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Criticism of the Book Falsely Called Pastor Russell's Seventh Volume.

It should be sufficient for any true Christian that this work is sent out under the false pretence of being "Pastor Russell's posthumous work." There is nothing in it from Pastor Russell's pen but what was published before his death; therefore, it is untrue to apply the term "posthumous." There were no MSS. left by Pastor Russell for this book—he had stated just before his death that he did not understand Revelations, and would not write Volume 7 till he did—yet this book is advertised as "Pastor Russell's Interpretations of Ezekiel and Revelations." Such statements are absolute falsehoods, and no work can be accepted as of the Lord which comes forth under such false names. On page 406, it is acknowledged that Pastor Russell only wrote 6 volumes, also page 207.

—They say Pastor Russell on his death-bed said, "Some one else will have to write it," and take this to mean that there must be a book written to call Volume 7, but no doubt all that Pastor Russell intended was that he could never write it now, and that the explanation of these books must be left to some one else.

—This work, however, it appears, was actually written before Pastor Russell died, and immediately on his death the two authors, Mr. Fisher and Mr. Woodworth, were requested to prepare what they had written, in such shape as to do for the Seventh Volume.

—The writers have no credentials to warrant their productions being accepted on an equality with Pastor Russell's writings.

—Yet they claim more, for it is claimed to be the most important work produced in the Gospel Age.

—They claim that Pastor Russell is the real author, that he is directing the work from the other side of the veil (*Watch Tower*, Nov. 1, 1917, 325 and 343.) Both statements are untrue: there is no Scripture to support such a thought. It would mean Pastor Russell was "Lord of the Harvest" instead of our Lord, or that he had become an intercessory such as St. Mary is supposed to be by the Roman Catholics.

—To suppose that Pastor Russell was doing such a thing from the other side is like inquiring of familiar spirits (*Isaiah 8:19*.) It gives a loophole for the evil spirits to operate, and they appear to have taken advantage of the opportunity (see pages 126 and 127.)

—Rev. 17. The trees are wrongly interpreted to mean saints which are to be hurt by the four winds which are wrongly interpreted to mean fallen angels, and the whole chapter is foolish, and unscriptural, and is destructive of faith in God and in His promises, and produces fear and makes people susceptible to the evil spirits' power. To declare that God would permit the minds of his saints to become the open battle ground for evil spirits, whose vile operations in, as it were, holding the head as in a vice and forcing evil thoughts and suggestions into the mind and hindering sleep, and so forth, would drive the saints into anyway temporary insanity, is contrary to God's word, where we are promised that keeping close to the Master, no evil shall befall us, and no temptation take us more than we are able to bear. Pastor Russell said (*Watch Tower*, '08, 366): "Those abiding under the shadow of the Almighty need fear no evil, the Lord will be their refuge and habitation and no evil can come near that dwelling place. In a word those who are living as closely as possible to the Lord in faith and obedience and knowledge, need fear none of the powers of darkness."

Watch Tower, 1912, 387.—The Apostle Paul declares that a certain course of con-

duct is possible in which the adversary would be unable to touch us (1 John 5:18.) The picture brought before our mental eyes is that of a charmed circle, within which God's people may come. This circle is not a fence, but merely a line of light which can easily be over-stepped. Outside the charmed circle are the powers of evil. These are sometimes allowed to touch the earthly interests and temporal affairs of the children of Light, but the demon influence is not permitted to really touch the new creatures in Christ, inside the circle. Over that line they cannot exercise their influence.

There is a safe and secret place
Beneath the wings Divine,
Reserved for every child of grace
By faith who says 'tis mine.
The least and feeblest here may bide
And rest secure in God;
Beneath His wings they safely hide
When dangers are abroad.
The angels watch him on his way
And aid with friendly arm,
And Satan seeking out His prey
May hate but cannot harm.

We would understand the earth to mean society, the seas, the restless masses, and the trees the religious elements—the denominations. The servants of God who were to be sealed were still in these trees or sects, therefore hurt not these institutions until the saints have been called out. The same thought is contained in the parable of the wheat and tares in the field; do not pull up the tares until the harvest, lest in pulling up the tares you injure the wheat.

8.—It is sacrilege to claim that the W.T.B.T. Society is the ALTAR, which it does in chapter 14, page 227. (See also *Watch Tower*, 1918, page 7.)

The altar is surely typical of the great atoning sacrifice of Jesus (*Tabernacle Shadows*, page 22). It represents the place of consecration, where the vital powers of Jesus were offered up, and where the burnt offering was burned, the Head being laid there and the other members of the body being laid to it, "filling up that which is left over of the sufferings of Christ." (Col. 1:24.)

Surely if our consecration was made on the Watch Tower Society, it has been wrongly placed.

It interprets "altar" each time differently in the three occurrences of the word—(1) The pyramid, (2) it is the earth, (3) it is the W.T.B.T. Society. This is only one of many instances of such inconsistencies throughout the book.

9.—While the altar is supposed to mean the W.T. Society, the angel which comes out of the altar is also the Society, so that the Society comes out of itself!!

10.—It arrogantly claims to be "his 'another angel' with authority," and the *Watch Tower* then says, "It is time to obey the voice of the angel (itself)." *Watch Tower*, Jan. 1, 1918, page 7. (See Gal. 1:7; Col. 2:18.)

11.—The *Watch Tower* claims to be "the channel," but there is no Scripture for supposing that the Lord was going to provide a business organisation or "angel" which would present teachings which must be "accepted." We have no other channel than the apostles and prophets, and are to "prove all things and hold fast that which is good." "Come, let us reason together, saith the Lord." The Roman Church claims to be the channel, and so does the Church of England and other sects; but it is astonishing to find brethren who have been liberated from such bondage seeking to bind others in a similar chain of error.

"Oh, foolish Galatians, who hath bewitched you that you should not obey the truth." (Gal. 3:1-3.) Did Paul die for

you, did the Watch Tower Society die for you? Are ye not carnal? Were ye baptised in the name of the Society? (1 Cor. 1:12, 13.) Stand fast in the liberty of Christ and be not entangled again with any yoke of bondage. (Gal. 5:1.)

