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FACTS FOIL THE ASSASSINATION OF PASTOR RUSSELL'S CHARACTER

A post-card request brings free to any one who doubts Pastor Russell's purity of life and sincerity of purpose, a clear cut statement of the facts at issue. Address WATCH TOWER, Brooklyn, N. Y.

Those who read carefully and get the benefit of the pure spiritual atmosphere into which Pastor Russell leads them need not be told that the many vile printed and pulpit attacks are wholly false and merely the desperate efforts of opponents whose nefarious schemes to keep the people in ignorance of the truth on all subjects Pastor Russell is so fearlessly and thoroughly exposing.

It is for this reason that the millions of newspaper readers continue to enjoy Pastor Russell's pen products and are not being influenced by any of the so-called news reports with scare-headlines, some of which, if even partially true, would have sent Pastor Russell to prison long ago; but the fact is that not a soul on earth has the slightest cause for grievance against Pastor Russell, except that he is telling the common people truths the clergy wish them not to know.

CREEDS STIFLE

CONSCIENCE

"I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their Articles of Belief and Confessions of Faith. Whenever any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul."—Abraham Lincoln's Confession of Faith."

WORRY WILL

SURELY KILL

Worry injures beyond repair certain cells of the brain, and the brain being the nutritive center of the body, the other organs become gradually injured, and when some diseases of these organs or a combination of them arise death finally ensues.

Thus worry kills. Insidiously, like many other diseases, it creeps upon the brain in the form of a single, constant, never-lost idea, and, as a dropping of water over a period of years will wear a groove in the stone, so does worry gradually, imperceptibly and no less surely destroy the brain cells that lead all the rest, which are, so to speak, the commanding officers of mental power, health and motion.

Worry, to make the theory still stronger, is an irritant at certain points which produces little harm if it comes at intervals or irregularly. Occasional worryment the brain can cope with, but the iteration and the reiteration of one idea of a disquieting sort the cells of the brain are not proof against.

It is as if the skull were laid bare and the surface of the brain struck lightly with a hammer every few seconds with mechanical precision, with never a sign of a stop or the failure of a stroke. Just in this way does the annoying idea, the maddening thought that will not be done away with, strike or fall upon certain nerve cells, never ceasing, diminishing the vitality of the delicate organisms that are so minute that they can be seen only under the microscope.—"Journal of Physiological Therapeutics."

"WHERE ARE THE DEAD?"

This article was published in a recent issue of THE BIBLE STUDENTS MONTHLY, Vol. 5, No. 3. The interest aroused and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free upon receipt of post-card request.

A GREAT PROPHECY NEARING FULFILMENT

"Although the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation."—Habakkuk 3:17, 18.

Habakkuk's entire prayer, recorded in this chapter of his prophecy, is so symbolic that it would be scarcely in keeping with it for us to give the words of our text the plain, simple interpretation that we would be otherwise inclined to give. This simple interpretation would be that although the conditions were such that famine stalked everywhere, and there was nothing of earthly hope, nevertheless God's people at any time and in any place would rejoice in God and give Him the glory.

It would seem very strange, however, if the Prophet should wind up the whole chapter, so highly symbolical, with anything so plain and literal as we have suggested. With so much imagery in his mind, it would seem but reasonable that the words should be interpreted in keeping with their context, and that we should regard it as the Prophet's expression of some deep truths. Much of the language of the Bible is figurative; and in our common conversation we also use many figures. For instance, in the Scriptures a vine is a figure used for the Church. As our Lord said, "I am the Vine; ye are the branches."—John 15:3.

The flock of God—the sheep—are common figurative expressions for the same class. Our Lord speaks of the Little Flock. We are His sheep. The Jews were also referred to as God's sheep, by the Psalmist David, in Psalm 74:1; 79:13, etc.

So with the word olive. The olive tree is mentioned by St. Paul in referring to the special people of God, His peculiar people—those in relationship with Him. He speaks of the natural olive tree—shows that the Promise applied originally to the Jewish nation: "In thee [Abraham] and in thy Seed shall all the families of the earth be blessed." He says that because of unbelief the natural branches were broken off. Thus we locate the vine and the olive both as representing the Church of Christ, from different points of view.

