifting, or resurrecting influences! Why should we longer trouble ourselves with the errors of the Dark Ages, where God's Message, the Bible, is now opening up for His people, shining as an electric lamp, in contrast with the tallow-candle darkness of the creeds?

Unable to Agree.
We feel great sympathy for the move made by the Presbyterian brethren, but, nevertheless, we are unable to agree with their conclusions, believing that the Bible teaches otherwise. We realize that the Presbyterian view of Election makes it difficult for them to deal with the non-elect, both adults and infants.

We find the Scriptures declaring that God is selecting, or electing, the Church from amongst the world. We concede that those not elected would be properly termed non-elect. But we find nothing in the Bible to indicate that non-election to joint-heirship in Messiah's Kingdom means predestination to an eternity of torture.

We realize, too, that the Presbyterian friends must feel considerable embarrassment in trying to adjust themselves to their changed creed. For if there are no non-elect infants, then all infants are elect; and if elect when infants, how could their predestination change with advancing years? Our advice to Presbyterian brethren is that the entire creed be recast; or, better still, that it and all other creeds be abandoned, and the Bible as a whole be accepted. Then all Bible students could come together without prejudice for mutual assistance and untrammelled growth in grace along Bible lines.

While we mention Presbyterians, our thought includes all Christians. For surely many others than Presbyterians have been consigning adults and infants to the number of at least 90,000 every

day, or 32,000,000 every year, to eternal torture, if not because non-elect, then because unregenerate, or unbaptized. Surely all intelligent people are out of accord with such a proposition. Surely all must agree that some great mistake has been made during the Dark Ages, and that under the influence of that mistake, as expressed in our creeds, our God has been slandered. Surely to-day every thinking person will concede that a human being planning such atrocities would be a thousand times more devilish than any one known in history, and surely our great God, our Creator, could not be worse than the worst and most depraved of all His creatures!

On the contrary, God must of necessity be the very personification of all the graces—Justice, Wisdom, Love and Power. Evidently a God who foreknew and determined to send these 32,000,000 human beings per year to an eternity of torture would not only not be a God at all, but would be the most terrible devil that the human mind could conceive!

Bible students are realizing that a great mistake has occurred, and that the Bible teaches nothing of the kind we had supposed. More and more, as the eyes of their understanding open to proper interpretations of God's Word, they are appreciating the Divine character and the Bible as never before.

Difficulties Still Ahead.

As we understand it, our Presbyterian friends have changed the statement of the creed, which formerly read, "Elect infants dying in infancy are saved"—taking out the word "elect" and letting it read, "Infants dying in infancy are saved." But is this true? Do our Presbyterian friends believe this?

Come, let us reason together: Are not the children as well as the more matured members of Adam's family born in sin and misshapen in iniquity? Are not all of these by nature "children of wrath"? Did not every member of Adam's family come under his sentence and participate in the penalty, or curse, of his sin—"Dying, thou shalt die"? Is not this the reason that infants die at all? Will not all concede that had there been no sin there would have been no death in the human family? Does not St. Paul distinctly state this, saying, "By one man's disobedience sin entered the world, and death as the result of sin, and thus death passed upon all men, because all are sinners"?—Romans 5:12; Psalm 51:5.

All Condemned Need Redemption.

Surely all Christian people, Presbyterians especially, will agree that the sentence of death, passed upon Father Adam and inherited by his race, must needs be settled, cancelled, before any of his posterity, old or young, could be released from the penalty. True, we all agree that the death of the Lord Jesus Christ is the redemption price and that He provided it more than eighteen centuries ago. But do we not also agree that Jesus' death, of itself, saves nobody; that His merit becomes applicable even to us of the Church only at such time as we believe in it and accept it, appropriating it to ourselves?

