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LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES

--ADDRESS TO--

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All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each MAY stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

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FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
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BROTHER RUSSELL'S PERSONAL MAIL

Announcements of having taken "the Vow" has swelled Brother Russell's mail greatly. All of your letters are very welcome; but he requests that you accept the WATCH TOWER articles and the DAWN-STUDIES as replies, except brief replies to special queries and then perhaps on post-cards.

DURING CONVENTION SESSION

Remember that during the nine days of the Put-in-Bay Convention the Society's workers will for the most part be absent from the office attending the Convention. Orders sent in then may be delayed. So far as possible send orders before or after the Convention dates.

The Colporteur Department will be transferred to the Convention and will give all attention to Colporteurs in attendance.

HYMN BOOKS AT THE CONVENTION

Rather than use hymn-slips at the Convention we will supply the Dawn Hymn Books at 25c each, with music; saving you 10c postage. Book is such as usually sells at \$1 to \$1.50.

SCRIPTURAL SOUVENIR POST-CARDS

We have a beautiful assortment, very choice; 20c per doz. postpaid; by the gross, by express collect, \$1.80.

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VIEWS FROM THE WATCH TOWER

DISCOURAGED PREACHERS

MINISTERS are reported by one of their number to be in a permanent condition of "Blue Monday." The editor of The Standard (Baptist, Chicago) informs us that he was told by a friend not long ago that "nine-tenths of all the preachers in his circle of acquaintances are discouraged." This

same Jeremiah "asserted that the great majority of pastors are practically hopeless of accomplishing anything worth while; that they are restless and discontented, and heartily wish that they had never entered the ministry." If he is right, the editor of The Standard observes, "we may add another to the tabulated reasons why young men do not enter the ministry." The editor thinks that the preacher, under stress of unusual discouragement himself, is mistaken, but the Rev. Dr.

Aked, in a recent sermon on the alleged decay of Christianity in New York, practically asserted the same facts as falling under his observation when he first visited America. As quoted by The Examiner (New York), his words are:

"One of the things that impressed me most when I came here for a month in the autumn of 1906, was the depression of so many preachers and recognized leaders in the churches of this city. I met many representatives of the denominations, and their discouragement about Christian work in this city seemed very strange to me.

"It was unlike anything I had observed on previous visits, reaching back about fifteen years. It seemed to me, also, so unlike yourselves. The American people are not easily discouraged. There is in you a buoyancy of spirit, an irrepressible vitality, an intellectual and emotional agility which smiles in the face of difficulty.

"We English people have shown through many centuries the grim determination we possess, and our Yorkshire saying, 'It's dogged as does it,' represents a national characteristic. With you it is different. It is not 'grimness' nor 'doggedness' that I find in you so much as a joyous and sunny disregard of difficulty, and the easy assurance of victory everywhere, which itself is more than half the battle, so that this attitude toward the problems of religious life struck me as significant.

"I have heard much of that kind of talk since I came here more than twelve months ago. First, one well-known preacher or worker and then another has shown that in his opinion Christianity is not holding its own in this city. And lately some remarkable utterances have reached the public ear."

The editor of The Standard attempts to furnish healing balm to the cases that may come under the preacher's classification. We read:

"To be sure, almost every man, in the ministry or out, has his hours of depression. The minister who goes home from the Sunday evening service after speaking to a handful of people, a majority of whom are not members of his church, somewhat worn by the work of the day, casting about in his mind for something upon which to preach on the following Sunday, carrying in his heart the news, just made known to him, that one of his best families will soon remove to a distant State, will doubtless feel cast down. But even so, his courage is not utterly destroyed. After a good

night's rest and a talk with his Master, he goes about the tasks of the new week with a good measure of hope in his heart. The man who is permanently disheartened by one difficulty, or two or three or a dozen, ought not to be in the ministry. In fact, it is difficult to think of a place in this world where he ought to be, for there is not a worthy activity of man that can be continuously prosecuted without meeting obstacles. The lawyer, the physician, the farmer, the merchant--each has his peculiar trials. If he amounts to anything among men he must do his work in spite of discouragements. The minister is no exception to the general rule."--Literary Digest.

TOLSTOI AND THE PEASANT

Not long ago a small party called on Tolstoi, of whom Ivanhoff was one. One of the visitors first conversed with the Count about political and social matters. Then Ivanhoff's turn came. He was resolved to hear from Tolstoi's own lips his religious position. The following conversation ensued. "Who are you?" asked Count Tolstoi. "I am only a peasant," answered Ivanhoff. "What have you got to say to me?" was the next question. "I wish to know your opinion about Jesus Christ, and about the Holy Scriptures?" "With regard to Jesus Christ, there is nothing to be said," answered

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the Count. "His Personality is not necessary to us, only his teaching."

"That is very strange," said Ivanhoff; "if I found a letter in the street, the contents of which interested me, I would do all I could to find out who had written it. For me, at any rate, the writer is of more consequence than the letter. The writer can write one hundred other letters equally good, as this first letter. He himself, therefore, is of more interest to me than the letter. If I do not know him, I can only have this one letter; but if I am acquainted with him, I may be able to receive a hundred letters besides."

"As you really want to know what I think of Jesus, I will tell you," said Tolstoi. "For me, Jesus Christ is a good man, a man such as all men ought to be. You and I ought to be just as he was. But to call him God, that is blasphemy. As regards the Holy Scriptures, take this Bible in your hand. The Old Testament, I don't read it; rather tear it out and throw it away. The Old Testament only causes, as the Dukhabors rightly say, a great deal of work and only leads to trouble. Then there remains the New Testament. Take the book of Acts and the Epistles, and then take Revelation; tear them out and throw them away. You have then

only the four Gospels left. Take these Gospels, read them through and think over them. There are words there that Jesus said, and the Apostles have written down; there are also words that the Apostles have written of themselves. All that the Apostles have written, tear out and throw away. Now you retain only the words that Jesus himself spoke. Of these, there are two classes. Some of the words are dim and mysterious, and hard to understand. Lay them aside. It is best for you not to read them. Then you have left only the clear words, especially the Sermon on the Mount. Read it, for it is the teaching of Jesus. In this way, you will become a Christian."

"Leo Nikolajewitsch," answered Ivanhoff, "I have understood what you have said. But you have not given me any right to do that which you have said. In one of the books you left me to retain is a passage spoken by Jesus Christ, that says: 'O fools, and slow of heart to believe all that the prophets have spoken.' (Luke 24:25.) You said to me, that I should throw away the Old Testament; but Christ himself--whom you call a good man--has commanded me to believe it all, therefore also the prophets. I hold that I have no right to throw away any book; yea, even more, that I have no right to throw away any one word that he has commanded me to believe."

Tolstoi was evidently very uncomfortable. He took the Bible from Ivanhoff's hand, threw it on the table, and began walking up and down the room in an annoyed mood. Suddenly he stopped in front of Ivanhoff, and looking him straight in the face said, "It would interest me to know what you think of me?"

Ivanhoff's friend wanted to come to his help, but he held him back saying: "If the Count had asked you, you could answer, but now he has asked me, and I want to answer him myself." He turned to Tolstoi saying: "I will tell you. In one of the books that you told me to take out and throw away, the Acts, is a story about a pious man, who gave many alms and always prayed to God. As you see, this man had the following virtues: He was God-fearing, merciful, did many good deeds, and he prayed--and yet, he was not a Christian. But an Angel appeared to him and commanded that he should send to Joppa and call Simon Peter, who would tell him what to do to be saved. And when Cornelius had fetched Peter and heard his words he became a Christian. Cornelius had, as you see, the following excellent qualities: He was pious, God-fearing, benevolent, and he prayed. In you, Leo Nikolajewitsch, there is not even all these, because you do not pray. And as you do not pray, I cannot call you a Christian."

Tolstoi again began to walk to and fro in the room. At last he said: "When a chicken has once come out of the shell, it cannot be put back." With this Russian proverb, the conversation ended.

"I have since told this little incident to several of

Tolstoi's admirers," adds Ivanhoff. "They could hardly believe that I had dared to speak out so freely, because Tolstoi is to many thousands of the younger Russians almost an idol. It is said," remarked Ivanhoff at the close, "that Tolstoi has now begun to pray. If this man became a Christian, he would be Russia's Luther." --Quarterly Review.

MRS. EDDY'S ABSURD IDEAS OF THE BIBLE

Mrs. Eddy's exegetical theories are dealt with in the final article on the history of Christian Science in the June McClure's. The writer, Georgine Milmine, makes copious citations from Mrs. Eddy's famous book,

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"Science and Health," and connects these by comment of her own. "Mrs. Eddy says that her theory of the universe is founded not upon human wisdom, but upon the Bible," reports the writer, adding, "and so it is, but she uses both addition and subtraction very liberally to get her Biblical corroboration." The account given of Mrs. Eddy's point of view is:

"The Bible may be interpreted in two ways, Mrs. Eddy says, literally and spiritually, and what she sets out to do is to give us the spiritual interpretation. Her method is simple. She starts with the propositions that all is God and that there is no matter, and then reconstructs the Bible to accommodate these statements. Such portions of the Bible as can be made, by judicious treatment, to corroborate her theory, she takes and 'spiritually interprets'; that is, tells us once and for all what the passages really mean; and such portions as cannot possibly be converted into affirmative evidence she rejects as errors of the early copyists. Mrs. Eddy insists that the Bible is the record of truth, but a study of her exegesis shows that only such portions of it as meet with Mrs. Eddy's approval and lend themselves --under very rough handling--to the support of her theory are accepted as the record of truth; the rest is thrown out as a mass of erroneous transcription. Mrs. Eddy's keen eye at once detects those meaningless passages which have for so long beguiled the world, just as it readily sees in familiar texts an entirely new meaning. She explains the creation of the world from the account in the first chapter of Genesis, but the unknown author of this disputed book would never recognize his narrative when Mrs. Eddy gets through with it."

Beginning with the account of the creation, the writer takes her citations from the first edition of "Science and Health," which "remains practically the same in later editions under the chapter called 'Genesis.'" We read:

"To begin with, Mrs. Eddy says, there was God, 'All and in all, the eternal Principle.' This Principle

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is both masculine and feminine; 'Gender is embraced in Spirit, else God could never have shadowed forth, from out himself, the idea of male and female.' But, Mrs. Eddy adds, 'We have not as much authority for calling God masculine as feminine, the latter being the last, therefore highest idea given of him.'

"Mrs. Eddy next sets about the creation. The 'waters' out of which God brought the dry land, she says, were 'Love'; the dry land itself was 'the condensed idea of creation.' When God divided the light from the darkness, it means, says Mrs. Eddy, that 'Truth and error were distinct from the beginning, and never mingled.' But Mrs. Eddy has always insisted on the idea that 'error' is a delusion which arose first in the mind of mortal man; what is error doing away back here before man was created, and why was God himself compelled to take measures against it? Certainly the account of the Creation which came from Lynn is even more perplexing than that which is related in the Pentateuch.

"With regard to the creation of grass and herbs, Mrs. Eddy eagerly points out that 'God made every plant of the field before it was in the earth, and every herb of the field before it grew.' And that, she says, proves that 'creations of Wisdom are not dependent on laws of matter, but on Intelligence alone.'" She admits here that the Universe is the 'idea of Creative Wisdom,' which is getting dangerously near the very old idea that matter is but a manifestation of spirit. Call the universe 'matter,' and Mrs. Eddy flies into a rage; call it 'an idea of God,' and she is serenely complaisant. There was certainly never any one so put about and tricked by mere words; on the whole, it may be said that the English language has avenged itself on Mrs. Eddy.

"Arriving at the creation of the beasts of the field, Mrs. Eddy says that 'The beast and reptile made by Love and Wisdom were neither carnivorous nor poisonous.' Ferocious tendencies in animals are entirely the product of man's imagination. Daniel understood this, we are told, and that is why the lions did not hurt him." The treatment of the story of Adam is thus examined:

"The history of Adam is allegorical throughout, a description of error and its results,' etc. Man was created in God's likeness, free from sin, sickness and death; but this Adam, who crept in (Mrs. Eddy does not explain how), was the origin of our belief that there is life in matter and was to obstruct our growth in spirituality. Mrs. Eddy says, 'Divide the name Adam into two syllables, and it reads, a dam, or obstruction.' This original method of word-analysis she seems to regard

as final evidence concerning Adam. About the creation of Eve, Mrs. Eddy changes her mind. In the later editions of her book she says it is absurd to believe that God ever put Adam into a hypnotic sleep and performed a surgical operation upon him. In the first edition she says it is a mere chance that the human race is not still propagated by the removal of man's ribs. 'The belief regarding the origin of mortal man has changed since Adam produced Eve, and the only reason a rib is not the present mode of evolution is because of this change,' etc.

"Not to be warned by the footprints of time, Mrs. Eddy pauses in her revision of Genesis to wonder 'whence came the wife of Cain?' But on the whole she profits by the story of Cain, for here she finds one of those little etymological clues which never escape her penetration. The fact that Adam and all his race were but a dream of mortal mind is proved, she says, by the fact that Cain went 'to dwell in the land of Nod, the land of dreams and illusions.' Mrs. Eddy offers this seriously as 'scientific' exegesis.

"Mrs. Eddy's conclusion about the Creation seems to be that we are all in reality the offspring of the first creation recounted in Genesis, in which man is not named, but is simply said to be in the image of God; but we think we are the children of the creation described in the second chapter; of the race that imagined sickness, sin, and death for itself. The tree of knowledge which caused Adam's fall, Mrs. Eddy says, was the belief of life in matter, and she suggests that the forbidden fruit which Eve gave to Adam may have been 'a medical work, perhaps.'"

Mrs. Eddy, continues this writer, "says that Christ did not come to save mankind from sin, but to show us that sin is a thing imagined by mortal mind that it is an illusion which can be overcome, like sickness and death. The Trinity, as commonly accepted, Mrs. Eddy denies, though she seems to admit a kind of triune nature in God by saying over and over again that he is 'Love, Truth and Life.' The holy Ghost she defines as Christian Science; 'The Comforter I understand to be Divine Science.'"

Mrs. Eddy is said to have revised the Lord's Prayer "a great many times." The form printed in the edition of 1902 is given and commented on thus:

"Our Father-Mother God, all-harmonious, adorable One. Thy kingdom is within us, Thou art ever-present. Enable us to know--as in heaven, so on earth --God is supreme. Give us grace for to-day; feed the famished affections. And infinite Love is reflected in love. And Love leadeth us not into temptation, but delivereth from sin, disease and death. For God is now and forever all Life, Truth, and Love.'

"In this interpretation the petitions have been converted into affirmations, and Mrs. Eddy's prayer seems a somewhat dry enumeration of the properties of the

Deity rather than a supplication.

"This method of 'spiritual interpretation' has given Mrs. Eddy the habit of a highly empirical use of English. At the back of her book, 'Science and Health,' there is a glossary in which a long list of serviceable old English words are said to mean very especial things. The word 'bridegroom' means 'spiritual understanding'; 'death' means 'an illusion'; 'evening' means 'mistiness of mortal thought'; 'mother' means God, etc. The seventh commandment, Mrs. Eddy insists, is an injunction against adulterating Christian Science, although she also admits the meaning ordinarily attached to it. In The Journal of November, 1889, there is a long discussion of the Ten Commandments by the editor, in which he takes up both personal chastity and the pure-food laws under the command, 'Thou shalt not commit adultery.'"--Literary Digest.

AMERICA NEEDS PIETY MORE THAN VAST ENTERPRISES

WILL BEAT TARIFF, RAILWAYS OR BUMPER WHEAT CROPS IN RESULTS

BROTHER RUSSELL: What think you of this for a characterization of present society and for a prophecy

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that seems certain of fulfillment,--and from a Wall Street Trade Journal at that? Very cordially yours,
JUNIUS M. MARTIN.

* * *

"What America needs more than railway extension and Western irrigation and low tariff and a bigger wheat crop and a merchant marine and a new navy is a revival of piety, the kind mother and father used to have--piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of harvest; that quit field work a half-hour Thursday night, so as to get the chores done and go to prayer-meeting; that borrowed money to pay the preacher's salary, and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusiness-like behavior. That's what we need now to clean this country of the filth of graft, and of greed, petty and big; or worship of fine houses and big lands and

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high office and grand social functions.

"What is this thing we are worshiping but a vain repetition of what decayed nations fell down and worshiped just before their light went out? Read the history of Rome in decay and you will find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial or honorable. There is nothing on earth that looks good that is so dangerous for a man or nation to handle as quick, easy, big money. If you resist its deadly influence the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to capture a battery in Manchuria."--Wall Street Journal.

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PUT-IN-BAY CONVENTION

FOR particulars we refer our readers to our issue of August 15th, with the following items of added information:--

The Pennsylvania Railroad Co. will run a special train for us from Pittsburg on Saturday, August 29th, at 6 a.m. (Allegheny 6.03 a.m. city time) to connect with the lake steamer at Cleveland, O. It will be run onto their lake dock, and the steamer will stop there to take our party aboard. The Washington and Baltimore friends will probably take a through sleeper on train No. 23, which will be attached to our "Special" at Pittsburg. The Philadelphia friends may do likewise.

Friends can board this train at Beaver Falls, Pa., at 5.30 a.m., or at Alliance, O., at 6.40, Central time.

Friends from nearby places who find 6 a.m. too early for their connections will do well to remember the Friday midnight sleeper from Pittsburg, which can be entered at 10 p.m., \$1.50 extra for a berth for two.

Notify our "CONVENTION DEPT." at once which of these trains you decide to take, that provision may be made to avoid over-crowding and discomfort.

POSSIBLY OTHER EXCURSION RATES TO PUT-IN-BAY

Those who cannot purchase G.A.R. Toledo excursion tickets to advantage will do well to inquire for WATCH TOWER SOCIETY rates to Put-in-Bay, O., as the railroads may possibly yet make us a special rate via Cleveland, Detroit and Buffalo.

G.A.R. WESTERN EXCURSION ITEMS

DATES OF SALE.--From points in Missouri, Iowa and Omaha, Neb., tickets will be on sale August 27th to 30th, inclusive. From Mississippi River stations and East, tickets will be on sale August 28th to 31st,

inclusive.

RETURN LIMIT.--Tickets good returning leaving destination on and including Sept. 15th.

DEPOSITING TICKETS.--It is NOT necessary to deposit ticket, unless you wish to remain longer than September 15th.

EXTENSION OF LIMIT.--By deposit of return portion of ticket by original purchaser in person with the Validating Agent not later than 12 o'clock midnight on September 15th, and on payment of \$1.00 at the time of deposit, extension of return limit may be obtained to leave Toledo not later than October 15th.

Tickets so deposited will be executed by Validating Agent when withdrawn from the agency and will be honored to commence continuous return passage only on date of execution.

St. Louis, Mo., rate, \$16.50; Chicago, \$8.25; Kansas City, Mo., \$24.15; Omaha, Neb., \$28.25.

But consult your own railway agent in good season.

