

to see and comfort her again probably did much to retain the slight hold he had on life for some weeks.

The opportunity of serving the brother has been a great blessing to all here, and while individual privileges of service were limited for obvious reasons, the privilege of serving his

spiritual interests through prayer has greatly blessed all. His cheerful, patient endurance of his physical disability, his desire to please and his efforts to keep himself from being burdensome to those about, will prove a lasting lesson to all. Our loss has been his gain. How appropriate today's MANNA.

## THE ST. LOUIS CONVENTION

Although the attendance at the St. Louis Convention—June 22-25—was not large, it was an enthusiastic gathering and gave strong evidence of the Master's blessing. The Apostle's exhortation, "Be ye filled with the Spirit," seems to have been quite well realized by those in attendance. The exhibitions of the PHOTO-DRAMA OF CREATION in the evening were a very happyfying feature of the convention. The pictures and the lectures—the Bible story from creation to restoration—seem to have a charm for Bible students everywhere. Like the charm of God's Word, they never grow stale.

The convention attendance varied from three hundred and fifty to six hundred and fifty, aside from the public meeting on the closing night. It was held in the Odeon Theater and was addressed by the Editor of this journal. The house was crowded to its capacity, twenty-three hundred, and at the same time an overflow meeting of Bible students was held

in the Convention Hall to the number of about six hundred. At the close of both meetings, about 10:30 p. m., Brother Russell came into the Convention Theater. He was welcomed with the Chautauqua Salute—the waving of handkerchiefs, while the familiar old hymn was sung with zest:

"Blest be the tie that binds  
Our hearts in Christian love."

After a few words of greeting and reference to the convention and its conclusion and the hope for blessings upon those present and the dear ones at the home towns represented by them, Brother Russell arranged the Love Feast, in which nearly all participated with many manifestations of earnest Christian love and zeal. Thus happily, joyfully, the first general convention of the season came to an end.

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## HOW WE ATTAIN DEVELOPMENT AS NEW CREATURES

*"If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."*—Romans 8:13.

Mortification of the deeds of the body through the holy Spirit of God is here declared by the Apostle Paul to be essential to the attainment of everlasting life. But to some who had become his disciples, the Lord said, "He that believeth on the Son hath everlasting life." Again, "Verily, verily, I say unto you, he that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." (John 3:36, 5:24) The Apostle John in his first epistle says, "We know that we have passed from death unto life, because we love the brethren"; and "He that hath the Son hath life."—1 John 3:14; 5:12.

We must not understand St. Paul to contradict our Lord and the Apostle John. Our Lord Jesus and St. John were speaking from the standpoint of God's reckoning—from the legal standpoint. Those who have accepted Christ, and have received of his atoning merit, have come out from under the Adamic death condemnation. Their present imperfections, as well as their past sins, are covered by this merit. Through consecration and begetting of the holy Spirit they have become new creatures in Christ. Hence the everlasting life provided for such is already considered as theirs, while they abide under the robe of Christ's righteousness. They are now "saved by hope."

The Apostle Paul is here speaking of the matter from the standpoint of its full accomplishment, when the church shall have obtained their spiritual body and are absolutely perfect, and have received the actual fulness of unending life. This will be attained only in our resurrection. No life can be everlasting, in the strict sense, unless it is to last forever; and this is not determined until we have made our calling and election sure. But it is reckoned to us so long as we are faithfully meeting God's terms and conditions. Life could not last forever under present earthly conditions, even though the penalty of death were entirely removed; for these conditions are not favorable thereto. Conditions and environments must be radically changed before life could last eternally and be enjoyed in its fulness.

The embryo of life that we have received from our begetting as new creatures is perfect so far as it has progressed; but it must continue to grow and develop, to make progress, until we are finally born perfect, complete, new creatures in the first resurrection. "Blessed and holy are they that have part in the first [chief] resurrection. On them the second death hath no power."

### OPERATION OF THE HOLY SPIRIT IN US

The many exhortations addressed to this class of spirit-begotten ones would not be at all applicable to the world in general. The Apostle Paul is telling us as God's spiritually begotten sons how we are to make ourselves ready for our birth in due time. He says that we are to accomplish this great preparatory work through the spirit, through the power of God. The spirit, or power of God, operates in various ways. For instance, God's message of truth is given to us,

embodying the different features of God's great plan, showing us what is the will of the Lord for us. The more we study and understand this plan, the greater will be the operation of this holy power of God in our hearts. The deeper our consecration, the more sympathy shall we have with all the purposes of the Lord and the more fervently shall we desire to do the divine good pleasure.

God through his holy Spirit is not operating at present upon any but this special class. Whatever there is in the world of nature is all the result of the operation of God's power, his spirit, in a general way; but the Apostle in our text is referring only to the influence of the spirit of God upon the soul. In the New Testament writings the work of the holy Spirit refers only to those who have become God's people under the terms laid down by our Lord Jesus Christ. All such are under the Lord's special care. God began this good work in us. It is not of men nor by men. Therefore we must look to God to complete this work which he has begun, and must give him our full and hearty co-operation.

We are to go to God's Word, and are to study it prayerfully, using all the helps which his providence has furnished thereto, seeking thus to learn the meaning of that Word, seeking to put it into expression in our lives. Just as it is necessary to partake of natural food that we may have our bodies strengthened and sustained, so God has given us spiritual food, that we may get spiritual sustenance and strength and may understand his will. This operation of God upon us and in us through his holy Spirit is a gradual work; that is, after we have been begotten. Many of us have been so beclouded with the errors of our former beliefs that we are unable to see the deep things of God at the first glance. Therefore we need to study, and to meet together with those of like precious faith. If this is not possible for some, because of isolation, they can at least meet with the brethren by means of the printed page.

### THE SIGNIFICANCE OF CONSECRATION

As we come to understand more clearly all that full consecration to God signifies, our thought on the subject gradually changes. When first we came to God, many of us had the thought that God's will for us was to accept Christ as our Savior, and then to live a good, decent, moral life, to enjoy ourselves in any legitimate ways, to take good care of our bodies, and to attend church on Sunday, and perhaps other meetings. We thought that all who did not do this would be lost, that there would be no future hope for them. But this is not God's plan at all. We have learned better now. God has shown us that the only way by which the church of Christ can ever attain to the heavenly inheritance is by the destruction of the human nature and its interests, by the relinquishing of all earthly hopes and ambitions.

