

are so many ministerial conferences for the purpose of enabling each to do more efficient service for the upbuilding of the body itself, fortifying the various members against attacks of error and strengthening in each the comprehension of the truth.

Thus all the members of the anointed body in communion with the Lord, filled with the same spirit, and being baptized with the same baptism [See article "Baptism" in Tower of October, 1884.] may together advance into the *oneness* of the faith and of the *full* knowledge of the Son of God, being firmly bound together by the uniting bond of peace—love.

Let us then no longer hinder our one-ness of faith by the

vain and sinful idea that we must not see things exactly as others do, but must be "independent." He that is independent of the body is independent of its head also, and is not a member of the body, for in it each member is made dependent on others. So surely as we are living in the "Day of the Lord," so surely as the bringing back of Zion is in progress, so surely we are living in the time when the "watchmen shall see eye to eye," with clearness and harmony of vision; all should be of one faith and enabled to point out the waymarks and bulwarks so clearly that every earnest member of the body may see light in God's light.

## VIEW FROM THE TOWER

"I will stand upon my watch, and fix my foot upon the Tower,

Human judgment in its fallen condition is very much inclined to take extreme views on whichever side of a question it looks. Like the pendulum of a clock, men go from one to an opposite extreme. The way to steady and settle our judgment is to conclude that we can know only what God has revealed, and come to the Bible as His revelation; and leaving our own opinions, make new ones strictly and entirely therefrom.

This disposition to fly to opposite extremes frequently manifests itself in those who for years have believed that ninety-nine out of every hundred of the human family were en-route to everlasting torture. When they come to realize that the love of God would sanction no such thing, but that the extreme penalty of sin is destruction of being; and that from the destruction (death) which came upon the entire race through Adam's sin, a *full* ransom has been made by Jesus, and that a full RESTITUTION of all the forfeited rights, privileges and enjoyments of perfect life is to come to all in God's DUE TIME—when they see this, they become so overjoyed that they go to an opposite extreme and conclude that God is so loving that he would never be happy unless ultimately *every* human being shall be everlastingly saved. From the extreme view that God was all JUSTICE and without LOVE, they unintentionally run to the opposite extreme that He is all LOVE and destitute of justice.

Beloved, let us BALANCE our warped and perverted and unbalanced judgments by the testimonies of God's Word. Let us remember that EXISTENCE is a boon from heaven, to be forced upon none. It is a favor, a blessing, designed only for those who shall appreciate it; and who will use it in harmony with the LAW OF RIGHT, the law of God; others cannot have it, and must cease to exist; not only for their own good, but for the good of all and the everlasting purity of God's kingdom in earth and heaven.

Surely God has stated to us plainly that justice and equity are the very foundations of his throne (Psa. 89:14); and not only so, but for over four thousand years he illustrated the penalty of sin and the unrelenting, positive character of his justice, which not only condemned Adam (and all the race as represented in him) to death, destruction, but *refused* to FORGIVE that wilful sin, because God could not do so and be JUST. Rom. 3:26.

Surely such a demonstration of *justice*, as God manifested in giving His Son to be a *ransom* ["corresponding price"] for all, before that sin could be blotted out, evidences a firmness and a justice on God's part that is simply sublime. It should not only be an assurance to us that those once *justified* from Adamic guilt have nothing further to fear therefrom (1 John 1:9), but should also assure us beyond question, that all who are fully released from Adamic penalty and guilt when on trial individually, would be dealt with in the same inflexibly just manner that Adam was. If obedient, life will be sure, as the reward; if disobedient, death [this time a second death], as surely as in Adam's case. And the condition would be the same, in that Justice could no more forgive the personal wilful sins which invoked the second death, than it did the Adamic sin which invoked the first death.

But, some one inquires: Will God's love ever change? And if not, will not the same love which planned the ransom through Christ and the coming restitution as a result, prompt God to again redeem with another ransom those who go into the second death?

We reply: God is the same yesterday, today and forever, and will always pity and love any of His creatures who *unwillingly* or without their own will or choice, are under the penalty of His law; but from the very nature of things He can have neither sympathy nor pity for those

and I will watch to see what will be said to me." Habakkuk 2:1.

who with a *full* knowledge of the heinousness of sin, a *full* experience with its penalty, and a *full* knowledge of what it cost for their redemption from it once, and *full* ability to resist it, shall, notwithstanding all this *wilfully*, and designedly, despise His goodness and love, and violate the laws which they know *divine wisdom* enacted for the lasting good of all: with such, God cannot be *pleased*. As God hates sin because it is wrong and works evil, so he must "abhor" and be "angry" with *such* WILFUL sinners as we have just described.

No; *another* redemption will never take place! Another *ransom price* will never be given! We confidently and strongly state this, because supported both by Scripture and reason, as follows:

It is declared that Christ shall reign until he has subdued *all* enemies. Sinners are enemies through wicked works; and such as will not be RECONCILED to God's laws and arrangements must be, destroyed, as it is written: "All the WICKED [wilfully so] will He [God] *destroy*." (Psa. 145:20.) The wicked shall be [re]turned [Heb., *Shub*, turned back, returned;] into hell [*sheol*—death; hence SECOND DEATH]. (Psa. 9:17.) This agrees also with the statements of Revelation regarding the results and termination of that Millennial reign: Satan and all who in that time of trial, shall willingly and persistently follow his example, and be thereby his co-workers in evil (his messengers) shall together be cast into the "Lake of fire," symbol of destruction—the second death. Rev. 20:14, 15.

