

Religious and Scientific HOW JESUS PREACHED TO Gleanings THE SPIRITS IN PRISON

Gleanings IS THERE A LACK OF CONFIDENCE IN THE MINISTRY? Rev. Charles E. Newlin addressed the regular monthly meeting of Methodist preachers in Atlanta some time ago, and in the course of his address Mr. Newlin used the words: "I can prove by 99 per cent of the business men of Atlanta that they lack confidence in the real, true manhood of the preachers of the city." The Rev. B. Frank White, in leaving the pastorate of the First Presbyterian Church, of Connellsville, Pa., is quoted as saying: "A man can't be honest in the ministry and hold his job." As Mr. With expects to remain in the ministry, although seeking another field, the infer-ence is that he prefers a station where he can preach the Word in a style more in keener with his conscientious scruples. The writer is inclined to believe that the of the assertions above quoted are rather broad, if not more or less exag-grated. We believe that the great ma-ority of ministers are honest, and are doing all in their power to advance the vision they saw in the clouds, "G. P. C.," meant not to "Go Freach Christ," as they involute to to "Go Freach Christ," as they involute to the Co Pick Cotton." -south Georgia Progress.

-South Georgia Progress. Why Ministers Deserve Sympathy. Christian ministers deserve considerable sympathy. They are at the present time in a very trying position. It is the con-scientious ones who are in trouble. Be-hind them are the creeds and theories of the Dark Ages, to which they are chained: (1) By the vows which they took at their ordination. (2) By the honor of their position in the sight of their friends and ncirhbors. (3) By their financial necessities and those of their families. Ministers possessed of an education know not only that the creeds of the past are in conflict with each other and with reason, but also that those creeds are in conflict with the Bible. Better transla-tions and older MSS have shown us the fallacy of deductions made by our fore-fathers. Every educated minister now knows that the Hebrew word translated "hell" in the Old Testament Scriptures, means the tomb—the state of denth—the only heil that was known for four thou-sand years. They know that in our Cem-mon Version of the Bible this word Sheel is translated grave and pit more times than it is translated hell. They know that it never means and never did mean, anywhere, a place of fire and torture. Baptist ministers have gotten out a new Bible, in which they go to the trou-ble of translating this word Sheel by three English words, "the under-world." This hides the truth from the average mind about as much as the mistransla-tion hell does. But it helps our Baptist friends a little in dealing with Sheel, for of course, in the grave, in the tomb, is in "the under-world." Of course nobody thinks there is another world of living people in the center of the earth. It is only the dead that are in the under-world —in the tomb. All educated ministers know further that the word Hades, in the New Testa-

only the dead that are in the under-world —in the tomb. All educated ministers know further that the word Hades, in the New Testa-ment translated hell, is the Greek equiv-alent of the Hebrew word Sheel, and likewise means the under-world, the tomb, the state of death or condition of death. The trouble with these ministers is that they know that their congrega-tions are not generally aware of the truth on the subject, and they fear to tell those truths lest they should be ac-cused of having practiced deception in the past, when, as a matter of fact, they had simply taken from theologians of the Dark Ages what they in turn gave te the people, without examining the Scripture proof. Honesty to God and Religion Most Com-

Honesty to God and Religion Most Com-

Honesty to God and Religion Most Com-mendable Another difficulty confronting these ministers is this: For the past twenty years the colleges of the United States, Great Britain, Germany, etc., have been teaching the Evolution Theory--that man was not created in God's image, that he was not in God's sight "very good," and that he did not fall down from Divine favor. It teaches, on the contrary, that he was an evolution from the ape, and (Continued on page 2, column 1)

"Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but guickened in the spirit, by which [two experiences-death and resurrection] He preached unto the spirits in prison." 118 TO GOL, [two experiences-dec -1 PETER 3:18, 19.

THIS text has been made the basis for some peculiar presentations. From it some have deduced an intermediate state lasting between death and the res-urrection. Others have claimed it as an authority for the doctrine of Purga-tory. The difficulty in every case seems to be the failure to remember that the Bible always and everywhere teaches that the dead are really dead, that they know nothing, and that, therefore, it would be impossible to do any preaching to the dead humans. Undoubtedly the theory that people are more allve after they die than when they were alive, is respon-sible for nearly all the foolish things which we have all at some time pro-fessed to believe. Before dismissing the thought that these "spirits in prison" are human spir-its, let us note the fact that to say, "human spirits," is an absurdity of itself, because human beings äre not spirits, and spirit beings are not humans. "Who maketh His angels spirits" is the Scrip-tural proposition. True, we do sometimes speak of humans as possessing a spirit of life, but by this we merely mean that they possess the power or energy of life, and the same would be equally true of the lower orders of creation, beasts, fish, four, etc. Again, we sometimes, speak of the Church as spirit beings. Degotten of the Holy Spirit. Thus the Apostle speaks of the natural man in contrast with the New Creature, a spirit being. To appre-ciate this statement we must remember that the Church class receives the beget-ting of the Holy Spirit to the end that, if faithful, they may attain unto a spirit resurrection and become spirit beings, like unto the angels and like to the Redeemer. But we are not spirits yet, except by faith—by hope. However, the context shows that the Apostle had no reference to the Church, either; we vere not in prison; we received the Message of salvation through the Apostles. **Spirits Once Disobedient.** The spirits to whom the message was given had proven themselves disobedient, says St. Peter. He even tells us the time of their disobedience, n

the uplift of humanity; or, rather, per-mitted to demonstrate that the downward tendency of sin is incurable except in the manner which God has already arranged for through Messiah and His glorious reign of a thousand years. Instead of those angels helping man-kind out of sin they helped themselves into sin, and by so doing they increaced the depravity amongst humanity, until the astounding record is that "the wick-edness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually." The particular sin of those angels was that when they were granted the privi-lege of materializing—of taking human bodies for the sake of helping and in-structing mankind—they misused this power and took to themselves the daugh-ters of men for wives. Thus these angels came gradually to prefer to live as men amongst men, and to rear earthly families, rather than to were and took to the state the the the

to rear earthly families, rather than to W M M M M M M M M M M M M M WHERE ARE THE DEAD? This article was published in Vol. 1, No. 3. The great demand for copies of it has been remarkable. A sample copy will be mailed to any K one free. Address, Bible Society, 13 34 Craven Terrace, London, W.

