

Bible Students News

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Bible Students News

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There are no "Dawn Classes," yet we are glad to assist both individuals and classes by supplying free literature and speakers, when requested. We appreciate the co-operation of the brethren in this ministry, but believe that all should stand free in the Lord, united only in the bonds of Christian love and mutual helpfulness.

Note: -- This special edition of Bible Students News is sponsored by the Bible Students Ecclesia of Pittsburgh, Pennsylvania, as a report of their 9th Annual Reunion Convention. The Dawn Publishers are happy to have the privilege of thus cooperating with the Pittsburgh brethren in helping to extend the blessings of this memorable convention; and we hope and pray that this printed message will help to bring comfort and renewed zeal to the hearts of many of the consecrated throughout the world. Additional copies of this report may be obtained from the Bible Students Ecclesia of Pittsburgh, 610 Arch Street, N. S., or from The Dawn, 136 Fulton Street, Brooklyn, N. Y

Report of the PITTSBURGH NINTH ANNUAL REUNION CONVENTION
Held in the Old Bible House Chapel, October 22 23 and, 24

Address of Welcome and Opening Testimony Meeting

THE NINTH ANNUAL REUNION CONVENTION of Bible Students a Pittsburgh, Pa., held October 22-24, will long be remembered for good by the more than four hundred consecrated brethren who attended. From the very start of the opening session it was manifest that the Lord was fulfilling His promise to bless those who gather together in His name for the purpose of honoring Him, and to get better acquainted with Him and His will, in order to serve Him more acceptably. The convention was called to order promptly at 10:45 A. M., on Friday, the 22nd of October, by Brother E. F. Williams, of the Pittsburgh and Duquesne Ecelesias, who served as chairman for the day. Brother Blinn, of Cincinnati, Ohio, offered the opening prayer.

As an opening hymn the friends sang No. 235, "Praise Our King." The words of this beautiful Hymn sounded a keynote for the convention, for indeed it was a happy time of thanksgiving to God for the way He has led His people in the past, and the way He is still leading those who endeavor to keep close to Him by remaining obedient to His Word of divine truth. Sincerely from their hearts the brethren mingled their voices as they sang:

Praise my soul, the King of Heaven
To His feet thy tribute bring;
Ransomed; heal'd, restored, forgiven,
Evermore His praises sing."

A General Convention

That the gathering at Pittsburgh was a "General" Convention was evident even at the opening session. Looking around the old Bible House Chapel, where the meetings were held, one saw brethren from a very wide area of the country. Later, when all the brethren had arrived, it was found that fifteen states were represented, as well as two provinces in Canada. Even at the first session there was present Brother Fletcher, of Houston, Texas; Brother Norby and others, of Minneapolis, Minnesota; Brother Zink, of Ontario, Canada; Sisters Lenfesty and Coggin, of Montreal, Canada; as well as friends from other distant points. The largest number, of course, came from the nearby states of New York, Delaware, Maryland, Ohio, and Pennsylvania.

The attendance was considerably larger than in previous years; so large, in fact, that the Bible House Chapel was too small for the Sunday morning and Sunday afternoon sessions. All available chairs in the building, as well as all that could be obtained from three undertakers, were pressed into service, but still some had to stand outside in the hallways and on stairs during the two sessions when the attendance was at its peak.

Probably various reasons contributed to this larger attendance; among them being, increased enthusiasm among the brethren for the truth, and the almost continuous breaking away from Jehovah's Witnesses which has been taking place during the past year. Indeed, there were a number of friends at the Pittsburgh Convention who have only just recently taken their stand for Christian liberty and truth. These rejoiced greatly in the blessings the Lord showered upon all who attended this blessed convocation of His people.

THE ADDRESS OF WELCOME

Brother Williams, the first day's chairman, gave the address of welcome. Some of the highlights of that brief message were:

We, like the Master, are without status and without prestige in this, world, hence we are not in a position, to have the Mayor of Pittsburgh give you the keys of the city. However, there is something still better than that which we can do for you, and that is to give you the keys of our hearts. I have always viewed these gatherings as a sort of family reunion: and I believe that the more we can take this viewpoint, the closer we can get together in the spirit of our fellowship; and the closer we can get to each other the closer we will be to God, for we are His children.