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AN OUTLINE FOR STUDY OF THE SONG OF SOLOMON

C. J. WOODWORTH

1:1. The song of songs--The harmony of harmonies --the assembling in one beautiful picture of many of the most beautiful figures of the Divine Word--the song of songs because it expresses the mutual love of Christ and his Church in more ways than any other.

Which is Solomon's--Type of Christ in glory, as David was a type of Christ in the flesh.

1:2. Let him kiss me--A form of salutation which has always signified closest fellowship; greet all the brethren with an holy kiss; betrayest thou the Son of man with a kiss?

With the kisses--The oft repeated endearments.

Of his mouth--Of his Word, the Scriptures.

For thy love--Thy caresses, the repeated assurances of guidance, protection, companionship, love and care.

Is better than wine--Wine is a symbol of doctrine.

They also have erred through wine. They are drunken, but not with wine. All nations have drunk of the wine. I will not henceforth drink of this fruit of the vine. Be not drunk with wine. Doctrine is not only important but necessary. If any man will do my will he shall know of the doctrine. The time will come when they will not endure sound doctrine. Speak thou the things that become sound doctrine. Earnestly contend for the faith. Although a sound faith is essential, yet of faith, hope and love, the greatest of these is love; therefore, love is better than wine. The Lord's assurances of love are even more precious to the Church than the precious

doctrines so vital to her happiness.

1:3. Because of the savour--The sweet perfume.

Of thy good ointments--The holy Spirit, composed of the principal spices of myrrh (wisdom), cinnamon (understanding), calamus (knowledge), cassia (deputyship), the holy anointing oil of the priesthood.

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Thy name--Christ, which means "Anointed."

Is as ointment--The holy anointing oil, the holy Spirit.

Poured forth--At his baptism upon the Head, at Pentecost on the Body.

Therefore--Because of their admiration and appreciation of Christ's holy Spirit.

Do the virgins--The pure in heart.

Love thee--Seek fellowship with thee, aspire to learn of thee, to cultivate thy graces, to be near thee.

1:4. Draw me--No man can come to me except the Father draw him. All mine are thine, and thine are mine. All things are of the Father by the Son.

We will run--Not sit in the seat of the scornful, nor stand in the way of sinners, nor walk in the counsel of the ungodly, but run with patience the race set before us; run for the prize; so run that we may obtain.

After thee--The forerunner. The first-born from the dead. The first to pass over the narrow way. The Head, that in all things he might have the preeminence. Not after the flesh, but after the Spirit.

The King--The Lord Jesus, typified by Solomon. So shall the king greatly desire thy beauty.

Hath brought me--Even in the present life.

Into his chambers--Into the "Holy," the spirit-begotten condition, the first heavenly condition; made us to sit down in heavenly places in Christ.

We will be glad--Be glad in the Lord, and rejoice, ye righteous.

And rejoice in thee--And again I say, Rejoice.

We will remember--Will meditate upon, think of.

Thy love--Thy caresses, assurances of guidance, protection, companionship, love and care.

More than wine--More even than the doctrines so precious to us.

The upright--Those without deceit, the guileless, pure-hearted.

Love thee--Seek fellowship with thee, aspire to learn of thee, to cultivate thy graces, to be near thee.

1:5. I am black--The bride of Moses, Zipporah, type of the Bride of Christ, was an Ethiopian woman.

But comely--The king's daughter is all glorious within; her intentions are pure, spotless in God's sight.

O ye daughters--Professed children.

Of Jerusalem--Of the Kingdom of God. The true Church instinctively recognizes that her detractors are to be found among God's professed people.

As the tents of Kedar--Kedar was one of the children of Ishmael, and the name thus stands for the Ishmaelites, or Bedouins; their tents are their homes, and though outwardly stained and weather-beaten are often extremely luxurious in the interior, being hung with costly tapestries.

As the curtains--Between the Holy and Most Holy.

Of Solomon--Of Solomon's temple. These curtains, or rather a similar curtain which hung in Herod's temple, and which was rent in twain on the day of our Lord's death, was a most wonderful curtain, being some thirty feet long, fifteen feet wide and five inches thick.

1:6. Look not upon me--Look not so upon me (Leeser); the Church kindly expostulates with her critics.

Because I am black--Because I am somewhat black (Leeser); the Church does not deny her imperfections, but is not disposed to admit the contentions of her fault-finders that she is altogether worthless.

Because the Sun--The searching light of the true Gospel which exposes every defect.

Hath looked upon me--Judgment must begin at the house of God. The Church's sins are of the kind that are open beforehand, known to all men. God's Word fearlessly exposes the weaknesses of every noble character whose life is there recorded.

My mother's children--Sitting and speaking against their brother, their own mother's son.

Were angry with me--Your brethren that hated you, that cast you out for my name's sake, etc. The brother shall betray the brother to death.

They made me--Elected me, appointed me.

The keeper--Class-leader, Sunday-school teacher, etc.

Of the vineyards--Sunday-schools, Christian Endeavor societies, Epworth Leagues, Young People's unions.

But mine own vineyard--The cultivation of the true vine; I am the Vine, ye are the branches.

Have I not kept--Because my Father is the husbandman.

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A FATHER'S LETTER TO HIS SON

TO MY DEARLY BELOVED SON:--

It has been on my heart for a considerable time to write you a letter, to be opened on your tenth birthday, _____, 1916, to endeavor to express something of the feeling of love and tenderness I have towards you, and to point out, for your eternal joy, and for your safety, certain principles, which I hope you will receive into a

good and honest heart. At last a favorable opportunity has come, and as my last message to you I beg you to give earnest heed to all that this letter contains.

At the present time your dear mother and myself are in good health, and the affairs of the world are moving along in about the same general way as they have always moved within my lifetime. The world in general expects it to continue in this way indefinitely, and yet, looking at matters through the Lord's Word, I know that when this letter is read your papa and mamma will have passed from earthly scenes forever, and the great time of trouble, "such as never was since there was a nation," will no longer be a matter of prophecy, but of history.

It is needless for me to tell you, my dearly beloved son, what great tenderness and sympathy I feel for you in the thought that you will be bereft of earthly parents at such an early age, or with what compassion I think of the great suffering soon to come upon the world, and which, to some extent, you must share. But I know our heavenly Father and his goodness too well to think he has ever made a mistake, and am sure that beyond these special and peculiar trials lie special and peculiar blessings. It is of these blessings that I particularly wish to write.

The reason that your dear mother and myself must die within the next few years is because the sufferings

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of the "Body of Christ" are not yet complete, and we have taken advantage of the great opportunity to make covenants to lay down our earthly lives, and are trying to carry out our covenants, before this great work, which was begun by Jesus himself at the time of his baptism, is forever finished. The time when the suffering shall be finished is now very near, hence it follows that, if we have proved sufficiently faithful to the Lord, the time is near at hand when we shall share with him the glory that is to follow. This means that very soon it will be true of us, as it is true of the Lord, that we shall be changed from earthly to heavenly conditions, and the world will see us no more, forever.

The knowledge that the setting up of the Lord's Kingdom is at hand was brought to us by a study of the works of our dear Brother Russell. Ever since the various volumes of MILLENNIAL DAWN, and the semi-monthly issues of ZION'S WATCH TOWER first came into my hands, I have sought to use all my time and talent in spreading the good news. As soon as you are old enough to understand these books and papers, I trust you will study them with the greatest care. You will be considerably assisted in this if you make use of the comments and other helps which appear in the Bible printed by the WATCH TOWER BIBLE & TRACT SOCIETY in the fall of 1908.

At the time this letter is written the Image of the Beast (the federation of so-called Protestant sects, with the Episcopal Church at the head) has not yet been developed, and yet, we know from Brother Russell's writings that within a very short time now (probably the Spring of 1909) it will begin its persecuting power, and in a very few more years its work will have been ended, and it, with all of Satan's devices to deceive and enslave the minds of men, will be utterly destroyed. I am telling you this now, so that when this letter is read, the fulfillments may prove to you that there is a God, and that he carries out all of his plans without the least danger of failure at any point. All that has been foretold in the Scriptures will surely be fulfilled, and exactly on time.

I come now to the special object of this letter. The Scriptures indicate that in the year 1915, the year before this letter is read, Abraham, Isaac, Jacob, David, Isaiah, Daniel, and all the holy prophets and patriarchs from Abel to John the Baptist, will have been raised from the dead and will be in charge of the earthly phase of the Lord's Kingdom, with headquarters at Jerusalem. The Lord's Word also seems to indicate that this truth, and the fact that there has been a change of dispensation, may possibly not be generally believed until the year 1918. I am writing this to you so that you will not be one of those who will be mistaken on this point, but will understand that, by the time this letter is read, the squaring and straightening of earth's affairs will be in progress from Jerusalem, at the hands of the Ancient Worthies.

What I now wish to urge upon you, my son, is that you give your whole heart and life unreservedly to the Lord, or in other words that you make a whole-hearted consecration to him who bought you with his own precious blood, and that you grow up with the single ambition to do with all your might all you can to aid in carrying on the work which will then be under way at Jerusalem. I wish you to do this for your own joy of heart, because there is no joy comparable to doing the Lord's will, but not alone for this reason. The Scriptures show that every son and daughter of our race must at some time make an unconditional surrender to the Lord, a full consecration of heart and life to do his will, or else be destroyed.

In addition to this I wish to hold out to you a hope which I feel justified in mentioning. There are some Scriptures which show that, after the close of the Millennial Age, the Ancient Worthies may possibly be given heavenly honors and stations, and there is some reason to believe that, as the child of consecrated parents, you may possibly be counted in with the Ancient Worthies if you make at once a full consecration of your heart to the Lord. If I understand the matter rightly, you occupy a different relation to our heavenly Father than other children, up until the time when you reach years of

accountability, and I am hoping that you will take advantage of this special relationship to place yourself as close to the Lord and his work as it is possible for you to do.

One thing more. Beware, oh beware, of ever resisting the Lord's will even in the smallest way! At the close of the Millennial Age there will be many who shall be destroyed, because at heart they are not fully submissive to the heavenly Father's will.

Should it be the Father's will that you be permitted to be counted in with the Ancient Worthies, be assured, dear son, that a loving father and mother will greet you in the heavenly courts with joy untold, but in any event, you may be sure we shall always watch your course with fondest affection, doing all we can to aid you in carrying out your good resolutions, and hoping in the end to see you attain to perfect everlasting life, under the happy conditions to be obtained in the golden ages to come, after the last enemy has been destroyed.

With tenderest love,

Your devoted father, I. N. COGNITO.

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KING SAUL'S IGNOMINIOUS END

--I SAMUEL 31.--SEPTEMBER 6.--

Golden Text:--"Prepare to meet thy God."--Amos 4:12.

SAUL'S career began under most favorable conditions and terminated most ignominiously in suicide. A man of manifest ability, as a general and a ruler he lacked in one thing, which made his career as a whole a failure. As we have seen, he was not irreverent, nor profane and vicious in the ordinary sense of those terms. In many respects he showed a deep reverence for the Almighty and a considerable desire to do his will. His failure, on the whole, was the result of a double mind. The Apostle remarks that "A double-minded man is unstable in all his ways." Our Lord states that we "cannot serve God and Mammon." King Saul was desirous of serving God, but was also desirous of serving self and Mammon. His proper course would have been full consecration, full submission of his will to the divine will. This is the principal difference between his course and that of his successor, David. Outwardly, perhaps, Saul was as noble in character

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as his successor; but the latter, putting God first and submitting his own will to the divine will, had the advantage, so that whatever natural blunders he made,

whatever natural defects he shared in common with the remainder of the human family, these were offset by that heart loyalty to God which never permitted him to stray far, and which, after every transgression caused him to weep bitterly and to seek divine forgiveness and therefore a closer walk with God. Thus David was a man after God's own heart, not because of his perfection of the flesh, but because of his perfection of intention and heart desire. Saul's character is represented today in many worldly people, who by a full submission of their wills to the Lord, a full consecration, might become saints, but who, in endeavoring to maintain their own wills, make a failure of life and accomplish little that is praiseworthy.

MADE MAD BY JEALOUSY

Saul lamented his loss of divine favor, declared by the Prophet Samuel; but apparently the matter did not strike him so seriously until he began to notice that the divine blessing was with the youthful David. Jealousy, one of the most intense foes of human happiness, entered his mind and almost bereft him of reason. The more faithfully David served him, and the better the results obtained, the more did Saul recognize that this marked David as his successor in the Kingdom under the Lord's providence. This, as we have seen, led to the hate which sought to assassinate him and which later on led to Saul's hunting him as a brigand, with his troops. Various matters associated with the narrative clearly imply that the evil spirit which entered into Saul in connection with his envy of David was a spirit of an unsound mind, an evil or injurious spirit or disposition. There is a great lesson in this matter, not only for the worldly class represented by Saul, but a lesson also for ourselves of the New Creation. In our journey through life, almost daily we come to places and circumstances which, wrongly received, may change our entire course from fellowship and relationship to God to sin and opposition to him. What Christian has not realized certain crises in his life in which two voices seemed to speak to him; the one favoring humility and obedience to God at any cost; the other urging self-will backed by pride? If we are advanced Christians, who through numerous victories have gained a position where such besetments are rare, we still need to be on guard and to remember that we have a very wily Adversary, that we have the treasure of the new mind in an earthen vessel, and that in our flesh dwelleth no perfection. These recollections should make us very humble, and lead us to cling closely to the Lord, and to fear and abhor any attitude of conduct and even of thought that would in any measure seem to antagonize the divine will. Even if the Lord's favor seemed to be passing from us to another in certain respects, we should follow the course of Jonathan and know for a

certainty that it would be folly to battle with God, for no blessing could possibly lie in that direction.

THE PHILISTINE INVASION

It would not be correct for us to suppose that Saul's persecution of David occupied all of his time and attention. Undoubtedly as a man of ability he exercised quite an influence throughout his Kingdom. This is evident from the fact that for seven years after Saul's death the ten tribes of Israel clung to his successor and declined to recognize David. On the other hand Saul's insane jealousy undoubtedly weakened him personally and also the resources of the people, so that the Philistines considered it an opportune time for an invasion of the land of Israel. The battle was not fought on the borders, and the invaders were not met promptly, but obtained a considerable foothold before the battle began. Meantime the attitude of King Saul's mind may be well judged from the incidents of his visit to the witch of Endor. Poor man! He had sufficient knowledge of God to have faith in him, but equally well for years he knew that he had been cut off from special divine favor, and that he had been vainly striving against God in his opposition to David. But with all this, in his vexation of heart he desired some superhuman counsel. Not only had he been seeking to take David's life, but he had slain the priest for giving David the shewbread, and in general had done everything he could to cut himself off from God's favor, even though he realized his need of it.

VISITING THE WITCH OF ENDOR

The fallen angels, demons, even back in Saul's time, sought to personate the dead, to hold communion with the living by representing themselves as their deceased friends. The Lord distinctly forbade such communications with demons; and the command throughout Saul's dominion had been that witches and those having familiar spirits, mediumship, should be put to death, with a view to driving them out of the land of Israel and thus to put away temptation from the Israelites. But now in his extremity doubtless, King Saul, disguising himself, sought the witch, that through her he might have communion with Samuel, the prophet. Evidently he had come under the delusion which was very rapidly making headway throughout the world, namely, that the dead are not dead, but merely disembodied. On this supposition he placated the witch and made his request for an interview with the Prophet Samuel.

The manifestation that took place may be accounted

for in two ways:

(1) An evil spirit may have personated Samuel and foretold the results of the battle on the morrow. Doubtless it would have been easy for any one of mental acumen to forecast the predicted results. Besides we know not what facilities for information on such matters the demons may possess. Many of the things which today they tell through mediums are remarkable for their accuracy.

(2) It is not said that Saul saw anything nor that he heard anything. His communications were through the witch; she saw, she heard, she told. Saul perceived from what the witch said that it was Samuel, recognizing the prophet from the description of his mantle, etc., which she gave him. But his boldness in still attempting to ascertain his future is remarkable. One would think that, with his knowledge of God and with his realization that already he was under divine disfavor, he should have feared God's further displeasure in doing that which was forbidden. There is a lesson, too, for the Lord's people here. What the Lord is not pleased to give us through proper channels we should realize we would be better without. It is in vain that any might endeavor to circumvent the Lord, to get ahead of him in any manner. Our Lord's words, "Agree with thine Adversary quickly while thou art in the way with him," would certainly apply in such a case as Saul's,

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when God had become his adversary. His proper course would have been to throw himself completely upon the Lord's mercy, assured that he is able to make all things work together for good. This should be our course. Faithfulness to the divine will is the only secure and happy course for us.

SAUL AND JONATHAN SLAIN

The next day the battle raged, and the army of the Israelites was worsted, and Saul and his three sons were slain, besides many of his troops. Our lesson tells of the suicide of Saul. He preferred to die by his own hand rather than to come under the control of his enemies alive. Poor man! The poet describes the anguish of his last hour, saying,

"And the falchion at thy side
To thy heart thy hand did guide;
Crownless, horseless, headless, fall
Son and Sire, the house of Saul!"

The closing verses of the lesson tell us that the Philistines sent Saul's armor piecemeal to their various cities with reports of their victory, and that they fastened his dead body to the wall of Beth-shan. It will be remembered that at the very beginning of Saul's reign, forty years before this, the Ammonites, having made an

attack upon the city of Jabesh, overpowered it and demanded the surrender, and would give no better terms than that the right eye of each Jabeshite should be destroyed; and that then King Saul went promptly to their deliverance and rescued them. It is worthy of note that the men of Jabesh, forty years after, had not forgotten Saul's energy on their behalf; so that when they heard that his body and those of his sons were ignominiously fastened to the outer wall of the city to putrefy and to be devoured by vultures, they went quite a distance and took down the bodies and burned them, so that no such indignity could further be expressed, and carefully buried the charred remains. Thus they attested their recognition of the king's kindness to them. Kind words and kind deeds can never die, and we are often surprised at what a power they exercise even over those who are not in any special degree the Lord's people. Such evidence of a spirit of appreciation, of kindness, illustrates the fact that, although our race is sadly fallen and bruised by the fall, nevertheless elements of the original image of God in the flesh are still traceable in the words and deeds of natural men. Without this, it might be said there would be nothing to work upon. How glad we may be to suppose that when the new dispensation shall have been ushered in, and when by reason of the binding of Satan and the restraint of evil it will be more easy to do right than to do wrong, then many will fall in line with righteousness and eventually learn to love righteousness and to hate iniquity!

Our Golden Text, "Prepare to meet thy God," is appropriate to everybody in every time. But the right way to prepare to meet God and to hear his decision respecting the character is not, as usually supposed, to begin to get pious when we feel the approach of sickness or death or in the presence of calamity. From the moment we become believers in Christ and turn from sin and seek forgiveness and thus become eligible to God's favor, we are urged to present our bodies living sacrifices to him and thus to receive of him an adoption of his spirit to fellowship. This in turn proves to be but the entrance way to the school of Christ, where they are to be taught as sons of God, to be prepared for the glorious work in association with their Redeemer in his glorious Kingdom. As they grow in grace and knowledge, they grow in appreciation of divine favor. As the poet has said,

"Oh, let no earth-born cloud arise
To hide thee from thy servant's eyes."