abide in the condition in the spirit, by wellew abide in the condition in which they were created—spirit beings, higher than hu-mans. Not only was this wrong in the sense that it was taking a course in opposition to the Divine arrangement, but it was wrong also because the thing was done for the cultivation and grati-fication of lust, and it led to their own moral defilement as well as having a baneful influence upon humanity; for we can readily see that for the angels, of su-perior powers and intelligence, to become leaders in lustful practices would mean a great influence upon mankind toward sin and defilement of mind and body. We are particularly told that the off-spring of this improper union between the angels and the daughters of men were glants, both physically and mentally su-perior to the fallen human family—"men of renown." And this statement, that they were "men of renown," was at a time when manhood's estate was reached at a hundred years, and implies that God did not interfere to hinder or stop the progress of sin for perhaps several cen-turies. In the meantime the race had become so corrupt that apparently only Noah and his family were uncontami-nated—all others had more or less come under the influence, directly or indirectly, of these fallen angels or their glant sons. Hence, of Noah it was written (not that he was a perfect man, but), "Now Noah was perfect in his generation" (uncon-taminated) and his family apparently the same. Hence these alone were saved in the ark, while all the remainder, more or less contaminated, were destroyed by the flood. "In Chains of Darkness." It was then and there that God im-prisoned theor curificants of the provise destroyed by

The record is that destroyed, because, while their fleship bodies which they assumed might indeed perish, yet they work not their first estate, and are, therefore, called fallen angels, devils, demons. They were not imprisoned in some far-off world called hell, nor are they engaged there in stoking fires for the torture of poor humanity. Following the leading of the Scriptures we find that when the flood came they were not destroyed, because, while their fleshly bodies which they assumed might indeed perish, yet they would merely dematerialize, or assume their spirit conditions again. The record is that God cast them down, that He condemned them to an overthrow—that they might not any long-er associate with the holy angels, but must be reserved in tartarus—our earth's atmosphere. Here they were imprisoned, not in a special place, but in the scnse of having their liberties restrained, "in chains of darkness." They were no longer permitted to materialize, and thus to associate with humanity. These things are distinctly told us by St. Jude and St. Peter (Jude 6; 2 Peter 2:4, 5)—an explanation in fuil harmony with the Genesis account of their fall. Once Disobedient—Still Disobedient. We, of course, cannot know that all

Once Disobedient-Still Disobedient.

Once Disobedient—Still Disobedient. We, of course, cannot know that all of those fallen angels are still in a dis-loyal condition of heart. On the contrary, in harmony with our text, we may sup-pose that some of these fallen angels have since repented of their wrong course, and it would be none too strong a way to state the matter—that any such repent-ant ones would surely have terrible ex-periences as a result. To be obliged to be in close touch and relationship with the more evil and malignant ones, and to have knowledge of all their evil de-signs and efforts, would be a terrible experience, and, besides this, we may be sure that the rebellious would not hesi-tate to persecute the repentant ones in every conceivable manner, as they would be lawless, regardless of the Divine will. On the other hand, the repentant ones and to not render evil for evil, knowing that this would be contrary to the Divine will. In other words, repentant ones amongst those fallen spirits, influenced by the preaching of Jesus, or otherwise, would have a kind of purgatorial expe-rience, and the very thought calls forth our sympathy. When imprisoned or cut off from the

our sympathy. When imprisoned or cut off from the

privilege of materialization, many of the fallen spirits, we know not what propor-tion, continued their active opposition to God, after the manner of Satan. Hence they are spoken of as his angels, his messengers, his servants, and he is spoken of as Beelzebub, the Prince of Demons. Satan, who sinned much earlier than the others, and in a different way, the Scrip-tures tell us was an angel of a higher rank, or a higher nature, and this su-periority of his has made him the Prince or ruler over the hosts of fallen spirits.

Fighting Against God.

Fighting Against God. The fight of Satan and his fallen angels is against God, against all who are in harmony with Him, against all the regu-lations of righteousness, and against all the channels and servants whom the Lord may use. St. Paul's words along this line are forceful; he remarks that God's peo-ple contend not merely "with flesh and blood," but also "with wicked spirits in high positions," and the question arises, "Who is sufficient for these things?" The reply is that none is sufficient; without the aid of the Redeemer His Church would be quite overcome and vanquished by evil.

would be quite overcome and vanquished by evil. Likewise, without the Redeemer's aid through His Kingdom, without the bind-ing of Satan, without our Lord's releas-ing of the world from the bondage of sin and death, there would be no hope of the world's recovery from its present bondage. But with the Apostle we ex-claim, "If God be for us, who can be against us?"-Romans 8:31. Through Mediums and Obsessions.

the world's recovery from its present bondage. But with the Apostle we ex-claim, "If God be for us, who can be against us?"-Romans 8:31. Through Mediums and Obsessions. Stata's original plan of attack was to bring our race under his influence by misrepresentation—by putting darkness for light and light for darkness—for in-stance, the temptation under which Mother Eve fell. Satan there represented himself as Eve's friend, giving her sound advice. He represented God as having a selfish motive behind His command that our first parents should not eat of the tree of the knowledge of good and evil. Satan declared that God had told an untruth when He said that the penalty for sin would be death. Satan declared that man cannot die. And has he not since kept up the same line of falsification? And has he not deceived the whole world upon this very subject? Do not all peoples in every land believe that when a man dies he does not die, but gets more alive—exactly Satan's lie of the first instance? How few have believed God, even amongst His people who truly love Him, and who truly desire to believe the teachings of His Word! We have all been under a kind of "hoodoo." "The god of this world [Satan] hath blinded" our minds on this subject. We are now coming to see that death is the penalty for sin, and that the resurrection is the salvation which God has promised and will provide. Satan has had powerful allies and serv-ants in the fallen angels, and it is through their persistence that his lie has tri-umphed over the Divine Word of Truth— "Dying, thou shalt die." These fallen spirits have made various manifestations in every land for centuries, and thereby have apparently substantiated the theory that a dead man is more alive than when he was alive. Knowing that mankind would have nothing to do with them if their real personality, were known, they hide their personality, were known, they hide their personality, and represent themselves as our dead friends who desire to speak with us, either directly or through mediums.

through mediums. A further desire of these angels is to obsess or to get possession of a human being. Being chained, or restrained from the privilege of materialization, the next most desirable thing, in their estimation, is to gain control over a human being, and to use his body instead of their own. This is styled obsession, and persons so afflicted today are sent to an insane asy-lum, where, it is estimated, they con-stitute at least one-half of the entire number. In the days of our Lord these were not mistakenly supposed to be in-sane, but rightly declared to be obsessed. All remember the New Testament ac-count that our Saviour and His Apostles cast out fallen spirits from humanity. "Know Ye Not That the Saints Shall Judge Angels?" We need not discuss this question with Bible students, for it is too well recog-nized to be disputed. We suggest a topical study of this subject by all of (Continued on page 2, solumn 2)

Everybody's Paper. THE INTERNATIONAL BIBLE STUDENTS ASSOCIATION, CRAVEN TERRACE, LONDON, 337

An Independent, Unsectarian Religious Newspaper, Specially devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

(Continued from page 1, column 1.)

