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Zion's Watch Tower
AND
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VIEW FROM THE TOWER.

KNOWLEDGE INCREASED AND ITS RESULTS.

--CONTINUED FROM OCTOBER.--

On the other hand, it is well to remember that in our present imperfect condition, all, no matter how honest, or how anxious for the truth, are liable to fall into erroneous views, and to see only one side of a subject. We have been looking at the falsity of that view which would make a few men, and not because of special mental or physical qualification, rulers and masters, landlords and kings over others because of a supposed birthright. Let us now notice the other side of the question, which we will introduce by what to Americans will seem, at first glance, an astonishing statement, viz., that all men are not born free and equal.

No one can dispute that the many more or less bound by ignorance and superstition are far from full freedom. And no man can look about him, thoughtfully, and not admit that the common view, that all men are equal, is a gross error. All men have not an equal amount of physical strength. So far from all being equal, it might be said that no two men are exact equals. Nor can it be said that men are equal in the sense of the qualities of one being an offset or equivalent to the different qualities of another. As a matter of fact, brain and muscle are not separate and independent; some have very little of either power and hence are very far from the equals of those who have considerable of either or of both.

If we could suppose two men, one all physical power and the other all brain power, we could not class them as equals; for the former certainly is far inferior to the latter. The lower animals have muscle; and machinery, steam and electricity, under brain direction, can do much and sometimes more than muscle can do.

Hence muscle must and should be servant to brain. It always has been, it always should be, and it always will be inferior and subjected.

How many men have the muscular ability to wheel or cart a piece of iron who have not the additional ability and intelligence necessary to hammer it to shape, and to size and temper it for its work? How many of the latter lack the education and inherited mental talent or ability to plan, design and arrange the sizes, shapes and strength of those irons for bridges, buildings, shippings, etc.? This is a still higher order of intelligence and skill, and requires more educational preparation. Does all this persistent study and natural ability count for naught? Is this successful architect or engineer only the equal of the intelligent iron-worker, and of the non-intelligent laborer? Similar comparisons could be instituted between all brain-workers and all muscle-workers; and while there are drones and slovens in each field of labor, it cannot be disputed that those who have largest mental capacity and who develop it by application-- by study and use--are quite the superiors of those who have less of it, even though the latter have superior physical strength.

(On just one subject does this rule fail; that is in religious matters--in an appreciation of the will and plan of God. This is beyond human wisdom,--it is a matter of revelation; and the more humble the man the easier for him to be "taught of God." Hence, not many great, not many wise, not many learned make greatest progress in the divine knowledge. We do not in this, either, disparage mental ability and culture--on the contrary, these will be very helpful and will increase the ability as servants of the truth, provided they are backed by humility and consecration, which will enable such to be like him who was meek and lowly of heart, and to learn of him. We would merely point out here that mental capacity plays a different part in the religion of Christ from what it does in the worldly affairs of men. God himself has the mental capacity for carrying out his own plans; and to become his children, at present, requires only so much mental capacity as to be able to understand and accept his testimony, and to will to act accordingly. But with such a consecration to God, and with such humility and teachableness of mind, the more brain capacity the better; --the greater the appreciation the greater the service, and the greater the joy--but only in proportion; for the capacity for appreciation, the capacity for service and the capacity for joy are proportionate.)

There are two mental qualities which often fail of popular appreciation, because they are more of natural gifts than the results of education; and because, as result of this, many with very slight education are among the most successful in them. We refer (1) to the mental quality exhibited in planning and invention and construction, which make some men (often without education) inventors and constructors of articles of great

advantage to mankind; and (2) to those other, but somewhat similar mental gifts, but with other mental combinations, which constitute business talent, exhibited in men whose genius is seen not in the constructing and organizing of machinery, but in the construction, organization and successful operation of extensive works and commercial enterprises which furnish to hundreds of fellow-men (laborers, tradesmen, architects, engineers, overseers, book and time keepers, etc., etc.) steady and remunerative employment.

Without the mechanical inventors and contrivers with their peculiar mental talent, the world would be without its telephones, telegraphs, railroads, steamboats, and ten thousand other conveniences which go to make our day so far superior to the days of water-power and ox-teams. It is, therefore, to the advantage of the whole world that we say to these who have such talent--We will give you a patent right to the product of your genius for a period of years. We will not rob you, but will protect and pay you for the fruit of your genius and of your hours and perhaps years of patient study and labor. This is presumed to be a just compensation, with the understanding that at the expiration of that time the invention or discovery shall belong to the public. Surely this is but a just recognition of the inventor's rights; and the expedience of thus doing justice has been manifested in the great increase of inventions which it has helped to stimulate.

And mankind is similarly indebted to the constructive, inventive and organizing skill manifested by the manufacturers and financiers of the world. They, too, are inventors and constructors, but in a different line. Instead of thinking out mechanical combinations which will give beneficial results, these have that peculiar and excellent talent of bringing together, combining and co-operating for the general good, machinery and muscle-workers and brain-workers. This talent is really and rightly the master quality among men; because it is the one upon which the amalgamation and co-operation of society depends. It is this quality which in another field constitutes the real statesman.

We do not claim that this ability is always directed in accordance with the golden rule; but neither is that of the artisan and others. Nor do we claim that they organize men, and plan and arrange great enterprises, and invent ways and

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means of accomplishing great results, from the purely benevolent motive of giving steady and profitable employment, and thus many of the comforts of life, to thousands who have not that organizing and executive talent. Nor will any one claim that laborers, artisans, farmers, attorneys and others are laboring daily and hourly

from purely benevolent motives. We do not question that financial ability is sometimes misused to the public injury, in wrecking corporations financially, for individual gain; but is the same not true in other lines? Do not laborers sometimes use their muscles contrary to the public good? Do not inventors plan contrivances for war, etc., which bring death and sorrow to thousands--consequences a thousand fold more injurious than the financial wrecking of a railroad? And do not mechanical engineers and artisans, clerks and attorneys, help forward the work of constructing the evil, death-dealing machines, etc.? And no one can deny that all do it for the same end--from selfishness, from greed of gain.

It must, however, be conceded that notwithstanding their talent is sometimes misused like those of other men, there is no class more valuable to the world than its merchants and manufacturers. No other talents among men are so essential to financial prosperity as their inventiveness, and organizing ability. Without theirs, all mechanical inventions and discoveries would be mere theories and suppositions, not put into practice: we would have no railroads, no steamships, no telegraphs, no telephones, no sewing machines, no harvesting machines, --no machines of any kind. Hence, without this class the world would have few of the luxuries it now possesses. Nay, more, we hold that, if men possessed of this commonly called "business talent" were all to die to-day, within three years telegraphs, railroads, mills, etc., would be bankrupt and stopped; and while the barns of the West would be overflowing with grain the cities of the East would be starving and idle.

The instructions of the Scriptures, though given to the church, are often applicable to the world in general. For instance, we can apply to the world our Lord's words to the church--"He who would be greatest among you, let him become servant of all." As the church is to esteem and honor its members according to their ability and usefulness as servants to the whole body, so with mankind in general: in the world each person should be esteemed and honored in proportion as he has and uses his abilities, and in proportion as these are important and useful to mankind in general. The Apostle Paul expressed the same thought, when he said, Esteem them very highly for their works' sake (even though there be other qualities or weaknesses which you may neither admire nor endorse); and, "Render, therefore, to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."--Rom. 13:7.

But should not the manufacturer divide up with the skilled laborers, mechanics, etc., each year or each month whatever profits he may realize? We answer, No; no more than the skilled mechanic who gets \$5 per day should divide evenly with the day-laborer who receives \$1.60, or with the boy who receives

\$1. To introduce such a policy, now, would be to strangle enterprise and stop the wheels of progress. The laborer would have no ambition to learn a trade or to prepare his children for a higher plane of usefulness in the world. The mechanic would lose ambition for proficiency, and would refuse to tax his energies and strain every resource to become a small manufacturer and by and by a greater one, if he had already a pro rata share of all profits without the care and difficulties, and without any share of losses, fear of panics, etc.

But while the general public welfare and prosperity demand that each man shall have freedom to use whatever and all the talents he possesses, it has also the right to demand that those whose greater talents naturally give them greater power, shall deal justly by their fellow-creatures dependent upon them; exacting only reasonable hours of labor, providing reasonably healthful, comfortable and safe places of work, and paying at least living wages-- even to the most illiterate and unskilled laborer. The public also has the right to prevent the strangling of healthful competition by the formation of gigantic trusts. And these things are done or are being done gradually but surely in this country; and if they could proceed for the future as in the past, society, under the influence of the increase of knowledge, would soon right and regulate itself. But one thing is lacking; and that one thing will, as the Scriptures show, ere long put an end to progress in the right direction, and instead of peace and safety, of which the world fondly dreams, will bring about the great trouble such as was not since there was a nation. That one thing is selfishness; and it hinders and will hinder both the parties of the coming conflict from recognizing each other's rights, and from granting freely even those which they do see.

Selfishness includes approbateness and pride as well as special self-care and disregard of others in other respects. Selfishness is now the ruling principle in the world. It is the opposite of the law of the New Covenant, which is love to God and to our fellow-men. Selfishness will lead and is leading the more able of men to abuse present increased knowledge and advantages by organizing selfish and powerful combinations, trusts, monopolies, etc., which will be grinding and oppressive upon the masses; who, in turn, governed by the same selfishness, under the same increase of knowledge, will seek and are seeking by means of labor organizations, laws, etc., to rule, and to tyrannize, and to dictate to capital and brains; in vanity claiming that they are fully the equals of any in ability, and merely not so favorably circumstanced. Here the struggle will come; and only the results will show clearly to the masses what we have here pointed out of the actual inequalities among men and the necessity on both sides for the mutual recognition of each other's rights and abilities. By means of this long foretold trouble the Lord will give the world a great and a lasting lesson, which will benefit all, and fit all for the kingdom which he will set up.

The superiority of mind over muscle has long been recognized--and properly. Men have long realized that some of the race have fallen lower than others, and have admitted that those retaining the vigor of mind to the largest degree should be the rulers of the world. They see that it would be to the general interest of all that the ablest and wisest should have control. And taken as a whole (always excepting the Lord's true church, which the world has never known as such), the world has had its strongest, brightest and ablest men in power. And as a whole the ruling and aristocratic classes of to-day are in education and natural ability, as well as in time and opportunity, far superior to the average of the people for whom they make and execute laws.

