

the Bible to suit his own mind; by erroneous translations of the original; and even by sacrilegious alterations of the very language itself," but more than once in his other writings he definitely states that his books are absolutely necessary to a correct interpretation of the Scriptures. In his "Watch Tower," September 15th, 1910, page 298, he asserts these "studies" "are not mere comments on the Bible, but they are practically the Bible itself. Furthermore, not only do we find that people cannot see the Divine plan in studying the Bible by itself, but we see, also, that if anyone lays the 'Scripture Studies' aside, even after he has used them, after he has become familiar with them, after he has read them for ten years—if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand if he had merely read the "Scripture Studies" with their references and had not read a page of the Bible as such, he would be in the light at the end of two years, because he would have the light of the Scriptures." The same idea is differently expressed in his editorials in recent numbers of the "Bible Students' Monthly," and it is in perfect keeping with it, that inconvenient passages of Scripture are pronounced spurious, or bracketed in the midst with the "Pastor's" words so as to entirely destroy their original meaning. One smiles at his philippics against all "higher critics" when one recollects that the most advanced critic never dreamed of taking the liberties with the Book that are mere commonplaces to the redoubtable "Pastor."

The central point in the whole scheme is, of course, the Millennial idea, which gives its name to the system, and apparently satisfies that type of mind which demands that there must be no unexplored remainders left in the Divine methods or plan, and delights in tabulating the ages, past, present and to come, in the minutest detail, specifying exact dates at every important juncture. It is wonderful what an attraction the "inspired almanacs" of such systems have for the religious faddist of all ages.

According to Russell we are now in the dawn of the Millennium which commenced at the Second Advent of Christ in 1874 A. D., but which was to be fully established in October, 1914. Toward this age or "dispensation" all previous ages have been leading up, and we are informed (Vol. I:222) that "It is the thousand years during which Christ will reign over and thereby bless all the families of the earth, accomplishing the 'restitution of all things spoken by the mouth of all the holy prophets.' During that age sin and death shall be forever blotted out." It is in this age that all men who have not accepted Christ, in the Russellite sense, will have a second chance, for all the dead will have been raised and "restored to perfection of being, like