Pastor Russell was no doubt used as the last messenger to the Gospel Church to open up the Scriptures revealing the "Divine Plan of the Ages." Other servants of God have been used in the past, as an angel to each of the seven periods of the Church; but in no case did any one receive authority to assume to continue the same as "the channel" or as "another angel" with greater authority, commanding obedience and threatening that those not accepting their work and co-operating therein would miss the prize of the high calling—would not go up in the chariot—not be of the Elijah class—not of the Gideon band and so forth. Such assumption of authority reminds one of the great swelling words of the Anti-Christ. Psalm 24 and 2 Peter 1:9, to indicate who will enter the Kingdom, and in this connection it is profitable to note what Pastor Russell said (Volume 6, 78)—"The test of membership in the new creation will not be membership in any earthly organisation, but union with the Lord, as a member of His mystical Body. 'If any man be in Christ he is a new creature. . . ' (2 Cor. 5:7.) . . . It is the new mind that the Lord recognises as the new creature; it is the progress and development of the new mind that He is interested in and promises to reward."

12.—Pastor Russell never sent forth his works in such egotistical spirit as this book. He ever appealed to all to criticise and search, to prove by the Scripture, and to accept only that which could be proved. These writers claim that those who cannot accept their production are *murmurers at the penny!* Classes are informed that unless they comply with the W.T. Society's instruction regarding appointment of Elders, they are not to invite the pilgrims of the Society, and pilgrims are not to minister unto them! (*Watch Tower*, March, 1918.)

Pastor Russell said (Volume 6, pages 278-279): "It is the spirit of priestcraft and anti-Christ that still seeks to lord it over God's heritage. . . Vol. 6, page 263.—They are not to be machines, nor to be afraid to communicate; but by asking questions, calling attention to what seems to be misapplications of Scripture or what not, they are to do their part in keeping the body of Christ and His teachings pure. They are thus to be critics, and instead of being discouraged from doing this, and instead of being told that they must not criticise the teacher or call in question his expositions, they are on the contrary to be urged to communicate, to criticise. Vol. 6, page 274.—The means, the channels of these blessings the Lord Himself will oversee and direct. All the members of the body united to the Head are to have confidence and to look for the fulfilment of His promises; but nevertheless are to 'try the spirits'—to test the doctrines from whomsoever they emanate."

13.—Pastor Russell was evidently the seventh angel to the Laodicean Church, the last messenger to the Gospel Church, so there is no room for "another angel."

The Lord made no mistake; Pastor Russell did not die before his work was done. The fact that he died without writing a single line for a Seventh Volume is proof sufficient to the child of faith that God did not wish him to write it. Bro. Russell used to quote that he was "immortal until his work was done." Memorial, *Watch Tower*, December, 1916, says: "We believe that he said everything that he desired to say, and that the Lord gave through him all that he wished the Church to have respecting these great vital and important matters." It was well said that "it would be presumption for anyone to write a seventh volume." How strange after this for these men to send out the work and call it "Pastor Russell's Seventh

Volume," his interpretation of Revelation and Ezekiel, particularly as he said just before he died that he did not understand Revelation. Yet this book, written by two others, was in MSS. before Pastor Russell died.

14.—Pastor Russell would seem to be indicated by the second angel, which was sent to Elijah under the juniper tree, representing the persecuted church. He brought his message at the commencement of the 40 years' harvest, and the command was: "Arise, Elijah, and eat, and go in the strength of this food 40 days to the mount of God." Thus what the Lord provided through Pastor Russell was all we need to make our calling and election sure. It will carry us to the Kingdom.

We should not murmur at what the Lord has provided, but be content with His gracious providence.

15.—The book claims to be "the point of the sword." Is it likely that the Lord would send Pastor Russell as the messenger of the Harvest period to thrust in the sickle without a point? But the passage in Ezekiel is incorrectly translated. The word does not refer to the "point" of the sword," but rather to the thrusting or pointing of the sword, and we think Pastor Russell was more capable of handling the sword than the two writers of this work.

16.—It is claimed that the object of the book is to set fire to "the bundle of tares after the Harvest, 'having power over fire.'" There is no Scripture for supposing it to be the Church's work to take part in the "fire" feature of the day of trouble. On the contrary, it is the feet members who are to wear the sandals of peace. The four features of the Day of Vengeance are shown in Elijah up the mountain. The Lord was not in the winds (war), nor in the earthquake (revolutions), nor in the fire (anarchy) which will burn up these institutions, but the Lord was in the still small voice which spoke comfort to Elijah. So our mission is to speak comfort and blessing to the Lord's people hidden in the cleft, the secret place of the Most High. This was what Pastor Russell promised would be the purpose of Volume Seven, if he ever published it.

17.—The object of the work is to smite Babylon, but the Church has no commission to knock down excepting by the word of truth, which is sharper than any two-edged sword, and mighty to the pulling down of strongholds of error. The result has been not to smite Babylon, but the Church—the classes of Bible Students everywhere are smitten, and discord and division of the brethren is evident all over the world. It would appear that the warning of Matthew 24 has been unheeded concerning that servant that should smite his fellow servants.

Pastor Russell said (*Watch Tower*, 1905, 216):—"A certain amount of combative courage is demanded in overcoming the world, the flesh and the devil and their various snares, and this fighting disposition may become a valuable aid to ourselves and the Master's cause, if rightly and wisely directed—against sin, first in ourselves and, secondly, in others; if used for the Lord and His people and against Satan and all his powers of darkness and superstition. This in the Scriptures is called fighting the good fight, and we all should be gallant soldiers in this battle for right and truth, lovingly defending our Captain's honour and His people's liberties.

"Fight the Good Fight.

"But such a good use of combativeness is not pleasing to the Prince of this world, and He will seek to pervert what He cannot use. Consequently he attempts with some to make combativeness appear a chief virtue; he encourages them to fight everything and everybody—the brethren more than the powers of darkness—nominal churchmen more than the errors and ignorance which blind men and make them such. Indeed, his desire is to get us to fight against God.

PEOPLES PAPER.

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Let us be on guard on this point. Let us live of all judge ourselves, lest we read a stumbling block before others. Let us fight down in our own hearts the wrong spirit which seeks to make mountains out of trifles, and disposes us to be captious and contentious over little and unimportant matters.

Let us have the impelling spirit of motive, it will show itself accordingly in loving, gentle, patient, humble efforts towards the fellow servants, and let us be gentle toward all. Let the 'sword of the spirit, the Word of God,' which is quick and powerful, do all the cutting.

Pastor Russell further said (Volume 6, 608, Scripture Studies).—We may well follow the example of Michael, the archangel, who did not even bring a railing accusation against Satan, but said "the Lord rebuke thee," in His own time and manner. (Jude 9.) So with us.