Nor can any one consistently claim that the second death is to be destroyed by a resurrection of its captives out of it, BECAUSE it is stated that present death—the first (the death which resulted from Adam's sin) is to be destroyed by resurrecting ALL who went into it; because redeemed from its power by the precious blood of Christ. These two deaths are not the same; hence the first can and will be destroyed, while the other everlastingly blots out of existence, and thus everlastingly punishes all who go into it. Those who cannot see more, should at least recognize the difference by the fact that the *one* is cast into and destroyed in the other. (Rev. 20:14.) That this destruction of all wilful evil doers who, under the favorable opportunities of the Millennium refuse to *hear* [heed] that Prophet (Acts 3:23), will take place, is evident, from the statement that this is at the close of that reign (Rev. 20:7-9), and that immediately following it everything is described as pure, holy and happy—no sin, and hence none of its results. Rev. 21:4, 22.

The only one of Jesus' parables which furnishes a clear outline of that age (Matt. 25:31-46), shows the same termination of that age, in which "the Son of Man shall sit on the throne of his glory" and judge the world. It shows that those who at the end of that trial are of the "goat" class, having refused to become his sheep, will be delivered into *everlasting* punishment [DEATH being the punishment or wages of sin] prepared or designed [only] for the Devil and [those who *wilfully* and persistently follow his precepts and example] his angels.

To claim *another* redemption and *another* chance beyond that which the Millennium brings, as a result of the ransom given by Christ, is not only to add to God's Word, but to contradict it; for it declares that those who sin WILFULLY after knowing the truth, show that they *despise* the ransom-sacrifice and do despite to the spirit of FAVOR which God therein manifested toward them; and that for *such*, there remaineth no more a sacrifice for sins, but a fearful looking for of judgment and fiery indignation which shall DEVOUR these adversaries of God and his law. "Christ dieth no more;" and even if he did, it is declared that such put themselves in such a condition by opposing and despising

God's once manifested goodness, that it is IMPOSSIBLE TO RENEW THEM AGAIN UNTO REPENTANCE. See Heb. 6:4-8; 10:26-31 and Rom. 6:9.

The results of the Millennial Age will be so complete and perfect, that not one being who appreciates God's favors, and desires to please him, will be destroyed in the Second death; and not one will escape it who is not at heart, as well as outwardly, in fullest sympathy with God's government and its beneficent laws in support of righteousness, peace and love. Christ will do this work so thoroughly that when the kingdom is delivered up to God even the Father, nothing by way of making it more perfect will remain to be done in the successive ages. He must reign until he has put all enemies under his feet. He shall not fail nor be discouraged till he have ESTABLISHED righteousness in the earth on a lasting basis. 1 Cor. 15:26, and Isa. 42:4.

Besides, suppose a case: Suppose a being to have lived through the Millennium under the full light and teaching of the Christ, with all of its lessons fully impressed upon him, who yet cherished such love for evil doing, that when evil is given greater liberty of action in the end of that age—as a test of the heart sentiments—he would follow that evil willingly and knowingly and eagerly, and as a result of resisting Christ is “cut off from among the people,” in the second death (Acts 3:22.) Suppose for the moment, such an one resurrected from that Second death and tried again; what assurance could there be that with the SAME knowledge and liberty again at his command he would not do the same again? And if some one suggests that God COULD coerce his will, and thus compel his everlasting obedience, we answer, Yes; but God declares that such is not his design. He seeketh not such as he can compel, for he could compel all; but, “The Father seeketh such to worship Him” as “worship Him in spirit and in truth.” (John 4:23, 24.) Besides, if God is going to *compel* their acquiescence to his laws, why not do so at first without having a “second death;” and without marring the perfectness and bliss of future ages by trying over and over again to get some one to consent and worship him in spirit and truth whom in the end he must compel? This is unanswerable.

Again, if such were to be *compelled* to obedience would it not be degrading them below the level of manhood? Is not manhood's chief glory his will, his power of moral choice? And would not such a change as would deprive him of this freedom of choice deprive him of manhood and make him merely a machine? And if so would it not be far more to God's glory to blot out such unworthy beings and create such “*new machines*” as he wanted—if he wants mere machines?—which evidently he does not.

The mistake of those who fall into this error is that they do not fully appreciate the opportunities of the Millennial Age, and the abundant arrangement there, provided by divine wisdom. They think of it as though the sin of disobedience might possibly be *one act*, and it perhaps induced by a measure of ignorance or lack of experience or weakness. But no; God's provision has been complete: Man will not be suddenly brought to perfection and then suddenly exposed to trials which might sweep away his judgment, and over-riding his past experiences, sweep him into evil; but he will be brought gradually to it during that age, as in a school. He will be helped to surmount the weaknesses of the fall, and to regain the summit of manhood's estate; helped by the Redeemer who purchased for him the right to return to that estate. Christ, in restoring to man “that which was lost” (Luke 19:10, and Acts 3:21) will do it in such a manner as will do the man most good. He will make known to him its advantages and opportunities [bring him to “a knowledge of the truth”] while saving him out of Adamic death (1 Tim. 2:4.) He shall in that schooling learn what wilful sin is and the sureness of its punishment, and be fully acquainted with the fact that at the close of the age all must be in heart, in will, holy, and in harmony with the holy God, else they will be condemned to death—destruction everlasting—as wilful trans-

gressors unworthy of God's blessings, and unfit for the ages of perfectness then to be introduced.