(Continued from page 1, column 1.)
Instead of falling has been rising in the scale of intelligence and getting nearer.
To God's image every year, all the time.
Tollowing the Evolutionists came the Higher Critics, declaring that the Bible is really old wives' fables and not at all inspired. Nearly all graduates of colleges and seminaries for the past twenty years have gone into pulpits, consecrated to the preaching of God's Truth from the Bible standpoint, in violation of whatever conscience they have.
These generally are the great and popular preachers of all denominations. They consider not the vows of their ordination, but practically say, "We do not hide our unbellet to any great extent. We answer questions of the people with a measure of candor, dodging occasionally; and if they know anything about the Bible themselves, they know that we do not bileve in its inspiration. If they wish to continue us as their preachers, and to honor us and to pay our salaries, we will continue to serve them. By and by we will get their faith in the Bible thoroughly undermined; and then we will tell them that we falsified a little for their good, as a mother would tell her bae a fairy story for its entertainment."
The preachers who are in trouble are the conscientious ones who believe the bible to be true, and who have not yet gotten their bearings. They cannot long believe in an eternity of torture, yet are afraid to follow the course of the International Eible Study which ignores the to believe, and are in great trepidation when a question is asked them by the people who pay them for religious advice. They cannot dig. To beg they are ashamed. And to tell the whole truth about what they have and what they bout what itely have our sympathy.
Our advice to all such is, "Tell the they do the work they have a first upon God's Word in this glorious dawning of the New Era, in which God declares that He is pleased to give an increase of light on things prive. "The wise shall understand, bu

Inderstand."-Daniel 12:10. It would appear as if we are living in the time of special testing so clearly foretold by the Lord. Everything hidden would be uncovered, He said. He will bring to light the hidden things of dark-ness. (I Corinthians 4:5.) If we would not be put to shame before Him, we must be honest. Who can doubt that honesty, especially in respect to God and religion, is most estimable from the Divine stand-point? None of us have anything where-of to boast. But if we are honest with our God we can look up to Him, by faith realizing that we are acceptable through Jesus Christ our Lord.

EXTRAORDINARY SERIES OF DIS. COVERIES.

EXTRAORDINARY SERIES OF DIS. COVERIES. The twelve years ending with the dis-for an active source of the South Pole are as full of dramatic achievement as the days of Drake and Raleigh, for not even in those the source of discoveries and conquests. In 1900 only one man had been the Cairo Railroad was but a dream. There was not a railroad across South America, A great part of Siberia was without railroads, Lhassa was unknown, forbidden to the white man. During a century and a half men had tried to reach the South Pole and failed; and the North Pole had bat-fied the efforts of 400 years. Within a dozen years white men have traveled over the great desert, visited take Chad, made a protectorate over Timbucto. The days of the Mahdi at. Mathin a dozen years in 1900. In South America, the Trans-Andean Asia. Even China has her railroads, Lhassa has been visited by a British army, and both poles are the common property of every fireside that boasts of books, magazines or newspapers. Such a record may justify a feeling of pride that the spirit of conquest and ad-tion and the do to the sourt by a British army, and both poles are the common property of every fireside that boasts of books, magazines or newspapers. Such a record may justify a feeling of pride that the spirit of conquest and ad-tion and the function the sourt of conquest and ad-the the spirit of conquest and ad-the there yo missing a the sourt of declar and the function across the and Head the dust her yo the sourt of the sourt of the mathing the sourt of the sourt of the sourt declar the the spirit of conquest and ad-the the yo the sourt of the sourt of the sourt to and the there yo the sourt of the sourt of the sourt the the sourt of the sourt of the sourt of the sourt the the sourt of the sourt of the sourt of the sourt the the sourt of the sourt of the sourt of the sourt the the sourt of the sourt of the sourt of the sourt the the sourt of the sourt of the sourt of the sourt the the sourt of the s

(Continued from page 1, column 4)

(Continued from page 1, column 4) our readers. See how many times Jesus and the Apostles cast out demons, and note the particulars. Although we still have with us spirit mediums, and many obsessed, we cannot know whether the proportionate number is greater or fewer spoulation today is so much larger, the same number of evil spirits (which do hot increase) would show proportionately less. But, however that may be, we may assume that some fruitage resulted from the great sermons preached to these in connection with the death and resurrec-tion of our Lord, respecting which St. Peter tells us in our text. Additionally, St. Paul remarks, "Know ye not that the hoins 6:3.) We do know that the holy angels need no judging, no trial, hence the Apostle must in some way refer to a trial or judgment or testing of these spir-tis in prison who were once disobedient, in the days of Noah. And if the judg-ment or testing is a part of the Divine plan, it implies a hope for them, and in plan, it implies a hope for them, and in the days need holy in vain. How Jesus Preached In Death.

address while He was dead. He preached in the way we sometimes refer to when we say, "Actions speak louder than words." It was the great object lesson which the fallen angels saw that constituted to them the great sermon that gave them a ground for hope. On several occasions the fallen spirits, when commanded to come out of human beings, declared that they knew Jesus. In the long ago they had known Him, when, as the Only Be-gotten of the Father, and His Repre-sentative, He had created them and all things that are made, and was also the Mouthpiece for all Divine order; and regulations. They realized that He had come into the world to be its Redeemer; they perceived the great stoop that He had made from His lofty position on the heavenly plane to the servant posi-tion on the human plane. They admired His loyalty and faithfulness to God, but doubtless believed Him to be foolish; they never expected Him to is for on the dead. the Apostle must in some way refer to a trial or judgment or testing of these spir-its in prison who were once disobedient, in the days of Noah. And if the judg-ment or testing is a part of the Divine plan, it implies a hope for them, and in conjunction with St. Peter's statement in our text it gives the reasonable infer-ence that the preaching which Jesus did to them was not wholly in vain. How Jesus Preached in Death. Here arises another question: If Jesus was really dead, as the Scriptures declare, if "He poured out His soul unto death," and His soul was not raised from the dead how could He in the meantime preach to spirits in prison, or to anybody else? We reply that He Apostle refers to, saying, "He, being dead, yet speaketh" (Hebrews 11:4); and again, in the same way that the blood of Abel is said to have cried to God—figuratively. Of one thing we are sure, namely, that Jesus gave no oral

THE CHRIST OF PROPHECY

"Moscs truly said unto the fathers, 'A Prophet shall the Lord your God raise up unto you among your brethren like unto me. To Him shall ye hearken in all things what-soever He shall speak unto you. And it shall come to pass that every soul which will not hearken to that Prophet shall be utterly destroyed from among the people." — ACTS 3:22, 23.