At first this is a new thought to us, and the question presents itself, "Does God wish me really to mortify, kill, my human nature? Am I not to seek to cultivate all my natural talents and make the most of them? Am I not to live a

natural life, so long as I do not sin?" One not begotten of God's holy Spirit would say, "Why, certainly; follow the cravings of your nature, so long as you keep within bounds. If you would enjoy a good theatre, or a game of base-ball, go; and have a good time. If a glass of liquor does not hurt you, take it. If you have a natural talent for music or painting or whatever, it is your duty to make the most of it." This is worldly counsel.

In Jesus' Parable of the Talents, the talents given by a certain lord to his several servants represented opportunities of service for that master. The master placed an opportunity in the hands of each servant and expected him to improve it. So our heavenly Lord and Master places before his servants certain opportunities to be improved to his glory, and to be used as each has ability. These opportunities are given in harmony with natural ability and not in violation of it; but this does not mean that every ability we may possess, whether its use would glorify God or not, must be improved and employed. As new creatures we are to employ all our powers to God's glory. If they cannot be so used, we are to sacrifice them and spend ourselves in directions that would be in harmony with our covenant of sacrifice.

#### HOW THE HUSBANDMAN DEALS WITH HIS VINE

To each consecrated one who has entered upon this heavenly way we would say, You have placed yourself in God's hands. You have asked the Lord to transform you, to renew your mind, to make you entirely over, that you may be fitted and prepared for the glorious position he has promised. So all your powers are to be turned in the direction toward which you are to be trained by your Master. If the grapevine under the husbandman could reason and speak, it would probably say, "It is natural for me to develop an abundant supply of foliage and to throw out branches and tendrils in every direction to support me." But the wise husbandman vigorously prunes off these superfluous branches and tendrils that dissipate the strength of the sap, that develop only wood and leaves, and that cause the vine to cling to improper supports. The husbandman seeks for fruit, rich, abundant fruit; and everything which would hinder this attainment must be sacrificed. The vine would tend downward. The husbandman trains it to grow upward. So does our great heavenly husbandman train his spiritual vine, that we may bring forth abundant fruitage to his praise.

We no longer belong to the world. Our course now is to be that which God has marked out for us in the Scriptures. If we do not mortify, kill, the deeds of the body, we shall never gain the eternal life promised to the faithful overcomers alone. In order to attain eternal life, the life now held out to us—glory, honor, immortality—we must conform ourselves to the instructions given us by our great Training Master. We are not to do this in our own unaided strength. This would be impossible. But our heavenly Father has promised to work in us while we work out our salvation with fear and trembling.

#### MORTIFICATION OF THE DEEDS OF THE BODY

The real thought of the words, "Mortify the deeds of the body," is not what some have thought—to mortify our body. According to history, and according to some present practises, we learn that some have imagined that they must torture and punish their body. They use whips upon their flesh until they draw blood. Then they wear hair jackets. Sometimes their bodies fester from the pricking hairs that torture the raw flesh. Some mortify their bodies by actually lying down for others to walk upon them and to wipe their feet upon them. We cannot question that those who do these things have a motive in so doing; and we could not think it a bad motive. But they have entirely misapprehended what is the Scriptural mortification.

The Apostle tells us that it is the deeds of the body we are to mortify—the natural practises of the fleshly nature. "It is my nature to do so and so," says one. But the Bible says we are not to go in the way in which we were born; for we were all born sinners. We now have the spirit of God, the holy Spirit, to guide us in the way in which we should go. We are to mortify everything in us which is not fully endorsed by our new mind, everything that would hinder the death of the old creature—already reckoned dead—and hinder the growth of the new creature. Certain elements of the mortal body are to be destroyed, warred against at all times. Other qualities of the human body are to be utilized in the service of righteousness. We were once sold under sin. But we have been purchased back, and now we have the mind of Christ.

We are now to treat our human body as an earthen vessel to be used to the glory of God. Under the direction of the holy Spirit we are to know how to use this human vessel. We

are to remember, first, that it is reckoned dead as a human body, having been sacrificed with Christ when we made our consecration to be dead with him; second, that while reckoned dead, this body has actually been stimulated, quickened, revived, to serve the new creature, as its property, its servant, in lieu of the spirit body which we are to have, but have not yet obtained. Every property of this body which can be used in the interests of the new creature, is to be utilized.

We are not to say, "If I use a certain natural talent which I possess, I can bring comfort or pleasure to others, or can promote some work of reform." The question for us is, "Will the use of this natural talent or power assist me as a new creature or assist in the work of gathering out and preparing the bride of Christ for her future work?" This is our present mission. There are those who can do the other things. So we find that the process of developing ourselves as new creatures and of assisting in the building up of the brethren in the most holy faith requires our undivided attention, and means a continual warfare of the new nature against the old. The Apostle calls it the warring of the spirit against the flesh. Our development into the likeness of Christ requires that we do good unto all men as we have opportunity—where it will not interfere with our consecration vows—but especially to the household of faith, as the Apostle tells us.

As our flesh is only reckoned dead, and not actually, we are to be continually on guard. Our tongues are liable, unless carefully and prayerfully guarded, to speak slanderously or perhaps to make cutting remarks. All of our members are to be brought into harmony with God and his will. We are to have the sentiment of the hymn we often sing:

"Let mine eyes see Jesus only."

We are to continually look to him to be directed. We are, by thus seeing him, to become more and more conformed to his glorious likeness. We are to endeavor to see everything from the divine standpoint. We shall never become perfect in the flesh; but so long as we are tabernacling in this body, it is our duty and privilege to compel the body to do the will of the new creature.

Our human body was once a slave to sin, a slave to the things of this present evil world. Now we are to say, "This body belongs to the Lord. I must control it to his glory. I am determined to increase day by day my power over this body, that I may use it more and more fully in the service of my King. I am not to do foolish things. I am not to leap from the pinnacle of a temple to see if God will not protect me while I am trying to show that I am a special favorite of heaven. But under the guidance of the holy Spirit, I am to get the most out of this body that I can, in the service of him whom I have accepted as my new Master.