When the Little Flock shall have passed beyond the veil, there will still be the Great Company of the Lord's people left here. Many of these will apparently continue in Babylon until the Time of Trouble shall cause Babylon to fall. And by the fall of Babylon these will be set free. Before all this is made plain to them, they may use the language of our text, and later come to see clearly. In the 19th of Revelation this company are spoken of as rejoicing in the fall of Babylon and saying, "Let us be glad and rejoice, and give honor to Him; for the Marriage of the Lamb is come, and His Wife hath made Herself ready." (Vs. 7.) All things had seemed to them to be failures; and now they see that God's Plan has not failed, but has been fulfilled.

Earthly Governments a Failure.

The Church has not yet blessed the world. The fruit of the Vine will feed the world in the coming Age. Neither the olive nor the vine will give life to the world at the present time. This will come in the New Dispensation, during the Messianic reign.

The Lord has used the word *field* to represent the world: "The field is the world." The world have been hoping to better their affairs. They have been hoping to manage matters successfully. And so the various universal empires have sprung up. First the Babylonians tried to give the world a better government, but their efforts were of no avail. Then the Medes and Persians tried, and also failed. Next the Greeks and later the Romans took the reigns of universal government, and likewise failed. Finally Papacy came forward, claiming to be the Kingdom of Christ that would rule the world. She failed. Of late years Socialism has come to the front, saying that it

can better the world, but the prospects for social improvement are no better.

"No Herd in the Stalls."

The expression, "herd in the stalls," seems a little obscure. The Scriptures liken our Lord Jesus to a bullock—and in the coming Age mankind, on reaching perfection, will be symbolically represented by a bullock. The suggestion of the Prophet David is that mankind then shall offer *bullocks* on God's altar. (Psa. 51:19.) This cannot refer to the Church in the present time; for in the Atonement Day type the Church is represented by a *goat*, and our Lord—a perfect Man when His sacrifice was made—is represented by a bullock. But in the end of the next Age, when the world shall be perfected, they shall offer *bullocks* on the altar. This represents how mankind will make a full consecration of themselves, their perfect powers.

We know nothing better in the application of the bullock than that suggested by the Psalmist. At the close of this Gospel Age, when all the Church shall have passed beyond the veil, there will be no perfect men. In other words, there will be a point of time when the Church will be glorified and when the Ancient Worthies will not yet have appeared. The people will stand amazed, not seeing any way out of their troubles. Only those who have the light of the Lord's Word will be able to appreciate the condition at all.

Those who will then understand—the Great Company—will rejoice in the Lord. They will be able to trust in God, even though conditions in the world are distressing, and the Ancient Worthies not yet here to take hold of matters. They will see that the conditions are really leading up to the great blessing—that the great Time of Trouble is the necessary preparation for blessing. And they will say, Let us rejoice and give glory to the Lord, for the Bride hath made herself ready! We see in this glorification of the Church the beginning of the great blessing. Soon we may expect to see the Ancient Worthies here. Then will come the fulfilment of all God's gracious promises. So we will not lose heart, but will trust in the Lord.

Our Lord Jesus spoke of the Great Company—the foolish virgin class—in His Sermon on the Mount. (Matt. 7:21-23.) After the last member of the Little Flock has gone beyond the veil, the Great Company will be thoroughly awakened and will say, "Lord, Lord, may we not come in? We are ready now, dear Lord; we see where we have made our mistake. We see matters differently; we realize what privileges and opportunities for sacrifice we once enjoyed, but missed. May we not enter even now?" But the Lord will answer, "Depart from Me. I do not recognize you." This word *depart* does not mean that they will depart into eternal torment, as we once thought. The Lord does not say, "Depart, ye cursed," for *cursed* means to be set apart for punishment. He merely says, "Depart from Me."

The Kingdom of Heaven is elsewhere (Matt. 23:1-12) likened unto ten virgins who took their lamps and went forth to meet the Bridegroom. Five of them were wise and took oil in their vessels with their lamps; but five were foolish virgins and took no oil with them. When the Bridegroom came, the foolish virgins said to the wise ones, "Give us of your oil; for our lamps are gone out." But they could not do so, they had enough only for their own lamps. After the wise virgins had entered with the Bridegroom, the door was shut. Then came the other virgins saying, "Lord, Lord, open unto us!" But he answered, "Verily I say unto you, I know you not."