OUR text is the testimony of the Apostle

peôple."—ACTS 3 :22, 23. OUR text is the testimony of the Apostle Peter, and must, therefore, be ac-compared by all believers in the Bible. Nevertheless, many of us for a long time had difficulty in our effort to harmonize this statement with the facts in the case. We said, "Where do we find the corre-spondence between Moses, the great law-giver of Israel, and the Lord Jesus as his Antitype?" We read in the Law of Moss respecting the sacrifices and sin-offerings which he instituted, and in this could find foreshadowings of the "better sacri-fices" of Christ; but wherein Christ ful-led the Apostle's statement has indeed between A difficult matter. We said to ourselves, "In what sense for an it be true that whosever does not from amongst the people'"? The heathen have never heard in any sense of the word—are they utterly destroyed? They frast majority of people in civilized lands have never heard in the sense here inti-mated, in the sense of heeding the com-mands of Christ; are they utterly de-stroyed? True, it would be far better hat they should be utterly destroyed than hat they should be utterly destroyed that they should be utterly destroyed that hat they should be utter

The Hidden Mystery.
The Mystery hid from past Ages and Dispensations, but now due to be under-stood by the saints—not by the world.
(Ephesians 3:3-9.)
This mystery, or se-tor generally comprehended, the Coh-bound Covenant, which declares,
Apostie explains, is "Christ in you, the "In thy Seed shall all the families of the Apostie explains, is "Christ in you, the "In thy Seed shall all the families of the world's Plan for the salvation of the arrest.
The of the Soly of the scale Christ, under stand the framilies of the out bound have suspected—that it in fullest degree—to the perfect degree of the theody of the great Christ, under the Med. (Ephesians 1:22, 23)
This whole company, the Head and the families of the cord for the sorred the arrest is moty et fulfilled, but awaits
So, then, only those who recognize this.
Got text is not yet fulfilled, but awaits and Body—Christ Jesus the Head and the Church which is His Body) shall have the Church which is His Body) shall have the difficulty that the Law Covenant was loyal and faithful both to the Church which is His Body) shall have the difficulty that the Law Covenant was loyal and faithful both to the declared, "I will come again and the dimembers is promised, for our and testing. In the Harvest of this seeds of inperfection, sin and decard her members is promised, for our and testing. In the Harvest of this the receive you unto Myself, that where I am there ye may be also

glory and become heirs of God and joint-heirs with Himself in His Kingdom, which He will establish at His Second Advent. Fron this standpoint, therefore, this entire Gospel Age has been devoted to the raising up of this great Antitypical Prophet, foreshadowed or typified by Moses, and composed of many members. With the completion of the work of this Age the work of the next Age will begin—a totally different work. The work of this Age is a selective one, or, as some dear Christian people term it, an elective work. God is gathering the "members of the Body of Christ" that He may use them in His great work of blessing and instructing mankind, and in thus rais-ing up out of sin and douth englisher. the Body of Christ' that He may use them in His great work of blessing and instructing mankind, and in thus rais-ing up out of sin and death conditions all who will hearken to the instructions then to be given through the great Anti-typical Moses—The Christ, in glory. In the type, Moses led Israel and instructed them forty years before they were pre-pared to enter Canaan; in the antitype, the Greater than Moses—The Christ, Head and Body—will lead and instruct all the willing and obedient for a thou-sand years, at the close of which all the worthy ones will be ushered into the antitypical Canaan of eternity, while on the contrary, all who fail to respond to the teachings and assistances that will be given to mankind by the Antitypical Moses will be "utterly destroyed" in the Second Death.

Law Covenant and New Covenant.

deeds of the Law can no flesh be jus-tified in God's sight."-Romans 3:20. The Lord's Word teaches us that the New Covenant is to be more successful than was the Law Covenant-it is to save all the willing and obedient of every na-tion, people, kindred and tongue. How will it do this? Will the New Law con-nected with the New Covenant, and ad-ministered under the Kingdom of Christ, be less searching, less exacting than the ministered under the Kingdom of Christ, be less searching, less exacting than the Mosaic Law? And if the people of Israel could not rise to the requirements of Moses' Law, because of their inherited weaknesses, will there be a modified law for the future? We answer, no! A perfect God could not give an imperfect Law—He could not set up a wrong stand-ard of righteousness. What hope, then, can there be that the world's opportunity under the New Covenant will result more favorably than did Israel's opportunity under the Law Covenant? We answer that the difference will con-

under the Law Covenant? We answer that the difference will con-sist in the fact that the New Covenant has a more competent Mediator. In this we are not calling in question the willing-ness of Moses to have done for the people of Israel all that Christ will do for the world of mankind; but with all his wil-lingness he was incompetent, because he, like the rest of the people, was a sinner —a member of the sinner race. Christ, on the contrary, will be a competent

world of mankind; but with all his wil-lingness he was incompetent, because he, like the rest of the people, was a sinner —a member of the sinner race. Christ, on the contrary, will be a competent Mediator. Adam's disobedience brought condemnation and death against the en-tire race; the obedience of Jesus even unto death, paid, settled, canceled that original condemnation, according to the Divine requirement, "a life for a life," the Second Adam for the first Adam. And as the condemnation of Adam proceeded to all of his posterity, so the Redemption of Adam proceeds to all of his posterity. In other words, our Lord Jesus bought the world of mankind with His own pre-cious blood; His own untainted, uncon-demned life He gave for the World's Ran-som. By reason of this Redemptive work our Lord has the full, just right to re-store, to lift up, out of sin and death conditions, through knowledge and dis-ciplinary experiences, the whole world of mankind—so many as will obey. By thus lifting mankind up again out of sin and death, in recovering the willing and obe-dient from all that was lost through original sin, our Lord will prepare them for the tests of the perfect Divine Law which will come upon every one of them in the close of the Messianic Reign. But it will be a different matter for a perfect man to meet the requirements of the Divine Law than for an finperfect man, yet failed; but his failure was due largely to an imperfect degree of knowledge. Those who will reach the close of the Millennial Age will have a clear knowl-edge of both good and evil. The world has gained its knowledge of evil during the 6,000 years of the prevalence of sin, and whoever will, shall, during the Mes-sianic Reign, have full opportunity of coming to a clear knowledge of that which is race. It is not for us to know what the proportionate number of those who shall ultimately attain eternal life and those who through disobedience to that great Prophet shall be "utterly destroyed from amongst the people" in the Second Doat. We thin

Sealing the New Testament.