Such as are in this attitude of heart are prepared to meet their God at any time. Indeed their meeting with him has already begun, and anything that will serve in any degree to hinder its pleasurable continuance will be a disaster indeed.

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DAVID ATTAINING KINGSHIP

--2 SAMUEL 2:1-7; 5:1-5.--SEPT. 13--

Golden Text:--"David went on and grew great, and the Lord God of hosts was with him."--2 Sam. 5:10.

DAVID was in his 30th year at the time of King Saul's death. During the ten preceding years he had led a varied life. Banished from Saul's court through envy, hunted by the king as a wild beast, David's experiences were far from what have been considered ideal. Chased as a brigand and looked upon with distrust on the part of the majority of the people, who would know little about him except that while once high in the king's favor and having been the king's general, he was now in disfavor, it would be difficult for some to consider him otherwise than with mere envy. Others again, failing to consider that God appointed the rulers of Israel, might think David a usurper, seeking to profit himself at his master's expense. As a matter of fact we find that even in the demoralized condition of things which followed the death of Saul and his three sons in the disastrous battle of our last lesson, still the eleven tribes promptly rallied to the support of Saul's fourth son, Ishbosheth,

and never seemed to think a moment of David.

David, as the captain of his band of six hundred men, had been making his home at Ziklag, southwest of Judah. When David heard of the death of Saul, instead of determining what he should do according to his own judgment, he inquired of the Lord. It seems remarkable to us that a young man, driven from home, an exile, hunted as a bandit, and cut off from all the refining influences of life, should retain his reverence for the Lord to such a degree. Alas! how many Christians with every condition favorable, with Bibles in their hands and Bible-study helps, etc., manifest a much less loyal disposition! How frequently the Lord and his will are forgotten, while self decides and directs. Indeed it may be considered an evidence of a quite thorough submission to the Lord and development in grace to find a Christian earnestly seeking to know the will of the Lord in all the important undertakings of his life. "In all thy ways acknowledge him, and he shall direct thy paths."

Although the school in which David was trained may be considered a rude one, nevertheless he evidently learned many lessons in it. His first inquiry

was, "Shall I go up into any of the cities of Judah"? The answer was favorable. The next question was, "To which city?" Which city shall be my headquarters or capital? The Lord directed to Hebron. David wisely estimated that the people of his own tribe knew him well and understood why he was persecuted by King Saul. David was not without honor in his own country and not without confidence in his own tribe. But with all this he had special confidence in the divine wisdom and the divine power. He recognized that the Lord was directing him and that the anointing oil had already been poured upon him and that it was only a question of time when the Lord would point out the next step. Nevertheless he recognized it to be his duty to wait on the Lord and not attempt to grasp and take hastily the things which were his by promise. He had waited for more than ten years. He could afford still to wait patiently on the Lord.

How important a lesson for the antitypical David --the Beloved--the Christ! The Apostle testifies this respecting our Lord Jesus, that he thought the Kingdom not a thing to be grasped or usurped. He waited the Father's time. He meanwhile humbled himself in harmony with the Father's will and gave evidence that he delighted to do that will at any cost. This faithful and patient waiting was pleasing to God in the One who was to be heir of all things and highly exalted. Similarly we, his followers and members, are to remember the Prophet David's words, "Wait, I say, on the Lord." Some of us have learned by experience that to attempt to go before the Lord in any matter is dangerous. We are not wise enough to guide ourselves. Indeed, as the poet has expressed it,

"We fear to touch

Things that involve so much."

If we could recognize the delicacy of our situation at times, it would make us more modest and cautious. Not only our own interests and eternal glory are at stake, but also the interests of other fellow-members of the Body of Christ. A rash word, a thoughtless action, inconsiderateness in any sense of the word might lead to unfavorable conditions of heart, and, even though we gained the promise, it might be by tribulation rather than by the way in which the Lord would lead.

LET YOUR MODERATION BE KNOWN

Some, miscalculating David's temperament and sentiments towards Saul, supposed that they would gain his favor by reciting incidents showing how they had assisted in Saul's overthrow, but such met with prompt rebuke, David in every instance speaking of King Saul in considerate language, not merely because it would be wrong to speak evil of any man, but also

because, as king, Saul had been God's representative, "The Lord's anointed," as David himself styled it. Quite to the contrary of any exaltation over the death of his enemy, David sent a special message of appreciation to the men of Jabesh who had given decent burial to Saul and his sons. He wished them to know that he did not regard this as an act of enmity to himself, but rather as an act of decency and loyalty in which he himself would be glad to have had a share. He said, Blessed be ye of the Lord that ye have showed this kindness. And now the Lord show kindness unto you and I will also requite you this kindness. Therefore let your hands be strengthened, and be ye valiant, for your master, Saul, is dead, and also the house of Judah have anointed me king over them.

It may be contested by some that David's course was a case of policy and that he was too wise to antagonize the men of Jabesh in giving Saul and his sons decent burial. Even if this were the case it would reflect credit on David instead of discredit. It would show that he had the spirit of the Lord, the spirit of a sound mind. But we think it unnecessary to attack the motive of any person who wishes to do a kind act. Instead of attributing the motive to evil, we should "think no evil." The same principle is applicable to the Lord's people. They should not attribute wrong motives to business men who contribute money for benevolences, etc. It may, indeed, be true of some (perhaps of many) that the thought of gain associates with the gift, but it by no means follows that the act is destitute of generous motives and wholly sordid. We are the happier when we endeavor to think kindly in all the actions of life. A blind brother recently remarked, "I have no doubt that my blindness saves me from many disadvantages. When I meet people I endeavor to think of them as looking happy and generous and good; whereas if I had my sight I might consider it impossible to think of them as favorably and generously as I want to."

David's adverting to the fact that he was not King of Judah was an intimation to the men of Jabesh that they would perhaps like to have him king over them, as he was now king in the place of Saul who had hunted him for ten years. It was an intimation that they might go farther and fare worse--all of which was true, as we know.

WE WALK BY FAITH

Quite probably King David expected after his recognition by the tribe of Judah that very speedily other tribes would rally to his banner. Nevertheless we are not informed respecting any move he made to accomplish this. He was waiting on the Lord. Surely it was a long wait, too. Abner, as the general of King Ishbosheth of the eleven tribes of Israel, waged war

against the enemies of Israel and to some extent gained victories. King David had plenty of opportunity of wondering whether or not the Lord intended to carry out the programme instituted in his coronation. With the prestige of victories over outside enemies, King Ishbosheth turned attention to the tribe of Judah, claiming it was in rebellion against the lawful head. The result was a civil war, instead of an entrance upon a reign of prosperity. Brothers fought against brothers--one party of God's favored people against another. And this continued for two years, gradually, however, bringing successes to David and his army. Thus we read, "David waxed stronger and stronger and the house of Saul weaker and weaker."

In considering the period of civil war and how one section of the Lord's people sought to injure others, we are reminded of Spiritual Israel and the fact that brethren in it sometimes become so estranged and so out of the leading of God's providence that they also become antagonists to each other. Alas, that this should be so!--that the love of God should at any time fail to constrain us so that we would not only turn from his love and fellowship, but that the sword should be used to smite down brethren! Get the picture impressed in our minds and sealed in our hearts of coming days

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with Spiritual Israel, when brother shall be against brother, which the Lord will permit just prior to the establishment of the Kingdom. Let us resolve that however others may fight, the weapons of our warfare shall not be carnal and that our battling shall not be against those who are the Lord's by covenant, but against the great Adversary. Carnal weapons are not merely guns and swords--but more injurious and death-dealing is the tongue when used to slander and wound. God forbid that our tongues, wherewith we praise God, should work injury to any man, but particularly to any of the household of faith.

KING OVER ALL ISRAEL

Ultimately King Ishbosheth and his general Abner were both foully murdered and we carefully note that David had no complicity in the matter, and that so far as the sons of Saul were concerned, David's oath of friendship with Jonathan was quite sufficient protection to them. However, the death of these men opened the way for the people of Israel to consider matters further and, as they considered, they perceived that God's favor was with David; that he was a man after God's own heart, and that as a ruler he was doing valiant service to the people who had accepted him as their king. The saner thinking amongst the tribes of Israel brought them to the conclusion mentioned in this

lesson--"Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. In times past, when Saul was king over us, it was thou that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be prince over Israel." Finally they had come to hearken to the voice of the Lord. No doubt the Lord could have brought to pass such a condition of things before. There was no divine purpose in the way. And so it is with all of our

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affairs, if we only knew it. God, who knows the end from the beginning, is wisely guiding for the good of his people and particularly of those who are individually his of the anointed class.

Our lesson tells us that King David made a covenant or league with the people of Israel. By this is signified that he agreed to serve as king with a limited monarchy, under a constitution. He made a covenant, a constitution which was explicit as to what constituted the rights of the people and a delineation of what were the rights of the king. This institution in Israel indicates that they were the most advanced people in the world, for, so far as we can learn from history, the kings of that time were despots, who governed according to their own ideas, trampling upon the rights and liberties of the people. The interesting ceremonies connected with the exaltation of David as king over all Israel and the joy amongst the people in connection with David is amply recorded in I Chron. 12:23-40.

David's experiences in waiting for the kingdom and the lessons learned and the character developed and the preparation which made him wise and moderate all serve to illustrate a great lesson to the Gospel Church. We also are called to sit upon the throne of the Lord--to rule in his name. We also have been anointed to the office by the holy Spirit, which the Apostle declares is a foretaste of the glory and joys into which we shall enter when the crowning days shall have come. If discipline, self control, faith, moderation and hope were all requisite to make David a king over the Lord's people and to properly represent him in government, how much more severe lessons should be for us, who are called to so much higher a station--to the throne of earth as God's representatives and to the Royal Priesthood, ruling, judging and trying mankind, to the intent that as many as possible of them may be rescued from their degraded condition and be brought into full harmony with God! Surely we may say as David did that our trials and testings are much less than we expected them to be.

If we carefully scrutinize David's character to note what constituted its strongest points, and what, therefore,

we should seek correspondingly to cultivate, we shall agree that the strongest point was his will, which was rightly directed. It is difficult to estimate the power of the human will. Apparently God has placed all the interests of the present life under the control of our wills, and, indeed, much of the success in respect to the future life is similarly under the control of our wills. Apparently the will, rightly exercised against sin, is invulnerable. As we read, "Resist the devil and he will flee from you." Just what kind of dynamic force the mind, the will, can exercise against the Adversary, against sin, against sickness and disease, it is difficult for us to understand, but we have the Scriptural assurance that there is such a will, and our own experiences in its exercise have fully demonstrated the truth of our proposition. Strong wills are not confined to God's people. Satan and many of the depraved are strong-willed. Indeed, in this fact lies much of the suggestion of the spirit of wickedness. All who are the Lord's should recognize the value of determination and the unsatisfactoriness of vacillation.

The Apostle declares truly, "A double-minded man is unstable in all his ways." Such a person makes a success of nothing. Whatever may come to him above the ordinary will surely be by accident. Herein we see the wisdom of the Lord's method of dealing with the Church in this Gospel Age. "He seeks such to worship him as worship him in spirit and in truth." He tells them of his goodness and gives sufficiency of help to encourage the person to will aright, with assurances that if he will do the willing the Lord himself will give the necessary assistance and succor in every time of need. And although the Adversary is stronger and wiser than we are, he shall not be able to hurt us because He who is on our side is greater than all who are against us. It is to this end that the Lord encourages us to make a covenant with him by sacrifice--to give up our all, our will to his guidance. Happy are they who do this. And these are few comparatively. With the majority there is a continuance of self and much of disputation in respect to things of the Lord--his will. It is in line with this endeavor to fortify the will and strengthen the character that we recognize such vows as would be of assistance. The Adversary is watching continually to touch the spots most liable to assault and we must make the fortification strong, striving to keep our sacrifice with the Lord and our wills firm to resist the Adversary--to serve the truth and all the household of faith, and to guard our own words, acts and thoughts.

THE SONG OF MOSES AND THE LAMB

With the inauguration of King David came the usual mirth and songs and exhibitions of joy. Indeed

nearly every nation has its national anthem in which it memorializes the king and the kingdom. And is it not so with our Lord's Kingdom, which is shortly to be introduced with most wonderful demonstrations? Is not the glorious temple of God--the Church--the living stones of which are now being shaped, hewn and polished, hailing the great Capstone? The Head of the Church is Christ. Already we hail and crown him Lord of all in our hearts and look forward with joyful anticipation to the time when "every knee shall bow" to the Lord.

Meantime we who hope to be members of the Bride class and "joint-heirs with him" are here expected to learn to sing the song of Moses the servant and the song of the Lamb, for "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and might, and honor and glory, and blessing." "And they sang a new song before the throne: and no man could learn that song," except the anointed. And the Lord will be with him in Mount Zion, the Kingdom. Realizing that this song is the tidings of great joy which shall be to all people, we are correspondingly interested to know to what extent we have learned--to what extent we can sing it now. We find indeed that it is a life study to learn this lesson. We rejoice in the privilege to bear witness of our God to all those who have ears to hear, even though doing so brings reproaches, frowns, opposition. Our patience and our faith are to continue, and we are to wait for the Kingdom in its beauty and the glorious "change" in ourselves to tell to others more effectively than ever the blessed tidings.

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OUR CONSECRATION VOW EMPHASIZED

THE friends are getting the correct view of the recently suggested "Vow," and their names are coming in freely. Some tell us of the blessings experienced, as they realize that all the features of the Vow were really included in their original consecration "even unto death" in the service of the truth and the brethren; the special features merely representing their appreciation of the strenuous times at hand and the need of safe-guarding themselves and all the dear brethren, against our wily foe, Satan.

One dear brother is curious to know who suggested to us the "Vow" and who formulated its phraseology. We reply that no human being suggested "the Vow" or its phraseology to the Editor. He believes that the Spirit of the Lord guided him to lift up this high

"standard" for the protection of the Lord's people, by showing him that the enemy is about to "come in like a flood," and that the specializing of several features of our consecration will enable many to "resist the devil that he may flee from them." (See Isa. 59:19,20.) The only modification to the Vow was the inclusion of brothers and sisters as exceptions, at the request of a "Pilgrim," who claimed that otherwise his conscience would hinder his kissing his sister, but who desired to join with the others that took the Vow. The Editor explained that there is nothing in the Vow to hinder the kissing of a brother or a sister, a nephew or a niece, because no one need be ashamed so to do before a congregation of the Lord's people who know of the relationship; and that any familiarity more than that would not be advisable. However, fearing that others might misunderstand the matter similarly, these exceptions were made before the Vow was printed in the TOWER. Be it understood, however, that only brothers and sisters of blood relationship are meant and understood--the very intent of the last clause of the Vow being to erect a helpful barrier between brothers and sisters in the spirit.

Two or three have written asking if it would be right to take the Vow with certain other exceptions and reservations. We reply, that it is each one's own business whether he takes the Vow as published or modified or not at all. Our advice is that it be taken as published. The very fact that anyone feels fearful that he or she might not be able to fulfil its provisions would mean to us that such are the very ones who specially need the Vow in its very strongest form. It is the weak that need the fortification. Probably by far the majority of those who have thus Vowed had little or no need of it, but joined in lifting this high "standard" in the interest of the less strong brethren, and also for the worldly.

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The long lists of names coming in caution us that the printing of these in the TOWER will consume too much space. We are therefore discontinuing this method of publicity, purposing (D.V.) that with the close of the year we will publish an Alphabetical List of all who advise us that they have taken the Vow.

Continue to send in your names as classes where convenient, and continue to address these Vow letters to the Editor. He is specially pleased to receive them and to know of the great joy so many are experiencing in connection with this movement in the narrow way. He would be pleased to acknowledge each letter, but this would be beyond his strength, even if the other interests of the work permitted, which they would not.

DEAR BROTHER RUSSELL:--

Greetings in the Lord. I write you to say how pleased I was to see the TOWER containing "the Vow," and to let you and the "family" know I have registered it as mine.

As a Colporteur I feel its need, although I have always endeavored to walk circumspectly, but feel much strengthened in mind now by the definite Vow.

I thank our heavenly Father for harvest-work privilege and have much joy in the service, though it is uphill compared with the work in the United States.

Yours in the dear Redeemer,

HERBERT C. ROBB, Colporteur,--Ireland.

MY DEAR BROTHER RUSSELL:--

I want to tell you the joy which the June 15th TOWER brought. I am glad to tell you that I made the "Vow" to the Lord. This is just what I needed.

Dear Brother, I wish you could know how much we appreciate the TOWER. It is to me like a letter from home; my joy is unspeakable. May the Lord ever keep you strong for your willing service.

Yours in the Beloved, J. H. MARTIN.

DEAR BROTHER RUSSELL:--

It was with great joy and thankfulness to our dear heavenly Father that I read the TOWER of June 15th.

The dear Lord's hand was indeed very evident in the wording of that "Vow." It indeed seems to include all the channels through which our great Adversary is

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at present seeking to overcome the Elect. I had so earnestly prayed that the dear Lord would in some way make manifest his protection and care over his own, and caution them against the subtle ways of the enemy; for the dear Lord has seen best that I should be made painfully aware of the fact that some associating themselves with the children of God are seeking to take unauthorized liberties, clothing themselves as angels of light, and claiming to be of great assistance.

Words would fail me to express my joy and gratitude when I read the "Vow" and saw how indeed the Eternal God is our refuge, and underneath are the everlasting arms. How evident again is the care of our God in that this "Vow" has been published, and all may read and know our attitude.

With joy I say the taking of "the Vow" has brought blessing upon blessing, and such an increase of love and joy in the Colporteur work. I ask an interest in

your prayers, dear Brother Russell, that I may prove faithful unto the end. Thanking you again for all your kind helpfulness, I am,

Yours in his service, S. WOLF.

MY DEAR BROTHER RUSSELL:--

"Grace unto you and peace, from God the Father and the Lord Jesus Christ." (2 Thess. 1:2.) Although a little late I write to tell you how very much I appreciate the article in June 15th TOWER, "Pay thy vows unto the Lord." It appeals to me as being a very timely warning, as I have been so situated in the last two years as to understand the importance of such a warning. The Lord in his wisdom has seen best to place me where the Adversary has been busy trying to make the Lord's people believe that if they love one another, as the Word says we should (I John 3:16), they should show it outwardly. When spoken to about it the dear friends would say that we were evil surmising or perhaps had a great deal of false modesty which we must overcome. I had taken a similar Vow before the Lord, but have now taken this one, and feel that it will help me greatly in keeping the sacrifice on the altar, and while I realize my inability to keep it, yet I trust in him who has promised, "My strength is made perfect in weakness."

Now, dear brother, I realize that the greatest test is more love for the brethren and less for self, and I ask that I may be remembered by you in prayer that by the Lord's grace I may stand these tests and fulfil my vows, that by so doing I may be the more able to glorify my dear heavenly Father, which is my chief desire in life.