Why, then, do we find fault?--Because their wisdom and ability are used so selfishly --for their close family relatives, almost exclusively, and not for mankind in general, as one family. As shown (September and October Views) they have shaped the laws and customs of society for their own perpetuation as a class, and have turned all the streams of wealth and influence toward their own quarter. This condition of things, veiled by ignorance and superstition, was not realized by the masses in the past, nor is it clearly and fully realized yet; but knowledge is increasing, the heat and steam of public sentiment are rising, and something ere long must give way. This great explosion and revolution of society will precipitate the impending trouble, pointed out by the prophet as the great finale of sinful man's attempt at self-government. But above the ruins of present kingdoms the Kingdom of Christ will rise.

But contrary to the expectations of some, this great government will be, not a republic, not a socialistic arrangement in any sense, but a monarchy. Nay, it will not even be a limited monarchy, but an imperial and autocratic one. Jehovah our God will be the Autocrat and his will shall be enforced in the earth; and all who will not gladly and heartily obey his righteous laws when granted ample knowledge and ability, shall be cut off--shall die the second death, have life forever extinguished. And there will be an aristocratic class then, too; a class whom the great Autocrat will exalt to power and great glory and distinction, and to whom he will commit the ordering of this world's terribly disordered affairs. This class is the Church of God, of whom Christ Jesus is Lord and Chief. All power will be claimed and exercised (Matt. 28:18; and Rev. 2:26; 11:17,18); and infallible laws will be rigorously enforced. Then every knee must bow and every tongue must confess. That will be the strictest government the world has ever known; absolutely no liberty will be granted to do wrong.

If this kingdom were of the same character as present governments, operated upon the same selfish principles, it would be all the worse for the increase of power. But it will be based upon other principles. Not injustice and selfishness, but

principles of justice and love will be the foundation of that throne. And backed, as it will be, by divine wisdom and power, good results, everlasting blessings, will result to the upright in heart. All its power and all the wisdom of its rulers will be exercised lovingly and justly, for the good of the fallen human family, for the elevation to perfection of all the willingly obedient; to the intent that when this Millennial reign of Christ is finished, all such being perfected may then be given the control of earth as kings or sovereigns in common, subject to God's general government--as in a limited republic the citizens of the several states arrange their own affairs subject to the laws and regulations of the general government;-- while the disobedient, unworthy of life, shall be cut off from life in the second death.

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Thus the original dominion of earth, lost by Adam through sin and redeemed by Christ's ransom-sacrifice, is to be fully restored to such as shall be found worthy of it by their Redeemer in the close of his Millennial reign--God's due time.

Only those who see God's plan of the ages can appreciate the care with which he is now selecting and disciplining every member of that "little flock" for the important positions and work of that kingdom --to be kings and priests unto God and to reign on the earth as joint-heirs with Jesus Christ their Lord. "A peculiar people" they will indeed be, very different from the haughty, proud, arrogant aristocracy of the present time. None of the proud and haughty (1 Pet. 5:5), and not many rich or great or noble hath God chosen, but the poor of the world, rich in faith and love and humility, to be joint-heirs with Christ in the coming kingdom.

None of the candidates for these coming honors and opportunities of blessing the world need wonder, then, at the course of instruction, discipline and experience to which they are now subjected, as though some strange thing happened unto them. (1 Pet. 4:12.) But let them rejoice that they are counted worthy of the discipline and seek to make their calling and selection sure by permitting the promises and providences of God to work in them to will and to do his good pleasure. Let all such remember that love in them is to take the place of selfishness, otherwise they will be unfit for the coming glory and service. He that loveth not knoweth not God; for God is love. And hereby know we that we dwell in God and he in us, because he hath given us of his spirit --love.--1 John 4:7-19.

Verily, too, God is about to show the world the true and beneficial operation of the law of Primogeniture, which they borrowed in part from the typical characters and customs of Old Testament times and misapplied, to the world's enslavement and class exaltation. The Church of the FIRSTBORN (whose head is

Christ Jesus, and whose members are the humble, faithful overcomers of the world and its spirit of selfishness,) is soon to have the entire inheritance, as well the land as the power and dominion, the glory and the honor. --Psa. 2:8; 1 Cor. 3:22,23; Rev. 21:7; Matt. 5:5.

A happy day it will truly be, when God's little ones, his humble ones, his thoroughly tested ones, perfected in their new bodies like unto their Lord, shall become earth's aristocracy and rulers.

O hail, happy day, that ends earth's tears and sorrows,
That brings her joy without alloy;
O hail, happy day!
There peace shall wave her scepter high,
And love's fair banner greet the eye,
Proclaiming Victory! O hail, happy day!

It is for this grand consummative development of God's plan of the ages that the whole creation groaneth and travaileth in pain together until now, waiting [though ignorantly] for the manifestation of the sons of God, in whom all the families of the earth shall be blessed. And even we ourselves also [who hope to be those glorified sons] groan within ourselves, waiting [also, for the same glorious epoch] for the adoption, [or full introduction to the glories and honors of our Father, the King of kings, which according to his plan belong to us, the Bride of Christ, his firstborn, and heir according to his many exceeding great and precious promises], to wit the redemption of our [one] body, the body of Christ.--Compare Rom. 8:17-22,23; Gal. 3:16,29.

Primogeniture, then, as selfishly applied, and adapted by fallen men to selfish ends, serves to enslave and oppress and injure men. But primogeniture, as designed of God, and as he will use it in his great plan, operated upon the great bed-plate of love (the fullness of all law), will work the greatest good for all, and be the power of God and the wisdom of God unto human recovery--unto deliverance from sin and death of all now "His people," and all who shall become "His people."

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HE THAT SCATTERETH INCREASETH.

Is thy cruise of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.

Love divine will fill thy storehouse,
Or thy handful still renew.
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving;
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.

Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden,
God will bear both it and thee.

Numb and weary on the mountains,
Wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee,
And together both shall glow.

Art thou stricken in life's battle?
Many wounded round thee moan;
Lavish on their wounds thy balsams,
And that balm shall heal thine own.

Is thy heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless Fountain
Can its ceaseless longings still.

Is the heart a living power?
Self entwined, its strength sinks low.
It can only live in loving,
And by serving love will grow.

--Mrs. Charles.

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PRESBYTERIAN CREED REVISION.

"The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."--Isa. 29:14.

The various Presbyteries of the United States are severally discussing pro and con the proposed revision of the Westminster Confession of Faith. The meeting of the New Brunswick (N.J.)

Presbytery is one of the more notable, because it includes Princeton College, an institution under Presbyterian control. We extract the following from the report of the discussion published in the New Brunswick News:--

"The Princeton faculty members were out in force at the meeting of Presbytery, all prepared to discuss the question, and among them was Dr. McCosh, the venerable ex-President of the College. The greatest interest was, of course, felt in what he should say on the subject.

"Dr. McCosh expressed himself wholly in favor of revision. 'There is danger,' he said, 'in stirring up this matter, but there is more danger in ignoring it or postponing it. The movement in favor of revision has been pushed very earnestly by the young men, and it will as surely be pushed in the future. Revision seems likely to come, and if it must come it is better that there should be no hesitancy, but that the movement should be guided by the older and more conservative men, and guided courageously and openly.

"It may be doubted if some passages are contained in the word of God. Now in logic it is law that there shall be nothing in the conclusion for which there is not a foundation in the premise, hence what is not in the word of God must not be in the confession.'

"Dr. McCosh spoke briefly of the language of the clause declaring that 'God, for his own glory, hath fore-ordained some men to everlasting life and some to everlasting death,' and then continued: 'There is a want in our confession of a clear and prominent utterance such as we have in the Scriptures everywhere of the love of God to all men and of the free gift of Jesus Christ and of salvation to all men, not to the elect alone. I find that some of our best and soundest young men are turned from their inclination to enter the ministry, or having entered upon it are annoyed and hindered, by a few obnoxious phrases that keep staring them in the face, and by the absence of the complete recognition of the infinite love and mercy of God. Leave out, then, these obnoxious phrases, and put in the very front as the most prominent expression of our doctrine this one of God's love to all and of the free offer of salvation. Our confession meets the heresies of the seventeenth century, but not the heresies of the nineteenth.'

"I confess, too, that I should like to have in the Presbyterian Church a shorter and clearer creed than the Westminster Confession. Our theologians do not accept it as a whole. I know these theological seminaries; I know them. Some reject one part, some reject another, all reject something.' In conclusion the ex-President spoke of the nature of the fight which the church in this age is entering upon as an argument for the revision. He was too old, he said, to enter into a fuller discussion of the subject,

but he thought the time had come when all should take a stand on it; do it honestly and not be a coward.

"There was a pause when Dr. McCosh had concluded, and then Mr. Slaid, a prominent Trenton layman, arose. 'What do we ask,' he said, 'when we demand revision? Are we going to throw the confession aside? Are we going to put it at naught? No, we are merely to place it in the hands of a picked body of men, who will bring it into conformity with the best thought of this century and make it express what we believe.'

"In conclusion Mr. Slaid said: 'One of two courses is open to us; to put this confession aside as a relic, that shall only show what people believed centuries ago; or to put it in shape for use now. I care not which is done: if I have any preference it is putting it in use. But if it is to be kept as a relic let us have it understood that it is a relic and nothing more. Let us not keep it as a relic and yet pretend to use it.'"

In one sense these are noble, bold words, as well as words of truth and soberness. And yet, one cannot help wondering that these gentlemen, and others who took the same side of the question with them, should manifest their boldness only in words. They surely have not reached present conclusions suddenly; they probably have held them for months or for years. Why, then, have they remained Presbyterians in name while at heart they utterly repudiate those tenets which represent Presbyterianism? Why do they now stand before the world as the slaves of a sect and its creed, praying the majority to ease up some of the tighter bonds which gall and fret them? Why, if really courageous soldiers of the Truth, do they not step out of sectarian bondage into the liberty wherewith Christ makes free all who appreciate his work and doctrines? Really, instead of considering these men as brave heroes, we cannot help pitying them in their ludicrous position, when we see that the bonds which hold them, and

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against which they so vehemently declaim, and from which they pray to be released, are not really chains of rusty steel which are cutting the flesh but only some old paper chains, hard and ugly and strong looking from age, but really so fragile that the smallest "babe in Christ" could shatter them, yet so grim and horrible to look upon that they terrify many gray haired ministers and college professors, so that while some weep and pray that the burden be lifted, the majority decide that the chains are too sacred and too strong to be touched.