These words of our Lord, "I know you not," do not mean that these were not

virgins. What do they mean? He means that, having recognized His Bride, He does not know any other woman. These were desiring to be recognized as a part of the Bride. And the Lord says, I do not recognize you. My Bride is complete. So the foolish virgin class are rejected from a place in the Bride class, but they are received as associates and assistants. Their rejection will give them cause for grief. Realizing that the door of opportunity is closed to them, they will cry, Oh, we have lost the great prize! They may become despondent. We do not know.

Sorrow Turned Into Joy.

But this Great Company are afterward pictured as saying, Let us be glad! Let us rejoice! Let us glorify God, because the Bride has been taken! Should any one say to them, But you are not of the Bride class, their reply might be: Nevertheless, the blessings are coming to all—even to us! The Bride class are the First-fruits of God's people. It is our own fault that we failed to get into the Bride class. If we had seen a while ago as we now see, we would have striven harder and we should not have failed. We would not have listened to what Babylon had to say. We would have "run with patience the race set before us." We were stupefied by the "doctrines of demons." (1 Timothy 4:1.) We are glad that we are now awakened. We rejoice that God's Plan is being so gloriously outworked. Our lamps are burning now. We are blessed as never before. Let us be glad and rejoice in that the Bride is glorified.

"Cut Off from the Fold."

"The flock shall be cut off from the fold." As applied to the elect Church, this is viewed from the earthly standpoint. There is an earthly fold and a Heavenly fold. We are now in the fold on earth. We must die in order to enter into the glory that is promised us—to enter into the Heavenly fold.

Our Lord Jesus was cut off from the earthly fold when He died. And as with our Lord, so with us. We must be cut off from the fold here before we can enter into the fold above. It may appear to the Great Company for a time as though all things are failing, and not coming to pass; but from God's standpoint the fig tree will be budding and the olive will be bringing forth her fruit. There will be no miscarriage of God's purposes. The Church will reach her full glorification, and then the vine will bear glorious, ripe fruitage for all mankind.

FREE LITERATURE.

Upon postal-card request, addressed to THE BIBLE STUDENTS MONTHLY, Brooklyn, N. Y., we will send you, free of charge, papers containing any three or more of the following interesting topics:—

- The Rich Man in Hell.
- Thieves in Paradise.
- Calamities—Why Permitted?
- Spiritism Is Demonism!
- Where Are The Dead?
- True Basis for Human Equality.
- Immortality of the Soul.
- Clergy Ordination Proved Fraudulent.
- Do You Believe in the Resurrection of the Dead?
- Our Lord's Return.
- Cardinal Gibbons on Church Unity.
- What Is the Soul?
- The Handwriting on the Wall.
- Purgatory Fires—Not Now—Soon!
- The Sabbath Question.
- The Battle of Armageddon.
- The End of the World.
- Distress of Nations Preceding Armageddon.
- Why Financiers Tremble.
- Where Are The Dead?
- Great Pyramid a Divine Oracle.
- Church of the Living God.
- Is Christian Science Scriptural?
- What is a Christian?

CONSUMPTION AND THE GOOD TIDINGS

"I will even appoint over you terror, consumption, and the burning plague, that which consumeth [before] the eyes, and causeth sorrow of heart."
—Leviticus 26:16.

THIS topic is chosen in harmony with the general movement against consumption, the white plague, which is annually sweeping more millions to the grave than have all the wars of all the world—the present great war possibly excepted.

True, our Divine commission is to preach the Gospel. Nevertheless, since the Gospel is the Good Message of the Divinely arranged recovery from sin and death, we consider it eminently proper to call attention to the ravages of the white plague as a part of the penalty of sin. We would not in this be understood as meaning that all consumptives are especially sinners. Some of the most saintly of God's people have died of consumption and other ailments. The Redeemer is credited with having died of a ruptured heart, a disease not unknown to medical practitioners.

It is quite apparent that much confusion prevails amongst Christian people respecting sickness and health. It seems only logical for us to reason that God wishes His creatures to be healthy and happy always, especially such as seek to live in harmony with Him. True, we have received the Bible instruction that sickness is a part of death; that death is the Divine curse, or sentence, or penalty, for sin; that sin entered the world through the disobedience of our first parents; and that all mankind therefore are under the curse, or sentence of death, of which sickness is merely a forerunner—the dying process.

