

## VIEW FROM THE TOWER

### LABOR PANGS OF THIS KOSMOS

"The whole creation groaneth and travaileth in pain together until now, . . . waiting for the manifestation of the sons of God" in kingdom power; for which we [the sons of God who are to be manifested for the blessing of all the families of the earth] also groan, praying, "Thy kingdom come, thy will be done on earth as in heaven."—Rom. 8:22, 23, 19; Matt. 6:10.

No one can be indifferent to the phenomenal times in which we are living; for, although the rush and crush of business and pleasure continue, and even increasingly, there is, deep down in men's hearts, even at the theaters and sporting grounds, a feeling of unrest which cannot be better described than by the prophetic words of our Master: "Men's hearts failing them for fear and for looking after [toward] those things coming upon the earth."

We who know *what* is coming are relieved from anxiety; for, although we see near us a dark night of intense trouble, such as has not been since there was a nation, we see also the glorious beyond—the Millennial day, which "lights the gloom with healing ray." We can wait patiently, although not without interest and deep concern, for the development of God's great plan of the ages, now so near its consummation.

It is interesting to look back and note the accuracy of the fulfillment of God's Word, so that our hearts may be established with the greater confidence respecting the future—the things coming upon the earth. For instance, as we look back and note that the Scriptures marked 1873 as the end of six thousand years from Adam to the beginning of the seventh thousand, and the fall of 1874 as the beginning of the forty-year harvest of the Gospel age and day of wrath for the overthrow of all the institutions of "this present evil world [or order of affairs],"\* we can see that *facts* have well borne out those predictions of Scripture. We see that the present world-wide distress had its beginning there; that it has been progressing with increasing momentum every year since; and that, as the Apostle Paul declared it would be, so it has been, and so it is—"As travail upon a woman with child." Each spasm of pain is more intense; and so it evidently will continue to be until the death of the present order of things and the birth of the new.

It might be presumed that all this would *seem* plain to us who have been so preaching and writing for nearly twenty years on these lines; but it will be interesting to our readers to note that now, twenty years after, others who have no knowledge of our writings, or of the prophecies upon which our expectations were and are based, are calling public attention to these very dates. Rev. Josiah Strong, D. D., a man of world-wide reputation as a thinker, calls attention to the year 1873 as laying the foundation of present troubles, saying:

\* See MILLENNIAL DAWN, VOL. II, Chaps. 2, 6, 7, VOL. I, Chap 15.

"Profound economic changes have attended the transition of the world's methods of production and distribution which has taken place during this century and more especially during the past twenty-five or thirty years. It is to this source we must look for some of the principle *causes* of popular discontent which has been pronounced ever since the commencement of the industrial depression, which began in 1873 and affected all classes."

Even more widely known is Mr. Powderly, for years at the head of one of the chief labor organizations of this country; he places the date of the beginning of present labor disturbances as 1874—just following the financial strain of 1873, noted by Mr. Strong. Thus both gentlemen and both of their dates agree with the Scriptures. Mr. Powderly says: "Go back twenty years [to 1874] and you will find that the employer and employee had interests in common."

But Mr. Powderly's address, of which the above is a part, will all be interesting, and we quote it below, from the *New York World* of July 2.

### MR. POWDERLY'S ADDRESS

T. V. Powderly, ex-General Master Workman of the Knights of Labor, spoke at Prohibition Park, Staten Island, yesterday on the railroad strike and the coal strike of Pennsylvania. He carried the strain of total abstinence throughout his remarks.

"Until the laboring men of America," he said, "are made to realize that they carry their worst enemy with them in the shape of liquor, they will not solve the great problems that now confront them.

"You all probably have made up your minds that I am a very terrible sort of a man. You have read of the hundreds of strikes that I have ordered, strikes that have paralyzed the business of the country, and carried want into tens of thousands of homes. Standing here before you and before my God, I can say that I never ordered a strike in my life. All the strikes that I have been credited with ordering have been precipitated before I knew anything of them; and then I have, as leader, simply made the best of what I have always regarded as a very bad situation.

"We are all now intensely interested as to the outcome of the strike in the West. Every strike that takes place upon a line of railroad is a strike against the whole country. Our

railroads are so closely identified with the life of the nation that when you stop any one of these arteries through which the life blood of the nation's prosperity flows you injure those whom you least expect to injure and whom you would least desire to harm.

"There is now a great feeling of unrest in this land. Go back twenty years and you will find that the employer and the employee had interests in common. But machinery, that Juggernaut which for good or for ill has crushed millions in its march of progress, has made men merely subordinates to it. Then, too, money has become centralized, and unheard-of fortunes are in the hands of individuals. There are twenty-four men in America today who possess more money than there was in the whole world when this country had the revolution, which gave us a name and a flag.

"Taken altogether the brotherhood of man seems to be a long way off. Is it any wonder that men who are working for wages that will barely sustain life should take desperate measures to undo a wrong? There is a cause for all these labor demonstrations, whether they be right or wrong, and the cause is not of today or of yesterday, but one that has grown with the century.

"The great national highways, the railways, are as much the property of our Government today as were the old coach roads. There are many who believe that these railroad strikes, which during the past twelve years have become more extensive, will continue, doing more injury each time, and that there will be less chance of controlling them in the future, until we adopt a plan of national co-operation and run the railroads under the supervision of the United States Government, by and for the whole people.

"This strike today is not for wages, not for the recognition of any association or organization. It is a strike for the control of the arteries of trade and industry.

"If all the railroads could be nationalized, then all strikes upon them would be at an end, for every man, whether he be an employee of the railroad or not, would be an equal owner in it and equally interested in the system and equally anxious for its well being.

"These great labor problems will not be solved by the laboring men alone, however. Men and women not directly engaged in labor must act and vote so that they will be a power between what are now called the opposing forces."

After demonstrating the ridiculously low wages that the anthracite coal miners of Pennsylvania have been reduced to, Mr. Powderly said: "Place yourselves in their places. Ask yourselves whether you would go down into the mines every day to slave and toil for the purpose of supplying others with coal, when by your labor you could not supply your own household with the common necessities of life.

"The day will come when these coal deposits, too, will be owned by the Government that represents the people, who must have the coal.

"Do you believe that God intended that six men sitting here in New York should dictate as to whether all the people should or should not have coal—whether they should be kept warm or cold; whether they should have their meat cooked or raw; by fixing prices to suit themselves? If I thought so, I would be a rank infidel.