All this is necessary to our development of the character required for our great future work, not only for the coming age, but for all eternity. We are called to joint-heirship with Christ. We can scarcely grasp what this means. We would never be prepared for such an exaltation if we did not prove overcomers. And this means that there is something real to overcome. Overcoming means the development of character, growing strong in the Lord. He declares that he is calling for only such as do thus overcome.

#### DIVINE RECOMPENSE TO THOSE WHO SACRIFICE

The world will have a thousand years to bring their bodies into perfect harmony with the Lord's will, and they will not be required to sacrifice the legitimate desires of their flesh. But we are required, after we have accepted the present call, to sacrifice the interests of the flesh; and we have but a very limited time in which to develop the necessary character. God is now selecting and directing those only who of their own will wish to lay down their lives with Christ. They love him supremely; and he is pleased to call these holy ones his jewels. No good thing will he withhold from these. "Eye hath not seen, nor ear heard what God has in reservation for these who love him." These are going on from grace to grace, living not after the flesh, but after the spirit.

To the world it looks as if these are having a hard time. Moreover, the Bible says, "Through much tribulation shall ye enter into the kingdom." And again, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Timothy 3:12) Unless a man deny himself and take up his cross and follow Jesus, he cannot be his disciple. But, on the other hand, all true Christians will agree with the Apostle that it is possible to reach that degree of development where they will rejoice in all these experiences, rejoice while the flesh is being mortified, deadened. It is not that we are naturally so different from other people that we would enjoy what they dislike, but that we see a reason why we should rejoice. We know that this is God's plan for us; and that by this mortifi-

cation of the will of the flesh, of the things of the flesh, we are growing in God's favor.

"Great peace have they that love thy Law, and nothing shall offend [stumble] them." So these have the peace of God ruling in their hearts. They have the knowledge that all of their affairs are under divine supervision. The world have their troubles and fears. Some who are rich in this world's goods worry for fear they will die in the poorhouse. Many misers have been found dead with a large amount of money secreted about them, having feared all their lives that they would come to poverty and want. Some have had various other forebodings. But those who have put their trust in the Lord have a peace that the world cannot know and cannot take away. It is superior to anything the world can offer.

But we cannot explain this to the world. They would be unable to comprehend it. The world sometimes say of the

Lord's consecrated people, "Is he a fool?" They cannot understand our hopes, which are so blessedly real to us. Those who have entered the school of Christ, and who have learned of him, know. We all know that for everything which we deny ourselves now our God gives us abundant compensations in our spiritual blessings and joys even here; and then we have all the unspeakable glories promised to his saints awaiting us just beyond the veil.

"Then let our hearts be surely fixed  
Where truest joys are found;  
And let our burning, loving praise  
Yet more and more abound.  
And gazing on 'the things unseen,'  
Eternal in the skies,  
From glory unto glory,  
O Savior, may we rise!"

## RE PARTIALLY WILFUL SINS BEFORE CONSECRATION

Sin is to be viewed from two different standpoints. The Bible declares that all are sinners; for in Eden the whole race was judged and the whole race was condemned. These sinners may more or less sear their own consciences by doing things which they know are wrong, and may thus further degrade themselves mentally, morally and physically; or they may strive against sin and their own weaknesses and try to improve their character and their life. To whatever extent they do either the one or the other they are advancing or deteriorating.

But with the world God is not at present taking account of either of these courses. He has provided that all who will come back into harmony with him shall have the favorable provisions of the Millennial age, restoring them fully to God's image and favor. That will be their trial time. It is not what mankind do now that will determine their eternal destiny, although their present course will affect their character, making them more or less likely to respond to the opportunities of the next age. The present lives of some seem to be so hardening them that many stripes will be necessary in the age to come before they can be brought into an obedient and teachable attitude, if, indeed, they ever respond and come into heart-harmony with the kingdom arrangements. What men do now may degrade or elevate them, but will not bring them either eternal life or eternal death; for the world are all under sentence of the first death, all under the Adamic penalty.

God has plainly declared that there is to be a future life, a future hope, and why this is so and how release from this sentence is to be brought about. Moreover, he has given a special message during this present age to which some of us have gladly responded. We have determined that if God thus graciously designs to offer eternal life to every human being, and will now receive those who desire to be in harmony with him, we will turn away from sin and live contrary to it, and will be servants of God and of righteousness. All who take this stand are directed of the Lord through his Word and his providences to the terms and conditions upon which they may become members of the Christ company, the church company. God's provision is so broad that it has made ample arrangement for all their necessities.

Only now, therefore, is there such a thing as sin unto death, wilful sin, that will decide their eternal destiny. The Apostle Paul says, as the mouthpiece of the Lord, that if we, the church of Christ, sin wilfully after we have received the spirit of God—after we have come to a knowledge of the truth as it is in Jesus, and have tasted of the heavenly gift—there remaineth no more sacrifice for sins—only destruction. (Hebrews 6:4-6; 10:26-31) If we sin wilfully after we have left sin, then our course indicates perversion of mind, change of heart, a returning to a wallowing in the mire. None but the church can do this; for only these have passed from death unto life. We made a bonafide contract with the Lord, and he will not ignore it. He will hold us to it; and we must either fulfil our covenant or meet the penalty—eternal death.

### THE CASE OF SAUL OF TARSUS

But no sins that we committed before consecration are those wilful sins which will bring the second death. Such wilful sins are committed after consecration. Let us take the experience of Saul of Tarsus as an illustration. It would seem that Saul did not commit wilful sin when he persecuted the church of Christ; for he said afterward that he verily thought he was doing God service. We can readily see how a strong character like Saul of Tarsus might think he was serving God in stoning St. Stephen and in other acts of like nature. He supposed that the followers of Jesus of Nazareth were violating the Jewish Law and trying to overthrow

Judaism. He thought he was upholding God's institutions. He had no intimation whatever that he was doing anything contrary to God's will. When he was stricken down by the supernatural light and heard the Lord saying, "Saul, Saul, why persecutest thou me?" he was astonished, and said, "Who art thou, Lord?" It was a strange thought to him that he was persecuting the Lord; for he supposed that he was serving God. But as soon as he saw his error and realized that he was persecuting the Lord's people, he turned about at once and came into full harmony with the divine will. He evidenced by his sincerity of heart that he had not wilfully done wrong.