Is not this the proclamation of the Gospel Age—"Believe!" "Believe!" Do we not remember the Bible declaration that we are justified by faith, not by being infants? And do we not all agree that faith cannot be exercised except by a more or less developed mind? Hence all should agree that the Scriptural proposition is, that all infants shared in Adam's sentence of death, and have provision also in the redemptive work of Jesus. Nevertheless, they can be saved only by coming to a knowledge of God and of Jesus, and by then exercising faith and obedience to the extent of ability. We believe this to be an undebatable proposition.

If this be so, then our Presbyterian brethren overstate the matter when they declare that all infants dying in infancy are saved. They might very properly say, All infants dying in infancy, and everybody else, come under the provision of Divine grace in Christ, and must all be brought to a knowledge of the Truth, that they may be saved; and then when thus brought to know the Lord and the terms of salvation, the results will depend upon themselves. If they accept, they may have the everlasting life provided; if they reject, they will experience the Second Death.

What Say the Scriptures?

We have already intimated the teaching of the Bible. All mankind came under the Divine curse, or sentence of death—not eternal torment. "In due time Christ died for the ungodly"—for every one of them—for all those who lived before His crucifixion, and for all born since—for white and black, old and young—of every nation. Because of this general redemption, co-extensive with

the curse, or sentence of death, there is to be a recovery from the curse of death. All mankind are thus to be made amenable to the release from the death penalty—to have the opportunity of a resurrection out of sin and death conditions back to perfect life conditions. Only those who wilfully and intelligently reject this grace of God will die the Second Death—be blotted out as though they had never been—perish like natural brute beasts.—2 Peter 2:12.

From this standpoint we see that nobody is saved yet. All—both infants and adults, heathen and Christians—go to Sheol, Hades, the tomb, the state of death. All are said to sleep in Sheol, Hades, the tomb, until the glorious Morning of the New Dispensation, Messiah's Kingdom of glory. Then the Church will constitute the First Resurrection class, to Heavenly glories and honors and Divine nature. Following this, the Church with her Lord will reign as kings and priests, for the blessing of the entire human family, of all ages, nationalities and colors.

In other words, according to the Bible none has gone to Heaven. As Jesus said, "No man hath ascended into Heaven." (John 3:13.) Hence there are no infants in Heaven. All infants who have died have gone to the Bible Hell, the tomb, and "know not anything." They merely await the time when the Kingdom shall be in power, and the awakening processes shall begin to operate; and they shall come forth from death—each in his own band, or company.—1 Corinthians 15:23; John 5:28, 29. R. V.

Hope for All Children.

There is another theological theory, which has no Scriptural foundation, but which claims that every infant is immortal, and that the present life, long or short, favorable or unfavorable, constitutes the only opportunity ever to be enjoyed for reforming character and becoming fit for a happy eternity. Hence, according to this unscriptural theory, the children of unbelievers—conceived and born in sin and depravity as are all mankind, more or less—are unprepared for an eternity of bliss, and consequently must spend that eternity in pain and horror.

But let us rid the mind of this false theory, and go by Scripture alone. As the Word of God declares, "God only hath immortality." Therefore no infants are immortal. When God said, "The soul that sinneth it shall die," He meant it. When He declared, "All the wicked will I destroy," He meant it. The penalty upon Adam and his race is death; and therefore children and all others die because of Adam's sin. The worst that can befall the children of unbelievers would be death.

What, then, is the Scriptural hope for the children of unbelievers? It is exactly the same as for the children of saints; namely, that Christ Jesus our Lord

tasted death for every man when he tasted death for Adam; for all are under Adam's sentence of condemnation to death. One man's sin brought the death penalty upon all; therefore the one man's Ransom was the Ransom for all. The children of the unbelievers were redeemed in the most absolute sense from the entire condemnation of death. Indeed, none but sinners were redeemed. "Christ died for the ungodly." All are ungodly; all are sinners. Hence, all die; and all need to be redeemed, else they would have no hope of a resurrection.