Realising that the Lord will rebuke present institutions in His own time and manner, we may say with the Apostle, "Be patient, brethren, the coming of the Lord draweth nigh." The establishment of His Kingdom, near at hand, will rectify all these difficulties. The agitation of these matters in advance will be not only unavailing, but worse—disadvantageous, injurious—both to the agitator and the agitated, breeding discontent.

Among the children of this world will be found plenty of agitators when the Lord's time shall come for these questions to be agitated. Meanwhile, all the members of the new creation will display wisdom in avoiding such questions as tend to strife and discontent, and in chiefly speaking amongst the Lord's people and such as "have an ear to hear," concerning the deeper things of the divine plan, of course including, on proper occasions the time of trouble by which the Kingdom will be established.

The new creation, the Royal Priesthood, has a special work quite apart from the world and all agitation of its elements. Their work at the present time, as already shown, is to blow the silver trumpets—to sound forth the truth of the divine plan for such as have an ear to hear, for such as are not blinded and deafened by the deceptions of the adversary. Their mission is specially among the Lord's people, finishing up the work of this Gospel Age, garnering the wheat. (Matt. 13:37-43.)

Under another picture, the present work of the Church is shown to be the Bride making herself ready for the marriage. (2 Cor. 11:2; Rev. 19:7.) With such pressing calls upon them for every moment of their time, for every particle of their influence, means, etc., the new creatures have neither love for the world to seek to perpetuate its arrangements, institutes, etc., nor have they the disposition to anticipate the Lord's wise, beneficent arrangement for the transformation of this present evil world, into the "world to come wherein dwelleth righteousness." (Heb. 2:5; 2 Peter 3:13.) (See also Scripture Studies, Vol. 4, pages 549, 550, and 542-3.)

18.—It is claimed that the volume is doing a parallel work to John the Baptist in reproving Herod. This, however, is but a snare of the adversary to detract our attention from the real work, as indicated in the foregoing from Pastor Russell's studies. There was more excuse for John to interfere with earthly governments, but the Church are not of the world and have no commission to reprove the powers that be. Besides, how foolish to suppose that it is necessary for us to reprove a system which God has "spewed out of His mouth." Since 1881 we believe Christendom was "weighed in the balances and found wanting," and cast off. God has no longer recognised her: she is thoroughly wedded to the world. Prior to 1881 many protests had been made against the Church's alliance with the State, just as strong as this volume, only couched in more dignified and purer language; but since that date, when God said, as it were, to the system of Christendom: "Your house is left unto you desolate." The churches generally are but worldly institutions, and Babylon is to fall as a whole, civil

and religious. It is not presumption to suppose that we are to add reproof to a system which is condemned to destruction by God! Again, to parallel John's work, the protest would have needed to be in the first three years of the Harvest—1884-1886, corresponding with A.D. 29-31 and not now, at the end of the Harvest time, when the judgments are going into effect.

19.—Could it be that a work sent out under false colors, and in the advertising of which so many falsehoods are used, could be of the Lord? As we read it through, do we find evidence of the fruits of the spirit, or rather, the works of the flesh? Is the use of sarcasm, scorn, ridicule and railing accusations the spirit of meekness or the spirit of pride.

Pastor Russell said (Heavenly Manna, August 8, Luke 16:5-6)—"Wherever the Lord's representatives go, Peace should go, not strife, confusion, turmoil, quarrelling. True, the truth will prove to be a sword that will arouse opposition, yet it should be the truth that causes the opposition and division, and not any rudeness, or unkindness of word or action on the part of the Lord's representatives."

Also Manna, August 4 (2 Tim. 2:24, 25).—Some of the Lord's dear people have greatly injured their influence in the truth by displays of too large a degree of self-confidence, in speaking of the Divine Plan to others—especially to the learned. Meekness is a jewel wherever found, and is especially desirable as an adjunct and sling for the truth. Let the truth be shot forth with all the force it can carry, but always with meekness and humility.

20.—The Lord's servants do not come "blowing their own trumpet," "not lifting up their voice in the street." They give forth their message, and the people are to judge by the message whether or not the messenger is from God.

This work comes forth claiming for itself or the W.T. Society to be all kinds of things—"the chariot," "the penny," "the altar," "the winepress," "another angel," "the mantle of Elijah," "the point of the sword," "the censor," "the seventh vial," "seventh thunder," "seventh plague," etc.

21.—Deut. 18:22 informs us how we are to discern a prophet. The evidence is all against the writers of this work and the promoters of it, for their prophecies all fail.

They said the war would end in October 1917.

They said again it would probably end February, 1918

They said Christendom would fall on April 26, 1918.

They said the Church would be glorified prior to April 26, 1918.

They said it would be unsafe to utter any of Babylon's false doctrines after the Spring (March), 1918.

None of these predictions have come about, but much to the contrary; and instead of Babylon being smitten they have hindered their own cause, and instead of it being unsafe to utter Christendom's false doctrines, it is unsafe to put out their volume. In fact, it is stopped altogether.

22.—We ask what good has been done by this work? Has it weakened the erroneous systems, or has it done harm to the cause of the Lord? Has it helped any heavenwards by development of the graces of the spirit, or has it not sown discord and separation everywhere? Who is going to be pleased with these results, the Lord or the great adversary—the accuser of the brethren?

Surely we asked for an egg and got a stone, we asked for a fish and got a scorpion.

"When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which

the Lord has not spoken, but the prophet hath spoken it presumptuously, thou shalt not be afraid of him.—Deut. 18:22.

23.—The thought of the vials and plagues being the volumes of Scripture Studies was expressed freely by certain brethren 16 years ago, but was not accepted by Pastor Russell, who, writing in the Watch Tower in 1907 (page 151) gave quite a different view. Similar thought is found in his Scripture Studies. (See Volume III., 162 and 364.) The plagues of Revelation are the antitypes of the plagues on Egypt, which were severe punishments which the saints are to escape, but the Great Company may partake of. (Rev. 18:4, Rev. 22:18.)

They tell us that Pastor Russell changed in thought in this matter after the volumes began to come out. We refer them to the 1907 Watch Tower, also to the fact that Pastor Russell advised us not to believe reports of any change in his thoughts, for if he changed he would advertise the change in the Watch Tower, and only a year or two before, if not the very year that he died he referred to what he wrote in 1883 as being in his mind still.

The question is: Can we believe anything that these men say unless we have proof, seeing that they have sent out the work under false colors and make so many false statements in the advertising of the book, etc.?