Still it seems natural for us to think that after we turn from sin and consecrate our lives to God, He would relieve us of the penalties of sin and restore us fully to His original favor—to human perfection and to everlasting life and to happy conditions. When we find that some of the best of God's people, including the Savior, the Apostles and the Prophets, have suffered, even unto death, and that none are immune from this penalty, a perplexity takes possession of our minds which only the Bible sets straight.

The Old Covenant and the New.

God first announced to Abraham His ultimate purpose of blessing the world—releasing them from the curse of sin and death. He did not explain how this would be done, except that it would be accomplished by Abraham's posterity, or Seed. Four hundred and thirty years later God proposed to the Israelites that if they wished to inherit the Promise made to Abraham, the door was open for them. God entered into a Covenant with them at Mount Sinai, through Moses, the mediator. In that Covenant God agreed to certain things, and Israel to other certain things. Israel agreed to keep the Divine Law perfectly; and God agreed that if they would do so, He would bless them with everlasting life, and open the way by which they might be the saviors of the world, to help all out from under the curse and back to the favor of God.

But Israel failed to keep the Divine requirements perfectly, as God foreknew they would. Hence they never gained everlasting life for themselves, but died like other men. Hence, also, they were not able to be the world's uplifters from sin and death. Later, God explained to them that a greater than Moses would come; namely, Messiah, who would so help, strengthen and uplift from sin and death a select Seed of Abraham that such, with Him, would be qualified to constitute the Kingdom of God—the ruling power which God would use in putting down sin and Satan, ignorance and wrong, and in lifting up mankind under the Law Covenant renewed.

Our text is a part of God's message to Israel, in which He assured them that if they would keep the Law they should have all the blessings of His favor in their earthly lives; but if they were disobedient, various sicknesses would come upon them as chastisements. As for the other nations of the world, they were not in covenant relationship with God, and were subject to the mutations of their dying condition.

Only with the Israelites was consumption specially stated to be the penalty for sin, and only the Israelites were promised immunity from these sicknesses on condition that they would live in obedience to the Divine Law. God never had any such arrangement with any other people. They are all sinners, all under sentence of death, all dying, justly, regardless of whether it be a more gradual wearing out, or instantaneous death—whether it be by hunger, accident, white plague, black plague, or other ailment.

But should not the followers of Christ expect exemption? some inquire. We answer, No! Quite to the contrary, these enter into a special Covenant of Sacrifice—surrendering or resigning all

their claim to an earthly life, earthly hopes, earthly joys, in exchange for the Heavenly ones which God has promised to all the followers of Jesus. Only those who suffer with Him will reign with Him. Only those who die with Him to the earthly nature, etc., will live with Him on the Heavenly plane, and be kings and priests and joint-heirs with Christ in the Heavenly Kingdom which is to bless the world and restore it to human perfection.

Few seem to have noticed that Jesus healed neither Himself nor any of the Apostles. The miracles of healing were performed on outsiders, with a view to evidencing the Redeemer's teachings; and even these attesting miracles, as St. Paul pointed out, ceased after they had accomplished their work—after the Church had been established. But, we are asked, did not Jesus say in Mark 16:17, 18 that the healing power would be an evidence of discipleship throughout this Age? No, we answer. All scholars now agree that no part of the 16th chapter of Mark after the 8th verse was written by St. Mark. That the portion from the 9th verse to the end of the chapter was added long centuries after St. Mark was dead is clearly evidenced by the fact that those verses do not occur in any manuscript of earlier date than the fifth century.

The rewards of this Age, offered to the Church, are Heavenly, spiritual, to be attained fully in the resurrection change of the Church. Nevertheless, the faithful followers of Jesus enjoy certain special blessings of mind and body in their present life—such as "the peace of God, which passeth all understanding," a rest from the worrying cares common to the remainder of the world. These, indeed, bring often a measure of health to persons previously annoyed by every trying difficulty of life, but now enabled, through faith in Christ and acceptance of the Divine promises through the Holy Spirit, to take no anxious care in respect to the future, knowing that their Father careth for them and has promised that all things shall work together for their good, whether it be sickness or poverty, or what not.

The Gospel Respecting the Plague.

The Gospel has a special Message to every one smitten with the white plague or the black plague, or any other of the hundreds of forms of death. That Message is that the present life is but transitory, a vestibule to a more glorious life, an anteroom of instruction, preparatory to entering the life which God has provided for all of our race who are willing to accept it on His terms through the merit of Christ's sacrifice.