On the other side of this question, Dr. Warfield, professor of theology in Princeton Seminary, is reported to have "opposed the revision, on the ground that the present Confession is the correct expression of the general sentiment of the Church, and a satisfactory interpretation of Scriptural faith, if itself properly

interpreted." This agrees well with a statement made by Rev. I. N. Hays before the Pittsburgh Presbytery, discussing the same question. He said: "I am a Calvinist through and through. There is not a doctrine essential to our system which I would have altered, modified or softened, if I had the power to do so. As I see it, the Bible is just as full of God's sovereignty as it is of free grace. To get the Calvinism, which is in it, out, you must get a new Bible."

From these and from the expressions of many Presbyterians, it is our opinion that there are four parties in the denomination: (1) a radical class which believes as thoroughly as Calvin ever did that in the counsels of eternity, before man was created, God predetermined not only the creation, but also fixedly determined who should be so "effectually called" to salvation and so thoroughly environed by circumstances, etc., that they could neither will nor do anything which would in any way affect or alter that predetermination to land them in glory; and that regarding the others of mankind God just as fixedly predetermined that they should not get an effectual call, and should have no opportunity for salvation, and that nothing that they could either will or do could prevent them from being everlastingly tortured--that they might thus by unending groans and curses illustrate God's power and sovereignty, as the elect would illustrate (by no work or merit of theirs, they claim) God's sovereign power to save whom he would: (2) a class which says, quietly, Calvin was probably all right, we do not dispute it, but we prefer not to think or talk on this side of the subject; let us rather talk about God's goodness and love to the elect, and hope that we and our friends are not of the non-elect who are to be tormented; and especially let us not make this election doctrine prominent; let us revise the creed, not because it really belies our faith, but because in this day of refined sensibilities the creed expresses our views too clearly and shocks outsiders as well as grates harshly upon our own feelings: (3) another class totally repudiating the above doctrines and vainly endeavoring to prove to themselves and others that Calvin never believed thus. They construct for their finer sensibilities an election without any special predestination of individuals, and contrary to Calvinism they recognize the freedom of the human will and the importance of the individual both willing and doing according to his ability. These think themselves capable of twisting and turning and explaining away the objectionable features of Calvinism, and object to a creed revision, claiming that it would show weakness and fallibility to change it, and that it really needs no change, but should be understood not logically and as it reads but according to the gloss they are able to put upon it. These represent the majority of the educated men and of the ministers. (4) A fourth class is represented by Dr. Schaff, of New York. They hold practically the same views as class three, except that they are too honest or too logical to claim for

Calvinism and the old Westminster Confession of Faith any other meaning than their plain statements will honestly and logically justify. These admit that Calvin and their creed teach what in the present light they can clearly see is a horrible, God-dishonoring doctrine of which they are heartily ashamed. This class, to a man, desire the revision.

But why do men of so different ideas cling together so tenaciously and insist that they are all Calvinists, all Presbyterians, while really only classes 1 and 2 are such? Is it from loyalty to Christ? No; Christ never told any to believe in Calvinism or to call themselves Presbyterians. Quite the contrary, indeed, loyalty to Christ would lead to the remembrance that "one is your Master" and teacher, even Christ, and would show that fealty to Calvin and the owning of his name as their great teacher is really disloyalty to Christ--the putting of another in the place of the true head of the Church.

Can their anxiety to stay together as one be accounted for as love of the Truth or love of each other? No; they admit as above that they are not agreed as to what is Truth and often find in other denominations fully as congenial persons for associates. What then holds them thus? It is sectarianism and the fact that they have a sure thing of a certain amount of honor, support, etc., where they are, which they would run, at least, a risk of losing by changing. Besides, would it not prove that they were fallible teachers and that they and others whose teachings they had endorsed had really taught more or less error? This would be very much more humbling to pride than to stick to the old creed, claim that it is infallible and seek to turn and twist its various declarations to keep pace with the growing enlightenment of the people, which they cannot restrain. Would that we could see some of the noblest step entirely out from all man-made creeds, and declare themselves disciples (learners) at the feet of Christ, students of his Word (and not learned D.D.'s), and see them seeking and planning as diligently how to harmonize God's Word, as they now are seeking to sustain the false doctrines of mistaken men.

Concerning the real import and ultimate effect of changes, at present under consideration by great religious systems, the secular press seems to be fully aware. They realize the situation as fully as the theologians, and much better than many of them. The editor of a New York daily thus reviews the matter:--

"The General Convention of the Episcopalians now in session at St. George's will not be disturbed by controversies over questions of doctrine. Such differences of opinion as there may be will be concerning matters of form; the revision of the prayer book and hymnal, the basis of representation in the Convention, and also a change in the title of the Church.

"Meantime, in the Presbyterian Church the movement for a more or less radical revision or transformation of the standard of faith is gaining force, and this subject of controversy will unquestionably occupy the chief attention of the next General Assembly as the most important which has arisen in the communion during all its recent history. Even President McCosh of Princeton expressed the opinion at the meeting of the New Brunswick Presbytery on Tuesday last that this discussion is bound to come, and that it will be more dangerous to try to head it off than to give it encouragement. He went further and declared himself squarely in favor of revising the Westminster Confession of Faith. It seems to him too harsh, and as lacking in 'a clear and prominent utterance, such as we have in the Scriptures everywhere, of the love of God to

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all men and of the free gift of Jesus Christ and of salvation to all men, not to the elect alone.' The younger Presbyterian clergy, according to Dr. McCosh, 'find the doctrine of election as expressed in the Confession a serious stumbling block in their way. They are unable or unwilling to defend it, and for his own part he discovers that it meets the heresies of the seventeenth century, but not the heresies of the nineteenth.'

"The same feeling prevails in Scotland and England. There also the doctrine of election is becoming more and more unpalatable, especially when it is put thus remorselessly in the Westminster Confession:--

"By the decree of God, for the manifestation of His glory, some men and some angels are predestinated to everlasting life, and others foreordained to everlasting death.

"These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished."

Certainly, the unscriptural doctrine of a hell of torment for any to suffer in eternally must go along with or shortly after the doctrine that God predestinated a fixed number of his creatures to endure such an eternity. Because the foreknowledge of God, at least, must be admitted; and if he foreknew such an eternity for any, why did he create them; or to put the matter in another form, Why should God--a just and loving God--foreknow that he would do thus with the willfully wicked? Why should he not make a much more reasonable plan and arrange to destroy and not preserve such wicked ones, and foreknow that? Such, as we have frequently shown in these columns, is God's plan and such an end of the wicked he foreknew and has foretold by the prophets, by his Son, and by his apostles.*

But some great theologian will perhaps answer,--God cannot destroy a man. He

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can destroy all lower animals' lives, but man is immortal and must therefore live forever somewhere; and since such could not be allowed to mar the harmony and bliss of the righteous, God had to provide a place for such to spend their eternity, and that place we theologians call hell.

Well, well! Who would have expected that a wise God would so overdo his work of creation as to make creatures whose existence he could not terminate. But do not all theologians agree with us that God is infinite in power and in wisdom? But, if infinite in wisdom, he would not have made man so great as to be beyond his own control. And, if infinite in power, it follows true that there is nothing that he has not the power to destroy--angels or men. Theologians have a theory on this subject of man's power and God's weakness, as well as on the subject of the predestination of the non-elect to everlasting torment. But both theories are erroneous; both are thoroughly opposed to Scripture teachings; both are dishonoring to God and injurious to the church and to the world; and both are belittling to the reason and common sense of the great theologians who concocted such flimsy subterfuges,--subterfuges which any man of unfettered reason and any knowledge of the Bible, or willingness to study it with the help of a concordance, can today easily and quickly see through.

In this connection we give the views of another celebrated Presbyterian minister, of Union Theological Seminary,

***PROFESSOR SCHAFF D.D.
COMMENDS DR. M'COSH'S POSITION.***

To a Tribune reporter who called upon him on Saturday Dr. Schaff said that he was in favor of a revision of the creed, and was willing to state his reasons for his belief that the time had come for a change in the Standards of the Church. In the main he agrees with Dr. McCosh.

He said, "I am glad that the Tribune published the testimony of this venerable scholar in favor of a revision. His testimony will have great weight, owing to his long experience and representative position. Not only for Princeton University, but also for Ireland and Scotland can he speak. He is certainly right when he asserts that revision must come sooner or later. He touches the vital point in the Westminster Confession when he says: 'There is a want in our Confession of a clear and prominent utterance such as we have in the Scriptures everywhere of the love of God to all men, and the free gift of Jesus Christ and of salvation to all men, not to the elect alone.'

Reporter.--"What are the special parts of the Confession that need revision?"

Dr. Schaff.--"The chapters that relate to predestination and the loss of non-elect infants are specially under fire now, but I am in favor of dropping the reference to the pope as 'Antichrist,' and the two hundred millions of communicants in the Roman Catholic Church as 'idolators.' Such a judgment is untrue, unjust, uncharitable and unsuitable in any Confession of Faith. But that is not the special point to which attention is called. Let us keep to the text. Take the subject of 'elect' and 'non-elect' infants. You cannot escape the logical conclusion that if there are 'elect' infants, there must be 'non-elect' infants, that may be lost. Now, it is the general belief of the Presbyterian Church to-day that all infants dying in infancy are saved, while in the seventeenth century all Calvinist divines believed that some of them were lost forever. But the opponents of revision do not teach or preach this doctrine now; why, then, have it in the Confession?"

THE WONDERFUL LOVE OF GOD.

Reporter.--"Is not the Westminster Confession broad enough to include all men?"

Dr. S.--"It is a Confession framed for the benefit of the elect, while, at the same time, the most prominent and the most cheering doctrine, which may be read on every page of the New Testament, is this: 'God loves all men; God made absolute provision for the salvation of all men; God wishes no man to be lost, but would have every one come to a knowledge of the truth.' I scarcely need to quote a verse to prove this, though many might be given, which are not used as proof texts in the Confession, because that doctrine is not contained in the text.

"'How often,' said the Savior, 'would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not:' the emphasis is on the 'would not' of the people. 'God so loved the world,' the whole world, not the elect merely, 'that he gave his only begotten Son, that whosoever [embracing all men] believeth on him should not perish, but have everlasting life.' 'God, our Savior, willeth that all men should be saved.' 'The Lord is long-suffering to you-ward not wishing that any should perish, but that all should come to repentance,' and so I might go on."

Reporter.--"But if this doctrine is emphasized, does it not destroy Presbyterianism, and make us all Methodists?"

Dr. S.--"By no means. The doctrine of divine sovereignty is still maintained; the doctrine of election is not destroyed, but alongside of these important doctrines is placed that other, the groundwork of our religion, namely, the doctrine of the universal love of God. The Calvinist to-day, whatever be his theory as a theologian, stands on this basis. He preaches and

works as if salvation depended on men; he prays as if all depended on God. The Calvinist preaches like an Arminian, and the Arminian prays like a Calvinist."