24.—The unchristian language used in smiting their "fellow-servants," John Wesley, the Class Leaders, and Methodism in general, is a disgrace to the Christian religion. It has already quite aptly called forth the Shakespearean taunt, "how these Christians love one another!" And one feels like hiding one's face for shame, on behalf of those who, having been associated with present truth and in company with the beautiful spirit which our late Pastor Russell ever displayed towards even his enemies, should have stooped to such carnal methods.

In casting stones at such as Wesley it would seem that they attack a man much their better.

They say Wesley was the star that fell from heaven, and that "he had the key to nothing, to nowhere" is the explanation of "he had the key of the bottomless abyss." They, however, give quite a contradictory interpretation of similar words on page 299. (Rev. 20:1.)

Consistency, however, is not one of the features of this work.

They refer to the Class Leaders "squirt-ing poison out of the poison fangs of the scorpion tails," say "Methodism was no ordinary smudge" is the explanation of "there arose a smoke out of the abyss, that they were all very simple in those days" and that they must all have had "bald pates and smoky brains."

Such foolish, flippant talk is surely not Christian language, even if it were true. To offer such as the divinely intended interpretations of the sacred Word is, to say the least, irreverent, and would seem to come under the condemnation of Rev. 22:18-19.

John Wesley was an honoured servant of God, in the forefront of Christianity of his day, a purifier of religious thought, teaching the wideness of God's mercy, in contrast to Calvin's terrible dogma of predestination and eternal torture. He rebuked the worldliness of that day, and brought back the thought of true consecration—entire sanctification. He had the light due at that time (no one had more); we are favored to live in a time when the seals are taken off the books, and God's plan of the Ages has been revealed. It is not Wesley's fault that he did not have our privileges, and it is not that we have better brains, but simply that we live in a day when more truth is due to be understood. How unbecoming for any of us to turn round and ridicule fellow servants of less favored days. (1 Corin. 4:6-7.)

Pastor Russell referred to "Brother" Wesley as having the truth due in his day, and as being used by the Lord in the work of cleansing the sanctuary (See Scripture Studies, Volume III., page 113.) "The Wesleys and their co-laborers, oppressed by the prevalent coldness and formality of their day, endeavored to cast out some of the old formalism naturally resulting from the union of Church and State, and to show the necessity of individual holiness through personal faith in and union with Christ."

It would take too much time and space to enumerate all the inconsistencies, contradictions and other serious mistakes and misinterpretations of this presumptuous and boastful work. The facts that it has failed in its self-prescribed mission, that its prophecies have failed, and that the result of its short-lived propaganda has been to sow division and discord among

those who had up to that time rejoiced together in the truth, and that this condition is such as the great enemy of the Church can feel pleased about, should be sufficient for all who love the Lord in sincerity and in truth and rejoice in the pleasantness of brethren dwelling together in unity, to put it away as an unclean thing, and enquire for "the old paths" in which we have rejoiced since, by the favor of God, we were led to appreciate truths revealed in His Word, through the writings of our late dear Brother Russell.

Satan sought to ensnare the Corinthians with the thought that they should "reign" while in the flesh. He led ultimately to the establishment of the great Papal system by the same method, and as each effort at reform was made, he brought in flatteries to entrap and hinder the progress of truth, and succeeded to getting each "sect" tied up with the thought that they were the only true church, the "channel" in which nothing but truth could be found, and outside of which fence there could be no salvation. It is not strange that he has tried the same delusion at this time; but it is strange that he should have had such a measure of success among those who have had such wonderful opportunity of knowing the way of the Lord more perfectly. Strange it is that these could be led away with a scheme of assuming authority to judge and condemn and smite, even with the carnal weapons of slander, evil-speaking, reviling, with bitter sarcasm, ridicule and scorn, even fellow Christians, of a standard of character and holiness which we cannot think they have reached.

No, no, there is no new way for the "feet" members to tread other than "the way the Master went." It is still a way of humility and meekness, submitting to the powers that be, walking "in His steps" of suffering, "a little flock disowned of men, but owned and loved of God." There is no commission for the Church to knock down the present systems; while we are anointed for the kingdom, we, like David, will "wait on the Lord," and not even take the opportunity of destroying Saul nor seizing kingdom honors, but waiting the Lord's due time, knowing that if we "humble ourselves under the mighty hand of God He will exalt us in due time." Far from any thought that the feet members are to "tread the winepress" of the wrath of God (see Scripture Studies, Volume IV., page 18, also 550, etc.); far from it being the "feet of Him" to take part in the "Fire" element, for the burning of the "tares." These "feet members" are particularly to be shod with a "preparation of the Gospel of peace." It is for them to engage in sending out the "still small voice" which speaks comfort to Elijah (the Church) on the mount, waiting for the deliverance, hidden in the cleft of the rock, "the secret place of the Most High." "Seek meekness that ye may be hid in the day of the Lord's wrath." We may still rejoice to send out the message of hope for the poor groaning creation, longing for the full establishment of the kingdom, when the fire of the Lord's jealousy shall have accomplished its purpose, in the breaking down of every institution that is not in accord with righteousness and truth, and then the pure language (the pure message of truth, the real gospel) will be turned to the people, and they shall all call on the name of the Lord with one consent.

In the meantime "let us follow after the things which make for peace, and things wherewith one may edify another." Let us seek to attain the mark for the prize of the high-calling of God in Christ Jesus, to make our calling and election sure, by the daily transforming of our hearts and minds into the likeness of God's dear Son, adding to your faith, virtue, knowledge, moderation, patience, godliness, brotherly kindness, and love. "For if these things be in you and abound they shall make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, but he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged his old sins, wherefore the rather brethren give diligence to make your calling and election sure, for if ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour, Jesus Christ."

The First Resurrection. Send a postal request for this interesting subject to Bible Students Union, 424 Collins St., Melbourne

Bible Students Union Classes.

Sunday Meetings:

ADELAIDE.—3 p.m. and 7 p.m. Stott's Business College, Pirie Street, Adelaide.

SYDNEY.—3 p.m. and 6.30 p.m. Rawsons Chambers, Pitt St. (near Station) Sydney.

ROCKDALE, N.S.W.—7 p.m.

MELBOURNE—3.15 p.m. & 6.45 p.m. Masonic Hall, Collins St. Melbourne

WILLIAMSTOWN, Victoria. 3 p.m and 7 p.m. Mechanics Institute, Electra St.

Because the Days are Evil.

"See, then that ye walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil"—Eph. 5:15, 16.