The broad Message of the Gospel, while it has only one offer in the present time, assures us of a future opportunity for all. Those who now accept the grace of God have the great privilege of becoming members of the Church in Glory. Others have the assurance that there will be a resurrection, not only of the just, but also of the unjust; and that this signifies an opportunity of rising up out of sin and death conditions to human perfection. But even to attain that blessing would mean to attain an earthly instead of a Heavenly inheritance.

Moreover, that blessed opportunity of attaining eternal life and earthly perfection will not mean an escape from the penalty of wilful sins of the present life. It is a part of the Divine Law that whoever sins shall suffer; and that "whatsoever a man soweth, that shall he also reap." But those who have known the Master's will, and failed to do it, will receive more and severer "stripes," heavier punishment, than others who have not known His will, and have done equally evil things—the heathen, for instance.—Luke 12:47, 48.

The Morning Is Dawning.

The light of the Millennial Morning, gradually breaking through the darkness, ignorance and superstition of the past, is showing us more particularly what disease is and how it should be combated. And although we cannot hope to accomplish great results, it is our duty to do our best in opposing the reign of Sin and Death—to do all in our power to stamp them out. All the diseases of our bodies are aggravated by sin and more or less relieved by proper living, proper thinking, and a mind and heart resting in faith upon the Redeemer, and His glorious provision for our future.

We are learning, too, that as the sunlight of Truth is good for our minds and morals, so the natural sunlight is good for our bodies. It is an important factor in the healing of all diseases. As the Word of God is the pure Food which builds us up spiritually and makes us strong in the Lord, so pure foods, nour-

ishing foods, are necessary for our physical bodies—the more so if they are afflicted with the white plague—consumption. In a word, cleanliness, pure air and pure, nourishing food, are the most prominent factors for the relief of sufferers from this plague. These may be supplemented by a tablespoonful of pure glycerine, three times a day, and by a biochemical salt, calcaria phos.

All should know that this dreadful disease, which literally burns up the vitality of the patient, is highly contagious through the excrement. All discharges contain the elements of disease liable to spread the contagion. Discharges from the head should preferably be on paper, which should be burned in the fire before becoming dry. When dry, the dust carries the infection to whoever may breathe it.

This also reminds us that sin is like disease. It is contagious. Every sinner, therefore, who realizes his condition, will strive against contaminating others. Indeed, who does not know that the impression made by words may do far more harm in the hearts and minds of others than all the fleshly diseases we could imagine? Oh, how careful we should be that evil coming into our minds should be put away, that we do not spread the contagion of moral sin, even as we should be careful to avoid spreading the contagious physical ailments; and thus will our influence for evil be minimized!

Leprosy Also Typed Sin.

Under the Mosaic Law, leprosy seems to be indicated as a special type of sin. When Pastor Russell was in India he was invited to the Leper Hospital to address the poor inmates. He tried to tell them of the love of God and the glorious provision made for all mankind through the death of Jesus, not only for the healing of leprosy and all diseases, but for the healing and overthrow of sin; and that all this is near at hand, to be brought to mankind by Messiah's Kingdom. But alas, poor creatures! He could see that although they understood the words of the interpreter they had no hearing ears or seeing eyes of the heart.

The Apostle's words came to mind: "The god of this world hath blinded the minds of them that believe not." Oh, yes, he said, it is only he that hath an ear that can hear; only he that hath an eye that can see! Where Satan's work has been so fully accomplished, and men are blinded by ignorance and superstition, the Gospel Message can do nothing. We must wait for the Kingdom power. We wait in full assurance of faith, knowing that He who hath given His Son gave Him not in vain, noting also that the Son, "who gave His life a Ransom for all, to be testified in due time," will yet "see of the travail of His soul and be satisfied."—1 Timothy 2:6; Isaiah 53:11.

Oh, what a blessing is knowledge in association with faith in God! How differently we can look upon all the dreadful evils which afflict the world, mentally, morally, physically, than before our eyes were opened! What manner of persons

ought we to be in "showing forth the praises of Him who hath called us out of darkness into His marvelous light!" How generous and sympathetic we should be to all who are in any trouble, physical or moral or mental! We should be like unto our Father in Heaven, who is kind to the unthankful, and sends His sunshine and rain upon the evil and the good. How we should prepare ourselves at any and every cost that we may be accounted worthy of a share with our Redeemer in His excellent glory!—Romans 8:17, 18.