Rep.--"But is this not inconsistent?"

Dr. S.--"If it be logically inconsistent, it has the high support of the great Apostle to the Gentiles, who bids men work out their own salvation with fear and trembling, adding, 'For it is God who worketh in you both to will and to work, for his good pleasure.' That seems inconsistent, but it is Scripture."

In the above expressions by Dr. Schaff we find two points for brief comment. (1) Note that he objects to Papacy being considered Antichrist; he considers this unjust, untrue and uncharitable. In this he merely follows the liberal worldly sentiment which is rapidly spreading over and influencing the judgments of the entire nominal church of all denominations of Protestants. As we have attempted to show before, Protestants to-day are such only in name; they hold so much of doctrine, custom and form in harmony with Papacy, that neither they nor the world see any reason for either one to call the other antichrist; for in so doing they practically implicate themselves as at least blood-relatives of antichrist. Nevertheless, as we have sought clearly to show in DAWN, Vol. II., (and will further show in Vol. III.,) there is the strongest of grounds for knowing that Papacy is the great antichrist system of the Bible, and for getting farther and farther from her and her false doctrines of the dark ages, which continue to stain and taint every Protestant creed to the extent that it contain, much or little of the same false doctrines.

(2) We object to Dr. Schaff's concluding remark, relative to the Apostle Paul's teaching. We have no right nor wish to object to the branding of Dr. Schaff's theories on the subject of election as illogical as well as inconsistent; for that is just what any sensible, thinking man must conclude; but we do object when by his claims that greatest and most logical and inspired writer, Paul, is made to appear foolish and illogical also, by the claim that his words agree with the confessedly illogical and inconsistent theory of Dr. Schaff and Calvinists generally, of all shades, on this subject of election.

We cannot here discuss this question in detail. We have already done so, and refer the reader to the TOWER for March 1886, pages 3 and 4. Suffice it here that we very briefly notice the two texts which seem to Dr. S. to be illogical and inconsistent, thus:-

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We find the Scriptures everywhere teaching that God has a plan or fixed arrangement for human redemption and recovery from sin and death, according to which he is working; and that all his purposes in that plan shall be accomplished in his own due time. In that plan he arranged that our Lord Jesus was to be the great

and chief divine agent in the work of redemption and recovery. In that predetermined plan he had provided, also, that a few, a "little flock," should be chosen or selected from among the many of the redeemed world, to be the bride, joint-heirs, underpriests and co-workers with Christ Jesus, their Lord and Chief-priest, in the execution of God's great plan of blessing all the families of the earth by bringing all men to a full knowledge of God (1 Tim. 2:4-6) and restoring to mental and physical perfection (Acts 3:19-21-23) all who, when they know the Lord fully, shall delight to serve and obey him.

This "little flock" God had not only predetermined should be selected from among redeemed men, but he had also predetermined that only such should be of that select band as should in a trial develop a spirit of loyalty and full consecration to him; in other words, they must each be "copies of his Son," their Redeemer. (Rom. 8:29.) The trial or testing time of this "little flock" has been during this Gospel age. These are not only being tried to prove their worthiness of everlasting life, but also to prove whether they shall, by very full, hearty, prompt and faithful obedience to the very spirit of God's will, manifest the likeness of Christ Jesus and be accounted worthy to be of the little flock, his select (elect or chosen) joint-heirs in the coming kingdom.

It is for this that they must "strive," "run," "seek," "fight," "lay hold,"

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and "work," for to "make your calling and election sure:" "So run that ye may obtain" the prize: "Work out your own salvation with fear and trembling [careful lest you should fail of this great favor of God to which you have been called]; for it is God that worketh among you both to will and to work his good pleasure." In other words,--Highly esteem the high calling to the great honor set before you in your call to joint-heirship with Christ in his Millennial kingdom. Slight it not; esteem it not lightly. Remember that the call is of God, that it is his exceeding great and precious promises that have worked and are working in you to will to do God's will and become copies of the great Redeemer; and remember, too, that the same promises are still the power of God, and will enable you, not only to will, but also to do, what would be pleasing to God.

The great mistake made by so many, on the relationship of work and salvation, is this: they see properly, though very indistinctly, that the work of redemption, the giving of the ransom, is entirely a work of Christ, our Lord, in which we can have no share, but which we must accept and appropriate by faith alone. There is no room at all in that redemptive work for our works to come in. We must accept it as a gratuity in full, or not at all, as the poet truly expresses it:

In my hand no price I bring:
Simply to thy cross I cling.

This work of Christ cancels the original condemnation, to everlasting destruction, which had passed upon all through the disobedience of Adam, our father and representative. It entitles every man to a fresh trial--an individual trial--and offers life everlasting to each one who (after accepting of Christ's finished work) shall by his will and his works prove his willingness to be obedient to God. Here faith has its part, in which works cannot share,--in accepting of Christ's work; then the works of the redeemed, justified ones, come in and join hands with faith to make use of the benefits provided freely by the grace of God in Christ.

The trial of the world in general waits until the trial of the church, which is much more severe, is complete. Then the chosen, the elect, the bride with her Lord, shall judge and bless all the families of earth.

Thus seen, the selection of the church means the very reverse of a curse upon the great remainder of mankind. Though

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the close of the selection, when the last one of the predetermined number has been tried and approved, will reprobate or cut off the remainder of mankind from all hope of sharing with Christ in the honors of his great restitution work of blessing the masses, it is far from the ordinary idea of reprobation. An illustration of this reprobation is found in politics. When the full number of members of Congress or Parliament, fixed by law, has been selected or elected, the remainder of the people are reprobates thereto. But are they injured thereby? No, they are blessed; for the selection of the few is for the benefit and not for the injury of the many. And much more so God's selection of the Parliament and ministry of the Millennial Kingdom, under and as co-workers with Christ Jesus the King of kings--they are elected for the expressed purpose of blessing all the families of earth.--Eph. 2:5-10; Gal. 3:16,29.

*See Old Theology Tract, No. 1, "Do the Scriptures teach that eternal torment is the wages of sin?"

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THE "DIVINE DECREES" THE BACK-BONE.

The Rev. Dr. Shedd, Professor of Systematic Theology in the Union Theological Seminary--Presbyterian--when interviewed

by a reporter of the Tribune, expressed himself freely against a revision of the Presbyterian Confession of Faith. He evidently sees that a revision means a general reform or the complete breaking up of the denomination. He fears this and opposes all reform of thought and expression. We give a part of the interview:--

Reporter.--"If they cannot agree to everything contained in the Book, would you favor a 'loose subscription,' signing with mental reservation?"

Dr. Schedd.--"I would choose the lesser evil and go for revision first. Some propose 'loose subscription' as a remedy for the ills complained of; that is, leave the standards as they are, and when candidates of lax or unsettled views present themselves for licensure or ordination, let them reserve certain parts which they cannot agree to sign. This is demoralizing and kills all simplicity and godly sincerity. Better a thousand times for a denomination to alter its creeds than to allow its ministry to 'palter with words in a double meaning;' than to permit an Arian subscription to the Nicene symbol, an Arminian subscription to the Westminster Confession, a Calvinist subscription to the Articles of Wesley, a Restorationist subscription to the doctrine of endless punishment."

Rep.--"Dr. Schaff says that he subscribed liberally to the Westminster Standards when he became a professor in the Union Seminary, after consulting with two prominent members of the faculty."

Dr. S.--"I noticed that statement and I failed to understand it, for according to the charter which governs the Board of Directors, no such thing as 'loose subscription' is known. I have been a professor in this seminary for twenty-six years, and once in every five years, the Board of Directors, who themselves subscribe to the Confession, have summoned me before them and, in accordance with the constitution, have required me to affirm, 'in the presence of God and of the directors of the Seminary,' that I 'solemnly and sincerely receive and adopt the Westminster Confession of Faith as containing the system of doctrine taught in the Holy Scriptures.'"

WHAT WILL THE END BE?

Rep.--"If the question of revision carries in the Presbyteries, what will the end be?"

Dr. S.--"No living man can tell. And that is one of the points which I make against the whole matter. I am more interested in the abstract question of a revision than in the details of the problem. Revision is inexpedient, because there is no end of the process. It is like the letting out of water. The doctrine of the Divine Decrees is the particular one selected by the Presbytery whose request has brought the subject of revision before the

General Assembly. But this doctrine runs entirely through the Westminster documents, so that if changes were made merely in chapter iii. of the Confession, this chapter would be wholly out of harmony with the remainder. Effectual calling, regeneration, perseverance of the saints, are all linked in with the Divine Decrees. The most cursory perusal will show that a revision of the Confession on this one subject would amount to an entire recasting of the creed."

Rep.--"The advocates of revision think their conservative brethren are needlessly alarmed."

Dr. S.--"It seems to me that they are not counting the cost of their advocating a revision. In representing the Confession to be positively erroneous on two very important points, Dr. Van Dyke, for example, is proving too much. He is giving aid and comfort to the enemy. He is virtually telling the opponents of Calvinism that they are correct in their aspersions on the Westminster symbol; in their assertion that it is a hard and repellant system."

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"THEY GNAW THEIR TONGUES"

[CONTRADICT EACH OTHER].

Rev. Mr. Williamson, of Cleveland, favors a revision of the Confession and is quoted in the Cleveland Leader thus:--

"We may not get a system of doctrine that dovetails together with perfect accuracy, but what is better, we get more perfectly into the heart of Christ and his teaching. Doctrinal system is not ignored or underestimated, but in order to the completeness of its logic it must not be allowed statements and syllogisms which are not in harmony with the general tenor of the Scriptures. The only document of the past to which we are willing to be shackled is the Bible.