"Now, our Lord Jesus Christ himself, and God, even our Father, which hath loved us and hath given us everlasting consolation and good hope through grace, comfort your heart and stablish you in every good word and work."--2 Thess. 2:16,17.

Your sister by his favor, NELLIE BUSH.

DEAR BROTHER RUSSELL:--

At first reading I could assent to all the conditions of the Vow; yet I have not until today found time to consider them carefully and prayerfully. Having done so, I wrote out the Vow and on my knees registered it as my Vow before the Lord. I have placed the copy where I can see it the first thing in the morning and the last at night. I am sure that all who have taken it will realize that "oneness" that is so pleasing to the Lord and for which he prayed.

I have always remembered all of the Lord's dear people in prayer, but especially those at the Bible

House, and realize that the Colporteur work and workers are very dear to your hearts, and I more and more appreciate the great privilege which has come to me, "even me," which is just the training and discipline I need.

With much love in the Lord, T. H. PERKINS.

DEAR BROTHER RUSSELL:--

I write to tell you that I have taken the Vow given in June 15th TOWER, and I ask an interest in your prayers. I consider it a very timely precaution against the wiles of the Adversary, especially the various "New Thought" deceptions which are being promulgated with such subtlety, befitting one whose house is about to fall. I consecrated at the age of fifteen, and, realizing how little time I had to give in the service of the Lord, while under obligations to no one, decided I would never increase my obligations by marriage and expressed as much to the Lord in my consecration Vow. I have since received so many blessings and profited in so many unexpected ways by this Vow that I do not hesitate to strengthen it by the one given in the TOWER.

I assure you, dear brother, that I remember you daily at the throne of grace, as well as all the Bible House family. With much Christian love,

Yours in his service, MARY OCTAVIA NOE.

DEAR BROTHER RUSSELL:--

After very carefully weighing "Vow" stated in June 15th TOWER, with earnest and thankful heart I desire to have you enlist me as having entered into further covenant with the Lord, through the Vow. I shall only delight to remember daily before him all the stipulations contained in the Vow.

Am noting with great pleasure the good fruit of your recent visit here at Little Rock.

Yours in Christ, THOS. F. HUGHES, JR.

DEAR BROTHER RUSSELL:--

I have been thinking of writing you for some time; now that I have made "the Vow" to the Lord I shall write. I am so rejoiced for the article in June 15 TOWER it certainly will be a great blessing to the blessed cause. The Father is so thoughtful of our every need, calling our attention to the snares of the Adversary, and bringing forth meat in due season; so we never lack.

May God's blessings be continually showered upon you and all the dear household, is the prayer of a sister in his service,
MRS. J. F. BEARD.

DEAR BROTHER RUSSELL:--

In addition to any action as individuals that we may have or shall take in reference to "the Vow" proposed in the June 15th TOWER, as Elders of the St. Louis Church, we desire to unite in an expression to you of our hearty endorsement and approval of your presentation and suggestions in this regard, as being in our estimation, valuable means of safe-guarding the members of the Lord's flock in a time of particular trial and testing. We would state that we have each, individually, taken the obligation.

With much love in our Head, and praying his blessing upon you and all his dear people, we remain,

Yours in his service, JAMES LOCKWOOD, JACOB COBINE, MENTA STURGEON, HORACE E. HOLLISTER, R. ROBERT HOLLISTER.

MY DEAR BROTHER RUSSELL:--

I want to express my appreciation of the timely letter in June 15th TOWER. My heart overflows with joy and gladness for all the dear Lord's leadings.

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Every word in the letter and all of the article, "PAY THY VOWS," was read by me with very deep interest. I want to tell you I have gladly and reverently made this Vow to my heavenly Father and trust in his grace and strength that I may fulfil all his good will concerning me. May the dear Lord's richest blessings rest upon you, dear Brother Russell.

Your sister in Christ, (MRS.) LYDIA MESSNER.

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BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE IS SCRIPTURE STUDIES, SERIES V. (E)*

Questions on Study V.--The Author of the Atonement.

OCTOBER 4

(17) In what way may the mind of the mother affect her offspring before its birth, and how may the facts be seen to comport with the Scriptural declaration that our Lord Jesus was holy and separate from sinners, while his mother was imperfect like the remainder of

the race? P.102, par. 3.

(18) What do we know in respect to Jesus' mother--her character, attitude towards God, etc., that would authorize the conclusion that she was holy-minded and that her influence upon her child would correspond to this? Quote and cite the Scriptures. P.102, par. 3.

(19) Whence came the perfect life principle, which resulted in the birth of Jesus--"holy, harmless, undefiled"? P.103, par. 1.

(20) If life proceeds from the father and nature from the mother, of what nature was the "man Christ Jesus"? P.103, par. 2.

(21) Is this same principle that the mother gives nature, the father life, borne out by the record of Gen. 6:1-5? If so, how? P.103, par. 3.

(22) What would have become of Adam's race had the fallen angels been permitted to continue the generation of a new race of humans, contrary to the divine arrangement and organization? P.104, par. 1.

OCTOBER 11

(23) Did that new race of mental and physical giants dominate and intimidate humanity, and is it probable that their continuance in power and authority would eventually have crushed out Adam's race? P.104, par. 1,2.

(24) How is the principle we have discussed, namely, life from the father and form from the mother, illustrated in nature, by the fact that God is the great Father and Life-giver to angels of various grades, to man, to beasts and fowl and fishes? P.104, par. 3.

(25) The God and Father of our Lord Jesus Christ "hath begotten us as new creatures." Who was the mother in this case--mother of the New Creation? P.104, par. 3.

(26) What lesson can we draw from the fact that in the typical Jewish age each child ranked in favor and standing according to the dignity and rank of its mother rather than its father? P.105, par. 1.

(27) Is or is not this same principle illustrated in the birth of our Lord Jesus? If it is, show how. P.105, par. 2.

(28) In harmony with the foregoing, show how our Lord Jesus was a clean thing--a pure and holy being, undefiled by sin. P.105, par. 2.

OCTOBER 18

(29) If our Lord Jesus is a new creature, spirit-begotten, and now highly exalted to the divine nature, and if it is declared that he will be the Father and Life-giver to humanity in its regeneration during the Millennium, what nature will the restored ones have--human or divine? P.105, par. 3.

(30) Show how this and related items are illustrated

in the three wives of Abraham--Sarah, Hagar and Keturah. P.105, par. 3.

(31) Shall we not conclude that our Lord's birth was a miracle, wholly out of accord with Jehovah's usual procedures, or was it in harmony? P.106, par. 1.

(32) How was this illustrated in Adam? Who was his father and who his mother? P.106, par. 1.

(33) What is signified by the Apostle's statement that such an one "became us"--how and why? P.106, par. 1.

OCTOBER 23

"MADE LIKE UNTO HIS BRETHREN" AND "TOUCHED WITH A FEELING OF OUR INFIRMITIES"

(1) State briefly the two popular, erroneous views respecting his relations to God and to man. P.107, par. 1.

(2) State briefly the Scriptural view of Jesus' relationship to God and to man. P.107, par. 1.

(3) Would it have been possible for our Lord to keep the divine law and thus to inherit eternal life, if he had been a sinner, if his life had not come from above, but through Adam's line? P.108, par. 1.

(4) Since we were not by nature undefiled and separate from sinners, how can it be said that he was "made like unto his brethren"--in what respect was he made like us? P.108, par. 2.

(5) If we are not Jesus' "brethren"--in what respect was he made like us? P.108, par. 2.

(6) Cite seven Scriptures showing that we are Christ's brethren only after justification. P.109.

OCTOBER 30

(7) Was our Lord tempted as the world is tempted in all points? P.110, par. 1.

(8) In our Lord's temptation in the wilderness at the beginning of his ministry, what was the first suggestion made by the Adversary as recorded, and was this a temptation to him as a New Creature or as a man? P.110, par. 3.

(9) Do the Lord's "brethren" have similar temptations? If so, are these tempted as "New Creatures" or natural men, and what may be considered as some of the brethren's temptations? P.110, par. 3.

(10) Describe our Lord's second point of temptation from the Adversary in the wilderness. Show how it applied and whether it tested him as a "new creature" or as a man. P.111, par. 1.

(11) Are the Lord's "brethren" tempted in like manner? Give illustrations and show whether these affect them as men or as New Creatures. P.111, par. 2.

*Five years ago DAWN-STUDIES, VOL. V., was reset, and

unfortunately the type was not exactly same size as before; and hence page for page they differ. The references given in these Berean Studies apply to the present edition, a copy of which postpaid will cost you but 30c. But keep your old edition, for unfortunately the New Bible helps refer to its pages.

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SEMI-MONTHLY.
VOL. XXIX. SEPTEMBER 15 No. 18
A.D. 1908--A.M. 6036

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HALIFAX CONVENTION EXCURSION

OCTOBER 15-18

Arrangements are being made with the Dominion Atlantic Steamship Line for a special return rate from Boston on account of the Halifax Convention. The boat will leave Long Wharf, Boston, at 1 p.m., Tuesday, October 13th. The round-trip rate will be about \$10. For friends going by rail the Certificate Excursion has been arranged. Ask for "Certificate" for Watch Tower Convention.

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PAY THY VOWS UNTO THE LORD

A vow is a solemn promise, either to God or men. See any dictionary. It should not be followed by an oath, for the Christian's Yea should be Yea and his Nay should be Nay--as binding as though sworn to. Our Lord's words might be otherwise rendered, Let your avowal be a sufficient avowal and your disavowal a sufficient disavowal.

Our "Consecration Vow"--our "Baptismal Vow"--if a proper one--was all-comprehensive. It included the sacrifice of all that we possessed or ever would acquire. That all

has continued to increase as the eyes of our understanding opened, and those who would "draw back" from the obligations of further light would thereby prove themselves not "more than conquerors." Those of us whose eyes of understanding discern the expediency of the Vow lately proposed in the TOWER, in taking it have certainly acted up to our original Consecration Vow. In it we promised that our human wills would be dead and that we would do everything in our power to assist ourselves and others in the "narrow way."

The few brethren who have expressed to us opposition to the Vow have all been married men, one of whom opposed merely the last clause, and intimated his pleasure in giving the "holy kiss" to sisters. We remind such as are living in wedlock that this matter is already covered by their "Marriage Vow," and besides that the Apostle referred to the "holy kiss" as being the Eastern custom of males kissing males. However, we do not claim that a kiss is sinful, but merely one of the things "not expedient" for us now.

In the past we have opposed "Clerical Vows" and "Church Vows." And these we still oppose: they are vows to men and constitute a bondage, a slavery very injurious. We have never opposed vows to the Lord; on the contrary, these we have urged and still urge. Our "Consecration Vow," all comprehensive from the first, should be kept alive daily and should be enlarged daily, to cover new features of duty or privilege, as we come to see them.

The Scriptures declare that it would be better that we should make no vow at all than that we should vow to the Lord and then break the Vow. (Eccl. 5:5.) Our Lord emphasized the same lesson. (Luke 14:28-34.) It is in harmony with this that we oppose so-called "Revival" methods and urge all to first "sit down and count the cost" before making the Consecration Vow--the Baptismal Vow. So now we are urging this further perception of the meaning of our Consecration Vow and the strength that will come to us all and to the cause by fully accepting it; and thus binding our sacrifices the more firmly to the altar on which they already are. To those who do see the Vow it is but a part of the original vow which **MUST BE PAID**. To those who do not so see we offer no condemnation. Each one is responsible to his own Master.

Nevertheless we have a warning to give: Do not oppose the Vow. Use your own liberty in the matter and let others use theirs. If it is of the Lord, as we believe, none can overthrow it and whosoever opposes it will do himself injury. If in your judgment no "evil day," no "hour of temptation," no "strange work," no "strong delusion" is impending, you should be wise enough and kind enough not to oppose those who do so believe and who are getting ready for the same. Remember the Lord's words on this subject, "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." (Acts 13:41.) "Now, therefore, be ye not mockers, lest your bands be made strong." (Isa. 28:22.) Those who once take a stand of opposition will have all the more to overcome; pride not fully dead will assert itself and blind them. Hence our urgent appeal: If you do not take

the Vow at least do not set either your heart or your tongue against it or against those who have taken it. And, contrariwise, we admonish those who take the Vow to do so in humility, not boastfully; and that they refrain from casting any reflection upon those who do not take the Vow. Time will tell whether or not we are foolishly careful about our words, our thoughts, our avoidance of Occultism, Spiritism, etc., and in our particularity of conduct toward the opposite sex. Already many report rich added blessing through the making and keeping of the Vow. Have patience with those who make slower progress and let your advantage be manifested.

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1909--MOTTO CARDS--1909

We have placed an order for 1909 Motto Cards. Some will have a calendar attached, others instead will have attached "the Vow" and an alphabetical list of names of those who have reported to us that they have taken the Vow. If your name is to appear it must reach us soon. We have ordered about twice as many with the Vow as without it, believing that your orders will be in such proportion.

Should any write us that they are still faithful to their "Baptismal Vow" to be "dead with Him," but that they are opposed to this Vow as not being a part of it, we will be pleased to add a separate list of all such opponents.

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PUT-IN-BAY CONVENTION REPORT

OUR Put-in-Bay Convention is a thing of the past, though its sweet memories, we doubt not, will be with us to eternity. It was not only the greatest convention ever held under the auspices of the WATCH TOWER BIBLE AND TRACT SOCIETY, but in some respects it was one of the most remarkable gatherings of Christian people in modern times. The attendance was variously estimated at from 3,000 to 4,800, probably 3,500 would be a safe estimate. With so many meetings on the programme and some of the visitors very weary from travel and under mental strain, it is safe to suppose that one-seventh of the whole might have been missing from any one service; and it is estimated that 2,500 were present on several occasions.

It was a grandly inspiring congregation, because the faces were not only intelligent, but lighted up with a spirit of Christian love. It was a peculiar gathering in that it represented no sect or party, but professed the Bible creed alone. It was a peculiar audience further in that nearly all were consecrated people in the fullest sense of that term; it was peculiar in that so vast a company of Christian people

were thorough believers in redemption through the precious blood of Christ, and disbelievers in the now popular but unscriptural Evolution Doctrine. The Pacific Coast from Washington to California, the Atlantic Coast from Maine to Florida, and all the States intermediate were well represented. The convention cost to those who attended it approximately \$100,000. Each paid his own way, except in some noble instances, where the poorer friends were assisted. For instance, the Chicago Church voluntarily donated \$1,500, and in so doing permitted the blessing of this convention to reach some of the dear friends who would not otherwise have enjoyed it.

It can surely be said that this was the best of all the Society's conventions thus far held, and not merely the largest. The spirit of the convention was the spirit of brotherly love, which found abundant expression, not only in the meetings, but also in the social gatherings and dining halls. The dear friends had come for a blessing, and it was only what we expected--that the Lord fulfilled his gracious promises in granting us refreshment. Our cups of joy ran over, time and again. Our hearts were enlarged. Our capacity for spiritual joy was increased, and we came time and again to the Father's table and partook of the refreshments, giving thanks in Jesus' name.

The place was in many respects ideal for such a convention --spacious, beautiful, quiet. The great hotel at which we made our headquarters accommodated about 2,400, while smaller hotels and cottages housed and fed the remainder. Naturally the crowd overtaxed the preparations and some of the dear friends were crowded more than we would have preferred. Nevertheless even the hotel people were astonished at the patience and kindly forbearance exhibited. In the congested condition, instead of murmuring, some of the dear friends assisted in waiting at the tables. Others helped by making up their own beds. Altogether the determination seemed to be a fixed one--that we had come together for a spiritual rest, a spiritual feast, and that nothing should hinder us from obtaining; and we got it according to the Lord's promises. Lessons learned in the matter of providing hotel accommodations will doubtless prove helpful to us, should

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we ever again attempt so large a convention, either at the same place or elsewhere.

So important an event seemed to us to justify the devoting of one entire issue of our journal to a report of it. This we have done in a manner which, we trust, will be acceptable to all of our readers. We have not attempted to give a full report of any of the discourses, but divided equally the space at our disposal, giving a synopsis of each discourse.

OPENING THE CONVENTION

SATURDAY, AUGUST 29TH

Brother J. F. Rutherford, chairman of the convention, presided. After the opening hymn and prayer he made the address of welcome, which we report as follows:

"Dear Brethren in the Lord--We are glad to welcome you in the name of the Watch Tower Bible and Tract Society to this the greatest convention of the Lord's people that has yet been held, or that may be held, this side of the veil. We rejoice to come here, for some of the Lord's people have been looking forward to this day, believing that a great blessing is to flow out to his dear ones during the next ten days. We come here, dear friends, with the purpose of building one another up in the most holy Faith, and of giving thanks for what the Lord has done for all of us."

The chairman made apt application of the statement of the Prophet that the Lord's praises should be declared in the "island." It was suggested that this convention, being held on an island, in the midst of the turbulent sea, symbolized the condition of heart of those who amid the distressed condition of society still had their confidence resting in the Lord; that the Lord's people are the stable ones in society now. It was also considered suggestive that so many of the dear friends were gathered together from various quarters, practically under one roof, and the name of the building "Victory." This was declared to be expressive of the common sentiment entertained by all of the Lord's people--Victory! The brother further said:

"Dear friends, we all desire the victory; we all desire to be victors, yea, more than conquerors." It was suggested further that this island in the midst of the beautiful seas was named "Put-in-Bay," which presented a further picture to the mind. A bay is a haven of rest from the storms that beat upon the sea. The brother very fervently urged that all of the dear friends have their hearts overflowing with the spirit of love; love for God supreme, love for the brethren, love for truth and righteousness and sympathetic love for the poor, groaning creation, now in darkness, waiting for the manifestation of the glorified sons of God.

The chairman made it plain that every one who is a believer in the atoning blood of Christ would be made heartily welcome. Especially did he welcome the Colporteurs, likening them to the brave warriors of Balaklava, as they

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pass onward in their campaign against the stronghold of error, heeding not the undesirable circumstances and conditions with which they continually come in contact; heeding only the command of their King to be faithful unto death.

Also the others specially engaged in the harvest work were very cordially welcomed--the volunteers and the pilgrims. The brother further stated that he felt sure that the hearts of all were united in love and appreciation for him whom God had so highly honored as to place in a position where he would be privileged to bring the precious

truths of the harvest period to the attention of so many who are hungering and thirsting after righteousness.

Each one of the dear friends was exhorted to bear in mind the nobility of his calling, and to conduct himself with appropriate dignity. The friends were given the comforting thought that even though the Adversary was in close proximity on the island they were absolutely invulnerable as long as they kept close to the Master and had his Spirit, banishing thoughts of hatred or fault-finding.

BROTHER RUSSELL'S SALUTATION

After Brother Rutherford's address a hymn was sung, "Blest be the tie that binds our hearts in Christian love," in the midst of which Brother Russell ascended the platform. He was greeted with the Chautauqua salute, the waving of handkerchiefs, and he returned the same, waving his own to the enthusiastic gathering. On being introduced by the chairman he said:

"I am here on this occasion to offer you salutation. I salute you in the name of our great heavenly Father, in the name of our great Redeemer and Lord, and in the name of all the dear brethren and sisters who are interested in ZION'S WATCH TOWER and the truths which it continues to present to the best of its ability."