"This may sound like Socialism. Well, there are Socialists, and there are men who think they are Socialists. I believe that at heart most of the people are Socialists today, for any man who believes that the social conditions need improvement is a Socialist"

#### A SOCIAL REVOLUTION

All speak of the present world-wide troubles as "strikes," but this name is not appropriate to present disturbances. Strikes are revolts against employers, because of real or fancied grievances, or for better pay, shorter hours, etc.; but recent uprisings such as that of the dockmen and coal miners in England, a year ago, the recent general combination of coal miners throughout the bituminous coal regions of the United States, and the present uprising of railway employees, which is disturbing the comfort and welfare of millions, are not strikes—they are more, they are incipient revolutions. They do not express dissatisfaction with employers or wages; for between the employers and the so-called striking employees in many instances there is respect, if not friendship; but they do represent a rebellion against the present social system. They are "sympathy strikes," the employees often declaring that they have no grievances, but want to show sympathy with others whom they believe have grievances.

Laborers, mechanics and employees in general are beginning to realize what we pointed out twenty years ago (but what was then scoffed at), that machinery and invention, with

the natural increase of the human family, would soon [under present social and financial arrangements] show an *oversupply* of humanity, because the power of profitable employment would be centralized in the hands of the few, who, operating under the *general* law of self-interest, would always employ the cheapest competent service; and thus the masses of humanity, being thrown into competition for the necessities of life, would soon become the slaves of the few—their very living necessities depending upon the charity of their employers in providing work. This is what we see in many parts of the old world—e. g., millions in China and India barely subsisting upon a wage of four cents per day.

This is the meaning of the "sympathy strikes:" the masses are realizing that their cause is one, and that if something be not done to alter the present social condition and its tendencies, they will become the chattel slaves of corporate wealth. They feel that what is done must be done soon, too; because each year the pinch becomes tighter, and they fear that the time may come when they as a class will be too poor to strike or to offer any resistance to oppression; for already they feel as poor, with a wage of one dollar a day, as the East India man does with four cents per day.

Can we wonder, then, at "sympathy strikes," no matter how unreasonable they may appear on the surface? Surely not: to those engaged it seems to be a question of life or death, socially. To them the future looks not only dark, but black, and without a ray of hope except through the methods now being pursued. And others, in other departments of life, equally hopeless, are only restrained from joining a general revolution by the well-grounded fear that the results would be worse than the present condition, and by the undefined and baseless hope that somehow matters will right themselves. Surely such conditions call for sympathy on all sides. And the people of God, who have gained the good hope of the Gospel of God's Word, can sympathize heartily with these hopeless ones, and should point them to the only real remedy, the kingdom of God, and earnestly continue to pray, "Thy kingdom come."

And then can we not also sympathize with the rich and those who employ labor? Surely this is *their* day of trouble in an especial degree, as said the prophet and the apostle. (Zeph. 1:14-18; Jas. 5:1-6) Present conditions are not, as is sometimes claimed, the result of special legislation secured in their favor, but the result of increased knowledge, and with it, increased ambition. (Dan. 12:4) The case is like that of an outgrown shoe: once it was a comfortable fit and a desirable shoe; but now it pinches—not because the shoe has grown narrower and shorter, but because the foot has grown larger. So the metes and bounds of the present social order, that once easy and favorable, now pinch—not because they are being contracted, for the reverse is the case: they are being stretched in every direction. They can never again prove easy, however, but will prove more and more distressing, because the general increase of knowledge daily increases the desires and discontents of the masses.

Evidently the rich men are not to be blamed for *this*, even though they be blameworthy for not recognizing the changed conditions and adapting themselves thereto. Indeed, only millionaires *could* do anything out of the current of social and financial custom. Others are powerless: the average mine-operator, storekeeper, and manufacturer is so beset with competition and with maturing debts that even an *attempt* to change from the rut of present custom would mean financial suicide—the wreck of his own business and that of others more or less dependent upon its prosperity. Indeed, we may safely say that the majority of this influential class of busy brain-workers recognize the situation and would rejoice if they could see any feasible method of bringing about a moderate change. And yet in time of strikes and riots, when their business is most disturbed, and when they feel themselves close to the brink of financial ruin, these men cannot call out for public sympathy as can the laborers and strikers; they cannot tell their distress, because to do so would be to spoil their credit and only hasten their ruin. And these men also deserve the sympathy of all who "look not every man upon his own things [troubles and interest], but also upon the things of others."—Phil. 2:4.

But, as *selfishness* is the basis of the present social system, so *love* must be the basis of the new and better order; and that radical change can only come about by the sound conversion of the majority of the people to God and his plan (which is not supposable under present conditions), or the interposition of divine power and law,—the very thing which the Scriptures predict. What can we advise? To all the "brethren" we say, "Have patience, brethren;" "avenge not yourselves;" they that take to the sword will suffer therefrom the more themselves.

Trust in the Lord, wait patiently for him, and he will bring to pass in his due time and way (the best time and way) all the gracious promises of his Word—including the blessing of all the families of earth.

We see the various inequalities and wrongs of the present system of society more clearly than others, because we see them from the standpoint of the Lord's Word; but we can see also that, if it were within our power to suddenly revolutionize matters, that would be undesirable: it would produce a condition far worse than the present. Far better the present social system than none; and far better, while the present system continues, that the power remain in the hands of men of judgment and moderation than that the lever of power be suddenly transferred into the hands of the rash and inexperienced masses, unused to weighty responsibilities, and mere novices and experimenters upon all questions, social and financial. A thousand times better is a social system in the hands of education and experience, even though selfish, than no social system, or an experimental one in the hands of novices equally selfish, but not equally moderate. We much prefer them to stay as long as we can where we are than to change to any other arrangement that *men* can originate, or assist in any way to precipitate the trouble, which sooner or later must inevitably involve all nations and all individuals.

Better, far better, *wait on the Lord*,—wait until his time for establishing his kingdom and have it come about in his way. He will eventually restrain the forces of evil and selfishness in both rich and poor and bring in equity and everlasting righteousness.

So, then, although we know that the revolution and anarchy and trouble are surely coming, let us, "brethren" of Christ, do nothing to promote or hasten it. Let our advice

be to the contrary, to any of our friends who seek our counsel. Especially let us improve the opportunity for pointing out to them the true and only remedy for present distress—Christ's kingdom and its new social order under the law of Love. And, to all who have ears to hear, preach Christ the Redeemer, soon, as the Great Physician, to be the Restorer of all who cheerfully obey him. Point him out as *now* our Saviour, *your* Saviour. Tell them of the joy and peace and blessing which he gives and which he promises shall abide with us in every condition. Tell them that it is for this reason that "We will not fear though the earth [society] be removed; though the mountains [governments] be removed and carried into the midst of the sea [the ungovernable masses]; though the waters [the people] thereof roar and be troubled; though the mountains [governments] shake with the swellings [riots, tumults, etc.] thereof."

And if they become interested and willing, lead them to the Lamb of God and the streams of truth that make glad the true people of God,—and if they be converted to God, seal them in the forehead (mind, intellect) with the wonderful present truth with which God has caused us to be sealed.—Rev. 7:3.