Sealing the New Testament. Some may inquire, Why the long delay since Jesus dicd as the Redeemer of the world? Why did He not at once begin the work of the New Covenant, restoring the world of mankind? We answer that there are two principal reasons: First, the Lord evidently wished that the world should be filled, populated. This was the original commission given to Father Adam before he sinned: "Multiply and fill the earth." Under the conditions of sin and death the race production has gone on rapidly, so that by now we may suppose that the whole number ever born into the world would very nearly make a full population for it if it were turned as a whole into a Garden of Eden, or, as promised, into a Paradise of God. True, the Lord could raise up in the midst of the ocean other continents still larger than we now have, and possibly He may do so; but as it is, a reasonable estimate of the numbers born into the world for the past 6,000 years would make a tol-erably well-populated earth. This would be one reason why the Lord would delay the establishment of the Kingdom, be-cause with its establishment the birth-MA MANNA WAY MANNA MANNA WAY

NA ME NO ME NO ME NO ME NO ME NO MANZ THE THIEF ON THE CROSS

THE THIEF ON THE CHOSS. What did Jesus mean by His words, "Verily I say unto thee to-day, thou shalt be with Me in Para-ago, will not be restored until the Second Coming of Jesus and the es-tablishment of His Kingdom? The full answer to this question we shall be pleased to send you upon receipt of postal-card request. Ad-dress, Bible & Tract Society, 34 Craven Terrace, London, W.

rate will certainly decrease, and eventu-ally entirely cease. For we are assured that those who will attain perfection will

Tate will certainly decrease, and eventu-ally entirely cease. For we are assured that those who will attain perfection will "neither marry nor be given in marriage," but, like the angels of Heaten, will be without sex distinctions, as Adam was before Eve was created to be the mother of the race.—Matthew 24:30. Second, another find ant reason for the delay in the establishment of the New Covenant blessings is the necessity for the sealing of this New Covenant. It must be sealed before it can go into effect. The Apostle calls it a testament_that is, a will—saying, "Where a testament is there must also of necessity be the death of the testator (the death of the one who makes the will), for a testament, a will, is of force only after men are dead; oth-erwise it is of no strength at all while the testator. Christ, died. But, you say, Christ died nearly nineteen centuries ago. Yes, we answer, Jesus died, and it is His death that is efficacious for the can-cellation of the sins of the world; but in the present time He is not applying the efficacy of His sacrifice to the world, but merely to those special "believers" who fiee from sin and by faith lay hold upon Him and come under His robe of righteousness. And He is now giving such the opportunity of becoming "mem-but merely to those special "believers" who fies from sin and by faith lay hold upon Him and come under His robe of righteousness. And He is now giving such the opportunity of becoming "mem-but merely to those special "believers" who fies from sin and by faith lay hold upon Him and come under His robe of righteousness. And He is now giving such the opportunity of becoming "mem-but merely to those special "believers" who fies ford His Sacrifice – joining with Him by and by in the sealing of the lew Covenant. "Partake Ye All of It." This is what He meant when He insti-

"Partake Ye All of It."

Him by and by in the sealing of the lew Covenant. "Partake Ye All of It." This is what He meant when He insti-tuted the Memorial Supper in the night in which He was betrayed. He took the cup, saving, "This is My blood of the lew Covenant (new testament--will), shed for many for the remission of sins; partake ye all of it." Not the many who will be blessed by the New Covenant are invited to become partakers of the blood, but the few, the "little flock," who now by faith are called out of the world, elected as the Body of Christ--these are invited to participate with their Lord and Head in the blood by which the New Covenant is to be sealed. As our Lord said to His followers in the Narrow Way, "Drink ye all of it," so the Apostle, put-ting the same matter in other words, says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy, ac-coptable to God, your reasonable service." --Romans 12:1. Again St. Paul says, speaking of the memorial cup representing the blood of Christ, "The tup which we drink, is it not the communion of the blood of Christ?" (1 Corinthians 10:16.) By this he calls attention to the fact that our pledge as followers of Christ, to lay down our lives in His sacrifices, is our com-munion or common participation with Jesus in His sacrifice. Not that the metit belongs to us, but under the cover of His merit we are accepted as His members, so that our sacrifices are count-ed in as part of His sacrifice. Trom this standpoint of the "mystery" we can see that the entire Gospel Age of over eighteen centuries has been the time of "the sufferings of Christ," first the Head, and subsequently all the mem-bers of the Body of Christ, and that all of these torist." (Colossians 1:24.) We can see that the experiences of the Lord's consecrated ones have been their communon, their fellowship, in the blood of Christ, in the sacrifices of Christ, and that all of these tors have been their comunon, their fellowship, in the blood of Christ, in the sac

Inaugurating the New Covenant.

of The Christ, the antitype of Moses. Inaugurating the New Covenant. The typical or Law Covenant was in-augurated at Mount Sinal by the typical mediatur. Moses. Its foundation was laid in this therel sacrifice of animals—bulls ahttple in the mediator sprinkling the blood 'dre.dead first upon the Book of the Law and secondly upon the people. The sprinkling of the tables of the Law rep-resented the satisfaction of Justice, that the mediator and his sacrifice were ac-ceptable so far as God was concerned. The sprinkling of the people with the same blood represented their agreement to be obedient to God and to accept the mediator. The antitype of these things belongs to the Gospel Age. As shown in the types, the first sacrifice of the sim-offering was that of the bullock, which was not for all the people, but simply for "the household of faith," including the Church, which is the "Body of Christ." This sacrifice was fulfilled by our Lord Jesus at Calvary. The sacrifice of the goat-class has been in process since Pentecost, and will con-clude with the finished sacrifice of the sacrifices before the Father by our great High Priest, Jesus, and the Father's accep-tance of them, correspond to the sprink-ling of the Book of the Law, the meet-ing of the Book of the Law, the meet-ing of the demands of the Law, the meet-ing of the demands of the Law, the sprink-ling all the people will begin. This in the antitype will mean the spread of the knowledge of the Truth among the geople, and the application to each indi-

vidual who will accept it of the merit of Christ's sacrifice, so that as a result all mankind may come back, if they will, into full fellowship and harmony with God. However, the Scriptures clearly indicate to us that not all will respond, that some will refuse Divine mercy and favor even after they have had full knowl-edge and full opportunity, and that for these the Lord provides the Second Death —they "shall be utterly destroyed from among the people."