Cancer Also Represents Sin.

Another dreadful disease, often considered incurable and therefore like sin, is cancer. Consumption (tuberculosis) is a disease of the blood, which afflicts more or less every part of the body. Cancer, on the contrary, appears to be a fungus growth which feeds upon the human tissue, and propagates itself at the expense of those parts of the body which it attacks. This more particularly corresponds to the vices which attach themselves to humanity, and are destructive to our usefulness in respect to those parts of our character which are especially afflicted.

Only a most radical treatment seems to affect the cancer. Ordinarily, it is claimed, only the surgeon's knife, pursuing every root and branch of the cancer, will arrest its growth. And often this is ineffectual. So in the treatment of vice: If we find that it has attached itself to us personally, or to our city or village, drastic measures are the only ones which will give relief.

In the interest of many who are suffering from cancer, let us here mention that quite recently we came into possession of a cancer cure. It can be used only for cancers upon the surface of the body, and not for those which fasten themselves upon the internal organs. It is highly recommended by many who have used it. We are informed that the recipe was sold on one occasion to a physician for a thousand dollars, after he had seen the good results. We are informed that he has erected a sanatorium for the treatment of cancer and is meeting with success.

The death of the doctor who discovered the remedy brought it into the hands of a relative. That relative gave it freely to us, and we are offering it free to all who desire it. We would publish the recipe, but experience teaches us that more will likely be benefited by it if obliged to write for it. Any reader of this is welcome to the recipe, and he can purchase the ingredients of his own druggist for a dime. Address THE BIBLE STUDENTS MONTHLY, 13-17 Hicks street, Brooklyn, N. Y.

While urging all to help themselves and each other in the fight against the ailments of the flesh, the dying conditions of the present time, we still more particularly urge that we all fight sin and assist one another in finding the remedy which God has provided in Christ. "The blood of Jesus Christ His Son cleanseth us from sin."

THIS IS NOT AN ADVERTISEMENT, BUT AN EDITORIAL

"STUDIES IN THE SCRIPTURES"

Is the general title of a series of Six intensely interesting volumes from the well-known pen of Pastor Russell. They now enjoy a circulation of over eight million copies, in 19 principal languages of the world. For a candid, lucid presentation of the Bible's teaching, we believe these volumes cannot be surpassed. The contrast between the true God held forth in STUDIES IN THE SCRIPTURES and the God of the creeds is so marked that the public is taking notice, and thousands upon thousands from all schools and denominations are testifying to the blessings received by these writings. "The Existence of a Supreme Intelligent Creator" is the subject of an entire chapter, "The Bible a Divine Revelation" is another, while "The Permission of Evil" is discussed invincibly, and in a manner sure to satisfy all who believe the Bible to be God's Word of Truth. Note a few extracts:

"God's purpose in permitting evil was to make manifest the perfection, majesty and righteousness of His moral law. . . . Again, God designed to permit evil, because, having the remedy already provided for man's release, He saw the result would be to lead him through experience to a full appreciation of the exceeding sinfulness of sin and to the matchless brilliancy of virtue in contrast with it—thus teaching him to love his Creator, the source and fountain of all goodness, and to shun forever that which brought so much woe and misery to the human family."

"Right and wrong, as principles, have always existed and must exist; though the right principle only will forever continue to be active. When the activity of the evil principle has accomplished its purpose it shall forever cease, and all who continue to submit to its control shall forever cease to exist. Right-doing and right-doers only shall continue forever."—1 Cor. 15: 25, 26; Heb. 2: 14.

"The most momentous event of earth's history is the establishment of God's Kingdom amongst men. . . . All discoveries, inventions and advantages which make our day the superior of every other are but so many elements working together for the incoming Millennial Kingdom, when true and healthful reform, and actual and rapid progress in every direction will be the order, to all and for all."

THE BIBLE STUDENTS MONTHLY, seeking to uphold God's Word at any cost, seeks to shed abroad "The Light of the Knowledge of the Glory of God, as it shines in the face of Jesus Christ our Lord." We hereby commend to our thousands of readers a careful study of the six volumes of STUDIES IN THE SCRIPTURES, which unlock the secrets of God's great Plan.

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