The brother continued to state that he considered it a blessing indeed to have the privilege of greeting so many, of whom he supposed a large proportion were fully consecrated to the Lord. He expressed himself as thinking it a most wonderful thing indeed that so many had laid their all upon the altar for sacrifice, for most of the Lord's people, no doubt, had found by experience, by actual inquiry among their acquaintances and friends, that very few would be willing to say that they had made a full, complete consecration to the Lord, and while this was saddening to the heart, yet it demonstrated the truth of the Lord's own statement, that the "elect" class would constitute only a "little flock."

He stated that it was not an uncommon thing for audiences of that size to be convened, but that it was a very uncommon thing to see an audience of that size composed of individuals, most of them not wealthy in this world's goods, who were attending for their own personal edification and not as paid delegates from large and wealthy congregations.

He expressed gratification that the dear friends had come together for personal benefit, and felt sure that they could not have come with a desire to shine before the world, for nothing connected with the truth had that tendency. Rather, as the Apostle says, "We are counted fools." But this is merely the estimation of the world, which estimation is foolishness in God's sight. We have taken God's side and this is the foundation of our confidence and of our rejoicing.

The brother stated that this was the only meeting in the whole world, so far as he knew, composed of so many whose hearts, as well as heads, were so thoroughly convinced in

harmony with the Bible. While they were free from error and superstition, nevertheless they had come into a most abject bondage, bond-slaves of the Lord. On the one hand free, on the other hand bound; bounden by their minds and by their hearts; bound by love--"Blest be the tie that binds"--bound in that after their acceptance they are not permitted to do a single thing out of harmony with his will; that only upon these conditions is a man permitted to be the servant of the Lord. The speaker urged that they let nothing come between them and this spirit of service--

"Oh, let no earth-born cloud arise
To hide thee from thy servant's eyes."

We are not bound for a day or a week or a month, but to the end of our journey, until we die. "Be thou faithful unto death," is the divine condition imposed for the obtaining of the crown of life. It is a full surrender to all eternity. He made the statement that it was no doubt true that those who had been in this condition of bondage for ten years had more joy, more rest in the Lord, than those who had been in that condition for only one year; that as our experiences increased, our blessings increased, from grace to grace, from glory to glory, in our hearts now, in our whole being now; and that by and by there would be the attainment of the glory that God hath in reservation for those that love him.

The brother closed by exhorting the dear friends to be faithful, to keep their eyes on the final and glorious hopes and promises, on the grand consummation of our hopes, that we might be permitted to share in "the resurrection of the dead," and that each is assured of a share in the glory upon condition that he continue to share in the sufferings of this present time.

The remainder of the afternoon was spent in prayer, praise and testimony and proved to be a very interesting and profitable service.

After supper the friends mingled in sweet Christian fellowship in the spacious halls and parlors of Hotel Victory. In the immense parlors, offices, corridors and verandas the friends had full possession, and if any went away unblessed, unrefreshed, un comforted, un strengthened, we surely believe that it must have been for some cause of his own.

SUNDAY, AUGUST 30TH

For more than an hour in advance of the programme announcement the friends gathered in the vast auditorium. A praise and prayer service prepared for a discourse from Brother John Harrison, which we briefly report below:

DISCOURSE BY BROTHER JOHN HARRISON

"My dear friends, I esteem it a great honor as well as privilege to be permitted to greet you in the first service this morning. We come to you this morning with a message recorded in 2 Tim. 4:6-8, 'I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give

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me at that day; and not to me only, but unto all them also that love his appearing.' These words form a part of the last charge of the great Apostle to the Gentiles to his son Timothy. They form a climax to one of the greatest lives recorded in the annals of men. The Apostle Paul had but one superior, and that was our Lord Jesus Christ. 'Seeing the time is at hand, I am ready to depart.' We look at this character and are amazed that he ever could attain thereto. Paul had his fight. He had his hour of trial, moments of despair. His was a rough pathway. And the Apostle was almost overcome in the conflict. We are not surprised that the Lord let Christ set his heart upon him. He told Paul that he should suffer much for him. Paul was a man of no mean parts. He could boast of Roman citizenship and that he had been brought up at the feet of Gamaliel. He was a man full of wisdom, of zeal, of understanding, and he was zealous in persecuting the Christians, thinking that he did God service. The name of Saul of Tarsus is the only name recorded in the description of the death of Stephen. He it was who held the garments of those who crushed out the life of the martyr. Thus was Paul when he was taken captive by our Lord Jesus Christ. Blindness was his portion until mercy spoke and the scales dropped from his eyes. The foes were indeed mighty that confronted this man (a defender of the cross of Calvary) when he entered the narrow way. His conquest of himself was a mighty one. He made a complete sweep of the things of the earth when he entered this race. He eliminated all the ambitions of this life, recognizing the fact that it was for Christ's sake. Not many men can measure to that altitude of character.

"Paul said, 'I am dead with Christ.' But then, just then, began the greatest conflict--to bring everything into subjection to the will of God. 'The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.' Such a change in Paul's condition of mind must have been attended by a marvelous grasp of faith in the man whom he had persecuted in his previous life. I speak the experiences of many when I say that we did not fall into this way easily. What a wonderful conflict of soul there must have been when Paul turned about and recognized the Christ, the Truth.

"I meet with different ones who say, 'I don't see how I can ever be an overcomer; how I can win the prize.' Let me ask you, who put you into the race? God did. Our

heavenly Father knows all about you. And the Lord understands the whole situation, just as he did for Paul. Let no one take your crown. It has been assigned to you.

"Paul was permitted to look into the future as well as retrospectively over the past. He was ready to say, no more conflicts, no more besetments, no more doubts. I am ready. We are in the last end of the age, whereas Paul stood in the first end of it. We stand in the last end of the Gospel Age and the first end of the Millennial Age. Paul said that there was a crown laid up for him, which the righteous Judge should give him in that day. We will receive it in this day. May our confidence become firmer, our rest in him become sweeter as the days go by."

DISCOURSE BY BROTHER M. L. McPHAIL

After another season of praise and prayer we heard from Brother M. L. McPhail on the subject of "Evil-Speaking and Judging." His text was:--

"Speak not evil one of another, brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one law-giver, who is able to save and to destroy; who art thou that judgest another?--James 4:11,12.

"He that speaketh evil of another speaketh evil of the law. What law? The law of honor, the royal law, the law of Love. The law of love says, 'Love your neighbor as yourself.' If a man love another as himself he will cover the faults of that one just as he would his own. If a man with the law of love, the love of God, in his heart hears something about others, is he to keep it to himself or to tell it to others? The Apostle Peter says that above all things we should have fervent love amongst ourselves. A man never makes himself great in making another less. We have a rule for everything in Matt. 18:15-17, 'If thy brother trespass against thee, go to him alone' about it. And if he hear thee, what then? Ah! then thou hast gained thy brother.

"Paul going to Damascus to persecute the Christians heard our Lord's voice saying, 'Saul, Saul, why persecutest thou me?' If it was hard for Paul, so it is hard with every fault-finder. If thy brother trespass against thee go and tell him alone, and if he will not hear, take one or two others. If he will not hear them, take it to the congregation that they may restore him. The Bible tells me not to speak evil of anyone. The Lord will judge righteously. The judges of the earthly courts cannot judge righteously. Many a man has been hung for the crime of another. And many a man has gone free who would not have done so with righteous judgment. Our Lord will know who is to blame and who is not. Judge nothing before the time. If you want to get on that judgment-seat in the Millennial Age, my friends, you must keep down now, 'Who art thou that judgest another?' Before you judge, find the book and chapter

and verse in the Bible which gives you the authority to judge. We should consider it well to look into ourselves and to attend to our own business, to our own consecration. If we do this, we shall not have time to see the faults of others. The Apostle Paul said, 'I keep my body under, lest after having preached to others, I myself become a castaway.'

"He who judges others lays the foundation for his own judgment. God will be just as loving and kind--and just as severe also--as we are to others. The Apostle James says that he who gives no mercy shall have judgment without mercy. God has no mercy for you if you have no mercy for others. 'With what judgment ye judge, ye shall be judged.'

"Think for a moment of the words in the 15th Psalm: 'Lord, who shall abide in thy tabernacle or who shall dwell in thy holy hill?' It is one thing getting in and another staying in. What is meant by taking up a reproach against a man's neighbor? To take up a reproach against a man's neighbor is to violate the law of love. So that if I hear anyone speaking against my sister or brother and do not oppose this I take up a reproach against him. We see then, dear friends, that a person is guilty if he listens to evil things. If we have the love of God in our hearts we will not believe anything against our brother until it is proved against him. But suppose a man tells us something about a brother high in the Truth. Should we not believe it? No! If an angel from heaven should tell it, do not believe it. If we have the love of God in our hearts we will not be against our brother unless he acknowledges the wrong. Love will cover a multitude of sins. When one is honored, all should rejoice. There is no envy in the true Body of Christ. Neither a back-biter nor one who listens to a back-biter will get into the Kingdom. In I Peter 3:10 the Apostle says, 'For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.' Well, who does not love life and love the good days promised? If we want to get into the Kingdom, let us refrain from evil and speak no guile."

DISCOURSE BY BROTHER B. H. BARTON

The afternoon session opened at 2 o'clock with praise and prayer, after which Brother B. H. Barton was introduced. His subject was:--"Our Highest Motives."

Brother Barton stated that it was customary to take a text and then to preach from that text, but that this time he intended to reverse the usual order, to preach the sermon and then have the text at the end. He had a special reason for this--to avoid the prejudice of the minds of those in the audience; that oftentimes when the text was announced it sounded so familiar that the opportunity for drawing specially helpful thoughts from that text was almost gone.

The brother proceeding said that every individual member of the human race would spend eternity in one of four conditions.

He cited Gen. 2:10-14 as containing a suggestion of what these four classes would be. The river that went forth out of Eden, he said, might represent the human race, which also originated in Eden and which was brought forth to be the crowning blessing to the earth. From thence the river was divided into four heads, so the human race has gone out of Eden because of sin, and since it has left the garden it has been divided into four classes. The first river was named Pison, which compassed the land of Havilah, where there was much gold, and the gold of that land was good. How often in the Scriptures gold is used to symbolize the divine nature, the condition of the "little flock." The second division was Gihon, corresponding to the servants before the throne, the palm-bearers of Revelation, touching a symbolical Ethiopia, for that country was used to represent servitude. The third division was Hiddekel, flowing toward Assyria, the world, the restitution class. And the fourth was Euphrates, the river which was made dry by Cyrus, and concerning which we read that it shall be dried up, like those who go into the Second Death, as unworthy of a continuation of the moisture of hope.

The statement was emphasized that all must come under one of these divisions, and the query was given as to which of them would contain us. Some were represented as saying, "Oh, I would like to be of the company typified by the

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river Pison, flowing where there is much gold; I would like to be of that special class which shall have the divine nature rather than be of the restitution class." "But why this desire? What would be the reason; what the motive?" It was suggested that the individual might even be deceived for a time and not understand his own mind in this matter, as to what the real foundation motive was. Some of the motives that have been entertained are these: "I want to be of that class because I want the very best there is; others can have the second best." Such, however, will not be of that company, for their motive is selfish, the same spirit which actuated them before meeting with the truth. These feel that they could not be satisfied with any other position, not knowing the glories in store for the restitution class, when even the words which compose our language will be materially changed. Others state their motive as being a desire to see the Lord, to see him face to face, to enjoy his communion and fellowship. Others desire to be of that class because they want to help the world, they say. But so carefully is the foe entrenched in us that this even may be a snare. It was suggested that our desire may be that we may do this work; not so much that the work might be done, but that we might do it. No! we must "glorify the Son."

BROTHER RUSSELL'S DISCOURSE

Another praise and prayer service rested and prepared the congregation for Brother Russell's discourse. Jesus said

to his disciples, "Come ye yourselves aside into a desert place and rest for a while."

We do not report this discourse because so many of you as desire it already have a fuller report in various newspapers publishing these sermons every week. Clubbing rates can be secured by addressing the WATCH TOWER office.

MONDAY, AUGUST 31ST

In the two hours devoted to a praise, prayer and testimony meeting, the great congregation had an excellent opportunity

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for communicating the one to the other respecting the Lord's providences in their behalf and in praise and petitions. The time was well improved and many hearts were made glad.

DISCOURSE BY BROTHER O. L. SULLIVAN

"Be ye not overcome with evil, but overcome evil with good.' (Rom. 12:21.) This question confronts all of us. The Church must overcome evil now; the entire world must overcome evil in the next age. The Apostle tells us that the 'Adversary as a roaring lion seeks whom he may devour.' The experiences of these times are going to be terrible. So were the closing scenes of Christ's life terrible. Do you esteem it a privilege to so suffer?" The speaker quoted repeatedly many forceful texts of Scripture throughout the entire discourse, going to the "Law and to the testimony" to prove all statements made by him.

"The whole question with us," he said, "as we think of our text, is one of faith. It is already real in God's sight. Everything depends upon ourselves. There must be no schism in the Body of Christ. The Apostle says in Rom. 12:4,5, 'For as we have many members in one Body, and all members have not the same office; so we, being many, are one Body in Christ, and everyone members one of another.' We are now the family of God." At this point the speaker quoted the following Scriptures:--Eph. 2:19-22; Rom. 8:29; Psa. 21:9; Eph. 5:15.

"In the rules of consecration presented by the Apostle, we see that Love is the principal thing. The command of our Master is that we love one another. He shows us that we must hate evil and seek good. 'Be fervent in spirit.' Do not render railing for railing. Provide things honest in the sight of all men. Love would not avenge itself. Instead of judging in an avenging spirit, this new mind will try to cover the fault. Again we say that everything rests upon faith. We see that Satan is now ruling; that Satan has caused all the sin and trouble; that God will destroy both sin and Satan; that God hath reconciled us to himself through Jesus Christ. It requires faith to abide in this world and not be of it. We must have faith. A want of it is fatal. Evil can be rooted out, overcome, destroyed by

good. God's methods are exact and simple and true. We are laboring together with God. His Word instructs us. Just restraints are placed upon the souls hoping to become joint-heirs in the Kingdom with our Lord." Again the speaker drew from the numerous Scriptures which he cited many helpful illustrations for the child of God.

"It is by prayer and fasting and supplication that we keep out of sympathy with the evil and in close touch with our Lord, until he turns loose upon us the holy Spirit. We cannot have the heart filled with two things at the same time. If we are filled with love there is no room left in our hearts for evil. (2 Cor. 10:5.) 'Casting down imaginations and bringing into captivity every thought to Christ Jesus.' There are two indispensable things for the Christian to do. He must study, study, study; and he must read, read, read. It does not require much to decide your chance. Love and trust the brethren if the heavens fall. You will be misunderstood, but God is for us. Keep with those who have the same mind that you have, the same hope, the same desires. What concord the Apostle advises! How can two walk together unless they are agreed? 'If ye do these things, ye shall never fail,' says the Apostle. By willingness to endure hardness the new mind must be polished and purified. Character must be established so that throughout all eternity there will be no deflection from the will of God.

"Three things are necessary for us--God's power and help, our own co-operation, and our consecration. God is for us, if we can only grasp it. The world calls us fools, but God's Word calls us wise virgins. God will energize these new minds and we must press forward until we shall achieve and accomplish the victory. Satan is directing all his forces against us, but our Lord overrules all these things to our good. They have a contrary effect. Satan means evil against us, and the flesh rebels and cries out for ease and pleasure."

DISCOURSE BY BROTHER GEORGE DRAPER

"Other foundation can no man lay than that which is laid." Brother Draper's subject was, "The Ransom and the Philosophy of It." He took it for granted that most of those present recognized the necessity of comprehending the wonderful doctrine of the ransom. He realized with the rest that there are very few that believe in the doctrine of the ransom at the present time, simply because they have not comprehended that which is the foundation for all Christian faith. If it be not understood we lay ourselves open to all the wiles of the Adversary. He expressed his finding that a majority of the D.D.s seemed quite ready to lay it aside, without feeling very much concerned about the matter, declaring that there was no fall; that if man fell at all he fell upward. The speaker related having inquired of a learned doctor if he believed that "Jesus Christ, by the grace of God, tasted death for every man." The answer was: "No, I do not believe any such foolishness as that. No one but backwoodsmen believe that any more." Brother Draper was

grateful that he was still a backwoodsman; that he recognized that had Christ not died there could no real blessing come to the human race; if Christ did not die, then the Scriptures are a farce from beginning to end.

The speaker stated that in this time it is especially necessary to have a more clear understanding of the ransom from the standpoint of philosophy than it ever was at other times and ages because of the trying circumstances in which the Church finds herself. We understand that God had created man perfect, in his own image, that he fell into sin, into degradation, into shame, when he veered aside from the course of perfect obedience, and that the only hope for any restoration lies in the fact that a great price has been paid, even the death of our Redeemer.

The love of the heavenly Father was pointed out in having caused the earth to be cursed and in arranging all of the circumstances in the most helpful way possible. How kind of him to make the sentence a death sentence lest wickedness abound even more than it has! When man was driven from the Garden of Eden it was necessary for him to begin to battle with the world in its imperfection, and hence he went down gradually into oblivion. The brother stated that according to the Scriptures there was just one little ray of hope found in the promise, "The Seed of the woman shall bruise the serpent's head." On went the years, sixteen centuries, and yet no further revelation, wickedness becoming so rife that it was necessary to cleanse the face of the earth by the flood. Four hundred years more; then came the promise of a blessing through the Seed of Abraham, yet no intimation as to what that Seed should be. Then "the Law was added because of transgression."

It was clearly shown that the angels had failed in their attempt to lift the race to a righteous plane. The law had made nothing perfect, because an imperfect man could not keep a perfect law. Then in the fulness of time God manifested his love in that he sent forth his son to die as a ransom for all, the just for the unjust. He actually died, actually took the sinner's place. Wherever the sinner was, there the Lord went. He was as dead as the vilest sinner.

It was impressed upon the hearers that it was this fact that made possible the promised blessing to all the families of the earth, as his death was the means which would be

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used to relieve the death sentence, and usher in the glorious work of the Gospel and Millennial ages.

DISCOURSE BY BROTHER ISAAC HOSKINS

Brother Hoskins sought to impress upon the minds of the dear friends the foundations of the things that had caused their gathering together. The brother remarked that our faith in God is not only that God intends to be good, but that he is good; that our faith not only affects our hope for the future, but gives us a foretaste of it in the present

time; that it takes hold of matters pertaining to the present, not only the hope that now is, but also that which is to come. He impressed all with the thought of the dignity of their calling and with the necessity for walking in accordance therewith, remembering that we are being prepared to have a share in all the glories and wealth of the heavenly condition.