We cannot suppose, judging from our own feelings, that MANY would thus sin WILFULLY and despise God's favors; nevertheless the fact that Satan has done so for the past six thousand years, and that he will when “loosed,” at the end of the next age, be of the same disposition, notwithstanding all that he shall have witnessed of God's love, etc., (as God's Word positively declares;) proves that some are not affected to repentance by a knowledge of God's goodness, and reasonably leads us to conclude that there may be some of mankind whom it will be as “impossible to renew . . . unto repentance” as Satan. And this conclusion Scripture sustains by positive declarations.

Out of the billions of the race who have lived and will there have trial, it would not be *many* if ONE MILLION should prove incorrigible and be returned to sheol—destroyed in the everlasting destruction of the second death; but for the sake of an argument let us suppose that only one thousand would be of this incorrigible class. Let us suppose the suggested theory of some, that these who go into the second death will be redeemed out of it by a “ransom” [corresponding price] as all the race was redeemed out of the Adamic death. In that case it would be necessary that one thousand *perfect* beings should die to “ransom” this thousand wilful sinners. One Saviour could not give a *ransom* [a corresponding price] for all these, as Jesus did for the entire Adamic race numbering millions; because this thousand were *each one*, WILFUL sinners, while in the case of the Adamic race, there was but ONE perfect person tried; ONE only sinned wilfully; and hence ONE perfect being freely offered, was a full ransom—a corresponding price. See Rom. 5:17-19 and 11:32.

But to continue the supposed case and show its further inconsistency: Suppose that at the close of the Millennium *one thousand* of the perfected race were to present themselves as ransoms for the one thousand incorrigible, what a scene it would be—a thousand Calvarys at once. And who would put them to death? Not the holy and righteous; they should and could no more slay their brethren than could the Apostles have crucified Jesus. Then we must suppose to carry out this incredible supposition that the ONE THOUSAND INCORRIGIBLES would add this to their wilful sins; that they would kill their redeemers: And surely no better proof of their incorrigibility could be imagined than a willingness to shed innocent blood.

But some may want still further to suppose:—Suppose after all this, they come to realize the great sacrifice these redeemers have made for them, would it not melt them to love and obedience? We answer, No; “it is impossible to renew” SUCH “to repentance.” In the first place they could not “*come to realize it*,” because if perfect and doing it wilfully, they must have realized their offence all along. In the second place, if the love and sufferings of Christ did not move them, no love and sufferings would; for “GREATER love hath no man than this.” If with a perfect knowledge of the love of God for men, manifested in him who was rich yet for our sakes, became poor that we through his poverty might be made rich, if this love of Christ does not constrain them nothing would: And it is perfectly absurd for us to think of God trying to outdo his own superlatively grand exhibition of love. John 15:13.

So far from mourning for their loss, the balance of the race will be so ashamed of them, that they will be relieved by their utter blotting out of existence. Yea, all the righteous, from Jehovah to his humblest intelligent creature, must rejoice, when after full opportunity for reformation, the Universe shall be cleansed of the incorrigible. Their destruction will be a mercy to themselves, as well as for the lasting happiness of all the righteous.

Let us balance our judgments by the testimony of God's Word, and be careful to make straight paths for our FEET, lest that which is lame be turned out of the way—rather let it be healed.

## TABERNACLE SHADOWS

THE TABERNACLE pamphlet being out of print, this issue will hereafter supply its place. As our usual sized paper would not contain it complete, we have issued a double number. A thorough study of the subjects herein presented, will require not less than two months. May these solemn lessons be as strengthening to your hearts as to ours.\*

\* [As our readers have the TABERNACLE SHADOWS in book form we do not include it in this reprint of the Towers.]

CONSIDER yourself the guardian of the character of those who may be absent, as you would wish others to guard your character in your absence.

LITTLE pains and little annoyances and little discomforts are as much a part of our discipline as are the formidable adversities that occasionally smite us like hurricanes.—T. L. Cuyler.

# EXTRACTS FROM INTERESTING LETTERS

London, June 29, 1885.

DEAR MR. and MRS. RUSSELL:—Although it is so long since I wrote to you last, it is not decrease of interest in glad tidings which has kept me silent. The Z. W. TOWERS you so kindly sent are a source of great refreshment to me and to those to whom I make their contents known. Some point which has been exercising me in the Scriptures is touched upon in the next number that arrives. One of these happened to be the Baptism, about which having only been sprinkled and confirmed by the Church of England, I have felt dissatisfied in proportion as I have become more enlightened. Before separating from the Church of England I saw the error of infant baptism and I perceived that it was open to me to decide whether I would be immersed or not according to my conscience; then I endeavored to find a set of christians who would perform the office for me without seeking my enrollment with their special tenets, but I did not succeed. I am not satisfied without fulfilling this outward symbol, simply because the Lord enjoined it—so hope to be given the opportunity very shortly of taking this step together with some I have been teaching.