Remember that now is the time to be active co-workers with God in doing this sealing work, and that the disturbing winds are being held back until the sealing work is done. Therefore, when the present disturbances pass away and another season of comparative calm follows, continue earnest and zealous in the sealing work, knowing that the time is short and that the night [the darker period—cometh when no man can work.] We must labor while it is called day, and cannot hope for a more favorable opportunity than the present. "Be thou faithful unto death, and I will give thee a crown of life," is the promise.

### CAN IT BE DELAYED UNTIL 1914?

Seventeen years ago people said, concerning the time features presented in MILLENNIAL DAWN, They seem reasonable in many respects, but surely no such radical changes could occur between now and the close of 1914: if you had proved that they would come about in a century or two, it would seem much more probable.

What changes have since occurred, and what velocity is gained daily?

"The old is quickly passing and the new is coming in."

Now, in view of recent labor troubles and threatened an-

archy, our readers are writing to know if there may not be a mistake in the 1914 date. They say that they do not see how present conditions can hold out so long under the strain.

We see no reason for changing the figures—nor could we change them if we would. They are, we believe, God's dates, not ours. But bear in mind that the end of 1914 is not the date for the *beginning*, but for the *end* of the time of trouble. We see no reason for changing from our opinion expressed in the view presented in the WATCH TOWER of January 15, '92. We advise that it be read again.

### TRACT No. 21—DO YOU KNOW?

We published one hundred and fifteen thousand copies of this tract, and have sent samples to all our TOWER readers. It seems to give general satisfaction, and orders from all quarters are large. We advise the circulation of this tract by all of you—on street cars, steam cars, at hotels and depots, and Sundays on the street corners—until every one within your reach has been supplied. Order all that you will *agree to use*. Never mind the money. Many have opportunity for distributing sample copies of Old Theology Tracts who have no money

to spare to pay for their printing, etc., but others, again, who have less opportunity for distributing tracts, take delight in meeting the publishing expenses, and thus help to preach the "good tidings of great joy, which shall be unto all people."

The first edition, although large, is already exhausted, but we have another addition of over two hundred thousand under way, which will be ready in about ten days. Send in your order and have a share in this feature of the harvest work. There should be a million of these tracts distributed this year.

### "ANGELS WHICH KEPT NOT THEIR FIRST ESTATE"

"The sons of God saw the daughters of men that they were fair, and they took them wives of all, which they chose. . . . And they bear children to them, the same became mighty men, which were of old, men of renown."—Gen. 6:2, 4.

The Scriptures not only point us to the future age and call the spiritual government of Christ which shall then exist a "new heavens," and earthly society and institutions under it a "new earth;" but the present spiritual rulership [under Satan, "the prince of this world"] and earthly institutions under it are termed "The present evil world," dispensation or epoch. Moreover, we are informed that the present dominion of evil has not lasted forever, but that it was preceded by a still different dispensation or epoch spoken of as "the world that was before the flood," which also had a heavens or spiritual ruling power, and an earth, or condition of men subject to that spiritual dominion.

The three worlds mentioned by Peter (2 Pet. 3:6, 7, 13) designate these three great epochs of time, in each of which, God's plan with reference to men has a distinct and separate outline, yet each is but a part of the one great plan which, when complete, will exhibit the divine wisdom, though considered separately these parts would fail to show their deep design.

Since that first "world" ("heavens and earth," or that *order of things*,) passed away at the time of the flood, it follows that it must have been a *different* order from the present, and hence the prince of this present evil world was

not the prince of that which preceded this—of the world or dispensation before the flood.

Several scriptures seem to throw light on God's dealings during that first dispensation, and we think give a further and clearer insight into his plan and purpose as a whole. The thought suggested by these is, that the first world (the dispensation before the flood) was under the supervision and special ministrations of the angels; that these were man's governors and overseers commissioned to communicate God's will and to rule over the fallen and degenerating race, which, because of sin, needed this government.

That angels were the rulers of that epoch is not only indicated by all references to that period, but may be reasonably inferred from the Apostle's remark when contrasting the present dispensation with the past and the future. He endeavors to show both the righteousness and the enduring character of the future rulership of the world, saying, "The world to come hath he not put in subjection to the angels." No, it is put under the control of Jesus and his joint-heirs, and hence it shall not only be more righteous than the present rule of Satan, but it shall be more successful than was the previous rule by the angels.—See Heb. 2:2, 5.

In their original estate all the angels seemed to possess

the ability to appear in earthly forms—Satan appeared to Eve as a serpent; other angels frequently appeared as men, thus performing their ministry, appearing or disappearing, as the work demanded.

It was at this time it seems, that the fall of some of the angels occurred. It is a common supposition, though we think without foundation, that the fall of Satan's angels occurred before man's creation. We are told that Satan was a murderer [man killer] from the beginning. (Jno. 8:44.) Certainly not the beginning of his own existence, for every creation coming from God's hand is perfect, nor can we think any other beginning referred to than man's beginning, in Eden. But so far as we are informed he was alone then and had no followers or angels.

The ambition of Satan to become a ruler seems to have developed as he beheld the first human pair with their procreative powers. He probably reasoned that if he could obtain the control of this man he should have the dominion over all his offspring, and be in power and influence above others, a rival of Jehovah; and his growing ambition said, "I will be like the Most High."—Isa. 14:14.

Measurably successful, Satan gained a great influence over the race, but not complete, for in competition with him was the great company of angels, who, as guardians, instructed and ruled mankind for a time in harmony with the will of God. But presently came a great degeneracy among those rulers of men. Man's corruption was contagious, and some of the angels left their own habitation, or condition as spiritual beings, keeping not their first or original estate. They misused the powers which they possessed of assuming a human form, and became of a reprobate and licentious mind, copying after degenerate man, and started a new race of men in the world, as the above text (Gen. 6:2, 4,) affirms.

Some have endeavored to apply this scripture to two classes of men—one class more righteous than the other, called "sons of God," but such a position is untenable, for it is not a sin for one man to take for a wife, another man's daughter. Marriage among men is never condemned as sinful in the Scriptures. Again, if it were merely a union of two classes of the same race, why should the offspring be "GIANTS," and specially "MEN OF RENOWN?" If the righteous and the wicked marry today, are their children therefore giants or more renowned men?

Through the deterioration of several hundred years, mankind had lost much of its original vigor and perfection of mind and body, but with the angels it was different. Their powers were still perfect and unimpaired, hence it is clear that their children would partake of that vitality and much more resemble the first perfect man than those around them, among whom they would be giants both in physical and mental strength.

Those angels which kept not their first condition, but sought the level of sinful men, and left their own habitation, or spiritual condition, God placed in age-lasting chains. That is, God restrained or limited their powers, taking from them the power and privilege of appearing in an earthly form, human or other. Hence, though we know that they thus did appear before the flood, there is not one instance recorded in which they have been able to free themselves from this restraint or chain since. On the contrary, the angels who left not their first estate are not so restrained, and have appeared frequently as men, as a flame of fire and as a pillar of cloud, etc., as recorded in both the Old and New Testament Scriptures.