"No sweeping changes seem to be thought of by any. Although its forms of statement in many instances are not those of the present day, they are not thought to be of such a nature as to make necessary any retouching. Not so, however, in several instances, particularly chapter third, on God's Eternal Decrees, and chapter ten, section third, on Elect Infants. Some of the opponents of revision show how wonderfully logical they are, and how admirably phrased, so as to suit supralapsarian and sublapsarian, and that any change would tend to narrowness rather than breadth of statement. I have read their arguments, and been much impressed by them, and then I have re-read chapter third, and in spite of their arguments my moral sense has been no less shocked than when in my boyhood days I first read

the Confession. Indeed, I find my soul recoiling from these statements with increasing rather than diminishing force. I read of the distinction between preterition and reprobation which is here so nicely allowed for, but I find my mind still almost fiercely rebelling against the

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dogmatic statements I here find. I find also, on comparing notes with those who, like myself, know little and care less about the theological subtleties, that the idea of God which this chapter presents is utterly abhorrent to them. And I cannot help feeling that there is something in their experience of moral revulsion that is as worthy of being taken into account as the logic of the systematic theologian. If, as some of us believe, we have

GONE BEYOND THE WRITTEN WORD

in order to the completeness of our system, the quicker we get back there the better. It is proposed to insert in this chapter third something concerning the love of God which will, and specially as inserted here, relieve the hardness of the Confession, and do what many believe it now fails to do as it ought--put God before the world more as the New Testament reveals him. But we are told this is altogether unnecessary; that this truth is by no means lost sight of, and to prove it a number of clauses are gathered together from different portions of the Confession expressive of this truth. Inasmuch as they have been picked out and put together we shall have to confess that they are there, but we should never have surmised it, from the simple reading of the Confession. This truth, it strikes me, is of enough importance to be put where we can find it without searching for it. It ought to stand forth so plainly that no one could help seeing it. I am glad if there are any upon whom the Confession already makes this impression. There are a good many of us upon whom it does not.

"As for the section on elect infants, I for one do not care, except as a matter of historical knowledge, what meaning it was intended originally to convey. I know what meaning it would convey to the average mind of to-day, and I doubt whether any amount of historical information will make him believe it means anything else, and that is that, of those who die in infancy, some are elected to salvation and some are not. The Presbyterian Church does not believe this."

And yet, if you ask a Presbyterian what he believes, he will refer you to the Westminster Confession and Catechism. And if you attend an installation service, you will hear the vow of the ordained man that he will believe and preach only what this creed declares to be the truth. Notwithstanding this, Dr. Schaff declares that he subscribes to it with mental reservations; and

Mr. Williamson probably the same way. And the latter publicly tells us that the Presbyterian Church as a whole disbelieves it. What can be the object of this beating about the bush, much of which is misrepresentation, if not downright fraud? It is to perpetuate the sect, not its doctrines, of which they are becoming ashamed.

Why not abandon all such human systems and confessions, now used for tying men's tongues and consciences, and let each other stand free to study God's Word untrammelled, and to build, each for himself, such a creed as he shall find authorized in God's Word; adding to his creed or subtracting therefrom continually, as he continues to grow in grace and in knowledge and in love of God. This is the attitude which God designed: this is the liberty wherewith Christ made us all free. Why surrender our liberties and enslave our consciences and tongues to a sect, or the decisions of majorities in sects? If all of God's children were really free, thus, it would not be long before they would be at perfect oneness of heart and nearly at one in faith and work --the only true union.

Arise and shine in youth immortal;
Thy Light is come, thy King appears.
Beyond the centuries' swinging portal
Breaks a new dawn--The Thousand Years.

--Fannie Reid.

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PROPERTY IN LAND.

The National Economist makes the following extracts from John Stuart Mills' "Principles of Political Economy," as illustrative of its own views:--

"The essential principle of property being to assure to all persons what they have produced by their labor and accumulated by their abstinence, this principle can not apply to what is not the produce of labor--the raw material of the earth. If the land derived its productive power wholly from nature and not at all from industry, or if there were any means of discriminating what is derived from each source, it not only would not be necessary, but it would be the height of injustice, to let the gift of nature be engrossed by individuals. The use of land in agriculture must, indeed, for the time being be, of necessity, exclusive; the same person who has plowed and sown must be permitted to reap; but the land might be occupied for one season only, as among the ancient Germans; or might be periodically re-divided as population increased; or the states might be the universal

landlord, and the cultivators tenants under it either on lease or at will....

"But, though land is not the produce of industry, most of its valuable qualities are so. Labor is not only requisite for using, but almost equally so for fashioning, the instrument. Considerable labor is often required at the commencement to clear the land for cultivation. In many cases, even when cleared, its productiveness is wholly the effect of labor and art. The Bedford level produced little or nothing until artificially drained. The bogs of Ireland, until the same thing is done to them, can produce little besides fuel. One of the barrenest soils in the world, composed of the materials of the Goodwin Sands, the Pays de Waes in Flanders, has been so fertilized by industry as to have become one of the most productive in Europe. Cultivation also requires buildings and fences, which are wholly the product of labor. The fruits of this industry can not be reaped in a short period. The labor and outlay are immediate, the benefit is spread over many years, perhaps over all future time. A holder will not incur this labor and outlay when strangers and not himself will be benefited by it. If he undertakes such improvements, he must have a sufficient period before him in which to profit by them; and he is in no way so sure of having always a sufficient period as when his tenure is perpetual.

"These are the reasons which form the justification, in an economical point of view, of property in land. It is seen that they are only valid in so far as the proprietor of land is its improver. Whenever, in any country, the proprietor, generally speaking, ceases to be the improver, political economy has nothing to say in defense of landed property as then established. In no sound theory of private property was it ever contemplated that the proprietor of land should be merely a sinecurist quartered on it.

"When the 'sacredness of property' is talked of it should always be remembered that any such sacredness does not belong in the same degree to landed property. No man made the land. It is the original inheritance of the whole species. Its appropriation is wholly a question of general expediency. When private property in land is not expedient, it is unjust. It is no hardship to any one, to be excluded from what others have produced; they were not bound to produce it for his use, and he loses nothing by not sharing in what otherwise would not have existed

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at all. But it is some hardship to be born into the world and to find all nature's gifts previously engrossed, and no place left for the new comer. To reconcile people to this, after they have once admitted into their minds the idea that any moral rights belong to them as human beings, it will always be necessary to convince them that the exclusive appropriation is good for mankind on the whole, themselves included. But this is what no

sane human being could be persuaded of, if the relation between the land owner and the cultivator were the same everywhere as it has been in Ireland.

"Landed property is felt, even by those most tenacious of its rights, to be a different thing from other property; and when the bulk of the community have been disinherited of their share of it, and it has become the exclusive attribute of a small minority, men have generally tried to reconcile it, at least in theory, to their sense of justice, by endeavoring to attach duties to it, and erect it into a sort of magistracy, either moral or legal. But if the state is at liberty to tread the possessors of land as public functionaries, it is only going one step further to say that it is at liberty to discard them. The claim of the land owners to the land is altogether subordinate to the general policy of the state to deprive them of it. To that their claim is infeasible.

"To me it seems almost an axiom that property in land should be interpreted strictly, and that the balance in all cases of doubt should incline against the proprietor. The reverse is the case with property in movables, and in all things the product of labor. In these the owner's power both of use and of exclusion should be absolute, except where positive evil to others would result from it; but in the case of land no exclusive right should be permitted in any individual which can not be shown to be productive of possible good. To be allowed any exclusive right at all over a portion of the common inheritance while there are others who have no portion, is already a privilege. No quantity of movable goods which a person can acquire by his labor prevents others from acquiring the like by the same means; but, from the very nature of the case, whoever owns land keeps others out of enjoyment of it. The privilege, or monopoly, is only defensible as a necessary evil; it becomes an injustice when carried to any point to which the compensating good does not follow it.

"When land is not intended to be cultivated, no good reason can in general be given for its being private property at all; and if one is permitted to call it his, he ought to know that he holds it by the sufferance of the community, and on an implied condition that his ownership, since it can not possibly do them any good, at least should not deprive them of any thing they could have received from the land if it had been unappropriated. Even in the case of cultivated land, a man whom, though only one among millions, the law permits to hold thousands of acres as his single share, is not entitled to think that all this is given to him to use and abuse, and deal with as if it concerned nobody but himself. The rents or profits which he can obtain from it are at his sole disposal; but with regard to the land, in everything which he does with it, and in everything which he abstains from doing, he is morally bound, and should, whenever the case admits, be legally compelled to make his interest and pleasure consistent

with the public good. The species at large still retains, of its original claim to the soil of the planet which it inhabits, as much as is compatible with the purposes for which it has parted with the remainder."

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AN ALARMING PROPOSITION.

And still they travel the road to Rome. We have frequently of late given in these columns instances of the way in which Catholicism is absorbing Protestantism, or rather the way in which Protestantism is plunging headlong into Catholicism, and now we have another step to record. In the Christian at Work of April 12, Prof. Charles A. Briggs, D.D., of Union Theological Seminary, New York, had an article entitled "Is Rome an Ally, an Enemy, or Both?" Starting out with the assertion that "the Roman Catholic Church and the Protestant churches are agreed in nine-tenths or more of the contents of Christianity," Doctor Briggs makes some statements concerning the Reformation, and then says:--

"We are agreed as to the essentials of Christianity. Our common faith is based on the so-called apostles' creed, our worship on the Lord's prayer, and our morals on the ten commandments and the sermon on the mount. Who will venture to say that the Roman Catholic Church is not as faithful to these foundations of our common religion as Protestants? Taking our stand on the apostles' creed, we must add to the articles of faith on which we are agreed, all the doctrinal achievements of the church for fifteen centuries, the doctrine of the unity of God, the person and work of Jesus Christ, the Holy Trinity, original sin and human depravity, salvation by divine grace, the absolute need of the atonement of Jesus Christ. On all these great doctrines of our religion, Romanism and Protestantism are one. Here we are allies, and it is our common task to proclaim these doctrines to the heathen world, and to overcome by them all forms of irreligion and infidelity in Christian lands. And differences about justification by faith, and salvation by the divine grace alone, and the authority of the church as regards the determination of the canon of Scripture, and its interpretation, ought not to prevent our cooperation and alliance in the great work of indicating and proclaiming the common faith. Our conflict over the doctrines in which we differ would be more fruitful in good results, if our contest should be based upon concord and alliance in the common faith. If our contest could be narrowed to the real points of difference, and that contest could be conducted in a brave, chivalrous, and loving manner, the results would be more fruitful.

"Taking our stand upon the Lord's prayer, we observe that as to the greater part of Christian worship we are agreed. We worship God in common, in morning and evening assemblies, by prayer, songs of praise, the reading and preaching of the Scriptures, and the celebration of the sacraments of baptism and the Lord's supper. All this is common. Furthermore, we take the liberty of affirming that the matter of all this worship is for the most part common in both these great bodies of Christians. I have heard sermons in Roman Catholic churches of Europe which were more evangelical and less objectionable than many sermons I have heard in leading Protestant churches in Berlin, London and New York. It is well known that the Protestant books of liturgy contain a considerable amount of material derived from the old mass-books, and they are all the more valuable for that. Roman Catholic baptism has many superstitions connected with it, but the essentials of baptism are there in the baptism by the minister in the name of the Holy Trinity. Roman Catholic observance of the Lord's supper is connected with the worship of the materials of the supper under the doctrine that they are really the body and blood of the divine Lord; but who can deny that pious souls by faith really partake of the body and blood of Christ in his holy sacrament, notwithstanding the errors in which it is enveloped? If we look with eyes of Christian charity upon the Lutheran and Zwinglian views, which are regarded as serious errors by the standards of the Reformed churches, and do not deny to the participants real communion with Christ, why should we deny such communion to pious Roman Catholics?