I am extremely obliged to you for sending all that you have sent, but if you knew how many more copies of the "Food" and "Tabernacle" I could use you would try to spare me some more; ere long I trust you will receive some money from me to pay for your supply of them to me and my friends. It is so strange that wherever I have lent the books they are almost invariably lost or mislaid so long that one would be tempted to think it had been done on purpose; on the other hand I have friends craving to read them. On two occasions, an opportunity has been given to me to speak of the glad tidings; but Satan tried to hinder. At one place, having found a quiet earnest body of believers on a retired street—belonging to no particular sect, I offered to lay before them all that I myself had learned. They received me cordially, and requested me three times to meet them, once at a general assembly. Having made a large wall copy of your Chart of the Ages I hung it up on the wall and sat amidst those earnest thirsty people to tell them the good news, inviting them to question me afterwards, which they did; some very sharply, and as if to trip me; but let the Lord receive all praise it was given me to answer quietly, and one of the most arrogant of my opponents came up afterwards wrung my hand and thanked me begging I would return again. But the Salvation Army, it seems, had begun to influence these christians so that my teachings offering to go further than its teachings made them afraid, I think, to give ear beyond the time I was with them. I left a copy of "Food" which they promised to meet together and study with the Scriptures; but curiously enough so soon as I had left for London—the book was lost. My work lies chiefly at the present time among detached individuals; and in writing to the absent. Only one, truly enlightened, lives near me, a police constable, who is too poor to send the money he would, to you, having a large family. He longs for a Diaglott of his own: I have lent him mine occasionally. Before long I could buy him one I think, and if so, will send the money to you; but can you supply him with regular TOWERS and some of the books? He has a wide means of working; at present, he has my papers to read and that is all. He and I only were able to keep the anniversary of our Lord's marvelous sacrifice as units.

I am, dear friends, your affectionately,

Argentine Republic, South America.

TO EDITOR ZION'S WATCH TOWER.

Respected Sir:—I again write you for a repetition of your favor. I previously wrote you from city of Callao, Peru, giving you information of how a fragment of your "Food for Hungry Christians" accidentally fell into my hands from an Italian sailor, and asking you for a complete copy of the same, to which you at once made reply by forwarding me the copy and also several copies of your WATCH TOWER. Before, however, I had time for the full examination I could have wished my friend, C. W. H., then in Callao, carried them off from me, and as I embarked in a ship making the round trip to Valparaiso, Lobos Island, and finally to England, I lost the run of the book.

I am much pleased with the annual celebration of the Lord's Supper, as noticed in one of the numbers of WATCH TOWER you sent me. Now, I want you to send me the September sample number of WATCH TOWER, also, "Teachings of the Tabernacle," and one other copy of "Food for Christians."

It is needless for me to inform you how very much interested I am in this movement, and to give you my promise of earnest support.

I now leave you, in the hope of future pleasant correspondence, with the good old Spanish parting of "May God be with you." I remain, therefore,

Yours sincerely,

Dover, Ill.

DEAR BROTHER RUSSELL.—Since I accidentally found your paper, "Food for Thinking Christians," more than three years ago, a flood of light has been pouring in upon me. How inexpressibly grand the whole plan of salvation appears, and yet how plain and simple. Strange it is that so few will believe it, and hate those who do; but that was the way they treated our Master. I can afford to have my name cast out as evil if I can be of the number that shall overcome. The more closely I compare the Word of God with the present state of the Nominal Church and the world, the more clearly I see the truth of your proposition that the Lord is really present and has commenced his harvest work.

Your brother in Christ,

Halifax, England.

TO THE EDITOR OF ZION'S WATCH TOWER.

Sir.—A pamphlet has been lately put into my hands entitled "Food for Thinking Christians." It has greatly instructed and interested me, and led me into a new region of biblical teaching, presenting many aspects of truth altogether overlooked, the importance and scripturalness of which appear to me most clear and well founded. I have a strong desire to receive further teaching in the same direction; and I find a note appended on the cover which applies unmistakably to my case, therefore I eagerly avail myself of the suggestion to write to you. I should like to read and study "The Tabernacle and its Teachings" in the light which God has given you on the matter.

If ZION'S WATCH TOWER is a periodical publication, I should like to see a copy of it, and should be glad to know where it may regularly be obtained. I desire also that others also may be made acquainted with the like precious truths.

Yours gratefully and respectfully,

## EARTH'S JUBILEE

Blow ye the trumpet blow,  
The gladly solemn sound;  
Let all the nations know,  
To earth's remotest bound;  
The year of Jubilee is come;  
Return ye ransomed sinners home.  
Jesus, our Great High Priest  
Hath full atonement made;  
Ye weary spirits, rest;  
Ye mournful souls, be glad.  
The year of Jubilee is come;  
Return ye ransomed sinners home.

The Seventh Trumpet hear.  
The news of heavenly grace;  
And, saved from death, appear  
Before the Saviour's face.  
The year of Jubilee is come;  
Return ye ransomed sinners home.

Extol the Lamb of God,  
The all-atoning Lamb;  
Redemption through His blood,  
To all the world proclaim.  
The year of Jubilee is come;  
Return ye ransomed sinners home.  
Ye who were sold for naught,  
Whose heritage was lost,  
Shall have it back for naught,  
A gift at Jesus' cost.  
The year of Jubilee is come;  
Return ye ransomed sinners home.

# THE "LITTLE FLOCK" AND THE "GREAT COMPANY"

REV. 7:9.