Having become depraved in their tastes and being given over to a reprobate mind, and being debarred from all association with God and his works and his plans, these fallen angels have no longer any pleasure in things on the spiritual plane, but crave association with depraved mankind and a participation with him in sin. How wise and kind the Almighty hand which has restrained their power and influence

over men, by preventing their personal intercourse. Now, they may indeed enter and act through any who invite their companionship, but no more can they do. Thus far shalt thou go, saith the Almighty, but no farther.

Some of this class, possessed by devils, Jesus and his disciples met in their ministry. Out of one he cast a legion of devils, (Mark 5:1-15). Anxious in some manner to become associated with humanity, yet unable to assume human form because restrained, when they found a man willing to have such company, a legion crowded into him, thereby making him a maniac. Even when they perceived that Jesus would release the man from their possession, they in despair requested as a favor that they might be permitted to inhabit and use the bodies of a herd of swine near by. But the swine were crazed thereby, and madly rushed into the sea.

Jude (vs. 6, 7,) gives conclusive evidence on the subject, and clearly shows the nature of the sin for which the fallen angels were condemned and restrained, when, after mentioning the angels who sinned, he says, "Even as Sodom and Gomorrah . . . IN LIKE MANNER giving themselves over to fornication and going after strange flesh."

That God deprecates any mixture or blending of human and spiritual natures, and designs that each should keep its own original or first estate, we need scarcely remark is clearly taught here. (See also, Lev. 18:23, and 20:15, 16.) And that our race as it exists today, coming through Noah, is purely Adamic stock, and contains no mixture, is shown by the expression—"These are the generations of Noah: Noah was a just man and perfect in his generation,"—i. e., not contaminated in the manner before described—Gen. 6:9.

Glancing back, then, we see the first epoch under angelic control, and the result, man's continued degradation, and degrading influence upon some of the angels. The angels were utterly unable to accomplish the great work of man's recovery. Doubtless they were anxious to do it, for they sang and shouted for joy at his creation. And God let them try it, and it was doubtless part of their trial and discipline, but sadly they failed. Some joined the ranks of evil and the rest stood by and witnessed the terrible course of sin. Later we find them still interested and desiring to look into the plan which God has since been working out, and ever ready to do his bidding in our service. (1 Peter 1:12.) Thus was proven both to men and angels the futility of angelic power to save men, though they thus showed interest.

In the beginning of "this present evil world," notwithstanding Noah's endeavor to serve God and to teach his posterity to follow his example, and the exhibition of God's anger at the deluge, the tendency was still downward, and soon the wickedness of Sodom brought its destruction. Mankind was bent on an evil course, and God permitted them to take it. Then the ministrations of angels, except to the few of God's children, was withdrawn.

In this second dispensation God permits the world to select and obey the prince of its own choosing, to feel his galling yoke and to realize the real character of evil, while He is selecting from among them a little flock, whose desire to do the will of God has led them to sacrifice the human interests and present things, to share as joint-heirs with Christ the glories and honors of the new ruling power (new heavens). And when the prince of this world is cast out, and he whose right it is shall take his power and reign, then in him shall all the families of the earth be blessed.

God has now demonstrated to all his creatures that his plan is the only one which could accomplish the great work; and his plan has, ever since the fall, been gradually and quietly developing, and in due time will bear abundant fruit unto eternal life. It selects and tests first of all the "little flock," the Royal Priesthood and then reaches out to lift up and restore all who will accept the favor upon God's conditions.

## THE SPIRITS IN PRISON

"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 quickened [in] spirit. By which also, [in addition to his work done for us] he preached to the spirits in prison: which sometime [before] were disobedient, when once the long-suffering of God waited in the days of Noah."—1 Pet. 3:18-20. See *Diaglott*, foot note.

A satisfactory interpretation of this Scripture has long been sought, and but few have found a solution perfectly consistent and satisfying even to themselves. But in view of the truth gleaned from the suggestions of the preceding article, the above statements of St. Peter become luminous.

The two views of this passage commonly held we state

first, and then give our present view of this scripture.

The most common view is, that during the time that Jesus was entombed he was off on a missionary tour preaching to the antediluvian sinners who were suffering torture in a place called hell.

If its advocates would consider it, they would find that their interpretation favors a view of future probation for the antediluvians, a thing which they strenuously oppose. For if Christ preached to them it must have been for some purpose, and surely it was not to merely mock and deride them; and consequently he must have preached a message of hope—a part of his blessed "good tidings of great joy." And if there is a future probation for the antediluvians, why not ac-

cept our position as correct—that in Christ “all the families of the earth shall be blessed?”

This is the objection which consistency would urge against this view, from the standpoint of those who hold it. But if we view it from the Scriptural standpoint, and with the correct idea of death, we must reason that if Jesus was really dead during those three days, as the Apostles declare, then he could do no preaching; for “the dead know not anything.” (Eccl. 9:5), and “there is no work, nor device, nor knowledge, nor wisdom, in the grave.” (Eccl. 9:10.) Secondly, if Jesus had been an exception to the rule, and could have preached, the antediluvians could not have heard, for certainly they have no wisdom, nor knowledge, in the grave. Hence this view is found generally unsatisfactory and out of harmony with the Scriptures.

The second view, and the one which seemed most reasonable to us until the considerations of the preceding article threw light upon this scripture also, is to refer the preaching to that which Noah did under the direction of the Spirit of God to the antediluvians, who at this time were imprisoned in death. The objection to this view is, that the preaching was not to men, nor to the spirits of men, but to *spirits*, spirit beings; and the preaching was not done by Noah, nor by the Spirit of God, but by the death and resurrection of Jesus.

It seems very clear therefore, that the *spirits* are those spirit beings who were disobedient during the days of Noah, and whom God therefore imprisoned or restrained in some of their former liberties and privileges, even “those angels who kept not their own principality, but left their own habitation [or normal condition] he has kept in perpetual chains [restraints,] under thick darkness, for the judgment of the great day.” Jude 6.—*Diaglott*.

This interpretation seems to meet all the circumstances of

## THE PROBATION OF ANGELS

The above considerations naturally suggest the inquiry, Will those “spirits in prison,” “those angels which kept not their first estate,” and who received such a powerful lesson from the ministry, death and resurrection of Jesus, ever have an opportunity to profit by those lessons? will they ever have a chance to repent of their sin, to leave Satan’s service, and return to loyalty to God?

If at first we thought the Scriptures were silent on the subject, we have found that to be a mistake, and when God speaks we may reasonably conclude there is something profitable for us to learn. Hence let us give ear that we may learn whatever our Father deems expedient to communicate.