"In all matters of worship we are in essential concord with Roman Catholics, and we ought not to hesitate to make an alliance with them so far as possible, to maintain the sanctity of the Sabbath as a day of worship, and to proclaim to the world the necessity of worshiping God in his house, and of becoming members of his church by baptism, and of seeking union and communion with the Savior by Christian worship, the study of the Scriptures, and the observance of the Lord's supper. With this recognition of concord, Protestants can then debate with Romanists in a friendly manner, and seek to overcome their errors, remove the excrescences they have heaped upon the simple worship in the spirit and in truth, which seems to us more in accordance with the Scripture and with the wishes of the Savior.

"We should also note that in the great constituent parts of prayer--the invocation, adoration, thanksgiving, confession of sin, petition, intercession, and consecration --Roman Catholic and Protestant worship are agreed, and consequently the matter of prayer is essentially the same, the differences are less than most people imagine. In Christian song the differences are still less. If our hymnbooks were stripped of hymns from the ancient and mediaeval church, and from modern Roman Catholics, they would be bare indeed.

"Looking now at the sphere of morals, we take our common stand on the ten commandments and the sermon on the mount. As to the vast majority of all questions of morals, Romanism and Protestantism are agreed. It is true there

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is a great deal of immorality in the Roman Catholic Church in some countries, and we think it may be shown that as a rule Protestantism is productive of better morals than Romanism; but this, after all, is a question of more or less, and to say the least, Protestantism has little to boast of. On all these questions it is of the highest importance that the Roman Catholic Church and Protestant churches should make an alliance. Their joint efforts would have an influence upon public and private morals such as the world has not yet witnessed. We may agree to differ and debate on all questions of morals where there is discord. But when we are agreed on the vast majority of questions that come before the public, it is sheer folly for us to waste our energies in antagonism when co-operation and alliance would be productive of vast good.

"We hold, therefore, that the Roman Catholics and the Protestants ought not to hesitate to ally themselves for the maintenance and the protection of those great principles of Christian doctrine, Christian worship, and Christian morals that they hold in common."

The proposed alliance with Rome, the necessity for which Doctor Briggs reiterates so often, is a noteworthy sign of the times, and we could not ignore it and be true to our name. The Doctor seems to base his plea for alliance quite largely upon the fact that Protestantism is about as bad as Catholicism. He says above that Protestantism has little to boast of over Roman Catholicism, in the way of morality; and elsewhere in the same article he says:--

"Why should we complain of the persecutions that our ancestors suffered from Rome, when we have to lament that others of our ancestors were merciless to Roman Catholics? Roman Catholic intolerance and bigotry may be matched by Protestant intolerance and bigotry. I doubt whether God looks with any more favor upon these detestable vices in the one than in the other."

This is, no doubt, a valid reason why Protestantism and Roman Catholicism should join; for when Protestantism becomes as bad as Catholicism, we can see no necessity for maintaining a separate existence. For ourselves we think that there is yet quite a difference between the two bodies; but when a prominent professor in one of the leading theological seminaries in the land can see no difference between the Lord's supper as celebrated

according to the divine command, and the Roman Catholic mass, and when he endorses "all the doctrinal work of the [Catholic] Church for fifteen centuries," the point of perfect union cannot be far off.

What an array of names we now have in favor of Protestant union with Catholicism --Doctors Hodge, Hitchcock, Schaff, Patton, Briggs, Field, etc. But who has heard or read of a Catholic priest clamoring for Catholic union with Protestantism? --Nobody. Why not? Would not the Catholic Church be willing to enter into such an alliance as these Protestant doctors of divinity propose?--Most certainly it would be, but the movement must all be made by the Protestants. The Catholic Church will gladly receive the Protestant churches to her bosom; she will accept their aid in the furtherance of her peculiar schemes; but she can afford to wait till they come of their own accord, for if they make the proposal, she can dictate the terms.

One more thought. What must we conclude will be the effect of an alliance between Protestantism and Catholicism, when we remember that one of the strongest pleas for such an alliance is, not that Catholicism is as good as Protestantism, but that Protestantism is nearly, if not quite, as bad as Catholicism? Those who know anything of Rome's peculiarities do not need to have an answer given them.

Some may say that we are alarmists. Indeed we are; and we think that any one who sees such danger approaching and does not sound an alarm, deserves to suffer all the ill that may follow. Our only wish is that we might sound the alarm so loud that it would awaken the thousands who seem to be asleep, and who are in danger of being taken in the snare.

--Signs of the Times.

Surely Protestants are rapidly losing their hold of those doctrines of Christ and the apostles which once so clearly indicated Papacy to be the great Antichrist system of the Bible. All who doubt the correctness of that application are respectfully referred for evidences to the last chapter of MILLENNIAL DAWN, Vol. II. As for that corner stone of all false doctrine, "the sacrifice of the mass," it will be treated in the next volume of DAWN, and its mention by the prophet, as the

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desolating abomination, will be clearly shown.

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DRIVING SHARP BARGAINS.

Selfishness is a prolific weed which has sprung up and flourished for six thousand years in the midst of the thorns and thistles where man with weariness and sweat of face has been compelled to earn his daily bread. In the endeavor to obtain the necessities and comforts of this life, the idea of getting as much as possible for as little as possible, or, to use a common phrase, of driving close bargains, has well nigh crushed out every noble impulse.

If selfishness flourished only among the miserably poor, it would be at least measurably excusable; but it flourishes no less in the hearts of the rich and comfortably circumstanced. The weed has grown and strengthened its roots and branches so wonderfully from generation to generation that it has come to be regarded largely as a legitimate and natural trait of human nature. It is not surprising, therefore, that the saints, when they diligently compare themselves with the perfect standard of uprightness presented in the Word of God, find this weed in their own hearts, and that as they endeavor to purify themselves, even as their Pattern is pure, they find this one of the most difficult weeds to eradicate. How great is the inclination, even among the children of God, to permit this weed and to eat of its fruit. Would that all could realize more fully how unbecoming it is in the Royal Family.

One of the worst forms of the evil, however, is that which manifests itself toward God. Accustomed to getting as much as possible for the amount paid, or paying as little as possible for the thing secured in daily life, the same disposition often manifests itself in dealing with God for the "Crown of Life," the "glory, honor and immortality," promised to the faithful overcomers.

God covenants with those justified by faith in the redemption which is in Christ Jesus, that if they consecrate and sacrifice themselves wholly to his service, he will give them, at once, "exceeding great and precious promises," and in the future the blessed realities. Our little all is indeed a meager pittance. How little remains of our three-score-years-and-ten! how little of mental vigor! how little of physical strength! how little of money and influence! And yet that little all, however great or insignificant it is to us, is all that God requires in exchange for his great favor. It is by no means an exchange of equivalent values, but it is nevertheless an exchange which will prove to the fullest extent our love and devotion to God.

We confess that it is a great bargain-- such exceeding riches and glory for a price so mean as to be unworthy to be compared with it; and yet shall we, like Ananias and Sapphira, be found endeavoring to keep back part of the price?

According to our covenant, we should do our best to use in Jehovah's service "all our mind, all our soul, and all our strength," which of course includes the products of these--all our influence, all our money and all our time as well. Yet how apt are we in action to say to the Lord--I know it is cheap, but can you not take a little less? I think you will not deny me the prize, even though I keep back part of the price.

Thus many desire a crown of life and glory, if they can get it cheap; if they can get it for less than their little all; if they can hold on to their money, their good name, and fare none the less and if possible a little better than formerly. O shame! such meanness, such a low appreciation of our Father's grace, is unworthy of the high exaltation to which we are called. And surely, if our own hearts condemn us as unworthy because of the incompleteness of our sacrifice, the Lord, before whom all hearts are open, and who is looking for a loyal and loving bride whose heart is already wedded to his, and who counts no possible sacrifice too great to express the strength of her devotion to him, will not choose such. He does not desire for that blessed relationship one who is mean and selfish.

Consider well, therefore, dearly beloved, what the sacrifice of all implies to you; consider it, not in the light of your past conduct and that of other professors, but in the light of your covenant and of the examples of our Lord and the apostles; and count not your ease, your comfort, your good name, your friends, your property, your business, your money, your health, your life, or anything dear to you; but, esteeming them all as dross in comparison, be zealous in your endeavor to

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testify your love and devotion by your deeds as well as by your words. If you are loyal and zealous, be not surprised if you are counted fanatical. Men esteem those fanatical who think and act outside the beaten track of custom, and in whose course they see no reasonable end in view; but we must think and act as seeing him who is invisible and the glory and honor of being joined with him as co-heirs and co-laborers--reasons which the world and worldly church cannot appreciate and which are therefore foolishness unto them.

Selfishness, while detestable always, is especially so in connection with our covenant relationship to God. Let us rather be very ambitious to increase our capacity that we may thereby increase our service and sacrifice, saying with the Apostle: "I count all things but refuse, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ...that I might know him and [experience] the power of HIS RESURRECTION [to spiritual being], and the fellowship of his sufferings, being made conformable unto his death: If by any

means I might attain unto THE resurrection out from among the dead."--Phil. 3:8-11.

"This is the first [chief] resurrection," and it includes all the overcomers of the Gospel age--all the blessed and holy. These are they who are gladly sacrificing all they have in the service of the Lord and the truth, who are not trying to keep back part of the price in violation of their covenant. "They shall be mine, saith the Lord, in the day that I come to make up my jewels"--the covenant-keeping sacrificers. (See, Psa. 50:5 and Mal. 3:17.) These shall be with the Lord and behold and share his glory. "They that are with him are called and chosen and faithful."--Rev. 17:14.

As we seek to be just toward God in fulfilling our covenant, our hearts will be drawn into closer and closer union with our Lord's, and we shall become more generous, less selfish, in our dealings with our fellow-men. It will lead us nearer and nearer to that grand statement, that golden rule, of our duty to our fellow-men, voiced by our great Teacher--Do unto others as you would that they should do unto you. And obedience to this rule will work a blessing upon ourselves also; for if we learn to deal generously and justly with our fellow-men, it will help us also to exercise the same principle in our dealings with God.