We cannot suppose that if Saul had been committing wilful sin in stoning St. Stephen, the Lord would have appeared to him and would have sent his servant Ananias to give him instruction. Nevertheless, Saul had done wrong, and he received a measure of stripes, a chastisement. His semi-blindness for life was in a measure a retribution, a correction, as well as a means of keeping him humble in view of later revelations.—2 Corinthians 12:7-9.

As we understand the Scriptures, the merit of Christ's death does not cover wilful sin of any kind, but only those sins which are done unintentionally by us. It would seem that those who love sin, who prefer sin, are not likely to be reached by the Gospel Message of this age. Those who are not satisfied with themselves, but who are in difficulties merely on account of the weaknesses of the flesh, are the kind most likely to be reached. If at any time before coming to the Lord these honest-hearted ones have committed sins which had some measure of wilfulness, they probably had some later experiences that were in the nature of stripes, some sufferings therefore, either before consecration or subsequently.

### WE REAP WHAT WE SOW

When one becomes a new creature in Christ, we understand that all the affairs of the old creature are settled legally before God's law. Whoever comes into Christ becomes dead as a human being, in God's reckoning. But if in his past life he has violated the laws of his being by a course of improper living, by committing sins that affected his health, the seeds of those sins will still be in his body; and he may throughout his entire life be obliged to suffer the results of this past wrong-doing. Or if in a moment of passion or under the influence of drink, for instance, he may before becoming a Christian have committed a crime, he may have to suffer to the end of his life because of this. But this would not mean that these sins had not been covered by the merit of Christ. It would be the natural retribution for wrong-doing, for violating divine law and perhaps human law. His sins would be the result of Adamic weaknesses and not purely wilful; and when he gives his heart to the Lord, they are no more remembered against him.

Our thought would be, then, that there are no sins of the Christian prior to consecration to be reckoned for after consecration, though the weakness or disabilities resulting from former sins may remain with him while he remains in the flesh, and he—or she—may always have these weaknesses or their results to contend with. "As a man soweth, so shall he also reap," is a universal Law of God operating in our being, even though, through the ransom-sacrifice of Christ, one may be received into the family of God and forgiven. Had it not been for the redemption through Jesus, all these sins would have meant death eternal. No one can indulge in sin without its making its impression upon the mind and upon the body, and the new creature has that much more to struggle with. But he will have the Lord's sympathy, and he has the constant application of the merit of his Savior as a covering for

those sins and infirmities against which he is fighting. He has the throne of grace to which he may daily go for cleansing, through the precious blood, and to which he may go in every time of need.

The fact that sins indulged in will leave their effects in both mind and body which may require years to eradicate,

should cause even those who are not consecrated to the Lord to live clean, pure lives, to seek to be in harmony so far as possible with the laws of their being. If all the world could realize the importance of this and would act accordingly, they would be greatly advantaged in the age to follow this, when the whole world will be on trial for life or death eternal.

## THE THOUGHT OF GOD

"I look to Thee in every need, and never look in vain;  
I feel Thy strong and tender Love, and all is well again.  
The thought of Thee is mightier far  
Than sin and pain and sorrow are.

"Discouraged in the work of life, disheartened by its load,  
Shamed by its failures or its fears, I sink beside the road;

But let me only think of Thee,  
And then new heart springs up in me.

"Thy calmness bends serene above, my restlessness to still;  
Around me flows Thy quick'ning life, to nerve my falt'ring will.  
Thy presence fills my solitude;  
Thy providence turns all to good."

## "SPEAKING THE TRUTH IN LOVE"

We learn that amongst Bible students there is a division of sentiment in respect to some of the newspapers publishing Pastor Russell's sermons. Surely each person is at liberty to patronize whichever paper he finds most convenient in price, etc., and, in his judgment, most likely to be helpful in scattering the sermons amongst people who are not acquainted with the truth! Each should consider the Lord's will in the matter, and each has a perfect right to express

his judgment to others. We counsel that all papers publishing the sermons be considered as friendly, and advise that the brethren in expressing their views use logic and not bitterness, and that the Lord's will and not personal prejudice shall prevail—"Speaking the truth in love."

The Society's thought is that the truth is best served by the encouragement of newspapers which reach large numbers of outside readers.

## SOWING TO THE FLESH—THE RESULT DEATH

*"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."*—Galatians 6:7.

In this text the Apostle seems to be emphasizing the fact that it is not enough that we make a consecration of ourselves to God, but we need to show by the earnestness of our conduct that we have received a transforming power into our lives. If we say that we are new creatures and make a change merely in our profession, while still sowing to the flesh, the result will be not according to our profession, but according to our doing; and we shall reap the reward—corruption. Others may be deceived, and we may be deceived ourselves; but God will not be deceived. If we, on the contrary, to the best of our ability to understand the Lord's will, lay down our lives, sowing to the spirit, then shall we reap everlasting life.

The Apostle is addressing the saints, the consecrated people of God, those who have presented their bodies living sacrifices, and whose sacrifices have been made acceptable through the merit of Christ. Being made new creatures by the begetting of the holy Spirit, these are to go on to reach perfection on the spirit plane.

If we, then, who are of this class, live after the flesh—according to the desires of the flesh—we shall die. This does not mean that if any of God's people should have some earthly desire or some wrong sentiment spring up in their minds they would die instantly, or that they would instantly be cut off from any hope of future life on the spirit plane. The thought is that if we live after the flesh—pursue the desires of the flesh, follow that course in life—the end will be death. And every seed thus sown tends toward death. If we sow to the flesh, we shall of the flesh reap corruption.