Jude (verse 6) informs us that those angels which committed fornication and went after strange flesh “also” “in like manner” to the Sodomites (verse 7), God is keeping under restraint, (their penalty or punishment) “unto the judgment of the great day.” The “great day” is the Millennial Day, and mankind is also waiting for this judgment [*krisis*—trial]. Peter’s testimony is in harmony (2 Pet. 2:4). And Paul settles the matter that these fallen and now imprisoned spirit beings will have a trial as well as mankind, under the reign of Christ—the Church, the kingdom of God in exalted power. Speaking of the propriety of our deciding earthly difficulties, he says, “Do you not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?” (1 Cor. 6:1-4). The Greek word here rendered judge, is *krino*, of the same root as *krisis*, rendered judgment in Jude 7, and signifies, to govern, to test, as to mete out to each individual blessings or stripes, according to the merit of their course when brought fully into the light of truth, and under all the blessings of the reign of Christ. Thus it is seen that it will be part of the work of the Christ to rule over and direct both human and angelic sinners—“to judge the world” of fallen men, now restrained in death, from which they have been redeemed—and also fallen spirits, restrained alive until this judgment or trial of the Great Millennial Day, when the saints under the headship of Jesus shall try their cause also, giving everlasting life and favor to those who shall then prove themselves worthy of it, and everlasting destruction to those unworthy.

Besides, we find frequent references to a work Christ is to do in subjecting heavenly or spiritual, as well as human powers, when the church which is his body has been selected and the work of judging and blessing commences. For instance, we read (Eph. 1:10), “In the dispensation of the fullness of times, to re-establish [under God’s dominion and law] all things in Christ [the disordered things] that are in heaven [spiritual] and on earth [human], in him.”—*Douay translation*. Again, “In him it hath well pleased the Father that all fullness should dwell, and through him to

the case thus far. Now we inquire, In what way could Jesus preach to these during the time he was dead? We answer that it is not so stated. It was by the *facts* that he preached, as we sometimes say that “actions speak louder than words.” It was by his sufferings, death and resurrection that the preaching was done. Thus, as Jesus went from step to step in his work, *his course* was preaching a good sermon to those angels who once had been placed in control of man, and had themselves fallen instead of lifting up mankind. In Jesus they saw exemplified obedience even unto death, and its reward—resurrection—to spiritual being of the divine nature. Such was the great text, and the lesson from it is stated by the Apostle in verse 22, viz., that Jesus was now highly exalted and given a name [title] above every name, that he was “gone into heaven, and is at the right hand of God [the position of highest favor]; ANGELS and authorities and powers being *made subject to him*.” They knew Jesus before he left the glory of the heavenly condition and became a man. They knew the object of his self-sacrifice as a man. They saw him obedient even unto death, and then that his high exaltation came as a reward (Phil. 2:9). They must have felt keenly their loss through disobedience, being cut off from communion with God, restrained as unworthy of former liberty and communion with the purer-minded of mankind, and their own future an unsolved mystery. We can but imagine that sorrow and chagrin filled their hearts as they contrasted their course of disobedience and its results, with Jesus’ obedient course and its grand results. We can fancy them saying, Would that we had realized before, as fully as we now do, the wide contrast between the results of obedience and disobedience. Would that we might have another trial: with our increased knowledge, our course would be very different.

reconcile all things unto himself, making peace by the blood of his cross, both as to the things *on earth*, and the things *in heaven*—earthly and spiritual transgressors.—Col. 1:20—*Douay*.

In Eph. 3:8-10, it is shown that the length and breadth of God’s redemptive plan, has been hidden by God until the Gospel age, when the apostles were commissioned to declare to men, the conditions upon which they might become sharers with Jesus in the execution of God’s loving plans, and the intent is, ultimately to have all the heavenly or spiritual beings know, through the instrumentality of the church, the boundless wealth that is in God’s great gift—his Son—and the different methods and steps his wisdom marked out for all his creatures. We quote the passage from the *Diaglott* translation:—

“To me, the very lowest of the saints, was this favor given—To announce among nations the glad tidings—the BOUNDLESS WEALTH of the Anointed One: even to enlighten all as to what is the [method of] administration [or operation] of that secret [plan] which has been concealed from the ages, by that God who created all things; in order that now [henceforth] may be made known to the governments and the authorities in the heavenlies, through [the instrumentality of] the congregation [church] the *much diversified wisdom* of God, according to the plan of the ages,” “which he purposed in Christ Jesus our Lord.”

It would appear, then, that God’s bountiful plan and diversified wisdom contains something of interest to the angels, and if of interest to any, of special interest to those confined or restrained, and awaiting a trial in the judgment of the great day. They see the saints and seek to look into things revealed by the Spirit and Word to these, but in no other way can they learn of their future, or of what provision has been made for them in the boundless wealth and diversified wisdom of God, because it is to be “made known,” “through the church.”

These condemned angels have been learning much since the first text and sermon—the lesson of Jesus’ obedience and exaltation (1 Pet. 3:18-20 and 1 Tim. 3:16); for we read that “we are made a spectacle to both angels and to men” (1 Cor. 4:9—*Diaglott*.) The spectacle and lesson is both to men and angels for the reason that both men and angels will shortly be judged by the church, and blessed by it, if found obedient and worthy of life. When the testimony in due time is given, all things, both in heaven (the spiritual condition) and on earth (the human) shall bow to Jehovah’s Anointed and confess him their Lord and Ruler: and those who refuse his righteous authority, shall be cut off as unworthy of life.—Isa. 45:23; Rom. 14:11; Matt. 25; Acts 3:23.

The angels that sinned in the days of Noah, have had a

bitter experience since; no doubt death would have been preferable in many respects. Cut off from association with good angels and placed in the companionship of each other and Satan, without God and having no hope, they must have had a terrible experience, with sin's demoralizing effects, while their observation of mankind dying on account of sin, would lead them to surmise that such might ultimately be their portion. Surely, many of them will be prepared for a return to their former estate and its privileges and blessings, on whatever terms a just God may prescribe.

We cannot forget, too, their respectful conduct toward our Lord and his apostles, and the message they delivered; far more respectful indeed than that of the strictest sect of the Jewish church. While the latter scoffed and said, "Is not this Jesus the son of Joseph?" (John 6:42) the former exclaimed "Thou art the Son of God." (Mark 3:11) While the former said, "Thou hast a devil and art mad," the latter said, "I know thee who thou art, the HOLY ONE of God." Mark 1:24.

While they respected the true, they opposed the false, saying to some who pretended to exercise power—"Jesus I know, and Paul I know, but who are ye? And the man in whom the evil spirit was, leaped on them and overcome them."—Acts 19:15.

The Jews and Gentiles beat and stoned the messengers of God when they came among them with the glad tidings of salvation, but some of these fallen angels seemed desirous of spreading the glad tidings. One followed the Apostles, saying: "These men are the servants of the most high God which show unto us the way of salvation."—Acts 16:17.