Let us, then, learn to be just in carrying out our own obligations, and generous in our exactions from others. And while so dealing with God and our neighbor, let us not forget the same rule in our homes. It is surprising and lamentable that many show less justice and less generosity in their dealings with their own families than with others, and are more willing to take advantage of their own flesh and blood than of others. No wonder that such lose influence over each other and lose respect for one another.

Beloved, let us more and more strive to be God-like,--just and generous.

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ROME AGGRESSIVE.

Although Protestant Churches have been engaged in the Punjab with constantly increasing numbers and efficiency ever since Dr. J. C. Lowry entered the field in 1832, the Romanists had until this year left the territory uninvaded in so far as work amongst the Hindus and Mussulmans is concerned. But in these latter days a golden opportunity seems to have been descried in the turning of the masses to Christ--the result of long years of patient, prayerful effort on the part of Protestant Christendom.

Sialkote has been fixed upon as a center. Priests--I know not how many-- have begun the visitation of the Christians in the

outlying villages, and do not scruple to employ most questionable means to win the people and induce them to enter the fold of Rome. Money, it is said, is being freely used, and no less than six hundred perverts from Protestantism to Romanism have been made. It is true that the Protestant missionaries may take comfort from the reflection that those who have gone from them are the tares which were choking the wheat; nevertheless they cannot but realize that they have a new enemy to fight and that troublous times are before them. The Catholics make no pretense of preaching the gospel to the non-Christian population, but unblushingly avow as their policy the proselytizing of those who have been brought to a knowledge of the truth through the efforts of Protestants.--Presbyterian Banner.

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EXTRACTS FROM INTERESTING LETTERS.

Liberia, West Coast of Africa.

DEAR BROTHER IN CHRIST:--I am glad to advise you of our compliance with the request of the heathen chief at Gramay, referred to in my letter to you, as the one who had sent for us to baptize him. On Sunday Brothers Brunot, Brown, Clark and myself went down to the appointed place on the beach.

Instead of one candidate, we found two ready to outwardly symbolize their union with the Lord by immersion. These we examined as to their faith in Christ's death as their redemption-price, and found fit subjects for baptism into his name, and immersed them into the name of Christ, in the presence of the whole town-people who came out to witness the ceremony.

The baptized having changed their dresses, we had a divine service in the open air, and I preached to the congregation from John 3:16; and Rom. 6:3,4. After which Brother Bruno spoke--indorsing and confirming the sermon, which we hoped had made a lasting impression upon the people.

Having made the two converts, we, after the manner of the apostles, resolved to hold weekly service here, in order to feed our "new born babes" in Christ who desire and need the sincere milk of the Word that they may grow thereby. --1 Cor. 3:1; 1 Pet. 2:2.

Before leaving the town, we had a strong assurance from the people that ere long we will be called upon to baptize more people therein. May the good Lord give us grace to be faithful in the harvest work for his own glory, and crown our feeble efforts with such success as will most honor him.

Yours in Christ's service, S. W. SETON.

Missouri.

TOWER TRACT SOCIETY:--I am entirely unable to express my gratitude for the help received from you since first I saw a copy of ZION'S WATCH TOWER. I have been receiving the TOWER, etc., by your generosity since 1887. I find great satisfaction in reading it, although unable to pay for it. I wish I were able to materialize my gratitude into dollars.

Not long ago I received a book entitled "The Time is at Hand." My feelings will never be expressed. I lifted my heart in prayer to God that he might reward and bless his servants and instruments, the givers. Later I received a tract called "The Old Theology," treating on a subject which has given me more trouble than all my afflictions and other troubles beside--"Do the Scriptures Teach that Eternal Torment is the Wages of Sin?"

I am so glad to know that God is too good to create or permit such a terrible place as some describe hell to be.

I don't like to beg, but if you feel disposed to send me anything to read, it will be thankfully received, and it may be, by and by, you will be rewarded by me. You will be, if I should get so I can work. I don't know what to do! I seem to be almost alone, as people here can't see things as I now do. I have been compelled to withdraw from the M.P. church, as their doctrine and traditions seemed so adverse to Bible teaching.

Again I say, God bless you in your labor of Love. I am gratefully yours,

S. C. J_____.

Bay View.

DEAR FRIENDS:--Your book, MILLENNIAL DAWN, was given me to read by our friend, Mr. Barnes. After reading once and proving it, as I went along, I had no peace of mind until I read it the second time. The light began to come with the first reading, but I began to shrink from the sacrifice, and then Satan took his chance to torment and tempt me, saying, It is well enough to read the book but it is not necessary to give up your church. Shut your eyes and ears when they preach doctrine contrary to what you now think true. I let the book alone and went to church as usual, when I could, but I was not satisfied. I then said, I will ask my Savior to guide me and show me the way so plainly I could not go astray, and, thank God, my eyes were opened and I commenced to read the book over, and it seemed to me I was so rejoiced, I wanted to send the glad tidings to everybody. I am reading the second volume and am ready to give up everything for my Savior. I ask him to guide me into all truth. I do not get much time to read or write, but thought, after the little ones were asleep, I must at least try to let you know, and to subscribe for the TOWER. I had hoped to send for the Diaglott as well, but I must wait a little while longer

for it. I enclose money for the TOWER; for the balance please send some Old Theology Tracts. Wishing you joy in the service of the Master, I am Your Friend,

Mrs. E. C _____.

Allegan, Mich.

DEAR BROTHER IN CHRIST:--I have read with pleasure MILLENNIAL DAWN, Vols. I. and II. When I began to read Vol. I. it was through mere curiosity. I was prejudiced against your writings before I read them, because I well knew then, as I also know now, that the world is being flooded with worthless writings of sectarians, to build up some fence to separate the freeborn children of God; but, thank God, I found it not so in the DAWN, but the reverse. I found it to be true. Thank God that I read DAWN, Vol. I. It created a thirsting for the second volume, which I received and read with pleasure. It has, indeed, been food to me. I have believed and preached much of the doctrine contained in DAWN for the last twelve years, and now I feel strengthened to go on telling the good tidings of the wonderful things that will shortly take place. I am glad to read in the WATCH TOWER of so many coming out of Babylon. Enclosed find 25 cents

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for another copy of DAWN, Vol. II., paper covered, for a friend.

Your brother in Christ, S. S _____.

Michigan.

GENTLEMEN:--By the kindness of a friend a volume, entitled MILLENNIAL DAWN, was handed to me. I have carefully read it three times; and I am much, very much, pleased with its contents. They meet my preconceived ideas, from my many years of study of God's Word. Raised by Roman Catholic parents and educated in that religion with a design to the ministry, I with God's help read myself out of it. But for 35 years I have been like Noah's dove. Sects confused my mind and infidelity offered no cure. So I have tried to live the true life outside of them all.

I would like to have more light; but I am poor in this world's goods, but thankful that you remember the poor, as the true follower of the Lord always does. I, therefore, address you in hopes to receive more light at your hands. Will you kindly send me the second volume of MILLENNIAL DAWN, also any tracts or papers you think good for me or others to read.

I have for many years held forth the Word in my own weak way, but with no organization to back me, and found it hard, uphill work. Thank God for help in your publications.

Hoping to hear from you soon, I subscribe myself yours truly in the one hope of Eternal Life,

J. H. DONNELON.

Kansas.

DEAR FRIENDS:--I have been very much strengthened and encouraged by the clear, pointed and abundant evidence which DAWN, Vol. II., discloses of Christ's presence and the final end of Gentile times and the setting up of Christ's kingdom. O what a stimulant to faithfulness when we can see the preparations going on all around us for the ushering in of that glad day. While the time in some sense looks long, yet I believe that the industrious faithful-ones will find intervening time well filled up with the unfolding of truth and light of the dawning Day, so as to be continually feasted and refreshed. Seeing what we do, we may well lift up our heads and rejoice and be glad, not only that we shall be so greatly blessed, but that the whole groaning creation shall also be blessed at that Day.

I am reading Vol. II. through the third time. The opposition and trial I daily meet with, both at home, in my own house, and in the world, is no less bitter and determined, yet I rejoice greatly that my strength to bear them is increasing. I believe, as you say, after awhile we will be made fire-proof, and this we are to some extent already through prayer. That your usefulness in feeding the little flock may be continued to the end, I am yours in the truth and light of those lively hopes.

A. B. PERINE.

P.S. Enclosed I send you \$3 to apply in keeping my subscription good for TOWER --balance for tract fund.

A. B. P.

A Brother in the Lord, whom Brother Adamson was largely instrumental in interesting in the Truth and in its service, writes to him as follows of his new experience as a colporteur, with DAWN. Just as he was starting out he suffered earthly loss in the great conflagration which destroyed the town of Spokane Falls, W.T.

DEAR BROTHER ADAMSON:--Your kind postal came to us in due time, but while in a state of much confusion, on account of the fire at Spokane. You will not be surprised, if I should tell you that every dollar I have been able to save since I met you in Indianapolis has gone up in smoke. Our loss in dollars, as best we could foot it up, is \$840. No insurance.

We will say no more about this now, as, doubtless, you wish to know what we are doing. I say we, Mrs. H. and myself, for she is with me, preferring to share the pleasures and displeasures to which we are subjected. We have not been altogether idle, but, that we are in the harvest now, bless the Lord. We arrived here a few days ago, equipped with all the armor which our Father in his infinite goodness has seen fit to give us, and with hearts full

of love to our blessed Savior and our fellow-creatures. We put out Arp slips a part of two days, going out Saturday with DAWNS, rather timid at first, but taking fresh courage as we went from house to house, Mrs. H. taking one side of the street and I the other. You would be encouraged to see with what vim and cheerfulness she goes about the work, which we followed closely all day, working about 8 hours, and selling 22 DAWNS. Very tired at night, this being the first. Becoming acquainted with the Pastor of the United Brethren Church, I was asked to preach for them. Accepting the invitation, I did so in the evening (Sunday), to a very attentive audience, the announcement having been given out at morning service. This was my first sermon from an orthodox pulpit. I will preach on next Sunday, at 3 P.M., to the prisoners at the State Prison, God willing. This may not reach you by that time; however, let your prayers be that the good seed sown may bring forth an hundred fold. May we have your daily prayers for God's blessing upon our weak efforts in the work out here. Monday, the 14th inst., not working all day, sold 33 DAWNS, making 55 sold, leaving 45 on hand. Thus you see we shall soon be out of DAWNS, so we order 200 more to this place, sending to the Tower Publishing Co. money for these and for two TOWER subscriptions.

Mrs. H. is very much delighted with traveling and selling DAWNS. Our little girl, Georgia, is at Corvallis, Oregon, going to school, and we are free from the common hindrances of this life, and thank God for his kind providence. We are at work selling DAWN and talking of the truth as we have opportunity.

