

those blind feelers after God to the wonderful light of the world. Thus kindly God condescends to human ignorance and weakness. "A bruised reed will he not break, and smoking flax will he not quench." All men will in due time have full, clear testimony to establish their faith in the Holy One of Israel, and all who love righteousness will gladly accept him. Those who now can walk by faith have all the evidences which hopeful, loving faith requires. But none the less shall all the doubting Thomases and all the now blinded world in due time have the more tangible evidences in store for them. But more blessed are those who can now walk by faith.—John 20:29.

The inquiry of the wise men (verse 2) betokened a proper condition of heart—(1) It showed that they had respect and reverence, and that they desired to render homage to the mighty God of Israel, and to his messenger to men. (2) It showed faith in the divinely inspired prophecies which had been irregularly interwoven with their own vague ideas and traditions. (3) It showed their zeal as truth-seekers, and their humility of heart in leaving their own philosophies, etc., and coming to inquire of the God of another nation. They seemed to desire truth on the great subjects of God and of human destiny, regardless of all other considerations. And they accordingly declared their disposition to render the homage due to the appointed ambassador of Israel's God, when they should find him.

Jesus was born to be a king as well as a Saviour. The latter term includes the former; for the great salvation is secured by both his humiliation (even unto death) and his exaltation (as a king and deliverer). By his vicarious sacrifice our salvation was made legally possible; and by his glorious reign it will become an accomplished fact.

VERSES 3-6 show the faith—though it was an irreverent

and selfishly jealous faith—of Herod and his official staff in the God of Israel and in the words of his inspired prophets; and also the thorough acquaintance of the Jews with the prophecies. Without hesitation they pointed to the predictions of time and place and repeated Christ's foretold mission. Indirectly, we have here strong evidence of the esteem which the Hebrew Scriptures everywhere commanded. Herod's selfish faith, which sought the infant king that he might kill him, was in strong contrast with the reverent and devotional faith of the wise men. Fearing the overthrow of his own power, he was moved with envy toward the infant rival, who was already attracting the world's attention. But, as usual, the wrath and duplicity of an evil man was overruled for good; for the king gave to the wise men the directions from the Jewish prophets—to go to Bethlehem, an additional assurance to that of the star that they were being rightly guided, and that, too, by the God of Israel.

VERSES 7, 8, 12 show the duplicity of Herod's wicked heart, which the wise men could not discern, but which God knew and guarded them against by a warning dream. The devout wise men obeyed the warning and, disregarding the king's command, departed into their own country another way, bearing the good tidings with them.

VERSES 9-11. Leaving the king's presence, they observed that the star also led in the direction of Bethlehem, and, standing over where the young child was, the miraculous luminary had accomplished its mission: the infant Redeemer and King was found and reverently worshipped and presented with the choicest and most costly gifts.

Thus even in his infancy this light that was to lighten the Gentiles began to shine into some waiting and devout Gentile hearts.

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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

where the propensities or organs of the mind have come to a strict party division; the one the party of truth and righteousness and love, in harmony with the Lord, and the other the party of sin and selfishness, with contrary sentiments. If *conversion* has taken place it means that the higher organs of the mind, sufficient in number or in influence, have gained the control of the mind; that these preponderate in number or in influence; that they constitute the majority, and the evil propensities the minority. Any heart in which the evil propensities are in the majority and in control is an unconverted heart.

And what was found in Congress respecting the disposition of minorities to baffle the will of the ruling majority is found also in our minds, namely, the disposition of our natural mind not only to be heard, but to foil and baffle and render void the will of the new mind, in respect to the control of the affairs of life. What the Scriptures propose to us, therefore, is illustrated again in Congress: the Scriptures propose that the new mind, having obtained the control, shall elect a Speaker, a head,—and that that head or Speaker for our every talent, directing all our interests and all our efforts, shall be Christ Jesus our Lord. They propose that we shall place full authority and power in the hands of the Lord, so that his word and will shall be our will, our law. And how safe it is for us to admit such a Czar, such an autocrat, to control us, since we have learned to know him as the very embodiment of justice, wisdom, and love. Safely we can trust our affairs in his hands.

There are other analogies which might be drawn: for instance, the power of the Speaker of the House rests solely in the fact that it is the power of the majority. If the majority which placed him in power and gave him the authority which he exercises should become a minority, his power would immediately terminate; and the opposition party might give its representative equal power in an opposite direction. So with our hearts; only as our hearts voted to have the Lord in control, did he take charge; and if our wills, the preponderance of our propensities, our judgments, cease to be on the side of the Lord, he no longer retains his power in our hearts and lives, and the evil majority appoint a successor, in line with the selfish propensities, favoring everything selfish.

In Congress, when any matter is brought up, each representative has an opportunity for expressing himself, either directly or indirectly, either on the floor personally, or through representatives in committee. And so with our wills: when a matter is presented by one organ of the mind, the other organs have a chance to respond, and to seek to influence the majority, and to overthrow the rule of righteousness. For instance, a suggestion is made to the mind by the organ of combativeness, to the effect that there is a good, proper cause why the whole being should be angry, and undertake vengeful retaliation; and under the influence of the eloquence of combativeness, various other of the lower organs would most surely be aroused; namely, pride, self-esteem, destructiveness, selfishness, etc., and in addition perhaps some of the higher organs might be temporarily swayed by the old sympathies, prejudice, antipathy, etc., to favor the angry, malicious and resentful course. Conscientiousness might excitedly declare that it was a righteous cause of indignation. Caution might join, and claim that if the thing were not now opposed violently, worse results would follow; even spirituality and veneration might be swayed into favoring the angry course, with suggestions that it was in the service of God, and a duty towards God, and toward righteousness, to be angry and to crush the opponent with retaliation and vengeance. Thus, for a moment the entire mind might be swayed toward the side of evil, yet without previous wilfulness or sin—because of the hereditary tendencies of the mind.