#### THE BASIS OF THEIR HOPE

But an important question now arises. The Scriptures show us that our hope centres in the fact that a ransom price was given for our sins, but what is the basis of hope

### GOD'S COMPREHENSIVE LAW

God's wisdom, love, and justice decide on what is best, and that decision is his will or law. But strictly speaking, only so much of God's will as he expresses to his creatures *is law to them*. Hence while his laws never conflict, they may be more or less fully expressed on one occasion than on another.

All of God's intelligent creatures are under instruction, being taught those laws which his infinite love, wisdom and justice have enacted for the well-being of all. Though created perfect, each in his plane of being, yet they all lack that scope of knowledge and wisdom which belongs in full measure only to the divine nature. They all lack experience: hence in giving them instruction in the wisdom and propriety of his laws, it has pleased Jehovah to make an illustration which would manifest and practically exemplify his own character and prove to his creatures the wisdom and righteousness of his laws.

It is evident, that the spirit of his law is not to take advantage of some transgressive slip, occasioned by lack of experience on the part of his creatures, but that he intends it to apply to the thoughts and intents of the hearts. That this is the real intent of God, we shall see illustrated by his dealings with those who have from lack of knowledge become sinners.

His law in full, as we now see it in the light of his Word, is, "The soul that sinneth, it shall die;" that no being shall be permitted to live, who, when fully informed of God's righteous will, and enabled to obey it, shall not conform thereto; that all such shall be cut off from life. But this is as it may be seen now. Once it was not so clearly expressed, nor so clearly seen.

To exemplify this law fully, God caused man to be used as an illustration before this extreme penalty was placed upon the angels. So, God placed on man the full extreme penalty of his law—death, knowing that through inexperience he would violate that law and come under its penalty. But God purposed to make an *illustration* to all his creatures of the exceeding sinfulness of sin and its sure consequences, while at the same time his love and wisdom so marked out the plan, that mankind, the illustration, might not suffer loss, but be fully recovered from the penalty, and be blessed by being everlastingly guarded against sin, by the lessons learned.

Nor should we forget that God's dealing with man was perfectly just. He had a perfect right to demand perfect obedience from a perfect creature; and the fact that he has not required it at first of the angels, was a favor toward them, permitting them to acquire by observation of mankind, a

for these fallen angels? On what ground can they have a hope of future everlasting life? Did our Lord die for them?

We are not so informed: The ransom-sacrifice was human, a ransom for men. "Verily," says Paul, "he took not on him the nature of angels," etc. (Heb. 2:16.) Furthermore, they were not under condemnation of death, and hence have never lost their life in any measure, and would need no ransom from death, when they were not in, nor condemned to it. It was because the sentence of DEATH had passed upon men that a ransom was necessary in order that we might regain life. Those angels which kept not their first estate, were condemned, not to death, but to *restraint and confinement*, until a day of trial, when God will judge both men and angels in righteousness by that man whom he hath ordained. (Acts 17:31.) They are therefore undergoing their penalty as truly as man is suffering his, though they be very different in kind—"according to the much diversified wisdom of God."

And yet they had a great interest in our Lord's sacrifice; for though they were not being redeemed, bought by the precious blood, as was man, and did not need to be, not being under condemnation to death, yet their hope centered in the power which he should gain through his exaltation to the divine nature, in consequence of his obedience even unto death, to judge and restore them in due time.

Again, if we have a correct view of the matter, that *these angels* had been tempted and seduced by evil in men, which had become very great (Gen. 6:5) then we see how the reconciliation accomplished by the blood of the cross for man would apply to and cancel both direct and *indirect* guilt, which resulted from the one man's disobedience. So that now, in the words of the Apostle, "It pleased the Father . . . having made peace [propitiation—satisfaction] by the blood of his cross, by him to reconcile all things unto himself, by him, whether things out of harmony] in earth, or things in heaven."—Col. 1:20.

knowledge of sin and its dire results, before being placed liable to its extreme penalty; even as toward man he has displayed his favor also, though in a different manner—through a ransom, and Saviour, and restitution, and future trial for life, more favorable than the first, because of the knowledge of sin and its effects, meanwhile acquired by experience. This was a masterly stroke of wise economy on God's part; for had the death penalty been pronounced on the angels who sinned, a redeemer of their own kind would have been necessary for their recovery; and not only one, but many; for they were not representatively, but individually on trial. By the method chosen the grand result is accomplished through the instrumentality of the one sacrifice and the benefits which flow therefrom. Let us briefly

#### VIEW THE EXHIBITION

of God's character as displayed in his dealing toward mankind whom he made a spectacle to angels. (1 Cor. 4:9.) In so doing, let us guard against the common error which judges of God's actions exactly as of our own. Let us remember that justice, love, wisdom, and power, as commonly displayed by the fallen race, in dealing with each other, and by human parents with their children, are far from being perfect, as at first—the image of those qualities in Jehovah. In consequence of the fall these qualities are constantly at war with each other, in our experience. Sometimes love has a victory over justice, and sometimes justice has a victory over love.

But with Jehovah there can be no conflict; and neither ever gains a victory or ascendancy over the other. Both are perfect, and work only in perfect harmony.

Before man was created, the justice, wisdom, love, and power of God held conference on the subject, and devised the plan which has since been developing. The plan was suggested by wisdom and concurred in by the other attributes, the arrangement and execution of it being left in Wisdom's hands.

Wisdom designed to have the largest returns of experience and benefit to man, and the most valuable illustration of God's character to all his creatures, on every plane of being. Accordingly Wisdom said, Let the man come under the control of Justice, Love, and Power, separately, that the force and operation of each may be the more forcibly illustrated. Let Justice first have complete control, let the man be dealt with by strict law, "Thou shalt not"—"In the day that thou dost . . . dying thou shalt die." And so it was.

Man, inexperienced and unused to self control and liberty, violated the law, and experienced the full weight of Justice, as Wisdom had foreseen and prepared for.

The lesson under Justice has been long and severe, but

the lesson must be thorough, so that it shall never need repeating. Men and angels must learn that Justice is relentless, irrevocable and unalterable. Then, too, before it could be realized that the remedy for man lay only in Jehovah and nowhere else, an opportunity was offered for the trial of other methods for his recovery. First, the angels were given rulership, (during the age before the flood), and made a miserable failure; for while man became more and more corrupt himself, his evil influence led to the fall of some of those who attempted his assistance—"those angels which kept not their first estate."

With the Deluge that order of affairs passed away. Then, under the law, given to one selected nation, another and a different opportunity was offered, to prove to man that even if God should cancel all enmity, or resentment, and receive the world into covenant relations, yet they would require a Restorer so that they could continue in harmony with God, even after being brought back. Hence sacrifices and offerings for sin were instituted, and God treated that nation as though original sin and guilt had been removed, and then placed them under law to prove to *them*, to us and to all, their inability (as degenerate creatures) to keep his law without a restitution to perfection—to his likeness.