THE word "circumspect" is from *circum*, signifying *around*, and *specere*, signifying *to look, to watch*. The true Christian pathway is so narrow, so beset with tests and pitfalls and wiles of the evil one, that, if we walk carelessly even (not to say wickedly), we will be in great danger of mishap. It requires not only that we look all around at every step, but, more than this, it requires that we be wise—wiser than our fellow creatures of earth—wise with the wisdom that cometh from above, which is pure, peaceable, loving; yet first of all loyal to the Lord and His Word.

We now wish to call attention to some *special principles, applicable to every member of the body of Christ, at every time; and especially necessary to be remembered and practiced at the present time, because of the special activity of our Adversary—"because the days are evil."* For it would appear that, as in the "harvest" of the Jewish age, so in the present "harvest" of the Gospel age, opposition prevails not only in the synagogues, from the Scribes and Pharisees, but in the home circle—between parents and children, and husbands and wives—and among the Lord's people. And in proportion as the Adversary seeks to stir up strife, let each of the consecrated be the more on guard to give no avoidable offence either in word or deed. "Walk circumspectly, . . . because the days are evil"—days of special trial and testing.

The rules we have to suggest are as follows:—

1. Let each resolve to mind his own business.

The Scriptural injunctions along this line caution us not to be busy-bodies in other people's affairs. Everyone of experience in life has learned that this is a good rule; yet few walk by this rule, circumspectly. If we have not sufficient of our own business and of the Lord's service to fill our hands and moments and mouths, there is something wrong with us that needs careful prayer and study of the divine Word to set right.

This does not mean that we should be indifferent to the welfare of others under our care, or for whom we are in any degree responsible; but, even in doing for these we should be careful to recognize their rights and the rights of others, and specially careful not to exceed our own rights. Let us never forget that *justice* must govern in our interference with the affairs of others, though we may not require full justice in respect to our own interests, but exercise mercy.

2. We should exercise great patience with others and their faults—more than in dealing with ourselves and our own shortcomings.

When we remember that the whole world is mentally as well as physically and morally unsound through the fall, it should make us very considerate for their failings. Since the Lord is graciously willing to cover our blemishes with the merit of the precious blood, we cannot do less than be "very pitiful" and of tender compassion towards others—even though their failings be greater or different from our own. This general rule is specially applicable to your own children. Their defects to some extent came from you or through you; hence, in dealing with their faults, you should do just as in correcting your own faults—earnestly, rigorously, for their correction in righteousness, but sympathetically, mercifully, lovingly.

3. Do not be touchy and easily offended. Take a kindly, charitable view of the words and acts of others. A trifling slight or rebuff could well be passed unnoticed—covered with the mantle of generosity and love. A serious offence should be assumed to be *unintentional*, and inquiry should be kindly made in words that would not stir up anger, but in speech seasoned with grace." In a majority of cases it will prove that no offence was meant.

This rule in the Scriptures comes under the instructions not to indulge in "evil surmisings"—imagining evil intentions and motives behind the words and acts of others. "Evil surmisings" is ranked

by the Apostle as contrary to the words of our Lord Jesus, opposed to godliness, and of the same spirit as envy and strife—of a corrupt mind, works of the flesh and the devil. (1 Tim. 6:3-5; Gal. 5:19-21.)

The other side of this subject is brought out by the Apostle's injunction respecting the elements of the spirit of love, of which God's people are begotten and which they are to cultivate daily—the development of which is one of the chief proofs of their being "overcomers." He says, "Love suffereth long and is kind, . . . is not easily offended, *thinketh no evil*, . . . beareth all things, believeth all things [favorably], hopeth all things, endureth all things."

It may be urged that such a disposition would be imposed upon frequently by the the evilly disposed. We reply that those who possess this spirit of love are not necessarily obtuse nor soft: their experiences in cultivating this degree of love have served to develop them and make them of "quick understanding in the fear of the Lord." They will be *cautious* where there is even the appearance of evil, even while avoiding the imputation of evil intentions until forced to concede them by indisputable evidence. Besides, it would be better far to take some trifling risks and suffer some slight losses, many times, than to accuse even one innocent person. And the Lord, who has directed this course, is abundantly able to compensate us for any losses experienced in following His counsel. He is both able and willing to make all such experiences work together for good to those who love Him. He places *obedience* to His arrangements first (even before sacrifice), saying, "Ye are my disciples, if ye do whatsoever I command you."

Whoever neglects the Lord's commands along this line of "evil surmisings" weaves a web for his own ensnarement, however "circumspectly" he may walk as respects other matters; for a heart impregnated with doubt and suspicion toward fellow creatures is more than half prepared to doubt God; the spirit of sourness and bitterness implied is at war with the spirit of the Lord, the spirit of love. Either the one or the other will conquer. The wrong spirit must be gotten rid of, or it will defile the new creature and make of him a "castaway." On the contrary, if the new nature conquer, as an "overcomer," it will be along this line: if evil surmisings are overcome, half the battle against present difficulties and besetments is won. The surmisings are from the heart, and lead us either to good words and acts, or to evil words and acts.

4. If you have been slandered, you may explain, to set yourself right, either publicly or privately; but surely avoid doing more than this. If you slander in return you make two wrongs out of one. Let no man render evil for evil to any one—no, not even if what you should tell be the truth, while what your neighbor told was falsehood. And in contradicting and explaining false charges remember not to go beyond this to make counter-charges against your defamer; for thus you also would become a slanderer.

This is the Scriptural rule. We are to do unto others as we would that they should do unto us, and not as they do unto us. The wrongs done toward us will never justify wrong doing on our part. God's true children are to have no sympathy with Satan's delusion—"Do evil that good may result." But while no Scripture forbids our explaining away the errors and false statements of slanderers, experience proves that, if we followed Satan and his deluded servants of unrighteousness around, to contradict every adverse criticism and evil report, we should be kept more than busy. And if Satan found us willing to do so, he would no doubt lead us such a chase as would prevent our having any time to tell forth the good tidings of great joy; thus he would gain a victory, and we should lose one.

Rather let us commit our reputation to the Lord, as a part of the sacrifice we laid at His feet when we surrendered all in obedience to the "call" to run the race for the great prize of our high calling. If thus we suffer some loss of reputation, by reason of our resolution not to neglect the King's business to fight for our own tinsel, we may be sure that it will count with Him as so much *endured* for Christ's

sake; and so much the more will be our reward in heaven, when the battle is over and the victors are crowned.