Mount Sinal and Mount Zion.

Mount Sinal and Mount Zion. The Lord pictures before our minds the installation of these two covenants, point-ing the one out as type and the other as an antitype. (See Hebrews 12:18-29.) He indicates that as the Law Covenant, the type, was instituted at Mount Sinai, its thunder and lightning and terrible sights and sounds were all typical or alle-gorical of the yet more striking, more wonderful events which will attend the inauguration of the New Covenant; and as this inauguration of the New Covenant is, we believe, nigh, even at the door, and to be expected within the next few years, it may be profitable for us to con-sider carefully just what the type may teach us under the guidance of the Apos-tle's words.

and to be expected within the next few years, it may be profitable for us to con-sider carefully just what the type may teach us under the guidance of the Apos-tle's words. The Israelites had for some time been approaching Mount Sinai, and, being a large company, would not all reach there at the same time. Likewise, the Church has been approaching Mount Zion, the Kingdom of Zion, for which we pray: "Thy Kingdom come"—the Kingdom of God's dear Son. For nearly 1,900 years the faithful in Christ Jesus have been march-ing onward to Mount Zion, which is to be the general rendezvous, the meeting place, for all the "General Assembly of the Church of the First-born, whose names are written in Heaven." There they not only will meet God, the Judge of all, but ultimately also meet all the perfect ones, with Jesus the Mediator of the New Cov-enant. At that time the sprinkling of the blood of the New Govenant will be in order. To come under that sprinkling will not mean vengeance, as the blood of Abel called for vengearice; to come under the blood. of Christ will mean mercy, because His blood was shed as our Redemption Price. Pointing back to the type, the Apostle says that the Lord's voice, then, at Sinai, shook the earth. Pointing next to the installation of the New Covenant, now near at hand, he declared that God has promised that at this time He will not only shake the earth, but also heaven. We can readily see that the terms "heaven": and "earth," in this case, are used in a figurative or symbolical sense. True, the physical earth may be shaken considerably, as it certainly was literally shaken at Mount Sinai; but we cannot think of Heaven, God's dwelling place, as being shaken in any sense. Evidently the symbolical heavens and earth are here meant—namely, the "heavens," ecclesi-astical powers; the "earth," social organ-ization or civilization. Both are to be shaken here, and the Apostle's language clearly shows that the shaking is not to be a trifling matter; the Lord will so thoroughly shake hoce, overthrown, d

ter, the Apostle pictures allegorically the temposts and darkness and frightful sounds which occurred at Mount Sinai. Lamposte pictures and drightful sounds which occurred at Mount Sinai. As there the least contact with the moun-tain brought death, so here everything in conflict with the Kingdom, Mount Zion, will suffer. As in the type blackness and darkness and tempests and sound of a trumpet caused terror, so here in the an-titype there will be fearful sights, terrible scenes in the end of this Age, in the beginning of the sounding of the great trump of God, the last trump, the "Sev-enth Trumpet" of Revelation. Here the voice of the archangel will be recognized as issuing commands and bringing into order the institutions of the New Dispen-sation, not in words, literally, but in forceful demonstration, which will speak louder than words. The result will be, as the Apostle points out (vs. 27-29), that everything shakable, everything imper-fect, everything untrue, everything out of accord with perfect justice connected with the institutions of men, either theo-logical, political, financial or social, will and only those things that cannot be shaken will remain. The Apostle's inti-mation is that the things which cannot be shaken are the Truths pertaining to the Kingdom of God's dear Son, which can-not he moved. not he moved.

The Kingdom Then Bestowed.

The Kingdom Then Bestowed. The Apostle, addressing those who hope for a share with Christ in His Kingdom and honor and glory, and who hope for a share in the work of that Kingdom in the blessing of all the families of the earth, urges us, all believers, saying: "Wherefore we, receiving a Kingdom which cannot be moved, let us have grace

whereby we may serve God acceptably." Let us realize that now is the time for service, the time for sacrificing, the time we have pledged ourselves to walk in the

we have pledged ourselves to walk in the marrow way, to faithfully lay down our lives, thus participating with Him, our Lord and Head, in His cup, that we may also be accounted worthy to participate with Him in His glories soon to follow. The Apostic concludes his statement with a further reference to God, with whom the mediation is made. He de-clares, "For our God is a consuming fire." The picture he thus thrusts before our minds carries us back to the illustration at Mount Sinai, where the Lord manifests Himself to the people as a consuming Himself to the people as a consuming fire at the top of the mountain. The los-son thus enforced is that God's opposison thus enforced is that God's opposi-tion burns against all iniquity, all un-righteousness, all sin. He cannot look upon it with allowance; His sentence against sin is destruction. We are all sinners, and all justly under this sen-tence of destruction, the fire of God's anger, righteous indignation; but He is merciful, also, and has provided a way of escape—Jesus, the Way, the Truth, the Life. The Church of this Gospel Age is invited to associate with Him; but if any man love darkness rather than light, if when he comes to discern righteousness and sin in their true character, true col-ors, he is not disposed to accept the side of righteousness, he is putting himself of righteousness, he is putting himself wilfully and intentionally in opposition thereto, which means opposition to God. Such are to know that however much

<text><text><text>

WHY MEN FEAR THE SECOND COMING OF CHRIST

"Their fear toward Me is taught by the precepts of men."-ISAIAH 29:13.

"Their fear toward Me is taught by ALL men realize that they come short of perfection. Additionally, nearly all realize that in the past of their lives lie crimes more or less scrious. In the majority of minds fear is instinctive. Un-der proper limitations it is a healthy con-dition. "Let us fear lest a promise being left us of entering into this [Divine] rest, any of you should seem to come short of it." "The fear [reverence] of the Lord is the beginning of wisdom."-Hebrews 4:1; Psalm 111:10. But the Adversary has taken advan-tage of this proper and wholesome fear through what the Apostle tyrng "doc-through what the Apostle tyrng "doc-through the Prophet, says, "Their fear toward Me is taught by the precepts of men," (Isaiah 29:13.) These "precepts of men," or human traditions, have gross-ly misrepresented God and His Word; and alas! many, even Bible students, are seri-ously handicapped by these devilish theo-rise established in a period of ignorance and superstition, but supposed to be based upon the Divine Word. Time of Restitution is Day of Judgment. Amonest other false theories respecting

Time of Restitution is Day of Judgment.