The text was Matt. 25:21, "Well done, good and faithful servant." The special effort was to show what the divine approval signifies, and the value of it. Approval, he said, suggests the thought of having measured up to some standard, and that the standard with which the Lord's people are to measure is the standard of his Word, the standard of his own character, which is right and true and good. "Think of what the divine approval means," he said; "the approval of the mighty Maker of the Universe, the Self-Existing One." "The Lord, our God, is gracious in all his works. What does God want of you and me?" he queried. "We were able to judge of our present approval by the amount of joy which his promises inspire in us. Eternal life is God's favor, condemnation his disapproval, his disfavor. He endorses them because they are fully and completely in harmony with his

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arrangement." Brother Hoskins produced the Scripture proof that the human race as a whole had been in God's disfavor for now six thousand years, caused by the transgression of and nonconformity to the perfect law of God, and that the Lord could not endorse them in this condition. Yet it was shown that the Word of God was full of loving arrangements which the Lord had in store for the race and that it was a source of joy to all rightminded people to realize that the Lord, because of the ransom sacrifice offered in the person of his only begotten Son, could eventually establish favor to all the people.

But how, it was asked, can we gain the divine approval now and prove ourselves worthy of God's eternal favor, eternal life? In the past God's favor was with Abraham, then with Isaac, then with Jacob, then with the whole Jewish nation in a special sense; but now the covenant entered into for the obtaining of favor is a special covenant, a covenant with God by sacrifice, first made acceptable by having received the merits of the ransom sacrifice, being justified by faith, legally at peace with God, meeting his approval thus far. But a fuller favor was granted by responding to the invitation extended to those thus justified to present their bodies as living sacrifices, holy and acceptable to the Lord. But even after having done these things, what then? he asked. Can we win God's final approval, the "well done, good and faithful servant, enter thou into the joys of thy Lord"? As an answer this text was read, "Work out your own salvation with fear and trembling." The dear friends were exhorted to continue to study to know the Lord and his will that they might conform themselves to his requirements, and their success depended upon the attitude with which they

went about the matter; that "with God a meek and quiet spirit is of great price." He further urged that under the influence of the holy Spirit we should gradually attain a degree of actual righteousness, above that which we had when we entered into the justified state, and that thus cleansing ourselves of all filthiness of the flesh and spirit we would have the Lord's final approval, which is of inestimable value.

This closed the third day of our blessed convention so far as discourses on the Truth were concerned. In the evening the Pilgrim brethren had a spiritual fellowship meeting amongst themselves, while the concourse of people walked and talked and sang in nearly every part of the spacious building and on its lawns. We are well satisfied that the feature of social fellowship is an added blessing when rightly exercised. True, it can be made a fruitful source for evil amongst those under the domination of the world, the flesh and the Adversary--as an opportunity for scandal-mongering, evil-speaking, slander, etc. We praise the Lord, however, for the evidences we have that the spirit of a sound mind is coming more and more unto the Lord's people, and the conversations seemed to be confined to the glorious hopes by the way. On other occasions where these meetings have been held the special opportunity for fellowship was lost. It is this particular feature that has become helpful and comforting upon this occasion.

TUESDAY, SEPTEMBER 1ST

In harmony with the programme the day opened with a five-o'clock meeting. The original idea of having general testimony, praise and worship was not carried out, Brother Russell considering it an opportune time to deliver a little address, which is briefly given below. It was respecting the suggestive thought in the words of the Prophet, "Unto you that fear my name, shall the Sun of Righteousness arise with healing in his beams."

The sun-rise service was an impressive one. At that early hour about 2,000 joined in praise and prayer most reverently, then listened with rapt attention to Brother Russell's address.

DISCOURSE BY BROTHER W. M. HERSEE

"This morning for a little while let us consider Paul's epistle to Timothy, first chapter, fifth verse: 'Now the End of the Commandment is Charity, Out of a Pure Heart, and of a Good Conscience, and of Faith Unfeigned.' Now the end of the command is love or charity which proceeds from a pure heart and from true faith and a good conscience. We find Paul, in addressing Titus, says also, 'Speak the things which mean sound doctrine.' 'My word, which goeth forth out of my mouth shall not return to me void.' The thought here is to show the incorruptness of the Word of



Truth. Many Christians fail to rightly divide the Word.

"God is gathering from the Gentiles a people to bear the name of Christ; but the seed of the flesh is not the Seed of promise. The Church will be part of that Seed by resurrection from the dead. So it is along this line that the Apostle Paul is addressing Timothy. He admonishes him to rightly divide the Word of Truth, which was given by inspiration. Rightly dividing the Word of Truth we see that Jesus came into the world to save sinners. We read that 'By one man's disobedience' all were made sinners. By one man, Adam, death is reigning. And before God's justice could be appeased the price must be paid.

"The members of the Body of Christ should have the same care for each other that the Lord has for them. 'If one member suffer, all suffer with it; or, if one member be honored, all rejoice with it.' We also find the Apostle Paul instructing Timothy not to rebuke an Elder and to endure hardness; in meekness instructing those that oppose themselves. Finally, in his closing epistle, Paul tells Timothy that much of his work would go to him. Paul says that we must have true faith, and that we must have our hearts sprinkled from an evil conscience.

"Blessed are the pure in heart, for they shall see God.' God not only loves the Church, but the world. He showed his love for us in that while we were yet sinners Christ died for us. Our Lord was at the mark of love at his consecration. He remained at this mark all through until he gave up his life. Remember Paul's words, 'Follow me, as I follow Christ.' He draws to our attention that those who are strong should bear the infirmities of the weak, and not please ourselves. It was for this reason that God placed in the midst of us some Apostles, some pastors. We need to have our minds girded about with the Word of Truth. The Lord's people who are in the narrow way must expect not only to appreciate justice, but also they must not look for justice from the world, who know it not. But they must be just and express love and compassion not only towards the brethren, but also to the world in general. There is only a little light shining here and there. And the light is with the Lord's people. Rejoice in your tribulations. It will increase your faith in the Lord. All will be made perfect through sufferings. These sufferings we ourselves are made partakers of. Let us more and more appreciate our privilege of suffering with Christ, that we get not discouraged. We realize that God is for us; and if God be for us, who can be against us? He that endures to the end shall be saved. He shall receive an abundant entrance into the Kingdom of our Lord and Saviour Jesus Christ."

DISCOURSE BY BROTHER A. E. WILLIAMSON

"He brought me forth also into a large place; he delivered me because he delighted in me."--Ps. 19:19.

This Psalm, it was declared, was written under very peculiar circumstances by the prophet David, after his deliverance from Saul. The conclusion was drawn that this utterance

applied not only to David but to the David class, that class of persons which God has been selecting to be heirs of the Kingdom, even as David had been anointed to the position of king. The context was brought in to show that some of the experiences could not have referred to David as an individual and must therefore be understood to apply in a prophetic way to the great antitypical David.

The significance of the expressions that the Lord had used were brought forth. The bringing forth into a large place

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was the first experience and the deliverance because of the Lord's delight, the second. The term, "large place," was represented as specially emphasizing the thought of freedom, release from the condition of bondage--the place of freedom, of rest, to which the Master referred in his gracious invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest"; that condition of freedom was described as being a large, gracious, refreshing place. But the large place of the text evidently referred to more than merely justification by faith and the accompanying peace with God, the blessing described evidently included the advance grace of Rom. 5:2, "by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." That, he said, was the large place in which those who properly appreciate the opportunities of the present time were privileged to be, the place of God's peculiar favor. They had taken a step beyond mere justification. Yet it was by reason of the step of justification that they might take the step of consecration. When these gave themselves to the Lord the Lord gave them something--the hope of the glory of God. This, it was claimed, was not true of those who had been merely justified, for even perfect human beings could

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not rejoice in the hope of divine glory, all they could hope for would be a restitution to the place once occupied by Father Adam in the Garden of Eden. But those who have presented themselves as living sacrifices have the hope of a heavenly inheritance because they have been begotten again to a hope of another life; seated with Christ in heavenly places.

Special stress was laid upon the deliverance feature of the text. This could not apply to us as individuals, could not apply to any only as they were members of the Body of Christ, that great class in which he could delight. The deliverance was accomplished in two ways; deliverance out of the vexations and deliverance in the distresses. Sometimes the troubles, the trials, and difficulties were removed. Sometimes the Lord increased his grace and gave the ability to stand the trials, deliverance out of which would mean the depriving of the refining fire. Deliverance from worry was one of the chief blessings of the present experiences, according to the Apostle's exhortation, "Be care-full for nothing, but in everything by prayer and supplication, with thanksgiving,

let your requests be made known unto God."

Our trials need to be analyzed, he said, in order to determine their cause and in order that we might pray for and expect deliverance accordingly. The trial may have been caused by transgression of the covenant and would of course bring chastisement. Then we may have transgressed some natural law and we should not expect the Lord to work unnecessary miracles for us. It may be suffering for righteousness sake. But if it is none of these three then we may conclude that it is specially permitted for our development of character, like Paul's thorn in the flesh.

DISCOURSE BY BROTHER A. E. BURGESS

"The sun shall not smite thee by day, nor the moon by night."

"The Scriptures abound in symbols, making use of many articles and objects in every-day life to represent certain spiritual truths for those who are taught of God. Our heavenly Father is represented in the Scriptures as a 'sun'; as the Psalmist says, 'The Lord God is a Sun,' whose glorious perfection is beyond all power of description. Inasmuch as he is beyond all comparison of Wisdom, Justice, Love and Power, he is well represented in that glorious orb of day--the Sun. The difference between the glory, power and majesty of Jehovah, as compared with that of the human race, is far greater than the difference between the glorious Sun and the grass under our feet.

"Jehovah, in his infinite love and wisdom, foreseeing the blighting effect his glorious perfection would have upon our race, has provided a shield in the person of our Lord Jesus Christ, under whose protection those who desire may seek shelter. The length of God's wisdom provided everlasting life for all of his creatures who demonstrate their obedience to him. The breadth of God's justice, as represented in his divine law, is the full measure of a perfect man's ability. The depth of God's love was in providing Christ as a shield. The height of God's power was manifested in the resurrection of Jesus Christ from death, oblivion, to immortality.

"The light or knowledge received by the justified individual, if not used by him for the purpose intended, consecration, does not continue. He has failed to render his 'reasonable service.' Who were those of whom it was said that they should not be smitten? It was the class spoken of by the Prophet as having 'obtained a good report through faith.'

"How wise are God's provisions. The spiritual phase of the Kingdom, composed of Christ and the Church, possess the characteristic of the Sun with its light and heating power, quickening into life the dead race, while the earthly phase of the Kingdom, being in the midst of the people, as dew from the Lord, will modify and temper the glorious rays to the proper degree, so that they will not wither and blight those who are designed to receive the blessing. That this is necessary is manifest by the words of the Apostle saying concerning Jesus Christ that he will 'in his own times

show who is that blessed and only potentate, the King of kings and Lord of lords, dwelling in the light which no man can approach unto, whom no man hath seen nor can see.-- I Tim. 6:15,16.

"Thus with these two phases of the Kingdom of God, Mount Zion, the New Jerusalem, in operation the words of the Psalmist will be fulfilled, 'Great is the Lord and greatly to be praised in the City of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion on the sides of the North, the City of the Great King. God is known in her palaces for a refuge.' (Psalm 48:1-4.) And then indeed will mankind be filled with joy and gladness and life and happiness and be enabled to sing the praises of the Lord, 'Praise ye the Lord. Praise, O, ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and forevermore, from the rising of the sun unto the going down of the same, the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens. Who is like unto our God who dwelleth on high, who humbleth himself to behold the things that are in heaven, and in the earth. He raiseth up the poor out of the dust, and lifteth the needy out of the dung-hill; that he may set him with princes, even with the princes of his people.'"--Psa. 113.

WEDNESDAY, SEPTEMBER 2ND

This in the program was designated "Colporteur Day." It opened with prayer and praise service, and by 9:30 the spacious tent was filled to overflowing by the dear friends to hear Brother Russell's address to the

"HARVEST CO-LABORERS"

He said, "I address you as Harvest Co-Laborers because that will include nearly all of you--Pilgrims, Colporteurs, Sharpshooters, Volunteers. How wonderful it seems that the Lord has been pleased to associate us imperfect beings with his dear Son, the Chief Reaper, in this harvest time! How glad we all are that a place for each of us has been found in the work! The Lord and not man surely opened up the various avenues of harvest service--one and all so different from anything else in vogue to-day or at any time during the past. How wonderfully, too, the Lord has been blessing and prospering these various agencies is indicated by this immense gathering of Bible Students--not to mention the thousands whom we have left at home!

"We do not boast, however, dear friends. All they of 'this way' are few, and amongst them are not many great, wise or learned, as the Apostle implies. God has been pleased to pass by the innumerable company of angels who would have been glad to be associated in this work, and has given the opportunities to us. Let us appreciate them and let us show our appreciation by using them solemnly, cheerfully, joyfully, with all our mind and all our strength.

"I congratulate you also, dear friends, that although the

quantity of tracts and booklets going forth from our office seems to be far exceeding those of our competitors, who are much better supplied with financial strength than we, our work, as you know, is carried on without appeals for money, while nearly all religious works make the money-getting feature extremely prominent. Thank the Lord for all of his blessings, mercies and privileges! Let us recognize his hand in the entire harvest work. Thus our faith, our love, our hope, will greatly increase.

"ZION'S WATCH TOWER is still joyfully a servant of the Church, visiting its members in all parts of the world twice a month. I congratulate you that in the Lord's providence, and with your co-operation, the subscription list is increasing, though not so rapidly as we could wish. We have reluctantly dropped recently quite a good many because neither request nor subscription price came to hand, as required by the new postal rules.

"I remind you of the Pilgrim service, and the comfort and joy and blessing which it has brought to many of you, watering the seed of Truth and harrowing it. I remind you that there are certain recognized qualifications for this service--three in particular. (1) We inquire, Is the man consecrated? (2) Is he humble? (3) Has he ability? We look

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for these three qualifications in the order stated. Consider the Lord's providence in respect to the selection of these Pilgrims, that while they are widely different in their general characteristics, they are all men of more than average ability. Their training has chiefly been in the school of Christ, and it still continues, we trust, and will do so. We have no theological mill from which to grind them out. We prefer that their individuality be preserved, and that thus the Church, by the Lord's providence, should have the larger variety of talent in this service. Evidently the Lord has had to do with their preparation for the work. While urging that these Pilgrims receive encouraging words from you, we counsel you to be wise in the matter--not to spoil them through flattery and laudations. Remember that the ability manifested in these is not so much their natural talent, but rather the ability of the Truth, which has a refreshing taste and strengthening power however humbly and brokenly presented.

"I remind you of the Colporteur work and its blessed opportunities. I suggest that each Colporteur, however humble

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his talents, has greater opportunities in this quarter of the Harvest field than he would have if chosen to be the pastor of the leading congregation of the land. In the latter position he would reach but a part of one congregation; while going from door to door he leaves a number of sermons wherever he makes a sale--discourses which may preach to many for many years. For your encouragement, I

note the fact that although this is known as the panic year, nevertheless, the sale of DAWN-STUDIES is thus far in excess of last year's work, and we doubt not will maintain the ascendancy until the close of the year. We find indeed that the peculiar financial conditions of the country have had a sobering effect upon many and that in consequence proportionately larger numbers are willing to examine the Truth.

Doubtless, too, many of the books that are now being placed in libraries throughout Christendom will be diligently sought for by the Great Company during the Time of Trouble. I remark also that we find that territory is good for reworking within two years after it has been finished, and that generally the latter canvass yields the better results. We urge that all who can, employ the glorious opportunities of this department of the harvest work.

"The Volunteer work seems to have been specially provided of the Lord for the help and development in courage of his dear flock. The numbers who engage annually in the distribution of this volunteer matter increases, and so far as our judgment goes, those most active in thus endeavoring to serve the Truth to others are amongst the most blessed. 'He that watereth shall himself be watered.'"--Prov. 11:25.

BROTHER A. P. STEWART'S FUNERAL

Brother Russell, in closing this address, informed the audience that he was called to St. Louis, Mo., to preach the funeral sermon of our beloved brother, Gen. A. P. Stewart, once of the Confederate army, and ranking Lieutenant-General in the same. The funeral address on that occasion, we believe, was published by several of the prominent newspapers. Brother Russell returned to the convention after an absence of two days.

ADDRESSES TO THE COLPORTEURS

At 2 P.M. began a Colporteur Testimony Meeting, which was extremely interesting. It gave good proof of the zeal of these dear harvest workers.

From 4 P.M. to 5:30 short addresses were given along the line of encouragement to the dear Colporteurs and helpful suggestions as to the best methods of performing that particular feature of the Harvest work; suggestions as to how to prepare one's own heart and how best to conduct one's manner and speech while at the door. Talks were given by Brothers VanHying, Hettenbaugh, LaFerry and Cole, presenting helpful pictures of the harvest work; how that when in the time of extremity even in an ordinary harvest the women sometimes left the housework to assist in the fields lest some of the grain be lost. Also beautiful examples of meekness on the part of some of the dear friends were recited to the encouragement of all. One brother suggested that we could not give out what we did not have ourselves. We must have our own hearts filled with the love of God before we can hope to influence others of the truth of our message. Examples of tact in the canvass were shown in a very

interesting manner. Brother Cole closed the meeting with a very interesting and helpful rehearsal of the prophetic picture of the harvest work drawn from the incidents related concerning the rebuilding of the Jewish temple; how that all the circumstances which surrounded that experience seemed to be very illustrative of the conditions at the present time when the antitypical walls are in process of reconstruction to the glory of God. The thought was brought out that the Colporteurs corresponded to the masons who were laboring on the wall, who worked with the one hand and with the other held a weapon, the Sword of the Spirit. "Every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me."

THURSDAY, SEPTEMBER 3RD

DISCOURSE BY BROTHER FRANK DRAPER

On Thursday at sun rise, on the lake front, Brother Frank Draper delivered an inspiring discourse, listened to by about 1,200 of the friends. He said:

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psa. 50:5.) "Bind the sacrifice with cords, even unto the horns of the altar." (Psa. 118:27.) "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."--Mal. 3:17.

In our Lord's parable of the sower and the seed the stony ground represented those who had no root in themselves. They heard the word and received it gladly, but when persecution arose for the Truth's sake they found that they had indeed entered the narrow way. They did not keep the covenant they had made with the Lord by sacrifice. They didn't have what our Lord called "root in themselves." Those who have root in themselves are the Lord's consecrated. These fully consecrated of the Lord have wills in harmony with the Divine will. They would not think of taking the sacrifice from the altar. They are glad to have the privilege of sacrifice. Each of these says, "I delight to do thy will, O God." These are jewels, diamonds. They have root in themselves. They are walking in the Master's steps.

We are to love all except Satan. We can have no love for him. Do we have to make an effort to love our enemies? No! because we have this kind of love, "Blessed are the merciful, for they shall obtain mercy." How we love the brethren! not after the flesh, but after the spirit. We love each other from the Christian standpoint. Some people are very disagreeable in manner and hard to get along with. Those who have the love of God in their hearts will throw the mantle of charity over the faults of others. "In this we know that we have passed from death unto life because we love the brethren."