Meantime, however, it behooves each of the Lord's people to be as circumspect as possible at every step of the way. Remember that in proportion to faithfulness and zeal in letting the light shine we will have the malignant opposition of our great Adversary, who seeks to turn and twist and maliciously distort and discolor our every word and act, because the accuser of brethren can find no real charges, and because he is exceeding mad against the humble servants of the truth, as he was against the Chief Servant—our Lord. He, let us remember, was crucified as a law-breaker, at the instance of the prominent ones of the Church, and betrayed to them by one of his own disciples.

"Consider Him who endured such contradiction of sinners against Himself, lest ye be weary and faint in your minds" when attacked by the Adversary, whoever may be his agents and whatever their missiles. He cannot harm but will only increase our reputation in the Lord's sight, if we endure faithfully; and he can do no outward harm that God cannot overrule for the good of His cause—though that good may sometimes mean "siftings" of chaff and tares from the wheat.

5. Evil speaking, backbiting and slandering are strictly forbidden to God's people, as wholly contrary to His spirit of love—even if the evil thing be true. As a preventive of anything of the nature of slander, the Scriptures very carefully mark out *one only way of redress of grievances*, in Matthew 18:15-17.

Even advanced Christians seem to be utterly in ignorance of this divine ruling, and hence professed Christians are often the most pronounced scandal-mongers. Yet this is one of the few special, specific commandments given by our Lord; and considered in connection with the statement, *Ye are My disciples if ye do whatever I command you*, its constant violation proves that many are not far advanced in discipleship.

Therefore we see how necessary it is for each one to follow the Lord's way. But if in violation of the Lord's command a matter become a scandal and be troubling the Church and disgracing it as a whole, then the properly chosen representatives of the company should take the matter up. They should not only investigate the principals in the difficulty, but with equal diligence they should investigate the real troublemakers who had *circulated the scandal* and should reprove them.

But all reproofs should be in love, remembering that all are imperfect in some particulars. The object in every case should be to *correct* not to *punish*. The Lord alone has authority to punish. At very most the Church may for a time withdraw fellowship with the unrepentant, and must as publicly restore it when repentance is manifest. Our love, joy, peace are the ends sought by the Lord, and these we must follow as His disciples. Any other course will surely work injury.

Thus did the Lord guard His true disciples from the insidious sin of slander, which leads onward to other and grosser works of the flesh and the devil, and stops growth in the truth and its spirit of love. And let us note, too, that those who *hear* slanders and thus encourage slanderers in their wrong course, are *partakers of their evil deeds*; guilty partners in the violation of the Master's commands. God's true people should refuse to listen to slanders and should point the offender to the Lord's Word and the *only* method therein authorized. "Are we wiser than God?" Experience teaches us that we cannot trust to our own judgments and are on safe ground only when following the voice of the Shepherd implicitly.

If any brother or sister begins to you an evil report of others, stop him at once, kindly, but firmly. "Have no fellowship with the unfruitful works of darkness, but rather *reprove* them." Refuse to have any share in this violation of our Master's commands, which does great mischief in the Church. Supposing the brother or sister to be only a "babe" in spiritual matters, call attention to the Lord's ruling on the subject, Matt. 18:15 and 1 Tim. 5:19. If the conversation is not directed to you but merely in your hearing, promptly show your disapproval by withdrawing.

If, after having his attention called to the Lord's command on this subject, the slanderer still persists in "evil-speaking," "back-biting" and telling you his "evil surmisings," reprove him more sharply, saying as you go—I cannot, must not hear you; for if I did, I would be as criminal

in the matter as you are—violating the Lord's command. And even if I were to hear your story, I could not believe it; for the Christian who does not respect the Lord's Word and follow His plan of redress for grievances, shows so little of the Lord's spirit that his word cannot be trusted. He who twists and dodges the Lord's words would not hesitate to twist and misrepresent the words and deeds of fellow disciples. If to any extent you listen to such conversation or express "sympathy" with it or with the gossip or slanderer, you are a partner in the sin and in all its consequences; and if a "root of bitterness" is thus developed, you are more than likely to be one of those "defiled" by it. (Heb. 12:15.)

A slanderer is a *thief* according to worldly standard: as Shakespeare wrote: He who steals my purse steals trash; But he who filches from me my good name Takes that which not enriches him, And makes me poor indeed.

According to the Christian standard, still higher, as voiced by the Great Teacher, slanderers are *murderers*. (See Matt. 5:22; 1 John 3:15, Revised Version.) Thus seen, the very suggestion to slander is to be shunned, as of the spirit of Satan. (John 8:44.)

6. God's people should beware of pride as they would avoid the most deadly plague.

This rule, always good, and well backed by Scripture, seems doubly needful to those who are blessed with the light of present truth. This may seem strange: it may be reasoned that the receiving of so much grander views of God's character and plan would make His people feel the more insignificant and humble, the more dependent on divine goodness, the more trustful of God and the less trustful of themselves. And this should be the effect, always and ever: but alas, with very many it is not so.

Many get to feel that the knowledge of the plan of the ages proves them specially wise or great or good: they seem to forget that God hides the truth from the wise and great—that no flesh should glory in His sight. They love the truth selfishly, as dealers love their merchandise, for the sake of what they can get for it. If they cannot hope for wealth in exchange for the truth they can hope for small notoriety—to appear wiser than others, that they may dole it out in fragments and thus perpetuate their notoriety for wisdom, and gratify their pride or vanity. Such people do little to help circulate the present truth. If they cannot avoid it, they may mention *Studies in the Scriptures* or *Tabernacle Shadows* or *Food for Thinking Christians* or *About Hell* or *About Spiritism*; but when they do so it is usually with some disparaging remark; as for instance, that they "disagree in a good many things," or that "they pin their faith to no man's coat sleeve, but go to the Word of God direct."

Beware of all such people; sooner or later, unless they reform, they will fly the track entirely, and injure more than they ever helped. God does not wish such people to serve His cause, and will surely permit their vanity to stumble them,—however much their natural ability—and it is generally people of real or fancied ability who are thus afflicted with the spirit of pride and vanity. God opposeth the proud, but showeth His favour to the humble. We call every reader of our publications to *witness* that the author has never boasted of his *wisdom* or *originality*, either publicly or privately. We have boasted in the *truth*, and shall continue to boast of it—that no human philosophies can hold a candle to its brilliant electric ray; but we have never boasted of being its originator. On the contrary, it is because we did not manufacture it, but because God has revealed it "in due time" as "meat in due season," and because it is so much more wonderful than we or any other human being could originate or concoct, that we have confidence that none other than God is its Author and its Revealer.

Continued on page 4.

Send a Postal request for a copy of "The Battle of the Great Day" This most interesting subject fully explained as applicable to the present World Crisis.