and superstituen, but supposed to be based upon the Divine Word. Time of Restitution is Day of Judgment. Amongst other false theories respecting the Second Coming of Christ we have the view held by our Adventist brethren, that the moment of the Lord's coming will be the "crack of doom" to the world and the inhabitants thereof-marking the end of hope for all not previously brought into relationship with God through Christ, as saints. Adventists are not alone in this theory. Practically the creeds of all de-nominations teach the same thought, the very reverse of the Scripture presentation. St. Peter describes the time of the Sec-ond Advent and the blessings that will then come to mankind. He says, "Times of refreshing [greenness-springtime] shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you, whom the Heaven must receive [retain], until the Times of Restitution of all things which God hath spoken by the mouth of all His holy Prophets since the world began." --Acts 3:19-21. The Scriptures teach that Christ Jesus and His glorified Church will together "judge the world." (Acts 17:31; 1 Cor-inthians 6:2.) The judging of the world is commonly supposed to signify a con-demning, or damning of the world. The real thought, however, is that having con-demned the whole world through one man's disobedience, God has arranged that the entire race of Adam shall have a full, falr, personal trial for life or death everlasting, as a result of the redemption accomplished by our Lord Jesus. If God had shown no mercy, there would have been no redemption and no future judg-ment. The trial of Adam six thousand years ago had its result and its penalty, under which sin and death have reigned for six thousand years. Having provided the Redeemer, God is about to establish the Messianic Kingdom for the very purpose of giving to all hu-manity a special, personal opportunity for reformation, upilft, sanctification and

about to establish the Messianic Kingdom for the very purpose of giving to all hu-manity a special, personal opportunity for reformation, uplift, sanctification and the attainment thus of life everlasting. Only the preliminary steps of this great Plan have yet been taken: (1) The Redeemer has died, the Just for the unjust.—1 Peter 3:18. (2) He has appeared in the presence of God for us, the Church, and thus, as our Advocate, has made it possible for us to become His Bride, or, under another figure, "members of His Body."—Hebrews 9:24; 2 Cor. 11:2; 1 Cor. 12:12.

(3) This offer, or opportunity for the Church, has separated from the world all those who accept this High Calling. They become spirit-begotten children of God, become spirit-begotten children of God, and, prospectively, joint-heirs with Jesus. They now share with the Redeemer in sacrificing the earthly life, and, if faith-ful, will by and by be granted a share with Him in the glorious work of His Kingdom—the judging of the world—the giving of the world a fair, impartial trial for life evenlasting or death evenlasting.

for life everlasting or death everlasting. "Who Shall Stand When He Appeareth?" However, there is another side to this question. The Scriptures indicate that at Fits Second Coming only the saintly ones vill be ready to receive the Master with joy; that at that time the masses of mankind will be so associated with sin and injustice that, instead of being wor-thy of His approval, their course in life will come under reprobation and stripes. Hence, it is written, "Go to now, ye rich men, weep and howl for your miserles that shall come upon you"; "Woe unto you that are full now."-James 5:1; Luke 6:25. Babylon the Great is to fall; and the wonderful institutions of civilization which are partly good and partly bad. will be found only partly satisfactory to the new King and the rulers of His Gov-erment. This will mean that many who are now stewards of wealth, influence and position, honored of men, etc., will be stewardship. Their realization of their istewardship. Their realization of their stewardship. Their realization of their stass are more numerous; and howling and misery, as that class will suffer the loose of practically all upon which they are now setting their affections. We are not saying that the poor are more righteous than the rich, but this class are more numerous; and those who have little of this world's goods, and who are used to trials and scarcity, will prob-ably feel less the great time of trouble invending than will some who have long rested in the lap of luxury. "He Shall Judge the World in Righteous-ness." "Who Shall Stand When He Appeareth?"

"He Shall Judge the World in Righteous-ness."

From this standpoint, the apprehen-sions of mankind are well based in re-spect to the Great King's disapproval of much that is carried on in the world in the name of civilization, yea, in the Master's own name! But let us not dwell too much upon this side of the question. "Sufficient unto the day is the evil there-of." Let us rather point men to the glorious silver lining of that dark cloud which draws daily nearer and nearer. Let us point men to the glorious blessings of Messiah's Kingdom, and teach them to pray. "Thy Kingdom come, Thy will be done," and to strive to understand and appreciate the principles governing that Kingdom; peradventure they may pass injury. From this standpoint, the apprehen-

Kingdom; peradventure they may pass through the time of trouble with the less injury. Hearken to the words of the Prophet (referring not at all to the Church, which is accounted worthy to escape those things coming upon the world, but speak-ing to mankind in general, and exhorting the better element of the world). "Seek righteousness, seek meekness; it may be that ye shall be hid in the Day of the Lord's anger." (Zephaniah 2:3.) It sure-ly will be true that the more meek and more righteous men may be, the better they will be prepared for the awful shock and terrible distress of that Day of trou-ble, which as a plowshare will prepare the hearts of mankind to receive the good seed—the Message of Divine Truth and Grace, which, then will be made known to every creature.

KNOW? OU

watters of Importance to all Thinking People-ESPECIALLY TO CHRISTIANS.

DO YOU KNOW that the Lord more than two thousand years ago gave, through the Prophet Daniel, a clear description of the times in which we are now living?

sarth, but the end of the present dispensation, after which a new age will be introduced--Ecol. 1.4. orever."

DO YOU KNOW we have you specially noticed, the several propositions in Daniel's prophecy concerning "the time of the end"? They read thus :-- In the time of the end (1) They read thus :—In the time of the end (1) many shall run to and fro; (2) and knowledge shall be increased.; (3) and the wise [virgins] shall understand; (4) but none of the wicked shall understand. (5) And at that time Michael [Christ] shall stand up [begin His reign]; (6) and there sinsil be a time of trouble, such as never was since there was a nation—Dan. 12:9. 4, 10, 1

nation-Dan. 12:9, 4, 10, 1 DO YOU KNOW that according to the Scriptures "the time of the end " above men-tioned began in A.D. 1799, and will continue until A D. 1915?

DO YOU KNOW that the most rapid means of communication in 1799, the beginning of "the time of the end," was on horse-back, while now telephones and telegraphs unite

built A.p. 1831?

DO YOU KNOW that Sir Isaac Newton, the great Christian philosopher, who died Δ .D. 1727. studying this very prophecy said, on the strength of it, "I should not wonder if some day men will travel at the rate of fifty nules an hour?"

DO YOU KNOW that Voltaire, the great infidel philosopher, who died A.D. 1778, when much more was known of the power of steam, despising this prophecy of God's Word, de-slared that it had made a fool of Sir Isaac Newton when it led him to make the above , statement?