This period is the acceptable time. Surely the acceptable time will end. Surely the Lord will rise up in authority. Let us fully resign our wills to him. Are we willing to do this? Yes, we are willing to do whatever is necessary to become the disciple of Jesus. Are you able? No, not of yourselves.

Are you willing? Yes, by God's help, we are willing!
Then, dearly beloved, my admonition is, "Enter now." Offer yourselves a willing sacrifice. There will be one great family in heaven and earth. Present your body a living sacrifice. No wonder our text says to "bind the sacrifice to the altar." It is a very hard thing to do--to "die daily." And this is true of all of the Lord's faithful. They are daily sacrificing their lives. That is the cost our Master referred to when he said, We must take up our cross daily. Burying our wills enables us to say, "Lord, thy Will be done. I have laid my body on the altar. I do not want to take it back. Do with this sacrifice, Lord, as you please." The Lord's love for the brethren who are in this attitude is manifest. The language of all such is, "I delight to do thy will, O Lord, thy law is written in my heart." "This one thing I do." "I press toward the mark for the prize of the high calling." Remember that we do not glory in the flesh. God forbids that we should glory except in the cross of Jesus Christ. I am dead to the world. I am glad that I am the Lord's disciple. Can you bear the pain, sorrow and joy, as they come, rejoicing always in the Lord? Then you are a cross-bearer, and the Lord will say, "Well done."

Let us examine this particular feature of the Abrahamic Covenant, "In thy Seed shall all the families of the earth be blessed." That Covenant had no mediator. It required no mediator. It will never have a mediator. Jesus is the Head of the Seed class. St. Paul shows us that those who are baptized with Christ are members of the Seed of Abraham, through which all the families of the earth are to be blessed.

DISCOURSE BY BROTHER F. H. ROBISON

Brother Robison's talk at 9:30 A.M. was on "Suggestive Features of the Tabernacle Structure." The text was I Cor. 1:30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption." As the Apostle had made the statement that the things related to the Jewish polity were for a testimony of the things which were to be spoken after it was taken as probable that the Lord would indicate in the structure of the tabernacle the whole course of the Christian way from start to finish, from the outside world to the very throne of God.

A comparison was drawn between the four steps of the text, which evidently begin with the first faint tendencies toward the Lord and righteousness and culminate in the "redemption of the Body," and the four positions connected with the tabernacle--Camp, Court, Holy, Holy of Holies.

Wisdom, he said, was reasonableness, discretion, that characteristic which prompts us to pursue the right and appropriate course. "The fear of the Lord is the beginning of wisdom." The world in general, it was claimed, typified by the camp, had not even this initiative wisdom; in other words, they were foolish. They had not used their senses sufficiently to recognize the existence of the Lord and to revere him. Some, however, had been brought to a position where they

were able to appreciate the Lord and where inspired with a desire to know him and to be in harmony with him, they began feeling after God if haply they might find him. To such the call went forth from the gate of the court, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." To as many as had responded Christ was made unto them righteousness and they entered into the court or condition of acceptability before divine justice.

The speaker brought Scripture citations to show that the court condition was only intended as a stepping-stone to ulterior graces. The justified individual was then able to have access by faith into the additional grace of presenting his body a living sacrifice, holy and acceptable unto God. Then by a full consecration and begetting of the spirit he passed into the Holy, into the process or condition of sanctification, into the condition where the Lord agrees to make all the experiences of the earnest, honest Christian to work together in such a way that they will have a sanctifying effect upon him, making him meet for the inheritance of the saints in light whereunto he was called.

On the left was the Golden Lampstand, the light from which typifies the light which the entrance of his truth gives. On the right was the table of shew bread, suggesting the holding forth or the witnessing of that truth to others. Both of these, it was stated, were great blessings, great favors, the one a left-hand favor, the other a right-hand favor; "it is more blessed to give than to receive." But the Golden Altar was declared to be the most desirable spot in the Holy, the mark of perfect love, the most advanced stage this side the veil, and occupied the most conspicuous position in the sight of the one entering the Holy. "Though I have all knowledge and understand all mysteries and have not love I am nothing." "Though I speak with the tongues of men and of angels and have not love, I am become sounding brass or a tinkling cymbal."

It was also suggested that the relative sizes of the holy and the most holy were significant. As the holy of holies was a perfect cube and as it represented one condition of existence, it might be drawn that the holy, which contained two perfect cubes, represented two conditions, two realms of influence, namely, the will and the organism, and hence indirectly the two classes of spirit begotten ones whose courses are influenced by the disposition of the Lord and the disposition of the flesh respectively. All of these experiences were declared to be for the purpose of acquainting the royal priesthood with the characteristics of Wisdom, Justice, Love and Power.

DISCOURSE BY BROTHER H. C. ROCKWELL

Brother H. C. Rockwell spoke at 11 A.M. from the text found in I Tim. 5:7,8, "But refuse profane and old wives' fables, and exercise thyself rather unto godliness. For bodily

exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

We find in the school of Christ, which is indeed the school of God, all the lessons that are necessary for the spiritual man. In these we may recognize seven cardinal points: (1) Dieting; (2) Exercising; (3) Resting; (4) Bathing; (5) Sun-light; (6) Cheerfulness; and (7) Breathing. These seven cardinal points are set forth in the Scriptures. We cannot expect to become strong in the physical lines by subsisting on chaff. A strong man cannot expect to remain strong by subsisting on milk alone. And so for us. We find that the Lord is regulating the diet. We find that when we were weak he led us along carefully, but as we grow stronger we receive stronger meat.

Dear friends, after we have been members of the Lord's school for some time and have been partaking from the Lord's table for some time, we begin to grow and develop. But it is impossible to grow properly without breathing aright. The majority of people do not know how to breathe properly. Dear friends, the new creature, the new man, in order to develop along spiritual lines properly must breathe deeply of the holy Spirit of the Lord. Many breathe only on the upper surface. If we breathe properly we find in the course of time that our spiritual life is enlarged. Deep breathing tends to enlarge capacity for breathing. So then, dear friends, let us bear these things in mind--let us strive in all ways to be filled with the spirit of love.

Hearken to our Teacher, consider our great Pattern, see where we come short and where we need development. So then it is imposed upon us most forcibly in order to attain that high development which the Lord wishes us to attain to that we be conformed to the image of Christ--to the glorious image shining through the mirror of the Scriptures. God wishes us to be "copies of his dear Son." The great Teacher, the Lord Jesus Christ, knows the experiences it is best for his people to go through in order that they may be properly developed. It requires constant experiences in order to produce proper development. If we do not have these experiences we may know that we do not belong to the School of Christ. It was the purpose of our Lord to glorify his heavenly Father; and so in giving instructions to his followers, he is giving them experiences in order to glorify and honor their heavenly Father. We should be submissive to our Lord.

Another feature we examine is the rest referred to above. The children in the school of Christ are all specially exhorted to take rest--the rest of God, and rest of joy and of hope. There is a great time of trouble coming. The world sees this. They are disturbed. They have not the rest, the peace, that is reserved for the people of God. But the children enjoy this as a foretaste of what is beyond.

As bathing is necessary to our physical health, so we find in the Scriptures that we are washed through the Word. We partake of the Water of Truth. Another important requirement is the Sun-light. "We are walking in the Sun-light

all the way." It is our hearts' desire for the Lord to try and prove us day by day that we may be rounded out into his glorious likeness. The standard set before us by our Master is Perfect Love. Perfect Love means that we love the Father with all our heart and mind and soul. It also means that we love our brethren, and not only them, but that we love our enemies also.

DISCOURSE BY BROTHER E. W. BRENNEISEN

Brother Brenneisen's subject, at 2:30 P.M., was "The Three Ways." He declared that it was pleasant to repeat the old, old story, the message of salvation, according to which testimony the Scriptures declared one must speak, or be devoid of light. The intention was not to show the three ways of man nor any of man's devices, but the three ways of the Bible.

He quoted from Isaiah's declaration respecting the height of God's plans and purposes and the surety of them, that his Word would not return unto him void, but it should accomplish that which he pleased and prosper in the thing whereunto he sent it. He affirmed that either the generally accepted thought concerning God's plans was not true or else the prophecy was not true; that if God's plan has been to convert the world he has made a failure. But, he urged, let God's Word speak though it make every man a liar.

The attention of the friends was drawn to the divisions or dispensations of the chart which was used, indicating different features of Jehovah's plan, different methods of dealing with certain ones.

Texts from Matt. 7:13,14 and Isaiah 35:8 were read: "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat, because strait is the gate and narrow the way which leadeth unto life and few there be that find it." "And an Highway shall be there, and a way, and it shall be called the way of holiness."

The broad way was opened up in Eden at the very beginning of mankind's experience with death, at the time of the loss of the homestead. The broad way was the way leading unto death, unto destruction, not to eternal torment, not to everlasting life in torture. The sentence was given, "In the sweat of thy face shalt thou eat bread until thou shalt return unto the ground." One could not return to a position which he had not previously occupied, and the Scriptural account made it clear that Adam had not been taken from eternal torment at the time of his creation, but that "The Lord God formed man out of the dust of the earth." Because of Adam's wilful disobedience he had brought upon himself the sentence of death--deprived himself of the privilege of indefinite existence under the blessing of the Lord. Being endowed with procreative powers he begat children, but as his own life rights and privileges had been subtracted he could not give a perfect life to his offspring; hence all of them partook of the death sentence, all of them began the downward course, which has of necessity become broad to be able to include every member of Adam's family, and

which course finally terminates in oblivion for the individual.

But because of God's love and mercy he has provided two ways of escape from this broad road leading to destruction, only one of which would open at any one time, however. First, after hundreds of years of waiting and of various experiences under the Lord's providence, came Jesus, the

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Messiah, who opened up the new and living way in contrast to the old and dying way. He brought life to light by giving himself a ransom for all and furnishing the opportunity for that ransom merit to become effective by faith to those who were hungering and thirsting after righteousness. Through this action they had an acceptable entrance into the narrow way, which, followed to the end, would mean a participation in the highest form of life, immortality. This way, however, was opened up not to convert the world, but to choose a peculiar people to be associated with the Lord in his spiritual Kingdom.

Last is the highway, which shall be opened up at the beginning of the Millennial Age that the residue of men might seek after the Lord. This highway is designed to lead, not to the throne, but to the Edenic condition, from which the broad way had led them.

DISCOURSE BY BROTHER J. D. WRIGHT

Brother Wright spoke at 4 P.M., taking for his text Acts 3:19, "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." The word "repentance" is not very well understood. It does not mean what it is often supposed to mean. Nor do we understand that it means a proper sorrow on account of sin. Nor does it mean a being frightened on account of eternal torment. Repentance, dear friends, is simply a change of mind or conduct, or both. And anyone who would come into harmony with God must repent of his sins. The next step we notice is that of conversion. They must not only repent, but they must be converted. What is conversion? Conversion means a turning or being changed. Repentance is included in conversion. But conversion means more than merely repenting. There are millions of so-called Christians in the world, but only a few real Christians. The conversion that the Church is to obtain is to be a complete conversion--a complete turning away from the things of this world. The Apostle tells us to "present our bodies a living sacrifice, which is our reasonable service." Now if we take this step we are that much more converted. And we must be fully consecrated to the Lord to prove what is that good and acceptable Will of the Lord. Some who become consecrated allow themselves to be conformed to the things of this world. These have not become transformed by the continual renewing of their minds.

Paul said, "This one thing I do." So the Lord's people

at this time are to be thoroughly repentant and thoroughly converted. Particularly are we to give heed to those Scriptures which will tell us if we have transgressed. If the Word tells us that we have transgressed we will acknowledge it. That is the only way to get along with the Lord--to go to him just as quickly as we recognize the transgression. He has promised to help in time of need.

When the "Times of Restitution" shall have come that will be a time of refreshing. Then all sin will be eradicated and all mankind will be made perfect. Then the spirit will be poured out upon all flesh. For the Lord's people there is a refreshing shower at this present time. How refreshing to get together and talk about the precious things of the Lord! What great blessings we have time and again in these wonderful conventions! Surely the Lord is responsible for this refreshing! Somehow or other the Lord provides that we may meet more and more. It is the Lord's will that his people shall convene more and more. And there is a reason.

The time is coming for the One General Convention and the Lord wants his people to get ready. If we did not know what it is to love the brethren we might feel "like fish out of water" when we get on the other side of the veil. Dear friends, we want to get on and to keep on the upward track and get into the One General Convention! Thank God for this glorious time of refreshing! Let us notice that some have the idea that this matter of being repentant of our sins is so that we may go to heaven when we die. I think that there are very few who want to go to heaven if they had their choice. One man told me that he had a desire to remain here on earth, but that of the two evils of going to heaven or hell, he would choose to go to heaven.

Had it not been for the fall of Israel we Gentiles might not have had the opportunity of coming "out of darkness into the marvelous light" of this Gospel favor, for evidently the Lord originally proffered to take the predestinated number from his chosen people, natural Israel. Let us seek to run patiently the race that is set before us, following in the footsteps of our Master. May the Lord's blessing be upon us continually as we thus seek to walk faithfully until death.

FRIDAY, SEPTEMBER 4TH

DISCOURSE BY BROTHER P. S. L. JOHNSON

Brother Johnson's discourse was on "Strengthening the weak Graces," applying the principle from the text, "Ye that are strong ought also to bear the infirmities of the weak and not to please yourselves."

The Christian graces were classified into four classes: active, passive, quiescent, and mixed. Among the active were mentioned kindness, self-denial, appreciation, thanksgiving, patience, gentleness, adoration. Among the passive: meekness, forbearance, longsuffering, hope, joy, peace, humility. Among the mixed: sympathy, forgiveness, self-control, resignation. The graces thus developed will find themselves brought into play and they are made perfect through suffering,

through trial and testing. The danger existed, he said, of some of our weak virtues coming in contact with forces that are stronger and of the former giving way because the individual had no knowledge of how to bring in relief from the other graces to act as a brace, to bear that which the weak grace was unable to bear, to bring in reinforcements from a quarter which had not been directly attacked.

Heb. 12:2,3 was cited as an expression of this principle:

"Who for the joy set before him endured the cross, despising the shame." Here the joy came to the support of his endurance and helped him win the victory. Sympathy for the poor, groaning creation inspired this joy. Another instance, "Your adversary walketh about as a roaring lion seeking whom he may devour, whom resist steadfast in the faith." Here the faith comes to the support of the resistance, or endurance.

It was made plain that to be able to do this it was necessary to know oneself and to be able to recognize the graces which were being attacked and also the proper ones to send to their assistance. Self-control must always be present as well, a realization that in former experiences the Lord's grace has been effective toward a victory. Care must be exercised, he declared, not to throw all the burden on the strong graces, for that would evade the very benefit desired, the strengthening of that weak grace.

For instance, suppose the faith were weak. How could it be helped? Hope would show that he has called us unto the glorious things described in his Word, the participation in the throne, etc., and the illumination which that hope gives relieves the weight which has been cast upon faith. Love, clinging to the Father's heart, would let the weak faith lean on it. Humility will not think that we are being treated in this matter unfairly. Meekness is here very helpful, and patience. Appreciation also comes to the assistance when it recognizes what great things the Lord has done for us.

Hope was also taken up, and how it could best be strengthened when weak, when one desponds rather quickly. When the hope of finishing the race and coming off more than conquerors seems dim and the requirements seem so hard, then faith can be called on to support hope by bringing forth the earnest convictions from the promises of the Scriptures. Then love cheered the heart when hope was weak. Joy thrown in the balance would hold hope in the proper place. Patience and appreciation also strengthen hope.

Likewise other graces were taken up and treated in the same way, all with a view to assisting in the strengthening of the weak graces, which graces, however, he said, should not always remain weak but should by this careful and prayerful process be gradually made stronger and finally meet for the inheritance on high.

DISCOURSE BY BROTHER J. F. RUTHERFORD

Brother Rutherford's topic was The Great Counselor. His text was taken from Psa. 73:23,24, Leeser, "Thou hast seized hold of me by the right hand, by thy counsel wilt thou

guide me and afterward take me on to glory." The counsel by which the Lord guides us, he said, is his Word. We rejoice to be able to know what his counsel is, that God has a wonderful plan, that he is indeed a God of love: his counsel to the effect that mankind was under the condemnation of death, that a promised Seed of Abraham should come which should bless all the families of the earth, that the Lord Jesus did come from heaven and that in the fulness of time he died, gave himself a ransom for all, came to seek and to save that which was lost, and when he had died he was raised by the Father's own power and exalted to be the head of that Seed; that during the Gospel Age it was the Father's plan to choose out a special class which should be associated with the Head and all he comprehended as that Seed. The speaker also showed that our Lord as a natural man had no need of the Father's special counsel, that he was perfect and able to guide

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his own way in harmony with the Father's will. But as a spirit begotten individual he, like the members of his Body, needed the Father's counsel. Indeed the psalm referred only to the one class, the Christ class, and was misapplied when it was appropriated by any others.

It was not the man Christ Jesus that was received into glory, for his flesh he gave for the life of the world, but the glorified Christ who was raised far above angels, principalities and powers and every name that is named after his lowly way was ended. He was put to death in the flesh but made alive in the spirit. He had absolute reliance in his heavenly Father, absolute reliance in the great Counselor. He reached his Gethsemane and there he knew that he must go into eternal destruction if he had failed in any way to heed the counsel of the Most High.

Many, he said, had made wrongful claims concerning this promise. Some who denied the merits of Jesus' blood and who had made creed beds and provided themselves coverings would say, "Surely the Lord is leading us; see how we are increasing in numbers." But the Scriptures say, "Woe unto them that go down unto Egypt for help, that stay on horses."

Those who were being guided by his counsel were those who had recognized the merit of the ransom sacrifice accomplished by the dear Redeemer and were justified by faith and who on the basis of that standing had presented themselves in sacrifice to the Lord and were striving faithfully to fulfil that covenant.

There is a class, however, he claimed, which comes nearer home to us than those who are of the nominal brand, merely. There are those who recognize that we are living in the harvest time, who recognize that this is the truth, but who disregard the admonition to come out of her my people, who think they can accomplish more good by staying in the church and by teaching in the Sunday-school, etc. Then there were some, he said, who had come into a fuller fellowship yet, who had long enjoyed the privilege of associating with the friends of Present Truth and who then became careless

in the heeding of the Lord's counsel in respect to love for the brethren and who were consequently drawn into a snare by the Adversary and moved to speak evil of the Lord's dear brethren. Others were not heeding the Lord's counsel in some other way. Some failed to recognize the ampleness of the Lord's providence in respect to the publishing of the truth and were driven by a desire to publish something of their own. But only those who were seeking diligently to know the minutest feature of the Lord's counsel would afterwards be received into glory.