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WHERE ARE THE DEAD?

This interesting sermon was published in a previous issue. The interest aroused and demand exceeded all expectations. Send for free sample. To Bible Students Tract Society, Temple Court, Melbourne.

BECAUSE THE DAYS OF EVIL

Continued from page 3, 4th column.

If by the grace of God we have in any degree been used by Him in serving present harvest truths to others, we rejoice in the service, and will continue to strive to be faithful to our stewardship: but as for vanity on this account, we see no room or reason for it. We are well aware that our Master could readily have found many others as fit and worthy of the service, and many more capable naturally: we can only suppose, therefore, that herein as previously—"God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of this world to confound the things that are mighty, . . . and the things that are despised . . . to bring to naught things that are; that no flesh should glory in His presence."—1 Cor. 1: 27-29.

We therefore caution all who by the grace of God have been translated out of darkness into God's marvellous light, that they walk proportionately the more humbly before the Lord: because, if the light received should become darkness, how great would be the darkness, and how helpless the condition! It would, as the Apostle declares, be better, for such never to have known the way of life. If salt lose its flavor it is good for nothing more than sand.

VII. Be pure: maintain a conscience void of offence towards God and men. Begin with the heart—the thoughts: harbor no thoughts that in any sense of the word would be evil. To make sure of this, have Christ Jesus as your pattern, well and much before your mind. When evil is obtruded upon you, either from without or from within, lift your heart to Him in prayer for the grace promised to help in every time of need. Keep constantly near you the thought and prayer, "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer."

8. While treasuring and seeking to follow the various specific commands of Scripture, let us seek more and more to understand and come into sympathy with the principles which underlie the divine law: this will enable us to judge of the right and the wrong of such of our words, thoughts and acts as may not be particularly specified in the Lord's Word. Indeed, as we get to understand and sympathise with the principles of divine law, to that extent we are getting at the spirit of the divine Word.—See Psa. 119: 97-105.

9. Shun a contentious and fault-finding disposition as contrary to the spirit or disposition of Christ—contrary to love.

A certain amount of combative courage is demanded in overcoming the world, the flesh and the devil and their various snares, and this fighting disposition may become a valuable aid to ourselves and the Master's cause if rightly and wisely directed;—against sin, first in ourselves and secondly in others; if used for the Lord and his people, and against Satan and all his powers of darkness and superstition. This in the Scriptures is called

fighting the good fight: and we all should be gallant soldiers in this battle for right and truth, lovingly defending our Captain's honor and His people's liberties.

But such a good use of combativeness is not pleasing to the Prince of this world, and he will seek to pervert what he cannot directly use. Consequently he attempts with some to make combativeness appear a chief virtue: he encourages them to fight everything and everybody;—the brethren more than the powers of darkness;—nominal churchmen more than the errors and ignorance which blind them and make them such. Indeed his desire is to get us to "fight against God."

Let us be on guard on this point. Let us first of all judge ourselves lest we cast a stumbling block before others: let us fight down in our own hearts the wrong spirit which seeks to make mountains out of trifles and disposes us to be captious and contentious over little and non-essentials. "Greater is he that ruleth his own spirit than he that taketh a city." Let us guard ourselves that our defence of the truth be not from motives of self glorification; but from love for the truth, love for the Lord and love for His people, the brethren. If love be the impelling spirit or motive, it will show itself accordingly, in loving, gentle, patient, humble efforts toward the fellow-servants; and let us be "gentle toward all." Let "the sword of the spirit, the Word of God," which is quick and powerful, do all the cutting.

10. Beware of all thoughts, feelings and conditions directly or remotely connected with malice, envy, strife, hatred. Give these no place in your heart even for a moment, for they will surely do you great injury, aside from leading to the injury of others. Keep your heart, your will, your intentions and desires full of love toward God and all His creatures, —the most fervent toward God, and proportionately toward all who have His spirit and walk in His directed way.

11. Do not trust your conscience. If it were a sufficient guide you would have no need of the Scriptures. The majority of people have as good as no conscience; for they are blind to the principles and laws of God given to guide conscience. And still worse off than these are those mentioned in 1 Tim. 4: 2. Hence the imperative necessity for carefully heeding the Lord's Word, and walking circum-spectly according to its light.

12. Do not be bold, except for the right, the truth. So far as yourself is concerned preserve a reverential fear—of sin, and of displeasing the Master, and of losing the great reward—"the prize of our high calling." Nearly all who "fall away" first lose all fear and become self-confident. They forget that it is only "If ye do these things ye shall never fall." (2 Pet. 1: 5-10) "Let us fear, lest a promise being left us of entering into His rest, any of us should seem to come short of it." (Heb. 4: 1.) Partly because of the loss of this proper fear, "It is impossible to renew them again unto repentance."

ing my intention, to send you each month a guinea for use in your Society, as you think best.

Another doctor from Tasmania writes:—
August, 1918.

Dear Brother,—
I am pleased to see you are printing extracts from Volume 4, *Scripture Studies*. They are suitable for the times, and can only offend those whom the truth offends.

A few of us here may later on try and get a good lecturer for "Restitution." Have you any, or would there be a possibility of coming yourself.

I think our dear Brother Russell's views are expressed very clearly in Volume 6, page 608, regarding our course to the end; and there is nothing suggestive here that the probationary Church attempt the work of the Church glorified.

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Question Box.

Seeking Reproach.

Question: In order for the saints to do their duty, is it necessary for them to be so zealous for the Lord and His work as to bring bitter reproach upon themselves?

Answer by Pastor Russell: Well, it would depend. There is a mild way of doing things which would avoid much of the bitterness and much of the reproach, and that is the better way. You will notice the Apostle Paul's method when addressing some of the notable men before whom he was called—Felix, Festus, Agrippa, etc. He might have said something in a very braggadocio style, that would have aroused the opposition of everyone present. He might have said, "What are you? What is the Roman Empire? The Lord Jesus is greater than you all." All that would have been true, but he did not say it. He said, "I am glad, most noble King Agrippa, that I am privileged to make my defence in your presence, because I know that you are familiar with the things in the Law and in Jewry." You see, he was very complimentary. *He did not bring opposition because of foolishness, and that is the lesson that you and I want to learn.* The Lord is not going to bless you much for doing foolish things. Be as "wise as serpents and as harmless as doves." Whenever you have done the best you can don't be surprised if the world, even after you have done them a kindness, should hate you. Our Lord said, "Marvel not if the world hate you and say all manner of evil against you falsely for My sake." You will get plenty of it, then. You are to be prepared, then, dear friends, for plenty of opposition, and this will be a time for your faithfulness. The Scriptures tell us that whosoever will live godly in this present age shall suffer persecution. If you do not have any persecution it is a sign that you are not living godly, and you had better hurry up and live godly so as to have a chance of getting into the kingdom—*only do not make the mistake of acting foolishly.* I do not say that I myself have not done things that were not done in the wisest manner, but I hope we are all learning to be as wise as we can.