Two distinct companies of spiritual children of God have been developing side by side throughout the Christian Age. One class is designated a "little flock," and the other "a great multitude." (Luke 12:32; Rev. 7:9.) Not that one is called to be a member of the little flock, and another a member of the great company, but all are called to be of the little flock to whom it is the Father's good pleasure to give the kingdom, and to be joined in heirship with Jesus Christ, as his Bride. As Paul declares, "Ye are all called in one hope of your calling." Eph. 4:4.

All these start on the same narrow way, and being fully consecrated to God are begotten of the Spirit through the word of truth. Hence all are "new creatures"—spiritual—their old nature (the human) being doomed to certain destruction by their own free will and covenant. Therefore if these ever develop it must be as spiritual beings. The human perfection, physical, mental, and moral, to which the world may attain in the next age, is now out of the question to these consecrated ones; that having been presented by them and accepted by God as their sacrifice. If these fail to develop as "new creatures"—spiritual—there is no other hope for them: Death is the only alternative.

To be developed as new creatures, the old nature with all its hopes, ambitions, etc., *must* die. But to *steadily* put it to death, of our own continuous free will, is no light task; and this becomes more and more difficult, as the way narrows down to its end. Only a minority of all who in good faith make the consecration, run with patience to the end—in all only a "little flock." With many, courage begins to fail, and they need to be spurred onward by the chastening rod of him who has become our surety (Heb. 7:22) to guarantee that we fulfill our covenant, though our own efforts should fail; otherwise, the end of such must be death. In love, therefore, special afflictions are sent upon the consecrated, when needed, to wean the affections from earthly things, and to draw the heart again into closer sympathy and communion with God in fulfillment of its covenant of sacrifice. A few only run patiently in the way of sacrifice, rejoicing at the privilege of winning so great a prize at such small comparative cost. The great company, we read, come up through great tribulation, which the "little flock" escapes (Rev. 7:14; Luke 21:36), and yet some in each company may have come through the very same experiences. To one it is great tribulation because he looks at the things that are behind, and weighs their value in the scales of this world; to the other it is but a light and easy yoke, because forgetting the things that are behind, he presses toward the prize of our high calling.

"To him that overcometh," rendering a cheerful and willing sacrifice, even unto death, our Lord says, "will I grant to sit with me *in my throne*" (Rev. 3:21). And of the "great company" also beloved of the Lord, and rightly exercised by his chastening rod, it is said, "Therefore are they *before the throne* of God, and serve him day and night in his temple."

Both companies are developed as spiritual beings, but the little flock to the highest order of spiritual being—the divine nature. Let us, therefore, seek to render unto the Lord that which is well pleasing to him, a cheerful, constant, willing sacrifice. "God loveth a cheerful giver." " whatsoever thy hand findeth to do, do it with thy might." Would the bridegroom want for his bride one who would come with any other spirit? No, faithfulness under difficulties is the test of her love and devotedness.

At first sight Heb. 12:5, 8, may appear to be out of harmony with this thought, but the Greek words "paideuo" and "paideias" in the King James translation rendered chastened and chastening, signify, to discipline, to instruct, to teach, to chasten. But chastening becomes a part of discipline only when the subject is an unwilling one. The Diaglott very clearly expresses the Apostle's thought. It reads, "My son, slight not the discipline of the Lord, neither be discouraged when reproved by him; for whom the Lord loves he disciplines and he scourges every son whom he receives. If you endure discipline, God deals with you as with sons; for is there any son whom a father does not discipline? But if you are without discipline of which all have become partakers, then truly you are spurious and not sons. Have we then received discipline from our natural fathers, and we revered them; shall we not much rather be submissive to the Father of spirits and live? For they indeed for a few days disciplined us according as it seemed right to them; but he for our advantage in order that we may partake of his holiness"

Yes, we all need the disciplining, training and scourgings to which our heavenly Father is now subjecting all his spiritual sons, that we may be prepared for the responsible positions to which we shall shortly be assigned. If we never have received, and know nothing of this discipline, this training, then we may be sure we are not sons. Even Jesus, the perfect man, received it; shall we then hope to escape it? Not unless we despise it, refuse to receive it, and turn our backs upon it, ignoring our covenant entirely, which open rebellion verse 9 implies and Heb. 10:26, 27, clearly states, must end in death.

The discipline which all the spiritual sons receive is the same which Jesus received—the buffetings of the world, the neglect, the cold indifference, the misunderstanding, the unbelief, being despised, persecuted, and cast out as evil, even by some or all of those of our own household; lawful and proper human desires which conflict with our covenant, as well as all sinful besetments which must be constantly curbed and crucified, however they may clamor with our new nature for their rights, are all elements of our *discipline*. Then again the peculiar and subtle temptations of the Adversary which must be met and overcome through faith in the divine promises, which must be diligently searched for, and stored in mind, as the defense against sudden and unlooked-for attacks. Such trials of faithfulness Jesus endured, and overcame, and we, by his aid, "in every time of need," may also overcome; though not like him, perfect, yet his grace is sufficient for us, and we can overcome as he overcame the world and its spirit (influence); yea, we can do all things through Christ's strength freely given into us for the seeking. Phil 4:13.

All discipline is severe and painful, yet necessary, both as training for our future office as Priests unto God, and as filling up the measure of the afflictions of Christ now. It was experienced by our Head unto the bitter end—death, and that without a murmur. He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. Isa. 53:7.