In the Messianic Kingdom, the Resurrection Age, children of believers will have a little advantage over the children of unbelievers, in that they will have less deprived organisms when awakened. But under the grand resurrection processes then at work such disadvantages will soon be overcome. All who are willing and obedient shall be brought to a full knowledge of the Truth and full opportunities for complete Restitution, back to all that was lost to Adam, for himself and his posterity. In that day it will no more be said, "The fathers have eaten a sour grape, and the children's teeth are set on edge." "Every one shall die for his own iniquity." "The soul that sinneth it shall die."—Jeremiah 31:29, 30; Ezekiel 18:2-4.

How reasonable are the ways of God! How plainly are they stated in the Word! Those who have the eye and the ear of faith, who are harkening to the Word of the living God rather than to the dead creeds of the Dark Ages, have a joy and peace of mind which is a source of strength unknown to others.

According to the Divine arrangement, parents are responsible in respect to their children. The conscientious parent has a wonderful opportunity to train his children in the nurture and admonition of the Lord. The Christian parent should earnestly seek for the wisdom from above, that he may be able to rightly discharge his duties under all circumstances, even the most trying.

Notice Our Text Again.

The Apostle clearly distinguishes between the children of believers and the children of unbelievers. His argument is that the children of unbelievers are without any relationship to God, and without any supervision from Him; while the children of believers, because of parental relationship, are subjects of Divine supervision and care. For these, as for their parents, all things work together for good—for their welfare. This Divine supervision on account of their parents will, of course, terminate when the individual child comes to years of discretion and responsibility. Then he must enter into personal relationship with God, or, like the remainder of the world, be outside of any relationship with Him, until the Day of Christ, a thousand years long. Then whosoever will may come.

OBLIVION NOT ANNIHILATION.

QUESTION.—Is it correct to speak of the condition in Hades as being a condition of oblivion, or of annihilation?

Answer.—The word annihilation would be a very improper one to use in respect to the condition of a man in death, except it be the Second Death. The thought connected with annihilation is that of being absolutely wiped out of existence. Hence annihilation is an improper term in respect to the Hadean condition. The word oblivion is not the same as annihilation. Oblivion means the condition of absolute unconsciousness; for instance, when a man falls into a sound sleep he goes into oblivion. He might say, I was wholly oblivious for an hour. He was ignorant of the things taking place.

It is well for us, so far as possible, especially in speaking along the lines of the Bible, to use the right term, to avoid any possible confusion. The Bible is written in very good form. Our Common Version contains very beautiful language. It is a marvel in the purity of its English. We do well to keep ourselves within the terms of the Bible and to use the language which the Bible uses, and thus we shall not be in danger of misunderstanding or of being misunderstood. And if any one thinks we have not a wide enough range, we shall know at least that we are avoiding misunderstanding and misrepresentation of the Word of the Lord. In the case of Hades, Sheol, these words are not in the Common Version Bible, but they have been brought into the English language during the past few decades. Therefore it is proper that we should use these words, because they have become naturalized—common words.

Question.—What is the difference between the expressions used in the Old Testament: "They shall be as though they had not been," and "They shall be utterly destroyed," and the word annihilation?

Answer.—We understand them to have

the same meaning. These Scriptures have reference to the Second Death only. They might be used as showing what the first death would have been had there been no redemption from it. But God's proposition was otherwise from the beginning; and the Redemption-price has been given. But the expression, "They shall be as though they had not been," is used in connection with certain systems of the present time, which shall utterly fall, shall go down completely. The same expression might be applicable to humanity. Those who sin wilfully now and die the Second Death, and those who will sin wilfully during the Millennium and die the Second Death—these will be blotted out of existence, annihilated.

But to use any of these terms in respect to the first death is a mistake. The most we can say is, that as it is with the brute, so would it be with man, if God had not provided something better. God assured our first parents that the Seed of the woman should bruise the serpent's head. Thus early He gave a vague promise of a future redemption. There is no recovery from annihilation; it is the end of all hope.

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