"BAPTISM AND ITS IMPORT"

At 2.30 p.m. Brother Barton addressed the Convention on the subject of "Baptism," after which 292 brothers and sisters symbolized their burial into Christ's death by water immersion. Two other baptism services were held during the Convention to accommodate friends desiring the service previous to and after the general arrangements. These services furnished opportunity for a total of 363 friends to symbolize their covenant of consecration.

SATURDAY, SEPTEMBER 5TH

Another delightful sun-rise meeting opened a splendid day. It was a Praise and Testimony Meeting. Brother Rutherford led it. It was good to be there. Testimonies turned to the Vow and the blessing of nearness to the Lord resulting. Some of these testimonies were remarkable, all of them refreshing. As only a few of the vast crowd could have opportunity to express themselves the leader suggested that those present who had taken the Vow and received a great blessing in consequence wave their right hand. The result indicated that a very large proportion of the friends had taken the Vow.

DISCOURSE BY BROTHER F. A. HALL

Brother Hall's discourse at 9:30 A.M. was on the "Bread of Life," from John 6:51. 'I am the bread of life, which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.' Dear friends, the trouble with the world is that they are starving to death. Looking back into the Garden of Eden we see that when man lost his perfect human condition he began to starve to death. It seems to me that God placed there in the Garden of Eden a sample of what the whole earth will be in God's due time. I would think that God had arranged something very beautiful there as a picture of what earth restored will be.

"As we look at the condition of sin in which mankind is wrapped at present, what a grand and glorious thing it is to know that our God is a God of wisdom! As we see God's wonderful provision for the uplifting of mankind, we see what a blessing is in store for the whole human race. It is

necessary that we seek the knowledge of how God gives this blessing. First we must hear that God has made a way. We have to first become justified. All mankind has something of the original perfection left in them. 'Where sin abounded grace doth much more abound.' Now, dear friends, as we all received this reckoned justification by faith, we begin to feed upon this bread. All are by nature astray from God. When God accepted us he covered us with the righteousness of Christ. We know that in the Millennial Age God purposes that the Lord shall bring back the human family to perfection. God reckons us now to have attained to this perfection. The Apostle says that we are to put on the new man, which is created in righteousness and true holiness. It is no wonder that we are in trouble all the time, because we are a class of spirit beings living in a world of sin, offering our bodies living sacrifices. We see that this new life in Christ begins when we become new creatures.

"Whatever are his thoughts, so is the man. If he has bad thoughts he has a bad character. If he has good thoughts, his character is good. The Lord shows us that if we would reign with Jesus we must give up earthly hopes--that we should willingly give up the hopes, aims and ambitions of earth. We are begotten to the spiritual nature and plant the seeds of spiritual thought one after another. The new creature can be developed in this way, dear friends. As this new creature grows we see that it becomes stronger day by day. Both the new and the old creatures are in the same house. They cannot both live compatibly in the same house. We must daily crucify and overcome the old nature. The many beautiful lessons received along the way will help us to do this. In order to crucify the old man it is necessary, dear friends, for us to control this organization by keeping the body under and bringing it into subjection, lest having preached the good tidings to others we ourselves become castaway. Considering the dual condition we are in it is necessary to see whether we are warring a good warfare. We are to give up the things of the old mind--to forget them. We are to give up not only sinful things, but even the things that are right--these latter are our sacrifices."

DISCOURSE BY BROTHER M. L. HERR

Brother M. L. Herr's discourse at 11 A.M. was on the subject, "The Lord be between thee and me."--I Sam. 20:23.

Dear friends, with a very great deal of pleasure I bring to your mind the words from Genesis 31: "Therefore was the name of it called Galeed; and Mizpah." The Lord, through his providence, is leading us all to an appreciation of this fellowship through Zion's Watch Tower. Our dear pastor "speaks often" to us through its pages. The things in our experiences that may seem small to us may be very important in God's sight. What words can more fully express these things which are of so vital importance to us than the words, "Beloved, the Lord be between thee and me forever." The new fellowship that never before was given is that we may love one another as he loved us. Does the

Lord love the angels of heaven as he loved us? No! It is a sacredness not given to any other of his creatures. The Lord prayed to the Father, for us, "That the love wherewith thou lovest me may be in them." Was there ever uttered a prayer that carried such significance? We are having poured upon us the same love from the Father that he poured upon the Son. We are here because we were willing to forget our own people--to lay aside our own wills. We are offered a fellowship never before offered to any in the universe. We are to be lifted up, restored, cleansed. What in the sight of angels--what in the sight of men could be more desirable than this relationship! Only when we say "our brother" do we appreciate what a glorious thing this relationship is.

"I have overcome the world." We do not have to do this. It is our privilege to accept the same mind which was in Christ Jesus. What mind? The same mind which enters into God's Spirit and views matters as God would view them. If we let this mind be in us which also was in Christ Jesus, then we are walking in the spirit. May the Lord help us everyone to look at matters as he looks at them and not as the world looks at them. "THE LORD BE BETWEEN THEE AND ME." We are to know our brother according to the spirit and not according to the flesh. If we are looking at our brother as the Lord looks at us that will be "The Lord Between Thee and Me." I prefer to take the Lord's way. The Scriptures show us a beautiful picture that the

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cherubim were made exactly alike. And then notice how the Lord represented his presence by the Shekinah light between --God's Spirit. Let us read the words of our text in two ways, dear friends: "Now the Lord be between thee and me forever." The Adversary be between thee and me never.

I wonder if the Lord's people ever have any temptation to do "wooden swearing" or evil speaking? "Above all things, brethren, swear not." Why does the Apostle give such admonition to those who are walking in the Truth? Because those who lose their patience easily represent the ones referred to by the Apostle. "Be patient, therefore, brethren." Notice the language the Father used in the case of Adam. "Because thou hast sinned." And so we must be kind and gentle in the language we use to our brothers--not to use that of blame or condemnation. There are only two masters and there are only two condemnations. The one is the condemnation of the Lord. And if the righteous smite us we are glad. And there is the other condemnation of the devil. We do not want to fall under that condemnation and we do not want to give it to another. If we allow ourselves to be blamed--to receive condemnation, it requires a great deal of grace not to give it again. We are in the evil day.

Let us remember the word "Mizpah" in connection with the WATCH TOWER service. What does it represent? The light. It is an exact representation of wisdom, love and power--this grand, glorious symbol of the divine Presence. Let us pray that the Truth may so keep our minds that the

brethren may dwell in unity, and let us feel sure that it is
"The Lord between thee and me."

DISCOURSE BY BROTHER F. W. WILLIAMSON

"But let all those who put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee."--Ps. 5:11.

This, the speaker said, was a wonderful message to bring to such a gathering as the one he was then addressing and an exceedingly appropriate message to bring before the Lord's people, for those who love the name, the character of God, and to those who are endeavoring by his grace to develop it. Indeed it was for no one else, not for the world.

The Lord had a message of joy for the world too, he said.

Thank God for that, that the world in due time is to learn the joyful sound, the glad tidings of great joy which shall be to all people. But now the world does not know the joyful message, accordingly men's hearts are failing them for fear, looking forward to the troublous times that are coming upon the world.

But it is true, he declared, that many of the Lord's people to-day find it hard to rejoice. In fact he had encountered a brother recently who thought it rather inappropriate to be in a rejoicing attitude of mind in consideration of the great responsibility which attaches to a knowledge of the truth; because, he had said, we should be so impressed with the feeling of responsibility that belongs to the children of the Lord, so impressed with the solemnity of the situation that we would have no time to feel joyful. But while it was realized that we ought to rejoice, remembering that the Lord's dealings were designed to work out in us a far more exceeding and eternal weight of glory, yet the matter is not presented to us in the Scriptures in a one-sided light. But we are also informed that the enemy, the great Adversary, is hurling his fiery darts against the children of the Lord and that they must rely solely upon him through all the persecution and the distress and the sorrow and the death.

Let us, he said, examine some of the statements of the Lord's Word to see why those who put their trust in him are enjoined to rejoice, bringing to mind the covenant which they have made with the Lord, a covenant of suffering and death; then let us look at the other side, at the sustaining grace, so that we may be enabled to accomplish his good and acceptable will. What is it that the Scriptures point out to us as being part and parcel of our covenant? Is it not the "narrow way" entered by the strait gate, which few find and which implies suffering, "If any man will come after me, let him deny himself, and take up his cross and follow me." Having entered into the narrow way, having placed ourselves under the particular care and keeping of the Lord, then we may appropriate the text which proclaims that his grace is sufficient for us, his strength is made perfect in our weakness. "They shall run and not be weary, they shall walk and not faint." "I will never leave thee nor forsake thee, so that ye can confidently say, 'the Lord is my helper, and I

shall not fear what man shall do unto me." With this goes the promise that God will not suffer us to be tempted above that which we are able to bear. If suffering, are we rejoicing?

DISCOURSE BY BROTHER SAMUEL KUESTHARDT

"THE SCHOOL OF CHRIST"

Brother Kuesthardt began to speak at 4 p.m. from the text, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."--Psa. 32:8.

"We see here clearly that the one who is speaking through the mouth of the Prophet is a teacher, a teacher of Christians, to which class we consider ourselves as belonging. So let us keep in mind from this hour that it is the Lord Jesus Christ who is our teacher and let us go to our lessons in a prayerful spirit that we may receive a rich blessing. I take for granted that all here have made the Tabernacle Shadows a study. We know that the Lord gave Moses instruction how to construct the Tabernacle. We understand that the camp is the world. We see different compartments: first we find the court, then the holy, then the most holy. All those who have been justified by faith are in the court condition. This is the kindergarten of Christ. It is free to any one who wants to enter and the teacher is our Lord Jesus Christ. Who will come? Only a few know of it and those who enter there will be justified by faith. How can we know that we are justified? When we understand that he has given his life a ransom for all, that gives me a right to accept.

A man once asked me, "Must I believe in MILLENNIAL DAWN to be saved?" I asked him how he would feel if he were invited to partake of some sugar that was laid up in a pile, there being old brass spoons to take it with and some one offered him a nice silver spoon with which to go and get the sugar. MILLENNIAL DAWN is the bright new help--the silver spoon. It is well for us if we make the proper use of this help.

After the kindergarten let us go on further and enter the next compartment. You have to pay a tuition fee. The price we pay for tuition is that we present our bodies a living sacrifice. Now see if we can find the primary department. This is represented by the shew bread in the tabernacle. Whoever will partake of that table must stoop quite low. We find next the frankincense in the tabernacle. This is very precious. We realize that this had a sweet odor, but when we had eaten it became very bitter. From the primary department we go to the intermediate department. Here we find the candlestick. What do we find specially in this candlestick? We find that it gave the proper light. The very finest olive oil was used. But something else is needed too. We need a piece of wick. The Word of God is the only channel through which we receive the holy Spirit, but we ourselves are likened to the little piece of charred wick. We find that one who has attended thus far in the school of Christ and gets into opposition generally finally goes out of the camp--into death. Those who

have received their lesson here in the intermediate department go into the high school. What is the significance of the smoke ascending and filling the holy and penetrating into the "most holy"? This means full obedience on our part to the Lord. And this is expressed through our prayers, both for ourselves and for all of the saints.

So we find that the Lord at the present time is preparing the building stones for his spiritual temple. Do you consider yourself one of these stones? When stones are taken out of the quarries they are rough and unshapely. So is our condition when first taken out of the world. After the stones have been quarried and chiseled they must be polished. What is the polishing done with? It is done with the same material. So we are polished by our contact with one another and made fit for the Kingdom.

SUNDAY, SEPTEMBER 6TH

THE FRUITS AND GRACES OF THE HOLY SPIRIT

Sixteen brethren spoke ten minutes each, beginning at nine o'clock.

Put off all these: (1) Anger; (2) Malice; (3) Envy; (4) Hatred; (5) Strife. Put on these: (6) Meekness; (7) Gentleness; (8) Patience; (9) Brotherly Kindness; (10) Love. Be ye clothed with (11) Humility; and add to your (12) Faith (13) Virtue, and to Virtue (14) Knowledge, that (15) Grace and (16) Peace may be multiplied unto you.

A GREAT LOVE FEAST

Brother Russell's discourse at 2.30 p.m. we do not print here, for those who desire same already have it in the newspapers. His text was Heb. 12:22,23. "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn which are

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written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

By four p.m. the Love Feast was under way and it was a most impressive service. The "Pilgrim" brethren present, about twenty, faced the congregation, the brethren at either end and one in the center each bearing a plate of bread. Brother Russell stood opposite and was the first to give the glad hand of fellowship. The Colporteurs present, about 400, preceded the congregation, filing past greeted each other with a warm clasp and a kind word, while the singers on the platform and the audience sang, "Blest be the tie," and other precious hymns. Many eyes were moist and many hearts evidently very tender when Brother Russell greeted them saying, "It is good to be here! It will be better to be there! As the Grand Army of the Redeemer, fight a good fight!

We must die to win," etc. Undoubtedly a great blessing was carried away to the cheering and comfort of loved ones who could not be with us.

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MONDAY, SEPTEMBER 7TH

This was Labor Day, so we held over until noon, affording opportunity to hear from two more dear Pilgrims.

DISCOURSE BY BROTHER W. E. VAN AMBURGH

Brother Van Amburgh's subject was from the text, "Keep thy heart with all diligence, for out of it are the issues of life." (Prov. 4:23.) Or the marginal reading, "Above all keeping, keep thy heart," intimating that we might be very careful and diligent in keeping our heads, our knowledge, our possessions, etc., and neglect the keeping of the vital thing, the heart, the affections. Whatever our minds feed upon, upon that would our minds build. If we feed upon doubts and trouble and worry, just so would our minds and characters be less stable, but having our minds fed with the Lord's Word we would not need to worry about the difficulties.

He stated that there might be special trials after the convention, but that we need not anticipate these and spoil the pleasures of the present. Sometimes people may save themselves a great deal of distress in a storm-tossed sea by looking not at the breakers but at the land which is ahead of the breakers, realizing that that which is firm and abiding awaits after the distressing and disturbing experiences. "As a man thinketh in his heart, so is he." If we become fearful of the troubles and have fearful thoughts in our hearts it is doubtful if we will ever be more than conquerors. Instead it would be better for us to consider what a great God we have. Then we would find the knowledge of him so boundless that we would have no time to think of the trials that might be coming, and this knowledge of him is contained in his Word. "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent Word."

The speaker said he had heard some complaining that they did not have enough pilgrim visits at their place and that while the desire for the association with different brethren was no doubt commendable, yet it was well to bear in mind that each one has the privilege of association with the Lord and the reading of his letters and of the comments which the Lord has provided, even in the most remote sections. Let the thought of gratitude keep us from worry when things arise which seem unpleasant.

The Apostle gave a suggestion as to what was the proper food for the mind and heart. "Whatsoever things are true, think on these things." But as there were so many things that were true that would not minister to the edification of the new creature it was necessary to still further sift the thoughts. Much in science is true, much in art, much in other branches of study, but because of our very limited talents

we ought to confine our thoughts and attentions to the Lord's testimony. Once on a railroad train, which was being run in such a way as to excite the trepidation of most of the passengers, a little girl was asked if she were not afraid, too, whereupon she replied, "I'm not afraid, my papa's on the engine." The thought drawn was one of increased confidence in his loving care. Our Father has provided the covering of Christ's righteousness, likewise he is providing all of our experiences if we are keeping close to him.

In closing he urged further that we keep our hearts with all diligence, so that there would be no room for anger, hatred, strife, or anything of the kind.

DISCOURSE BY BROTHER J. A. BOHNET

Brother Bohnet's subject was "The Wise and Foolish Virgins." He stated, however, that it was not his intention to treat the subject in the way which would be generally supposed, namely, from the parable called by that name, but that he proposed to consider the fifth chapter of the Song of Solomon, which, he claimed, gave even fuller suggestions respecting these two classes than did the 25th chapter of Matthew. Supposing that some would declare that they believed in taking everything literally he read the chapter and asked how much could be gotten out of it from a literal interpretation. Then he proceeded to give an explanation, using the various expressions in a symbolic way and changing the Song from what appeared to be a silly, love-sick ballad into an edifying and instructive prophecy full of wisdom.

"Awake, oh north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out." This the speaker understood as follows: A wind is a force, an unseen force. The north wind is a wind of sorrow, trouble, disagreeableness. The south wind is a wind of pleasantness, joy, peace, etc. Blow (actuate) upon my garden (the great mass of nominal Christianity including the true Church) that the spices thereof may flow out (the graces of the spirit may become manifest). In other words, let the joys and sorrows, pleasant and unpleasant experiences, try the Church to demonstrate which is the true and which is the false.

"I am come into my garden, my sister, my spouse." It is the Lord who speaks in both of these verses, one utterance prior to his second advent, the other after his arrival. The garden is that aggregation of individuals which contains both the sister class and the spouse class, hence the wise and foolish virgins, the two classes which would be in evidence to the Lord at the time of his long-looked-for second presence. A sister is one who is related, who has many common hopes and interests but not experiencing the absolute union which exists between husband and wife, or even between lover and betrothed. So the foolish virgin class corresponds to the Great Company, the associated or sister class. The spouse is the chaste virgin betrothed unto Christ, eventually to be the Lamb's Wife. Then followed the description of the kind of food the Church as a whole has been appropriating during the Gospel Age, honey and honey-comb, wine (under the influence

of which men are heard for their much speaking)
and (the sincere) milk (of the word).

"I sleep, but my heart waketh." This would indicate, the brother said, that in exact correspondence with other statements of the Scriptures the great body of nominal Christendom would be asleep when the Lord would come, but the heart, the little flock, the wise virgins, would be awake.

Then follows the invitation of the Lord to open the door of the heart and admit him to govern their every action and word and thought. The reply is that she has put off her coat, has failed to recognize the necessity of the robe of Christ's righteousness and has esteemed it lightly.

The symbolic picture was then drawn further to show that the Lord's presence would be made manifest in the early morning and also the manner and means of the annunciation of that presence. Finally the foolish virgins were awake and realized that the very thing for which they had been praying for eighteen hundred years was just now about to be consummated and their zeal was aroused to the extent of suffering bitter persecution and finally succeeding in interesting the Jews in the message of the Gospel.

Questions were asked concerning the Vow which has recently been suggested in the TOWER. Answers were given along the lines of the comments which had previously been published; that it was not regarded as a law but that it rather came in under the head of expediency, that from the signs of the Scriptures, corroborated by the signs of the times, the Satanic hosts would have special liberty similar to that which they had before the flood, and that the world would be very generally deceived by their machinations because of the prevalent beliefs in Satan's lie, that the dead are not dead, and that this experience as a whole would assist very materially in sweeping the world with the besom of destruction as foretold by the prophet and from which bitter experience the Little Flock were to be spared. He said that he did not think it proper to make it a subject of controversy but that each one after careful consideration and prayer had a right to his own conclusions in regard to the matter and he himself claimed the same right, believing that it could not work other than blessing.

The Hotel Victory manager gave us a very pressing invitation to return, assuring us that he had never entertained such people before, and that they had left a favorable impression upon his mind toward Christianity of our kind.

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