He was led, *not driven* to death. He willingly permitted the sick and afflicted to partake of his vitality, his strength, and himself bore their infirmities to the extent necessary for their healing. In Gethsemane, knowing that his hour was come, he gave himself into the hands of his betrayers. He willingly endured the disapproval of men and denied himself the blessing of men that he might spend his time and talents according to his Father's will, esteeming it his meat and drink to do that will at any cost. All his sacrifice from the beginning to the end was rendered cheerfully, without a murmur, and even with delight. Why? Because he looked not at the things behind, which he had given up, but to the things before. He never even mentioned the things behind, but he had much to say of the things to come.

To follow in his footsteps then is to sacrifice ourselves as he did, with the same uncomplaining cheerful submission, delighting to do the Father's will. To obey grudgingly, reluctantly, with slow and halting step, with much complaining and frequent lookings back to lament over the loss of the things behind, holding back, loving the world, its ways and its things, and driven forward mainly by the scourge of tribulation and fear, are marks of those developing for the "great company," and to such there is danger of not only being "cast away" from the anointed body, but also of not even gaining a position in the "great company." To gain a position in the latter even, they must give heed to the discipline, and in it, must wash their robes and *make them white*. The robe given to each saint is at first pure and spotless—Christ's righteousness is imputed to them. Those who fail to overcome and to keep their garments unspotted from the world *must* have the tribulation of washing them, and must rightly appreciate and use it, else they are unfit for either company.

In the case of Jesus and all who joyfully surrender themselves, it is called "SACRIFICE" of the flesh or human nature, and such are called "OVERCOMERS." In the case of those who hold back and wait for tribulation before rendering obedience, it is called "DESTRUCTION of the flesh" or human nature. The one class of which Jesus is the head, overcome the world; the other is overcome by the world, but finally delivered by the Lord through tribulation. And the rewards of these two classes, as stated by the Lord, will differ. The "overcomers," a "little flock," as members of his body, will sit with him in the throne, and be members of the spiritual temple, and wear the crown. The others—a "great com-

pany" will serve God in or *through* his temple (the Body of Christ) and praise him *before* his throne and have "palms" of victory at last, though they failed to win the crowns.

In what a precarious situation we stand. O that all may be fully awake to the solemn responsibilities and issues of this, the Judgment Day of the Church—of all who have put on the name of Christ. All discipline indeed, as it respects the present, seems not to be of joy, but of grief; yet afterwards it returns the peaceful fruit of righteousness to those who have been trained by it. Hold fast. Let no man take thy crown. Do not let the gratification of the present moment rob you of the great prize of our high calling which God desires to bestow upon you. Lay aside every weight and hindrance and count present sacrifices all joy, and by cheerful, prompt sacrifice, work out, make your calling and election sure; work out your salvation while God by his truth and his providence shall work in you.

"Therefore brace up the wearied hands and the enfeebled knees," make a desperate and continuous effort to render such a sacrifice as will be acceptable and well pleasing to God through Jesus; and "Make level paths for your feet"—i. e., arrange your circumstances, etc., as far as possible, so as to help and not hinder you, "lest that which is lame be turned out of the way, but let it rather be healed" (Heb. 12:13.)—lameness or *likings* for certain things which as consecrated ones we have no right to. Make your circumstances favor

self-denial in this way as much as possible, that you may not be severely tempted on this weak or lame point of your character.

What great advantage accrues to the willing sacrificers—the little flock? They run with joy, realizing the Father's approval, and inspired by the glory of the prize kept constantly in view, while the great company of consecrated ones limp painfully along, many of them through the very same outward experiences, harassed by fears, worried by doubts, saddened by the loss of the things behind which they cannot now enjoy, yet failing to clearly discern the glory before, and driven by circumstances, fear, etc., to the fulfillment of their covenant.

And then this great company shall not be esteemed worthy to be of the Bride of Christ. That intimate relationship and communion is reserved only for those who have proved their devotedness by prompt, cheerful, willing sacrifices, even unto death. But the great company chastened, refined, purified, shall be beloved and honored also with the next most favored position, because they were rightly exercised by the chastening rod.

In view of the momentous issues of this time of trial let our efforts be constantly supplemented by our prayers that the Lord may give us grace to let him work in us, to will and to do his good pleasure, for unaided by divine grace none of us can make our election sure. MRS. C. T. R.

## "CRY OUT AND SHOUT"

DEAR BRETHREN:—We read, "Cry out and shout thou inhabitant of Zion, for great is the Holy One of Israel *in the midst of thee.*" Hallelujah—yes he has come! "The Holy One of Israel" is now present. Those in "Zion" know of his personal presence; having heard his voice, and opened the door, they are now feasting with him. Blessed feast! "Wines on the lees." The marrow and fatness of gospel truth. New dispensational truth. "Meat in due season." Again we say hallelujah! We cannot help it. The very *stones would cry out* if we held our peace. Our hearts are full of gladness, our mouths with praise, and eyes with tears of joy, as we read the last "TOWER," so full of gospel truth. Yes, beloved—as you so truthfully say—"the whole armor is needed now more than ever in this day of battle for God's truth."

What joy to the faithful virgin Bride to *know* that her Lord has come! What joy to her holy Bridegroom to reveal himself to his waiting, watching, faithful ones! "Unto them that look for him, shall he appear the second time."

Long years ago "witnesses chosen of God" (Acts 10:41) saw him ascend in "a cloud." Silent and still his departure, unknown alike to the world and the worldly-lukewarm Church. Having received the kingdom, "in like manner" has he returned, "sitting on the white cloud" (Rev. 14:14), unknown alike to the world and the lukewarm, or Laodicean Church.