I have many things to ask you, but can not worry you any longer. Mrs. H. joins in love to Mrs. A. and yourself. Write as you have opportunity.

Yours in Christian Fellowship and Work,

H. H. HYATT.

Portsmouth.

DEAR BRO. RUSSELL:--Until the glad tidings came to me through DAWN, doubt and unbelief held sway. I could never reconcile God's Word and love with orthodox teachings, and consequently was groping in darkness. After a careful reading and study of The Plan of the Ages, I am convinced that it is the key to the proper interpretation of the Scriptures. Harmony could never prevail to the extent it does, unless truth were the foundation. My whole nature has been changed in reference to the future, and I can now serve God through love, without a fear that when I am laid away I will be consigned to eternal torment. I now see clearly that God has something grand in store-- an accumulation of six thousand years of work, all for the benefit of our race during the next thousand. What a glorious time the Millennium will bring to those who want to be saved.

I enclose an order to the TOWER CO. for fifteen copies each of DAWN, Volumes I. and II., which I want for friends and neighbors.

Yours in hope,

C. W. W_____.

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OLD THEOLOGY TRACTS.

These tracts are published quarterly, at a very low price, by the Tower Tract Society. They are designed for general circulation among Christian people. They are on live topics, calculated to awaken interest in the study of God's Word and plan.

All of God's children, interested, are welcome to assist in this work in any way they may choose. These as pebbles from the brook may do more sometimes in the hands of God's faithful than can greater institutions. (1 Sam. 17:40.) Let this "hail" be freely scattered--not to injure but to liberate and bless God's people and to bring them out of the short beds of human tradition, whose narrow hopes expose them ever to the chills of fear and hinder true rest and confidence and trust. (Isa. 28:19-21.) These tracts we believe are helping many, delivering them from the torment of fear (which must be "a vexation unto them, until He shall make them to understand doctrine") into the light and liberty and love of a fuller appreciation of their Father's character and plan.

TOPICS TREATED.

No. 1--Do the Scriptures Teach that Eternal Torment is the Wages of Sin? No. 2--Calamities,--Why God Permits Them. No. 3--Protestants, Awake!--How Priestcraft Now Operates.

TERMS ON OLD THEOLOGY TRACTS.

For terms see second page of each tract.

The Tract Society offers as follows:--It will supply five tracts, quarterly, free, to each of the Lord's Poor of the Watch Tower List, or one tract, quarterly, to any poor person who may write mentioning this offer.

The Tract Society also offers to employ

CHILD-COLPORTEURS.

to sell these Tracts. They may sell them at the popular price of one cent each, at which rate hundreds can be sold everywhere--in depots, stores, street-cars and at the door-step. For use in this particular way, the tracts will be supplied 50 assorted for 25 cents. This will enable and encourage many little ones to spread the truth. Trial Packs (of 10 tracts) will be supplied for 5 cents. And any child who has not the money may have one trial pack on credit. ADDRESS--TOWER TRACT SOCIETY, ALLEGHENY, PA.

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"THE PLAN OF THE AGES."

MILLENNIAL DAWN, VOL. I.

This work is specially designed to make plain the divine plan. It begins at the beginning of the subject, by establishing the faith of the reader in God and the Bible as his revelation, and proceeds to trace the glorious plan therein revealed, and to show which parts of that plan are already accomplished, and which will be accomplished during the Millennial age, the manner of its introduction, and its objects and methods.

We know of nothing to compare with this book, as a "Bible Key"--"A Helping Hand for Bible Students." The One Hundred and Twentieth Thousand is now on the press, and many who have read it carefully and prayerfully, declare that if they could not obtain another they would not part with their copy, and the hopes it has enkindled, for millions.

It contains 352 pages, clear type, good paper, etc. Price in cloth covers \$1.00 (or together with one year's subscription to this journal, Zion's Watch Tower, \$1.25). Price in paper covers 25 cents, reduced from 50 cents to bring it within reach of all. These prices include postage.

Only Watch Tower subscribers are desired to act as colporteurs or agents for this book, and to thus preach with each book sixteen sermons more effectively than in any other way, and to classes not otherwise accessible. Some loan these books in quantities, others give them to their friends, and others sell them. The latter plan is often best, because people will more surely read what they have paid something for.

Some of our readers, who can afford it, pay the above low prices by the hundred copies, and some do more and contribute to the TOWER TRACT FUND, enabling us to make the following terms on the paper covered books to those whose circumstances are such that they can greatly increase their time and labor in this work by taking advantage of the allowance, as all subscribers are at liberty and welcome to do, each according to his own judgment.

The terms to Colporteurs are as follows:--To such as desire these books for loaning or giving away, and to those who can spend more of their time in selling them by reason of this arrangement, the Tract Fund grants an allowance of 10 cents per book, in lots of not less than 10 books AT A TIME--that is \$1.50 for 10 books, \$3.00 for 20, etc. This allowance is made to enable those of limited means to do more in the work of spreading the truth than they could otherwise do.

To such as give their entire time to this ministry of the truth, traveling from town to town and engaging in no other business for support, the Tract Fund grants an allowance of 12-1/2 cents per copy (called "Expense Money" to pay the traveling and living expenses of colporteurs),--in lots of not less than 20 books AT A TIME,--that is \$2.50 for 20 books, \$5.00 for 40, etc.

When ordering state plainly which terms you accept, otherwise we shall reckon 25 cents each.

A GERMAN TRANSLATION OF THE ABOVE AT SAME PRICES AND ON SAME TERMS, except that colporteurs will be permitted to order one half the minimum quantities,--5 for 75 cents, etc., or to regular colporteurs 10 for \$1.25.

"THE TIME IS AT HAND."

MILLENNIAL DAWN, VOL. II.

[In English only.]

Prices are terms same as Vol. I. This volume is intended only for those who have carefully and thoroughly studied Vol. I. All such whose interest is awakened, will surely want this volume and succeeding ones which are in course of preparation, as well as the regular issues of the WATCH TOWER.

FOREIGN TERMS.

Though foreign postage is higher, we must not increase the price; for money elsewhere is more scarce among the poor than here, and the poor we want specially to reach, since we know that "not many rich or great" are among the Lord's chosen.

Our foreign friends may, therefore, hereafter, reckon our terms in English money, thus:--

25 cents = 1 shilling. 50 cents = 2 shillings.

\$1.00 = 4 shillings. \$1.25 = 5 shillings. 1.50 = 6 shillings.

2.50 = 10 shillings. 3.00 = 12 shillings. 5.00 = 20 shillings.

Upon this arrangement the WATCH TOWER will hereafter be 2 shillings instead of 3 shillings per year.

CREDIT FOR THE POOR.

Those unable to purchase the Dawn (and there are some we find--even at this low price) can have a copy of either volume on loan, upon promise to read it and to return it.

All who would engage in the work of ministering as colporteurs, but who lack the means to purchase the quantities mentioned above, can take their sample book and begin by taking orders, payable on delivery. If you can write us that you have secured orders for 5 we will let you have 10 books on credit; if you get orders for 10 we are willing to let you have 20; if you get 20 we will let you have 40 books on credit.

Write your order on a separate piece of paper from that upon which your letter is written. Write very plainly--especially your name and address. The name of the town is not always the same as the name of the post office: be sure to give the name of the Post Office to which you wish books sent. Give us plenty of time by ordering several days before you want the books, as we are very busy.

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MISSIONARY ENVELOPES.--A fresh supply now 25 for 10 cents; 100 for 35 cents; 300 for \$1.00.-- postage free. A good and easy way to spread the light. "Tell the whole world the blessed tidings."

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THE EMPHATIC DIAGLOTT.

We are in receipt of many letters asking, whether this work is of any value to English readers who have no knowledge of the Greek. We answer, Yes; it is specially designed for such: and the Diaglott, together with Young's Analytical Concordance, are worth more than a year's study of the Greek. Both should be in the hands of every Bible student; but if you cannot afford both, the Diaglott is the most valuable--indeed almost indispensable.

Many orders come for the Diaglott from persons not subscribers to the TOWER, and for extra copies for friends from those who are subscribers. Hence, we must explain particularly, why we can supply this work to TOWER subscribers only, and to these only one copy each, at the special price \$1.50. The reasons are as follows:

Some years ago a Brother, who is a great friend to the TOWER, and a great admirer of the Emphatic Diaglott also, suggested that, Every student of God's plan, as presented in the TOWER,

ought to have the aid which the Diaglott affords. The difficulty which seemed to stand in the way was, that it is of necessity an expensive work (Retail price in cloth binding \$4.00, postage 16 cts. = \$4.16.) and the great majority of our readers are far from wealthy, like the majority of the saints in all ages. To meet this difficulty, the Brother proposed to the TOWER PUB. CO., that, if they would be at the trouble and expense of mailing the books, he would supply one copy each to all TOWER subscribers, at a price to bring the book with the reach of all, viz. \$1.50, including postage.

This was begun when our subscription list was much smaller than now, and is still continued: New readers of either DIAGLOTT or TOWER need both. Subscribers will please save us the annoyance of refusing, and returning their money, by ordering only one copy of the Diaglott: unless your first copy has worn out,--in which case, in ordering another, mention this fact. The only way for others to get the book at this special price is to subscribe for the TOWER: and the Diaglott must be mailed direct to the subscriber and not to another person.

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YOUNG'S ANALYTICAL CONCORDANCE.

Our supply of this valuable work, at \$3.50, is now exhausted. Hereafter, we can give our subscribers the benefit of a wholesale price only, as competitive editions are about exhausted, and the "Author's Edition" is able to command its price,--which, the value of the work considered, is very cheap. The retail price of the book is \$5.00, with postage 55 cents added--\$5.55. Our price to our readers will hereafter be \$4.25 by mail, postage prepaid by us; or \$3.70, if sent by express at your charges. As it is quite a large volume (weight seven pounds), it will be cheapest for most purchasers, to get it by mail.

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LEESER'S TRANSLATION OF THE O.T.

This is a translation of the Old Testament Scriptures into the English language by a Hebrew. It is chiefly valuable for comparison in studying. This lot we can supply--postage paid by us--at \$1.50, in sheep binding.

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ALLEGHENY CHURCH MEETINGS.

Our meetings are held in G.A.R. Hall, over the Third National Bank, No. 101 Federal Street, Allegheny City. Readers and friends will be warmly welcomed. Preaching every Lord's-day

afternoon at 3.30 o'clock; Bible Class at 2.30 o'clock. Services
in German at 10.30 A.M. of the same day.

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