But here the gavel of the Speaker is heard, memory calls

attention, and points out that the will of the majority has already been expressed to the contrary of such a course; and calls attention to the rules already adopted;—namely, to put away all anger, malice, hatred and strife, as being in general works of the flesh and of the devil. Memory calls attention to the fact that the majority adopted as the rule of action the words of the Speaker, Christ, "Love your enemies, do good to them that hate you, and speak evil of you." Commit your way unto the Lord, remembering that he has said, "Vengeance is mine, I will recompense." Where the will of the majority of organs is loyal to its own previous decision, the effect of memory's calling attention to that law will be instantaneous: at once conscientiousness, veneration, spirituality, caution, and all the higher organs realize that they were about to make a mistake; and immediately they change front, fully supporting the law of the Speaker, Christ. Selfishness, combativeness, pride, etc., may attempt to argue the point, but immediately they are called to order and reminded that by vote of the majority they are strictly under the law of Christ, and all further discussion of the subject is forbidden.

Similarly, illustrations might be drawn as representing other passions, tastes or desires of the flesh, which temporarily might seem to gain some control; but from the moment that memory calls attention to the proposal as being in conflict with the law of the Master, there should be an instantaneous surrender. Such a course would prove that the will had all along been thoroughly loyal to the Lord, and that he reigns there. It proves the reign of Christ in that heart far better than if no suggestion to the contrary course had come up. And who cannot see that a life thus ordered, and under strictest control of the will of our Head, Christ Jesus, is not only proper life (the only one in which the new mind is properly exercised), but in addition to this the only mind which is a "sound mind." People who are continually carried from their moorings by their emotions show that their minds are unsound; such are continually proving to those around them that they have poor judgment. They are frequently angry, troubled, vexed, hurt; or continually falling into one wrong act or another, as they confess afterward. Indeed, the majority of the things at which they take offence, become angry, etc., prove to have been mistakes nothing having been done or intended to anger, hurt, or injure them. And we know, not only from the Scriptures, but also from our own observation, that the world of mankind in general is thus of *unsound* mind; and, as the Apostle explains, the only ones in all the world who have even the spirit or disposition of a sound mind are the new creatures in Christ Jesus, who have the new mind, the new will, in control. These, as we have seen, would be liable to be carried away also, by evil passions, evil surmisings, etc., but those who have put themselves fully and completely under the control of Christ and his law of the New Covenant are kept from the extremes to which otherwise they would be as subject as others.

The Apostle's exhortation to the double minded, is in place, and should be heeded promptly by all who realize that they have a double mind or will which can never please the Lord nor bring joy and blessing either now or hereafter: "Purify your hearts, ye double minded;—purge your consciences by hearty obedience to the truth, by the washing of water through the Word.

"Grant, Lord, a heart, submissive, meek,
My great Redeemer's throne,
Where only Christ is heard to speak,
Where Jesus reigns alone;

"A heart in every thought renewed,
And full of love divine,
Perfect and right, and pure and good,
A copy, Lord, of thine."

INTERESTING QUERIES

Question. The fact that our Lord received worship is claimed by some to be an evidence that while on earth he was God the Father disguised in a body of flesh and not really a man. Was he *really* worshipped, or is the translation faulty?

Answer. Yes, we believe our Lord Jesus while on earth was really worshipped, and properly so. While he was not the God, Jehovah, he was a God. The word "God" signifies a "mighty one," and our Lord was indeed a mighty one. So it is stated in the first two verses of the gospel of John. It was proper for our Lord to receive worship in view of his having been the only begotten of the Father, and his agent in the creation of all things, including man.

Besides, he had come to earth under the divine arrangement and accepted the condition of Messiahship, presenting

himself to God as fallen man's sin-offering; besides, at his baptism he was anointed of the holy spirit as the Messiah, and authorized to carry out the great divine plan and to receive homage from both angels and men. This alone would have rendered worship proper even aside from his pre-human greatness as "the only begotten of the Father."

CHRISTADELPHIAN PROOF-TEXTS

Question. Some "Christadelphians" offer the following texts in proof that death ends all for a large majority of the human family—that the majority will never be awakened from the sleep of death.—Psa. 88:4, 5; 49:14. Isa. 26:14; 43:16, 17; Obad. 16.

Please let me have your explanation of the meaning of these texts.

hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."—Matthew 28: 1-10.

²⁶⁶There must have been great excitement about that time among some of the people of Jerusalem. These faithful women ran to tell the disciples, while the Roman soldiers hurried into the city to notify their employers of what had happened. "Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day."—Matthew 28: 11-15.

²⁶⁷The account given by St. Luke is almost identical with that given by St. Matthew. Likewise the testimony given by St. Mark. St. John also gives an accurate account of the resurrection of the Lord. We insert here the testimony of each of these witnesses for the purpose of showing that the four testified substantially to the same facts and fully corroborated each other.

²⁶⁸"And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into