### CERTAIN CARE FOR THE BODY NECESSARY

It would not be necessarily true in such sowing that we would wish to sow to the flesh. The Apostle intimates that the class he is addressing do not wish to sow to the flesh, but wish to do otherwise. But if we do not sow to the flesh—to sensuality or to any earthly desires contrary to the new nature—the crop will come by and by. We might like to have better clothes and delicious food; we might desire to live on a good street and in a fine house; and these would not necessarily be sinful things. All these things are of the flesh, but they are not what the Apostle has especially in mind here. He is thinking of the things of the fallen flesh, which are always contrary to the spirit.

If we practise those things which our understanding of God's Word teaches us he would not approve, seeds are thus sown to the flesh. Every inch that we yield—whether in thought, word or action—means so much decrease of spiritual power; and the new creature grows weaker. This might be done as respects our food and clothing, our home, our time, etc.; and this would be sowing to the flesh in such instances. If in accordance with our judgment of the Lord's will, we follow a course with a view to keeping our body in condition for best service, and if then our body, our flesh, has a craving for certain things that would not be for our spiritual welfare,

the new creature is to say, "No, you cannot have it"; or "These things are too expensive for you."

There are not many who have made a sacrifice of their flesh; but it is to those who have done this that the Apostle is speaking. I, as the new creature, say to the old creature—the body—"I shall give you what I think is for your good. I do not understand that the Lord wishes me to kill you at once, for I need your service; but the Lord wishes me to have some practise in self-denial. You shall not have your desire now, because you do not really need it. I may, however, give it to you some time again, if I think that then you need it and if you are good."

### THE BLACKSMITH AND THE DONKEY

If the new creature gives a free rein to the old creature about what he shall read, or eat, how long he shall sleep, at what time he shall get up, where he shall go and how long he shall stay, etc., the new creature will have his hands full—will he not? The spirit of the Lord is to actuate the new creature in thought, word and action and decide what he is to do, what he shall eat, where he shall go—is to control everything. If we sow to the spirit, if we walk after the spirit, we shall be overcomers, we shall reap life, life-everlasting. We must not yield to the old creature. By yielding we are sowing seed to the flesh, and by and by the old creature will say, "You have been in the habit of giving that to me, and you must let me have it"; and the result is likely to be disastrous to the new creature.

The matter reminds us of one of Æsop's fables which many of us have read. On a cold, frosty morning, a donkey pushed his nose in at the door of a blacksmith shop, where it was warm from a glowing fire. The blacksmith said to the donkey, "Get out!" The donkey replied, "You are stingy! I am only getting my nose warm." Presently the blacksmith looked around and perceived that the donkey had his whole head in. The blacksmith said, "Now get out, will you?" But the donkey pleaded that he was only getting a little breath of warm air, that his head surely would not trouble the blacksmith. After awhile the blacksmith looked again and saw that the donkey was half-way into the shop. Then he shouted, "Get out! get out!" But the donkey still insisted that he was only getting a little warm. So the blacksmith yielded. By and by he looked again and saw that the donkey was altogether in the shop. Then he sprang forward shouting excitedly, "Get out!" But the donkey said triumphantly, "Which of us will get out?" And thereupon he turned around and began to kick at the blacksmith. The donkey was in full control.

### "THE END OF THAT WAY IS DEATH"

So it will be with us if we begin a course of yielding little by little to the desires of the fleshly mind. The end of the way which the flesh craves, the Apostle teaches us, is death. St. Paul does not say that the beginning of that way is death; but that the beginning of that way leads toward death. If

the old creature has gained a leeway, every step that is taken must be retraced, or the case is hopeless. The new creature is to say to the old creature, "You are not to be my master!" The old creature is to be made to know that the new creature is the Master. The new creature develops at the expense of the old creature, the old nature, which must be put to death.

These things are not true of the world now, but will be true of them as respects their sinful flesh, by and by. If any during the Millennium shall yield to the fallen flesh, gradually becoming more and more alienated from the Lord, the end of that way will be death. But they will have every assistance in their efforts to resist sin and to develop

righteousness. To the church of Christ our text is applicable now and in the fullest sense. Let those of us now on trial for life or death eternal, watch and pray!

"Thou seest our weakness, Lord!

Our hearts are known to Thee;  
O, strengthen Thou the weary hand,  
Confirm the feeble knee!  
Let us in life—till death—  
Thy steadfast Truth declare,  
And publish with our latest breath  
Thy love and guardian care."

## THE RIOT AT EPHEBUS

[The first eight paragraphs of this article were reprinted from article entitled "Baptism Unto Repentance Not Baptism Into Christ" published in issue of February 15, 1903. Paragraphs 9-13 were reprinted from article entitled Reformation Costing Sacrifice" published in issue of March 1, 1903. Paragraphs 14 and 15 were reprinted from article entitled "The Riot at Ephesus" published in issue of March 1, 1903. The remainder was reprinted from article entitled "My Grace is Sufficient for Thee" published in issue of July 15, 1909. Please see the articles named.]

## JOURNEYING TOWARD JERUSALEM

[With the exception of the paragraphs below, the following article was reprinted from article entitled "Take Heed to Yourself and the Flock" published in issue of August 15, 1909, which please see.]

*"I commend you to God and to the Word of His grace."*—Verse 32.

Several points in Verse 28 are worthy of careful attention. The Revised Version, quoted above, says, "In the which the holy Spirit hath made you bishops," thus agreeing with the general Scriptural statement that the elders of the church are NOT OVER THE CHURCH in the sense of being a superior class, or "clergy" class, but are IN THE CHURCH—members of it—overseeing members, assisting members, by the appointment of the Lord through the channel of the church. They should consider it a part of their responsibility to notice how the other members are progressing, especially in their spiritual interests. They should feel it a part of their duty to warn, to encourage, to assist all of the other members, as opportunity may offer.

Verses 33 and 34 are a noble testimony. The Apostle had used his trade as a tent-maker not only for his own support, but for the financial assistance of those associated with him in the Gospel work. Praise God for so noble an example of

devotion! Although the Apostle did not, could not, endure as much as did our Redeemer, nevertheless the illustration of a full devotion which his life affords does us all great good; for we remember that he had like passions with ourselves, as he himself declared. He was imperfect, and was obliged to keep his body under—in subjection to his new mind, the will of God in Christ.—1 Corinthians 9:24-27.