Smiting the Rock.

Is there any similarity in the incident of Moses smiting the Rock in Numbers 20: 11, and the present propaganda of the Watch Tower B. and T. Society?

We agree with the suggestions of the questioner, that there would appear to be a correspondence here. Moses was told to speak to the Rock: had he done so then it would have been the more clearly seen that it was the Lord who had arranged the matter; but Moses, in his zeal and righteous indignation, used his own energy while he reviled the people for their lack of faith. So now the Watch Tower management have set out on an expedition of reviling and smiting of Christendom, and have exceeded the Lord's command. It would also appear that there is danger that the effect may be the same as with Moses—that is, a coming short, and a hindering from entrance into the joys beyond Jordan, for the work these friends are engaged in is not conducive to the growth of the fruits of the spirit, which are love, joy, peace, gentleness, moderation, etc., but rather to the encouragement of the works of the flesh—pride and the rejoicing in the belittlement of others, evil-speaking and slander. We may depend upon it that the Lord will not require of His people any service which will be injurious to the spiritual development of the Church.

Strango Flo.

Another enquires regarding the offering of strange fire by the two sons of Aaron, and whether or not the Watch Tower management has fallen into a similar error. It is, indeed, a very serious matter, and while we would agree that the Watch Tower friends would seem to have transgressed along the same line of error, it would not be that their error was in any way typified by this incident. However, one cannot get away from the fact that when they placed the volume, which they falsely call *Pastor Russell's Seventh Volume of Studies*, on the table and said, that is the Lord's message through Pastor Russell continued, it was untrue, and it would seem that the Lord smote the

Society. That very day the directorate was split in twain, and confusion has reigned in regard to the work ever since. They persisted in the wrong course, and the result is an interference with the work and a closing down of opportunities of promulgating the truth by the Society.

NEWS AND NOTES.

SECRETARY TO VISIT SOUTH AUSTRALIA AND WEST AUSTRALIA.

Mr. R. E. B. Nicholson is due to leave Melbourne on the 10th September, and is expected to visit several towns in South Australia and proceed by rail to Perth via Kalgoorlie.

Those friends who may be within reach and who would like Mr. Nicholson to visit them, kindly communicate at once with Mr. C. F. Mann, 7 Colindale St., Fullarton, S.A., or Mr. Bradbury, 17 Stanmore St., Salisbury, W.A., who may be able to make additions to the itinerary and supply particulars of meetings, etc.

RE CONDUCT TOWARDS OTHERS:

Titus 2: 2: "Remind them to speak out of no man, not to be quarrelsome, but gentle, manifesting entire humility to all men."

3. For ourselves were, at one time, foolish, disobedient, deceived, in bondage to various inordinate desires and pleasures, living in malice and envy, odious, and hating each other.

4. But when the kindness and love to man of God our Saviour appeared,

5. He saved us, not because of our works of righteousness, but according to His own Mercy, through the washing of a new birth, and the renovation of the Holy Spirit.

6. Which He poured out on us richly through Jesus Christ our Saviour.

7. So that, having been justified through His favour, we might become heirs according to a hope of eternal life.

8. This statement is true, and respecting these things, I wish you to affirm strongly so that those who have believed in God, may excel in good works.

These are the things that are good, and profitable to men."

TRUTH WILL OUT

According to report just received, Mr. Woodworth, one of the authors of the pseudo Seventh Volume, made a statement at the trial of the Watch Tower Directors at Brooklyn to the effect that he had commenced the preparation of the volume in 1906 or 1907. How, then, could it be Pastor Russell's work at all.

It was after this date, about 1908, that Mr. Woodworth, evidently still under the influence of spiritism (he had been a medium) proceeded to the Bible House and informed Pastor Russell that he had come to take his place, as the Pastor had proved to be the unfaithful servant. This is the man who presumes to write the Seventh Volume, and call it "Pastor Russell's Posthumous Work"—the greatest work published in the Gospel Age. No wonder that, beginning with so untruthful, it is found inconsistent, contradictory, unscriptural, and unreasonable, and so void of the spirit of the Lord.

It was also proved before the Court that all the quotations from Pastor Russell contained in the volume had been published previously to his death, so that there is nothing posthumous about it.

RE DUTY TO POWERS THAT BE, ETC.

Z 10: 26: "The tendency to speak evil of dignities, to caricature them, is prevalent now, which is doing much more to undermine good government than the lunatics seem to realize. Undoubtedly there are many and ways for protesting against things and methods with which we do not fully agree. But the people of God should pre-eminently stand for law and order, with as much justice as may be attainable, waiting for absolute justice until the King of Kings shall take His Millennium Throne. His Command to us mercifully (written Sept. 1910) is that we be subject to the powers that be, and follow peace with all men so far as possible."—Pastor Russell.

Wall Texts, Post Cards (Poems), and Silk Ribbon Book Marks.
Tract Society, Temple Court, Collins St.—Melbourne.

Correspondence.

A doctor in New South Wales writes:—
July, 1918.

Dear Brother,—
I deeply sympathise with you in what you have had to put up with; but right-minded brethren and sisters and your own loyal spirit to the truth endorse your action, and you may count upon their warmest love and co-operation in the stand now taken. . . .

Some few weeks ago I received a thick March number of the *Watch Tower*, giving expositions of Revelation and Ezekiel. Is that what is called the "Finished Mystery"? I eagerly began to read it, having grown to love so dearly the previous six volumes. There were certainly many truths or explanations of truths worthy of remembrance, but something about the whole work, whether its all-sufficiency, its fulsome self-flattery and egotism, especially concerning our dear and humble-minded Pastor, its vindictive and slanderous aspersions of other religious thought, and its scurrilous cartoons, in no way indicating the spirit of Christ, made me throw it aside after struggling through the whole of Revelation and a portion of Ezekiel. I had to get quickly back to the six volumes, which I am again studying to get the bad taste out of my mouth.

I want you to continue sending me the *People's Paper*. Enclosed is cheque for 21/- . . . Any balance is for use by yourself in the Bible Students' Tract Society, and I mean, by God help-