But "witnesses chosen of God," by faithfully taking heed

to the "more sure word of prophecy," whose eager eyes of faith, piercing through the white cloud, behold the King of Glory, with his golden crown and sharp sickle; a sure indication of *harvest work.* "The harvest is the end of the age."

The seven churches of Asia seem clearly to represent the seven successive steps or stages in the development of the nominal gospel church, from the ascension to the second advent of Christ. He did not say, "Behold, I stand and knock," to any of the seven, except to the last, or Laodicean Church. To the others he said, "Behold, I come quickly." A dear friend, living in a distant State, writes me: "I am coming to you quickly." Has he come? No; but I am *looking for him* very soon. Again a message comes: "Behold! (see!) I stand at the door and knock." Has he not come? Is he not present?

Why does Christ accuse the seventh or Laodicean Church with *blindness*, unless because he is personally present and they fail to see—recognize—his presence? To none of the seven except the last does he say: "Anoint thine eyes with eyesalve, that thou mayest see." See what—who? Evidently the "Holy One of Israel," who is now "in the midst of Zion." "Blessed are the pure in heart, for they shall see God." "Without holiness no man shall see the Lord." The greatest joy of our hearts is to know that "all nations shall come and worship, in his presence."

Your brother laborer in the harvest field,

## YOUR STANDING

We publish the following letter and its answer, as they may be of assistance to others of similar mind.

MR. C. T. RUSSELL, *Dear Sir:*—I write to solicit two copies of "The Tabernacle and its Teachings," as I have just found where they are needed. I regret that I am unable to send a mite for the tract fund with this note. I am only a sinner, but I take great interest in this work. I do what lies in my power to propagate these truths, but few seem to have any curiosity, and still less the patience to investigate, yet occasionally we find one who is willing and anxious to search and find.

I have always ridiculed orthodoxy, but have believed in the divinity of Christ. The WATCH TOWER has made the Bible very plain to me, and although I often feel myself a cast-away, it is a great comfort to know that such a glorious future is soon to dawn upon this dying world. In reading the letters and articles of the WATCH TOWER I see that some are drinking the cup of which he drank, and are being baptized into his death. It seems to me impossible that any who have been so enlightened by the Spirit and exalted to such fellowship with God should falter or suffer any influence of evil in to any measure separate them from the love they have in him.

If in early years I had known what I now know, I might have been among your number, but doubtless it is well.

Yours very truly,

DEAR BROTHER:—I presume you will be somewhat surprised that I address you as brother when you do not seem to reckon yourself a child of God. But of one thing I feel quite sure, that if you are not a brother of the anointed company, you are a brother of the household of faith—a *SINNER SAVED BY GRACE*—and therefore not now a sinner. The weaknesses of our flesh which will not permit our perfect conformity to the will of God, are not imputed to us. They are not reckoned as our sins. Our sins were all laid upon Jesus who bore their penalty for us. Please read in the TOWER of March, 1884, the article entitled, "Lost and Saved," and I think you will see that I am right in calling you brother.

But it *may be* that even in a higher sense you are a brother, yet not fully discerning your high relationship to God and his anointed. May it not be with you as it has been with many others, that you have at some time in the past given yourself to the Lord fully and in all sincerity, yet because of surrounding temptations, and only a vague indefinite knowledge of our Father's will and plan, you had grown cold and even forgetful of your covenant? If so, the truth now made so clear to your mind should be regarded as a special incentive urging you to fulfill your covenant, and thus make your calling and election sure. It is our Father's good pleasure to give us the kingdom, hence the special incentives now made so manifest in this special time of need. The restitution, or restoration to human perfection.

which is to be the portion of the mass of mankind, will indeed be a glorious portion; but those who have once presented themselves as living sacrifices, holy, (justified) and therefore acceptable to God, can never be developed to human perfection (restitution); such are "new creatures in Christ" (spiritual) and as new creatures they must be developed. The human once given up and accepted of God, cannot be taken back.

Think well, dear brother, and in the light of God's truth determine what is your position and calling, and then run with patience the race set before you, whether it be for human or for spiritual perfection.

May the Lord richly bless you and lead you to a yet fuller and clearer apprehension of his glorious plan and his will concerning you.

## VIEW FROM THE TOWER

"Gird thy sword upon thy thigh O mighty one! (it is) thy glory and thy majesty; yea it is thy majesty. Be prosperous; ride along for the cause of truth and meekness and righteousness; and fearful things shall thy right hand teach thee.

"Thy sharpened arrows (people will fall down beneath thee) will enter into the heart of the King's enemies. Thy throne, given of God endureth forever and ever; the scepter of equity is the scepter of thy kingdom." Psa. 45:4-7.—*Lesser*.

We are living in the grandly awful time when this Scripture is being fulfilled. These words were uttered by the prophet as Jehovah's mouth piece, fore-telling not the suffering and death of the Lamb of God which taketh away the sin of the world, but declaring the majesty of him who gave himself a ransom for all, when he shall come to reap the fruits of the victory which he then won, when he shall come to be glorified in his saints and admired [respected, obeyed, worshipped] in all them that believe in that day; when he shall take his great power and reign in equity, putting down all unrighteousness and subduing all things to the will of Jehovah.