Meanwhile Love stood ready to manifest itself at the moment Wisdom should give the word. Love would have done so at once, but for two reasons: First, it could not oppose or interfere with the action of Justice in condemning man and delivering him over for the execution of the prescribed penalty. Secondly: Though Love might have acknowledged Justice and approved its action by promptly providing a ransom (an equivalent price), Wisdom objected and did not permit this course at *that time*, because it saw best to make the lesson complete and thorough.

Hence for over four thousand years Love was not permitted to manifest itself, and might only speak in shadowy sacrifices and ceremonies, and more or less obscure promises. But finally, when the right time had come, in "due time," "in the fullness of time," Wisdom gave the word, and Love began to manifest itself for man's relief. The first act was to produce a perfect and sinless man to be a suitable "ransom for all," and it must be one not under the Adamic curse, who would lay down his life for the race, and whose sacrifice would meet all the requirements of justice, and therefore be acceptable as a ransom and propitiation for our sins. And Love's great exhibition was seen in the gift of the grandest, and greatest, and first of all God's creation, who became a man to redeem men; and "they called his name Jesus" when he became a man.

Ah! says one who judges by his own habits and feelings, Now comes Love's victory over Justice. We shall see that God is more loving than severe. But not so; God is not more loving than severely just: he is perfect in both respects. It will be indeed a victory for Love, but not over Justice. It will be much grander than that. It will prove a victory for both Justice and Love; for it will be gained by Love's pay-

ing the price demanded by Justice—a RANSOM, "an equivalent price."

Thus did the love of God magnify the justice and law of God, and "make it honorable," by acknowledging its claims in the payment of the very penalty demanded—man's death.

We need scarcely say, that the love of God so long veiled from sight, was manifested in the gift of his Son to be our Redeemer and Saviour. The record is: "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation [satisfaction or appeasement] for our sins." "In this was manifested the love of God toward us because the God sent his only begotten Son into the world, that we might live through him."—1 Jno. 4-9, 10.

When Love had RANSOMED man, and was ready to reveal itself by restoring mankind to perfection and harmony with God, Wisdom postponed it on the ground that a further development of the plan would ultimately enhance Love's glory, and perfect the work: that an interlude [the Gospel age] must occur in which should be selected some from among the redeemed; some sharers in Christ's sufferings and reproach, who should be counted worthy to share his glory, and to be his associates in the execution of Love's triumph in "the restitution of all things spoken by the mouth of all the holy prophets."

Long and faithfully has Love labored, yet all her labor will yet be lost, unless in due time Wisdom shall commission Power to do its special part in the great plan.

Power thus far has stood in the back ground, doing nothing directly in man's relief, save in the resurrection of our Lord and in the miracles, which shadowed forth its coming work.

Now, we are living in the day when Power begins to act, not in opposition to Justice, but in harmony with Wisdom, Justice and Love, in crushing out sin and evil, and in legally removing the penalty of sin and dominion of evil, cancelled through the ransom, paid by Jesus. Oh, blessed day! The Lamb that was slain and who redeemed us by his blood is now invested with Power to restore and bless all whom he bought, and he is now about taking unto himself his great power, and shall reign until he hath put all enemies in subjection.—Rev. 20:6; and 1 Cor. 15:25.

Thus, God has chosen the plan which most fully and grandly exemplifies his unalterable justice, and exhibits the exceeding riches of his grace—his love; and in the restoration of man from destruction, from death, to life and perfection, will God's power be illustrated far more forcibly than even in man's creation. And as men and angels come to recognize the full fruition of God's plan in the ages to come, will they not with one consent exclaim with our brother Paul, as he caught a glimpse of it: "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out! For who hath known the mind [plan] of the Lord? or hath been his counsellor? . . . Because out of him, and through him, and for him are all things. To him be the glory for ever."—Rom. 11:34, 36.

## THE FLIGHT INTO EGYPT

III. QUAR., LESSON IV., JULY 22. MATT. 2:13-23.

*Golden Text*—"The Lord shall preserve thy going out and thy coming in."—Psa. 121:8.

There are five points in this lesson worthy of special notice; viz., (1) The foresight and providence of God. His fore-knowledge is past our comprehension: the finite cannot fathom the depths of the infinite mind. But it is our privilege to know the comforting fact that Jehovah's knowledge and wisdom are superior to all the exigencies of his universal empire; and that the wrath of man and of all the combined powers of darkness cannot in the slightest degree frustrate the divine plan. The same power that was able to transform the spiritual Son of God to the human nature was able also to protect him against all opposers, from helpless infancy up to the appointed time of his sacrifice for the world's redemption.

(2) We note again the ministry of angels—"Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14) Yes; and gladly are they ready for any service.—1 Pet. 1:12.

(3) The faith and prompt obedience of Joseph and Mary to the warning and counsel of the angel of the Lord is notable. They did not hesitate nor question, but immediately acted upon the command of the Lord; and his blessing and protection went with them, both in departing for Egypt and in returning to Palestine. In seeking to avoid the power of the new king Archelaus (Herod's son and successor, who even surpassed his father in oppression, cruelty, egotism and sensu-

ality) and going to Nazareth instead of to Bethlehem which was near to Jerusalem, Joseph and Mary did not disregard the Lord's directions which were to go into *the land of Israel*—in any part of which they might settle.

(4) In the circumstances here recorded we see the fulfilment of several prophecies—viz., (a) "Out of Egypt have I called my Son." This, like many other prophecies, was one of double significance, applying originally to the exodus of Israel from the bondage of Egypt (Hos. 11:1; Exod. 4:22, 23), and subsequently to the return of the infant Son of God from Egypt after Herod was dead. (Matt. 2:15) And on a still larger scale Egypt represents the *world*, and Christ and the entire church of God are the called-out promised seed. (b) The circumstances which led to the settlement in Nazareth thereby led to the fulfilment of the prophecy of Matt. 2:23, "He shall be called a Nazarene." (c) The slaughter of the infants in Bethlehem was also prophetically mentioned. See Jer. 31:15; Matt. 2:17, 18. It should be remembered, however, that in these cases the events were not made to fit the prophecies; but the prophecies were made to foretell the events, and became indications of the foreknowledge of God.

(5) It is also worthy of notice that in protecting the infant Redeemer God's course did not interfere with the existing order of things. Although all power was in his hand, he did not strike Herod dead, nor overturn nor interfere with his authority and power. The time for such radical measures had not yet come. The lease of power had been granted to

the kingdoms of this world until the "Times of the Gentiles" should be fulfilled: i. e., until A. D. 1915. Consequently, they must (according to his plan) be permitted to take their own course for good or for evil, except in so far as their actions would interfere with the divine plan. And in such cases God always either overrules or prevents them.