DO TOU KNOW that knowledge is greatly increased, in harmony with the prophecy?— and can you not discern such plain signs of the times in which we are now living?

times in which we are now living: **DO YOU KNOW** that the Bible, in referr-ing to this present time as "the time of the and" does not signify the destruction of the **DO YOU KNOW** that less than four cen-turies age illuteracy was so general that the English Parliam mombars who were <u>unable</u> to for those of its members who were onable to read; while now ability to read and write is general, even amongst the poorest classes?

DO YOU KNOW that free schools were started as Sunday Schools in 1784, and hence that knowledge began to increase greatly with "the time of the end," 1799 ?

DO YOU KNOW that not a single one of the now many large Bible Societies or Tract Societies was started until 1804, because only then was there much use for reading matter for the masses?

DO YOU KNOW that a right understanding of God's Word not only adds to the wis-dom of the wise, but also "maketh wise the simple?"—Psa. 19:7.

DO YOU KNOW that God promised that in this "time of the end," in which we are living, the wise [toward God—not the worldly —wise] should understand hitherto secret things of His plan and Word ?-And do you wish to be one of God's humble "wise virgins?" -1 Cor. 3:18-20.

sities, nations and continents? DO YOU KNOW that the present social DO YOU KNOW that the first effective steamboat was built A.D. 1806? and that the first effective locomotive, the Ironsides, was instrumentality is able to arrange for and instrumentality is able to arrange for and introduce a better one?

DO YOU KNOW that Christ will introduce a better, a perfect, social arrangement during the Millennium ; and that He taught us to expect, watch for, and pray for that Kingdom ; saying, "Pray ye,...Thy Kingdom come, Thy will be done on earth as it is done in heaven?" If you have sincerely joined in that prayer, you will rejoice in the evidences that its ful-filment is at hand.

DO YOU KNOW that the Millennial age was specially preached about by the Apostles as "The Day of Christ." "The Kingdom of

declares that these times of blessing will not precede, but will follow, the Second Coming of our Lord Jesus?

DO YOU KNOW that the prophecies and signs which now herald the second advent of Christ are much more distinct than were those signs and prophecies which marked His first advent

DO YOU KNOW that the driving of the Jews out of all nations and the resettlement of many of them in Palestine, now in progress, is another sign of the close of the Gospel age and the dawn of the Millennium ?--Jer. 16:15; Rom. 11:25-32.

DO YOU KNOW that the Second Coming of Christ will be as different from human. expectation as was His first advent? and that His day will some upon theworld unawares-that they will be "in His days" and that only the wise will know it?

DO YOU KNOW that the object of the Second Coming of Christ, as well as its man-ner, is generally misunderstood?—that His coming, according to the Scriptures, means the blessing of all the families of the earth? DO YOU KNOW that the Church which God is electing or selecting during this Gos-pel age is promised a spiritual or heavenly reward ?--- to be "made partakers of the divine nature " (2 Pet. 1:4), and to share with Christ the work of blessing the world during the Millcunium, but that the Lord's provision for those who accept His grace during the Millennial age is a restitution or restoration of the perfections of human nature (lost by sin), in Paradise restored--the new earth ?---Acts 3:19 21; Rev. 21:1-4.

DO YOU KNOW that the Day of Judgment will be a thousand-year-day, and not a twenty-four-hour-day ?---and that the word judgment implies, not merely a sentence, but also a trial?

DO YOU KNOW that during the world's great day of trial or judgment (the Millennium) the Church now being selected from among men will be, with Christ, the Judges of the World? (1 Cor. 6:2)—that to prepare them for that service they themselves are now severely tried in all points, that they may be able to sympathise with those whom they will then Judge?—and that they shall be kings and priests of God and, as Abraham's seed, bless all the families of the earth?-Rev.20:4; Gal. 3:16, 29; Gen. 22:18.

Newion when it led him to make the above as "The Day of Christ." "The Kingdom of God," etc.?—and that it was the earnest faith DO YOU KNOW that the predicted "run-aing to and fro "is being fulfilled by yourself and others as you travel everywhere by steam-beenic, there are all who worship is the state of the early Church?—Phil. 1:6; Mark 1:14. DO YOU KNOW that the predicted "run-aing to and fro "is being fulfilled by yourself and others as you travel everywhere by steam-beenic, there are all who worship is the state of the state

Thirds God have upstress by the demails of will surface deviated volts, but only those "manded of the holy prophets ?" DO YOU KNOW that St. Peter there names will not be blotted cut because of unfaithfulness, will constitute the one Church

the Church as probationary mem-bers, waiting and hoping for full bers, waiting 0.52 way in the hoping for full membership in 0.52 way in triumphant at the first resurrection of the triumphant at the

DO YOU KNOW that the large majority of humanity have never had any trial, because they died in total ignorance of the only name

given whereby they can be saved? DO YOU KNOW that the Apostle Paul declares that there is one mediator between God and men, the man Christ Jesus who gave Himself a ransom for all [men], to be testified [to all men] in due time ?—1 Tim. 2:6. DO YOU KNOW that while to many of us the "dus time" to learn of this grace of (tod

is during the present life, yet to the va t majority this "due time" must be in a future life ; because less than one-third of the human family have ever heard of, so that they could believe on, the only name "under heav o given among men, whereby we may be saved?" Acts 4:12.

DO YOU KNOW that the Millennia age is for the very purpose of causing the knowledge of the Lord to fill the whole earth as the waters cover the sea, and to open the eyes of men's understandings and to unstop their ents that they may hear God's message of mercy and see " the true light which lighteth every man that cometh into the world ?"-Isa. 11 9; 85:5; John 1:9.

DO YOU KNOW that some living in civilized lands have never had a full knowledge of the gospel with a full opportunity to show whether they would choose righteousness or sin; because they have had comparatively hitle knowledge of righteonsness, by either experience or observation, and great ex-perience only with sin, within and without? DO YOU KNOW that our Lord Jesus paid

the great price for all; to secure for all a FULL OPPOBTUNITY to gain everlasting life by faith and obedience?—1 Tim. 2:6; Acts 3:22, 23.

DO YOU KNOW that Christ " is the pro b) YOU. KNOW that Christ." Is the pro-pitiation [satisfaction] for our sins, and not for ours [the Church's sins] only, but also for the sins of the whole world?"—I John 2:2. DO YOU KNOW that the Bible teacher both the doctrine of Election and the doctrine of Free Grace?—the election of the Church

during this age, and free grace for the world in general in the Millennial age? and that this harmouy, of these two doctrines so long supposed to be in conflict, can be clearly shown from the Soriptures ?