Would that more could see the fulfillment of this prophecy now in progress; it would inspire confidence to the meek lovers of right and truth, and inspire with awe those who practice unrighteousness and who receive not the truth in the love of it.

The sword of Messiah is the truth, and with it he shall smite the nations. The smitings of the truth come upon all who come into conflict with it. It will smite and severely wound the unjust whether he be master or slave; whether workman, laborer, clerk, or master, employer, or capitalist; whether professed saint or sinner. The sword in the hands of him who now takes his great power to establish righteousness is the truth, and is to fulfill the prayer, "Thy kingdom come, thy will be done on earth." It is no respecter of persons and opinions, and he only that doeth righteousness shall go unrebuked.

In whichever direction we look, we see the smitings of the sword of truth. The lesson of "RIGHT" [righteousness] is being forced upon every one; upon nations and individuals—all are gradually being forced to a clearer recognition of the advisability, yea, the necessity of EQUITY and fairness in their dealings one with another; and it is the smitings of the sword of truth that is causing them to learn the lesson. There are, and will still be for quite a while, and even increasingly so, wide differences between governments and people, and between employers and employed, between truth and error. On every subject conflicts will come, and the final victory will be for right and truth.

He who most clearly apprehends the situation and most quickly yields to laws of the new King, will be first and most blessed. They who fall before him in obedience, and reverence to his scepter of righteousness, will the soonest be blessed and exalted by the King of glory, while they who oppose his scepter of righteousness are counted his enemies, and shall fall before his sharp arrows. In HIS DAY the righteous shall flourish and the evil doer [unjust] shall be cut off. Psa. 27:7 and 37:9.

Many have claimed that this rule has always obtained, but such is not the case. The just and those who served the Lord have suffered in so doing, because Satan, hitherto the "prince of this world," had no friendship for either the Head or the members of Christ; and through all to whom he could communicate his spirit he has crucified and persecuted and maligned the Lord's anointed, and made the path of equity an uphill road for all who sought it. The meek and peaceably disposed he disdained and ignored and took advantage of. The bold, rapacious and grasping who exalted themselves by abasing and oppressing and sacrificing their fellow mortals, these he favored, and their deeds of violence he published as virtues and graces.

But now we are in the transition time; Satan's power must grow less, and right, justice—truth—must become more respected and appreciated because the King of righteousness and peace now takes it as his sword and is wielding it. But though assured of the final outcome, that right and its Lord

will conquer, and that he must reign, not only until he hath put all enemies under his feet, and brought the whole creation into entire submission to the will of Jehovah, whose will shall be done in earth even as in heaven, yet we must remember that the conflict will be sharp; every inch of the way will be contested. Between government and people we see more and more a disposition on the part of the people to see their *rights* and to demand them; and on the part of the governments exercised by the largest measure of liberality a disposition gradually to see and to concede these *rights*, though slowly and with reluctance. Between capital and labor also the struggle progresses; labor is awakening to its rights and to the necessity of vigorously demanding them; and some of the more liberal and fair minded capitalists conceding some of the rights claimed, are aiming as they can see the way, to grant to labor its proper reward and respect. But among nations, not all, but the few are wise and liberal; and among the people, not all are just in their demands or prudent in their expectations; capitalists in general are not liberal or disposed to be just toward their less favorably circumstanced fellow beings, and among laborers and workmen only a small minority are calm and wise and intelligent enough to be able to see both sides of the vexed problem so as to act reasonably and prudently.

As a consequence of these obstacles, and further, because the present order and arrangement of society, is such that the conduct of employers and the wages paid for services, etc., must to a large extent depend upon the course of others, therefore the way to an open and complete rupture, the civilized world over is gradually but surely being forced. The end of this will be the victory of RIGHT and the overthrow of injustice, as well as of the misconceptions upon which they are built, and by which at present they are fortified. One result of that time of trouble will be the greater sympathy with which each class will look back upon the course of the other, in the present time. The bringing of all to a common level (the grand level of human brotherhood, with equality of rights, whose variety of talents shall minister to the blessing of all) is the first lesson of the Great Teacher and will prepare for further though less severe lessons in the theory and practice of the will of God—"as it is done in heaven."

Every one who in any way assists in the advancement of TRUTH and the establishment of RIGHT is a laborer in a good cause, whether saint or sinner. Such are fighting in this battle on the side of the Mighty One, and are helping to draw the bow of truth which sends the arrows of conviction into the hearts of the enemies of the King of Righteousness; and though as shown above the conflict cannot be averted—the crash must come—yet to such we say, Press on! your labor will hasten the conflict to its glorious end. It is noble; it is right. Seek to serve the cause of TRUTH from the love of truth, not for faction or party policy.

Yet the *saints* should not be found battling thus, though they may sympathize with the RIGHT and TRUTH on every issue; they have a still higher and still more important position, in the same "battle of the great day of God Almighty." They stand closer to the conquering King; they are armed with the same sword of the spirit, the word of God. They also ride upon white horses [pure doctrine]. They that are thus with him are "called and chosen and FAITHFUL," (Rev. 17:14; 19:11-16) and their part in the fray is to oppose false doctrines, and to slay with the SWORD of the truth.

Great is the multitude of Babylon, grand and imposing their appearance; yet fear not, little flock, the race is not to the swift nor the battle to the strong and mighty, for greater is he that is on our part than all they that be against us.