In the case here mentioned God interfered only so far as to protect his Son in whom the plan of salvation centered. But when the appointed time came for the sacrifice of that Son for the redemption of the world, then the rulers of darkness of this world had their way. They were then permitted to crucify the Son of God, because for this purpose came

he into the world—to give his life a ransom for many; and because his hour was come.—Matt. 20:28; John 2:6; 7:6.

The weeping and lamentation for the slaughtered infants who did not escape the wrath of the king, was but another note of the long wail of distress of the groaning creation, of which the Lord has not been unmindful, but which his far-sighted wisdom permits for wise and benevolent ends, until "the times of restitution of all things."

The promise of the *Golden Text* has special reference to the spiritual life of the Lord's consecrated people—spiritual Israel. As new creatures they are always safe in God's keeping, while they abide in Christ.

## THE YOUTH OF JESUS

III. QUAR., LESSON V., JULY 29, LUKE 2:40-52.

*Golden Text*—"And Jesus increased in wisdom and stature, and in favor with God and man."—Luke 2:52.

In this incident of the early life of Jesus we catch a glimpse of the rapid development of perfect humanity. "The [perfect] child grew and waxed strong\* physically and intellectually, filled with wisdom; and the grace of God was upon him." His humble birth gave him none of the advantages of education or social culture, yet even at the age of twelve years all that heard him in conversation with the matured and learned doctors of the law in the Temple were astonished at his understanding and answers. (Verse 47) And later, when he taught in the synagogues, the astonished people said, "Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? is not his mother Mary? and brethren . . . and his sisters, are they not all with us? Whence then hath this man all these things?" (Matt. 13:54-56) "And all . . . wondered at the gracious words that proceeded out of his mouth." (Luke 4:22) "And the Jews marvelled saying, How knoweth this man letters, having never learned?" (John 7:15) And others said, "Never man spake like this man."

At the tender age of twelve he was intellectually more than a match for the mature and learned doctors; and he did not assume to be a teacher, but with becoming modesty he heard and asked questions—questions, however, so keen and penetrating as to indicate a very superior comprehension of the law and the prophets. As a perfect human being his mind was active and strong, his reasoning powers were astute, his perceptive awake to every educating influence with which he came in contact, his moral perceptions always discarding every thing that was evil, and his memory treasuring up all that was worthy of a place in his mind. Thus he grew and waxed strong and was filled with wisdom.

Joseph and Mary were, of course, unable to measure the breadth and capacity of such a mind, or to realize that at such an early age their child was developed so far be-

\* Sinaitic and Vatican MSS. omit the words, "in spirit."

yond his years. But, having some appreciation of it, they did not give themselves special concern as to his whereabouts all the time of their stay in Jerusalem. They even started home and had gone a day's journey supposing that he was with friends in the company. Finding their mistake, they spent another day returning, and a third in searching for him, and finally found him in the temple earnestly studying the law and the prophets in the midst of the learned doctors.

To their solicitous inquiry as to why he had thus dealt with them, his somewhat surprised answer was, "How is it that ye sought me? wist ye not that I must be about my Father's business?" He evidently thought they understood him better than they did. But "they understood not the saying which he spake unto them." (Verse 48-50) They probably had never told him of his wonderful origin, and that Joseph was only his reputed father. How then could he know? thought they. The fact was that the mystery of his incarnation was incomprehensible to them. They did not know of the previous spiritual existence of this wonderful Son of God that he was now made flesh. They only knew him as the promised seed of Abraham. But he knew; for he grew and developed on the human plane of existence, memory carried him back to the glory that he had with the Father before the world was (John 17:5), so that he knew who he was and whence he came (John 8:58, 14), and that he came to accomplish his Father's business. He seemed somewhat surprised that Joseph and Mary did not more fully comprehend him; but since they did not, he meekly conformed to their ideas and was subject to them.

"And Jesus increased in wisdom and stature and in favor with God and man." (Verse 52) Though the wisdom of twelve years surpassed that of the sages among men, neither his mind nor his body had yet reached full development. And not until he was a fully developed man was he suitable to the purpose for which he had been called. Not until he attained the age of thirty was he the full grown man ready for sacrifice.—1 Chron. 23:3; Num. 4:3; Heb. 10:5-9.

## THE DIVERSIFIED WISDOM OF GOD

"The much-diversified wisdom of God" (Eph. 3:10 *Diaglott*) pursued one course with reference to men, and another with reference to the angels, not delivering them over to justice under the extreme penalty of the law, but pronouncing a lesser penalty until they should learn of evil and its consequences from the "spectacle" furnished in mankind.

But the result of wisdom's course in either case is the same. The angels being perfect, and having had an example of the extreme penalty of the law, will be able and doubtless glad to conform to God's law when again offered the opportunity. Man, who experienced the extreme penalty of the law, when restored, will be able to appreciate forever good and evil, and to rightly choose that which is good. While both will then be liable to the extreme penalty—death—neither need come under it, because of perfection and knowledge. They will then, as God does, love righteousness because it is

good and hate unrighteousness because it is wrong.

Though the experience of angels might at first appear less severe than man's, yet when it is remembered that man's dying experience was limited to an average of three-score years and ten, while the angels who sinned experienced over four thousand years of living restraint under Satan's rule, it will be conceded that their experience was not less severe.

In view of the great work to be accomplished, how necessary is the elevation of the Christ (head and body) to the DIVINE nature, since his mission is to govern, direct, and bring to perfection "whosoever will," both of spiritual and human beings. And does not the selection of this class, made different both from angels and men—of the divine nature—illustrate yet further the much diversified wisdom of God, whereby he is able to work all things according to the counsel of his own will?

## ROMANISM IN NEW YORK

The *American Journal of Politics*, referring to the way in which the church of Rome is obtaining complete sway in American politics, says: "In New York the following are Roman Catholics: The mayor, the sheriff, the comptroller, the counsel to the corporation, the whole Board of Assessment, the commissioner of public works, the superintendent of the street cleaning department, the clerk to the board of aldermen, the majority of that board, every member of the Board of Tax Commissioners, several justices of the Supreme, Superior, and Common Pleas Courts, the controllers of the Board of Estimate and Apportionment, the majority in many of the ward

boards of trustees, a large portion of the Board of Education, the controllers of the Department of Charities and Corrections, the majority of the police force, the controllers of the fire department, of the Board of Street Openings, the whole of the Armoury Board, the registrar of deeds, the commissioner of jurors, one-half of the commissioners of accounts, the supervisor of the city records, the collector of the port, the sub-treasurer, a majority of the commissioners of the Sinking Fund, and, finally, the majority of the delegates to Congress, and in the State Senate, and Assembly."—*Evangelical Churchman*.