In Verse 35 he reveals the secret of his success as a servant of the Lord. He constantly remembered and put into practise the Master's words. The art of GIVING HIMSELF is one of the secrets of a happy Christian life. He first gives his will to the Lord, then his time, his energy, his talents, to the Lord's service and for the Lord's people. He has pleasure in the giving and a blessing, whether others know it or not. By and by his time will come for receiving his full reward. To such the Lord will give eternal life, eternal glory and association with himself in his kingdom.

## THE MUNITIONS-MILITARIST CONSPIRACY

BY HON. W. J. BRYAN.

The real fight before the country at this time is to defeat the munitions-militarist conspiracy—a conspiracy which has for its object a revolutionary change in the nation's character and policy. It is a conspiracy organized with deliberation and supported by unlimited means. The conspirators are men of prominence and influence. The manufacturers of munitions are selling war supplies to Europe at the rate of more than three hundred millions worth a year, and they are selling at an enormous profit. The Du Pont Company recently declared a dividend of 23 per cent. on powder, and the stock in the Bethlehem Steel Company has risen beyond the dreams of the speculators. Among the stockholders in the munition companies are many of our big financiers, and these men largely control the metropolitan press. These manufacturers and their influential stockholders know that their dividends will dwindle when this war is over unless they can fasten themselves upon the taxpayers of the country, and grow fat as the people grow poor. Hence the newspaper crusade for frenzied preparedness, such a crusade as we have not seen in a generation.

The second group in the conspiracy is made up of professional soldiers—militarists who stand with the militarists of other countries. And the militarists of all countries stand today where the militarists stood two thousand years ago; they know no way of correcting a mistake of the mind except to cut off the head—no way of curing an error of the heart except to stop its beating—no way to settle a dispute between nations except to take human life.

To judge the militarists of the world by their program, they have never learned that nineteen hundred years ago a Prince of Peace was born, and brought into the world a Gospel of love which is destined to supplant the bloody doctrine of force and violence.

These two groups, one working for money and the other magnifying the profession of arms, have joined their forces in an effort to commit this government to the European plan

of trying to preserve peace by terrorism. Although the plan has written history in characters of blood and has led the warring nations into the present conflict, we are asked to adopt this policy and join the "pistol-toting" nations in the worship of brute force.

The big corporate employers of labor are aiding and abetting the conspiracy because they want a large army—not made up of state militia, but of regulars—to keep their workmen under subjection.

And how much are we asked to invest in this false philosophy? Two billions to "get ready," with one thousand and seventy-nine millions a year to keep ready! We are now spending two hundred and fifty millions a year on the army and navy—the most we have ever spent in time of peace. During the past fifteen years we have spent more on our navy than any other country in the world except Great Britain. We are now spending on the army and navy more than ten times as much as we are spending on the department of agriculture, and yet the army and navy experts, taking advantage of the excitement of a foreign war, demand that we multiply our war appropriations by four! The navy experts want A BILLION AND A HALF for new ships and SEVEN HUNDRED AND SIXTY MILLIONS a year thereafter to keep the navy in fighting trim. The army experts want FIVE HUNDRED MILLIONS to put the army in a respectable condition and THREE HUNDRED AND NINETEEN MILLIONS annually to keep it up to the requirements of their program.

Eight hundred and twenty-nine million dollars per year, the sum which the army and navy experts ask us to add to the annual appropriations for the army and navy, is so large that the mind cannot comprehend it. As the body becomes insensible to pain after a certain degree is reached, so the mind to ciphers after it has taken in a certain number. We can only understand large sums by comparison. Here are four comparisons:

(1) The farmers of the nation collected a little more than



FIVE AND A HALF BILLIONS from all their crops last year—the banner year in our history. If we compute the farmer's NET income at 8 per cent of his gross income, we find that the net income of all the farmers from all their crops was about \$440,000,000. THE ARMY AND NAVY EXPERTS WANT TO ADD TO WHAT WE ARE NOW SPENDING ON THE ARMY AND NAVY NEARLY TWICE THE ANNUAL NET CROP INCOME OF ALL OUR FARMERS. And they question the patriotism of those who protest.

(2) The cost of a macadam road, 16 feet wide and six inches thick is, according to agricultural department statistics, a little more than six thousand dollars per mile. If we estimate the average length of the United States at three thousand miles, and its average width at twelve hundred miles, it can be gridironed with macadam roads twelve miles apart, east and west, north and south, for less than \$4,145,000,000—the amount which the army and navy experts would, IN FIVE YEARS, add to the army and navy appropriations.

## MINNEAPOLIS—WINNIPEG—SIOUX CITY—NEWPORT CONVENTIONS

### MINNEAPOLIS, MINNESOTA:

We had a very enjoyable time at this little convention, which served about four hundred of the friends, many of whom will not be able to attend any of the larger conventions. July 6th will long be a bright page in our experiences. We had a delightful meeting and fellowship with the friends to the number of nearly four hundred, and at night a public meeting attended by about one thousand. The attendance and attention were splendid, especially when the extreme heat of the weather is remembered. At the conclusion of the evening meeting we took the train for the

### WINNIPEG ONE-DAY CONVENTION, JULY 7:

When our train reached the Canadian line a representative of the Canadian Government announced to the Editor that under instructions from the Government he was obliged to prevent our entry into Canada. This, of course, was quite a disappointment, and yet we realize that nothing can happen to us or to the Lord's cause without his knowledge, and there being nothing we could do, we, cheerfully submitted to the arrangement and wired the brethren at Winnipeg not to expect us.

We understand, nevertheless, that the convention was a splendid success, and the auditorium in which we were to have spoken was crowded to overflowing and some turned away, and that one of the local brethren took the opportunity for giving an address on the subject that had been advertised for the Editor's public meeting.

It seems quite probable that the result may be for good rather than for ill. The Canadian brethren attending the convention, some of them coming hundreds of miles, felt greatly disappointed, of course, but as the news reached the public it apparently brought sympathy for our side of the question and from some who otherwise might have paid little heed. Anyway, the Canadian people and many in the States were put on notice that the Bible Students Association believes that they are taught by Jesus and the apostles not to participate in human carnage, but to follow peace with all men, and holiness without which no one shall see the Lord.

