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VIEWS FROM THE WATCH TOWER

CAPITALISTS WARNED BY MINERS

THE United Mine Workers' Journal, of February 25th last, under the caption, "A Portentous Outlook," says: –

"No one who is able to read the signs of the times can fail to be impressed with the portentous features that loom up from all sides of the industrial horizon. It does seem that the 'captains of industry' are determined to force a crisis in the affairs of this nation.

"Those who look behind the superficial, see in all this an attempt to punish the laboring classes, thus striking President Roosevelt over their heads, in order to discredit his policy. If in order that industry shall go on unchecked the food poisoner, the bank and railroad wreckers must be permitted to carry on their schemes unchecked and unopposed that fact cannot be too quickly known. The ruthless reduction in wages, the provocative methods employed to exasperate the working-men into strikes seem to point, as true as a needle to the pole, to the fact that we are facing an industrial and political crisis.

"They are making the mistakes of their lives. They are but a drop in the bucket, as they will learn to their sorrow, should they press this matter to a head. It is well for these men to remember that the creature is never greater than the creator. If they knew what was fermenting under the surface they would come to their senses at once, a thing they should do before it is too late."

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In publishing this item, the WATCH TOWER is not to be understood to endorse all of its statements. Much can be said on both sides of every controversy, and not infrequently both sides are extreme and wide of the truth, which lies between their extremes. The rabid, bitter utterances of many laboring men are much to be deplored. Calmer words and arguments and votes at the poles would be the more sensible course. Likewise, capitalists are sometimes credited with very unwise and provocative language, calculated to stir up strife. But what can we expect? These people, rich and poor, are listed on the world's census reports as "Christians" of various denominations; yet but few of them know even the first principles of the doctrines of Christ. How can we expect of them the fruits of God's holy Spirit – meekness, gentleness, patience, brotherly kindness, love?

A brother, a railroad engineer, who is in close touch with fellow-laborers, tells us that the spirit of unrest and of bitterness toward the wealthy is growing. He cited as an illustration the fact that while one department of the railroad business was closed recently to curtail expenses, and although the employees were given work at another place, nevertheless, the official in charge of the transfer so realized the spirit of animosity prevalent that he took two trusted men as a guard each visit while superintending the transfer.

MINISTERS OF CHRIST HYPNOTISTS

"Faith and hypnotism will be used by the Rev. Dr. Robert MacDonald, pastor of the Washington Avenue Baptist Church, Brooklyn, to cure hysteria, insomnia, neurasthenia, drunkenness, religious melancholia and suicidal mania.

"Dr. MacDonald announced his intention to his congregation and will begin his work today.

"The faith-in-God-hypnotic-suggestion idea was given to Dr. MacDonald by the Rev. Dr. Worcester, of Boston. Dr. Worcester has accomplished some almost miraculous cures by this method, and he explained it to Dr. MacDonald, who spent ten days with him." – *N.Y. Journal*.

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We cannot prove our fears that hypnotism is a demoniacal power, but as previously set forth in these columns, such is our belief. All so-called "psychic powers" by which wonders can be worked associate themselves more or less distinctly with Spiritism, respecting the source of which we have no room for doubt.

This does not signify that the ministers above named (and all others who practice hypnotism), are intelligently serving satanic interests. God forbid! Our thought is that "the god of this world has blinded their (mental) eyes." We are, as our readers well know, expecting wonderful developments along all "occult" and "black art" and spiritist lines during the next few years, as a part of the great "hour of temptation that shall try them that dwell upon the face of the whole earth." – Rev. 3:10.

To be forewarned is to be forearmed. Too great carefulness respecting every word and act and plan is not possible. Temptations may come along the line of **[R4163 : page 132]** our natural weaknesses, but may be even more effective against us along the lines of our greatest strength of character, because less carefully guarded. The Apostle says, "When I am weak, then I am strong" – because more carefully leaning on the everlasting arms in the face of such besetments. Let us consider it the reverse way – when I am strong, then am I weak, because less likely to be on guard and to be relying on our Lord's assistance. "Without me ye can do nothing."

THE EGOTISM OF HIGHER CRITICS

The editor of a local journal, without pretending any special skill as a theologian, sees clearly one thing at least, that the Higher Critics are quite conceited when, although unable to agree among themselves, they invite the world to allow them to make a new Bible out of the old one. They claim that what others do not possess in the way of spiritual intuition, they each do possess: not only enough for their own needs, but a supply, also, for the whole world. He says:

"Either Higher Criticism is a good thing or it is not – either desirable or undesirable. At any rate it has become the great issue of the day in theology. Disturbing or otherwise it is too prominent in the thoughts of the world for a paper that pretends to reflect public opinion to ignore it. Our exchanges almost without exception contain letters and editorials upon this most important subject. In the meantime, what are we to do with it? It is being said more and more by clergymen that only the technically proficient are at all qualified [R4164 : page 132] to express an opinion upon the correctness or otherwise of criticism high or low.

"With the Higher Critics and their followers the development of man is still proceeding. What it may result in is not yet foreseen. So far, however, it has resulted in a critical attitude toward a book called the Bible, out of which by dint of paring and padding they propose to make the real Word of God. They feel themselves inspired so to do by the inward unfolding to them of the Divine purpose. The lower critics regard all this as presumption, as an extra-biblical attempt to give to the world a true revelation.

"There is no one to say, however, where it should at any time end. The reason of the individual reader, these critics maintain, is necessarily that reader's final court of appeal. Yet, as we remarked before, even this does not seem to be permitted by them, since they also maintain that the individual reader may not be qualified. We have then in the last analysis a constituted hierarchy of Higher Critics who do not agree among themselves and cannot agree farther than to say that their theory in manner of interpreting is identical, even if their interpretations prove contradictory."

WILL EPISCOPALIANS AND GREEK CATHOLICS UNITE?

The Toronto *Mail and Empire* prints the following report and sees in it a prospect of a great church union:

"The first organization of the Anglican and Eastern Orthodox Union in this country was perfected at an enthusiastic meeting held this afternoon at the parish-house of the Transfiguration and attended by many well-known Episcopalian churchmen and laymen, and has, it is understood, the entire sympathy of Bishop Potter and other high Church officials, and is said to be the culmination of a movement which originated in the house of the bishops of the Protestant Episcopal Church. It follows closely upon the return to this country of the Rev. Dr. Charles C. Grafton, Bishop of Fond du Lac, Wis., who made an extended trip through Russia and the East, carrying the greetings and kindly expressions of the Protestant Episcopal Church of America.

"The Church at large, which is not advised of the deliberations of the House of Bishops, has always understood that Bishop Grafton was sent abroad to learn the attitude of the Eastern Orthodox Churches toward closer union with the Protestant Episcopal or Anglican Church. Since Bishop Grafton's return he had made it plain that his reception from the high officials of the Russian and Greek Catholic Churches was most cordial, and that their sentiment was strong in favor of closer union."

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