The following letter to the Editor, signed by 204 of the Winnipeg conventioners, is much appreciated, and will be of interest to all of our readers, we are sure:

TO OUR BELOVED PASTOR—Greetings in our dear Master's name!

We, Associated Bible Students, assembled in convention, desire in this message to convey to you our heartfelt sympathy and deep Christian love, while feeling that our dear Lord's overruling has been that we may not greet you face to face, and hear your kindly words of Christian love and helpfulness at the present time.

We are realizing that the Lord under the existing circumstances is pouring out to us a great blessing. By receiving his appointment in the proper spirit, and with this additional indication before us that "the night wherein no man can work" is rapidly closing in, we do the more firmly resolve that we each will be loyal to the Lord, the truth, and the brethren.

It is already manifest that the action that has, for the

(3) This sum, eight hundred and twenty-nine millions per year, would in five years duplicate every bank in the country, capital and surplus, and thus double the amount of bank capital and surplus available for borrowing.

(4) It costs the nation about \$800,000,000 a year to educate the 25,000,000 school children of the land. Think of making an ANNUAL increase in our army and navy appropriations equal to the ENTIRE ANNUAL COST OF EDUCATION, FROM KINDERGARTEN TO UNIVERSITY! And yet the army and navy experts, backed by the munition manufacturers, demand this and resent any opposition as if they had a vested right to decide for the people the amount to be expended. They are attempting to perpetrate an outrage upon the taxpayers of the country, and their conspiracy, if successful, would menace the peace of the world. No party can afford to stand for such a policy—least of all the Democratic party, the champion of the masses and the friend of peace. —*The Commoner*.

present, prevented our sweet fellowship face to face, is another mark of the further accomplishment of the great work of the harvest. We rejoice with you Brother, and, as admonished by the Master, lift up our heads with rejoicing, seeing that our deliverance draweth nigh.

We are praying that the dear Lord's blessing shall abide with us all, till we are assembled beyond the veil, to bring the long-promised blessings to the poor world.

With much Christian love, and great appreciation of the honored position our dear Lord has called you to in this great work of the harvest, we, the undersigned, tender to you, not only the love of those in convention here, but of the dear ones in this portion of the harvest field unable to meet with us.

Your brethren by his grace,

THE WINNIPEG, MANITOBA, CANADA CONVENTION.

### SIOUX CITY CONVENTION, JULY 6-9:

The attendance at this convention varied from three hundred to four hundred, but the interest was splendid and the spirit manifested by those in attendance was very loving indeed. The four days were filled with spiritual feasting, the evenings being given over to the PHOTO-DRAMA OF CREATION. On Sunday morning, July 9th, the Editor's topic was "The Good Shepherd," who gave his life for the sheep, and who when he puts forth his own sheep goeth before them, and who has other sheep of a different fold who also, in due "Times of Restitution," will be brought into harmony with the divine arrangements, and have a share in the blessings of the Lord for all who love him and who seek to walk in his way. After the discourse, the love feast followed, participated in by about four hundred.

The afternoon session was for the public, the topic being, "The World on Fire." The attendance was excellent, about 1,200 being present, on an extremely warm day. One very interesting feature noticed by nearly all the brethren is that never before has the public given so close, thoughtful and intelligent attention to subjects related to the truth.

### NEWPORT, R. I., CONVENTION, JULY 9-16:

About one thousand Bible Students attended the Newport Convention, although not all of them found it convenient to remain during the entire eight days. Newport is a delightful summer resort of high class. The days were given to the convention program, and the evenings to the presentation of the PHOTO-DRAMA OF CREATION. As we expected, the public did not give any great heed to the convention, but we were pleased to note that they crowded the DRAMA and apparently took great interest in its presentation. The final public meeting, addressed by the Editor on Sunday, July 16th, was the only one in which the public to any great extent participated. The attendance at that meeting was approximately twelve hundred. We trust that the interest manifested and the large number of cards requesting literature may eventually lead to a considerable dissemination of the knowledge of the truth, and ultimately bring some hungry hearts into closer relationship with the Lord and his Word of truth, and that the latter may be more digestible and helpful than anything they have yet enjoyed, even from the same source.

## INTERESTING LETTERS

### RE MEETINGS AND DISTRIBUTING TRACTS

DEAR BRETHREN:—

In addition to information in accompanying weekly report I want to add a few observations of some Kansas conditions—not because these conditions are general throughout the State, but sufficiently prominent to impress me.

I do not know of any State containing a larger proportion of brethren who will go almost any distance to attend a pilgrim meeting of a convention, and yet will not make the little effort necessary to have a regular class meeting, even when there are several interested. If such brethren could realize that they are disregarding the admonitions of St. Paul in

Hebrews 10:25, concerning "not forsaking the assembling," etc., it might make them more faithful upon this point. "Not forsaking" means the keeping up of attendance at meeting with some regularity. And it seems to me that if we ignore this word of advice it will make it easier to neglect other Scriptural suggestions.

Quite a number use their automobiles for country volunteer work, but the character of this service is very discreditable. Instead of nicely folded tracts they are sometimes twisted into a shape that makes them unreadable when straightened out. Friends have seen newsboys do this with their newspapers, but they forget that a large newspaper has so much body to it that such treatment does not harm it, whereas the same procedure ruins a little two-leaf paper.

Then as the auto is going twenty-five miles an hour they pitch a tract at each mail-box on the road. Probably one in ten lands somewhere, near the box while the rest fall from five to fifty feet away. Some tracts land in the mud in the middle of the road. A week later you can find mud-covered literature for miles. These brethren reason that the work is the Lord's and he will overrule it all for good; they make this as an excuse for not doing their best. Such ought to know that fifty tracts conscientiously distributed will accomplish more than five hundred distributed in the other fashion. On account of confusion caused by literature getting mixed with mail intended for carrier, money for stamps, etc., I find there is a general order against putting literature in mail-boxes; some carriers even throw it out. However, if it is laid squarely on the ground under the mail-box it will almost always be picked up by the person coming for the mail. But such distribution should be avoided in windy or wet weather.

An even better plan is to carry a supply of pins, and pin each tract near its corner to the post supporting the box. A pin is easily pushed into the post sufficient to hold the tract, and its unusual position is sure to attract the person collecting from the box. It takes a moment's time, but results are better.

Another successful way to waste tracts is adopted by some brethren. These go through a train and whenever they come to an empty seat they place one on it. In a few moments the porter comes through and, gathering the literature from unoccupied seats, proceeds to destroy it. Besides, this course embitters the railway employees; and they are more likely to stop the next brother who attempts to distribute tracts. Hundreds of thousands of tracts have been wasted as a consequence of thoughtlessness.

Yours by his grace,

B. H. BARTON.

#### A RECOMMENDED CURE FOR PELLAGRA

DEAR FRIENDS:—

Frequently I have seen in THE WATCH TOWER little helpful hints to the Lord's children about their health and various similar things. It prompts me to write you concerning an affection, pellagra, which seems to be very wide-spread and is taking a large toll of death every year, especially among the poor. I have been making a special study of the disease for two years, having had its early symptoms myself, and can highly recommend a most simple treatment which I believe will relieve every case, unless the patient is practically dead, and which is easily available to every household.

As you know, pellagra is beginning to rank with tuberculosis as a scourge to the poor, and it may be that the Lord has led me to use my medical knowledge in his service in lieu of my deficiency in truth knowledge. It might be more in keeping with the spirit of humility to omit my name in telling the brethren of this, though I have stood sponsor for it publicly by reading a paper on the subject before the meeting of the Texas Medical Society held at Galveston on May 9th last. Trusting for your continued favor in the Lord, I am

Very sincerely,

GEORGE D. FAIRBANKS, M.D.

[This formula we will be pleased to mail to any of our readers or their friends suffering from pellagra. Address WATCH TOWER BIBLE & TRACT SOCIETY, Health Dept., Brooklyn, New York.]

## GREEK BRETHREN AS BIBLE STUDENTS

Learning of considerable interest among the Greeks, the Editor invited them to meet him at the Bethel Home, July 27th. Twenty-two came (19 brothers, 3 sisters). We had a most enjoyable season of fellowship—conferring respecting our Father's plan and the meaning of his word. Three symbolized their consecration to be dead with Christ.

For some time they have been publishing THE WATCH TOWER in Greek at a cost of over 35 cents per copy, or \$9.00 per year each, for their 80 subscribers. Now their funds are exhausted. We advised that under the circumstances they should discontinue the publication. They demurred that they needed the heavenly food or would starve. Finally one of

## FROM WAR-FRONTED GREECE

MY BELOVED BROTHER:—

I feel ashamed because for so long a time I have not written to you, yet I assure you, my Brother, that all the while you were in my heart; and I always remember you before the throne of heavenly grace—that the Lord strengthen you and bless you abundantly.

I have seen, beloved Pastor, in the pamphlet, "A great Battle in the Ecclesiastical Heavens," about your trials and the assaults of the adversary and the fiery darts of slander; and this deepens more and more my love toward you and my appreciation of your work of love and faithfulness to our dear Lord. Believe me, dear Brother, that these darts pierced my heart as well, and I wished I could stand between these darts and you.

I again express my deep appreciation of the STUDIES IN THE SCRIPTURES and THE WATCH TOWER and humbly thank the Lord for his great blessing and abundant food, which are before the church. Never before were these books so precious to me as in the past year. This is the seventh time that I have read them, and I find them as fresh as they were the first time I read them. I more and more appreciate the Chronology as found in the 2d Volume, and rejoice because our salvation draws near.

I still try to walk in the narrow way; and day by day the Lord guides my feet and gives me grace to help. These last years I have passed through many painful experiences, because two of my little ones have fallen asleep, waiting for the voice of the Lord to call them forth. Even in these experiences the Lord blessed me and led me, and gives me grace to trust him still.

Remember me, beloved Brother, in your prayers that I may stand faithful to the Lord and prove worthy of the highest blessing. With deep Christian love,

Your brother in our Blessed Redeemer, ATH. KARANASSIOS.

#### PURIFYING INFLUENCE OF THE "PAX" PIN

DEAR FRIENDS:—

Should like to tell you briefly an incident in connection with the purifying influence of even the little PAX PIN:

A working man of our city who attended and greatly enjoyed THE PHOTO-DRAMA OF CREATION, was wearing the PAX PIN. He had been in the habit of stopping for a glass of beer on his way home from work. On looking down at the pin he thought, "I can't disgrace that pin by taking it in the saloon!" So he put it in his pocket. But, on further reflection, he could not even enter the saloon with the pin about him, though hidden, and he went home.

Realizing he felt better able to work next day without his accustomed drink, he decided he would not drink any more, but wear the Peace Pin in peace of mind. Some eighteen months have elapsed and he has not taken any liquor!

This has impressed me that we do not fully realize how much good the DRAMA and all connected with it may have done in such ways as this!

Trusting the Lord will assist us to live up to our great privilege in the spread of the truth, I remain

Your sister in Christ,

MAUD HODGSON,—Md.

#### GOLDEN OPPORTUNITIES

DEAR BROTHER RUSSELL:—

I am just wondering if it isn't an opportune time for sending tracts pertaining to the War (Time of Trouble), such as "Armageddon," "Distress of Nations," "End of the World in 1914," etc., to the soldier boys of our vicinity, now on the Mexican border. If each class would engage in this work, serving their own regiments, the entire National Guard of the United States would be quickly served, and indirectly through this channel many in the standing Army might be reached, thereby permeating the whole Army with the truth upon subjects which would be interesting to them at this particular time.

Your brother and servant in the Lord,

A. B. DABNEY.

their number guaranteed the publication for one year upon assurance that they would each set apart 2c daily for this spiritual food. They do their own translating and print on a small press of their own. The meeting and the results gave us a clearer insight into their loving loyalty to the Lord and to his truth. We pass on this cup of refreshing to our readers.

The progress of the truth amongst Italians, Slovaks, Greeks, etc., during the last two years has surprised and cheered us greatly. The PHOTO-DRAMA OF CREATION, apparently, had much to do with this interest. The EUREKA DRAMA can now be supplied with lecture records in many languages.