We of the Pittsburgh Ecclesia of Bible Students want to do all we can for you while you are here; just as all true brethren desire to serve each other. Of course, we cannot all play the same part, or serve in the same way; but that doesn't matter. The important thing for all of us is to be like Mary of old, of whom the Master said, 'She hath done what she could.' So, you see, if you do all you can, and we do all we can, I am sure the Lord will bless our efforts, and we will have a grand convention.

"Probably we all have hobbies of one kind or another, but these are mostly non-essentials, and don't help us much, especially at a convention. This is a time when we should all seek to worship God 'in spirit and in truth.' So let's set aside our playthings, our dolls and our dishes, remembering the words of the apostle to 'continue in the things ye have learned, and have been assured of'; and, also remembering of whom we learned them. Let us also give heed to the advice of the apostle to 'contend earnestly for the faith once delivered unto the saints.'

Following the address of welcome, the friends very appropriately joined in singing, "Nearer my God to Thee, nearer to Thee," realizing that unless they could keep close to the Lord the anticipated blessing's of the convention would not be realized.

THE FIRST TESTIMONY MEETING

Brother Williams introduced Pilgrim Brother L. F. Zink to lead the opening testimony meeting of the convention; and what a grand meeting that was! Briefly, Brother Zink explained that God could use each one of His consecrated people as channels of the holy spirit to bless others by their testimonies; and the Lord surely did just that at this meeting.

Sister Cameron, of Washington, D. C., gave an inspiring testimony in which she told of being at the first General Convention of Bible Students. This convention was held in Chicago, in the year 1893. The friends learned later that Brother Zink also attended that first convention. Sister Cameron told of the great joy she experienced at the Chicago Convention; and of how when she first entered the hall in Chicago the friends were singing Hymn No. 19:

"Awake my soul to joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me,
His loving kindness, O how free."



BROTHER L. F. ZINK

Sister Cameron affirmed her faith in the same glorious truth she learned back there, and said that she had been rejoicing in that truth all down through the years. "Seeing that I have been in the way so long," she said, "I want now to finish my course with joy, and not be among those who murmur, as did some in the Parable of the Vineyard."

While Sister Cameron's experience was one of long standing in the truth, the next sister to testify revealed that she had been in the truth only a few months. This was Sister Coggin, of Montreal, Canada. She explained that all her life she had been a faithful member of the Church of England. In recent years, however, she had become somewhat interested in the teachings of British Israel enough interested to send her to the Bible, to find out what it really taught. Through her study she realized that the Church of England was not the best place for her to re but what to do about it she was not able to decide.

After going along in uncertainty for some time, she finally, one evening, took the matter to the Lord in special prayer. The next morning her attention was called to a motto in the home which stated that one of the nearest places to the Lord is in a garden, so she went out into her garden to work and meditate. While there, a "lady" -- Sister Lenfesty, of Montreal -- walked along side of the garden, spoke to her and offered some literature.

Sister Coggin explained that her first thought was to tell the "lady" about the teachings of British Israel, so she invited Sister Lenfesty into the house. But instead of presenting British Israel views to her visitor she soon found herself listening to the unfolding of the divine plan. This first meeting lasted for several hours; and when her husband came home from work they were still talking, the fire was out and no supper ready. But this didn't matter, Sister Coggin, in answer to prayer, had found the truth.

Brother Walter Sargeant then testified, expressing great appreciation for Sister Cogglin's testimony, "Because," he said, "it proves that the Lord's work is still going on, that the truth is still being preached, and that the Lord is still blessing the self-sacrificing efforts of His people to let their light shine."



BROTHER WALTER SARGEANT

Brother Kuhn, of Midland, Pa., related his joy in the fact that a relative, who three years ago was almost an atheist, is now a believer in the truth.

Brother Robertson, of Brooklyn, testified of the feeling of reverence he experienced as he entered the Bible House Chapel -- not reverence for Brother Russell, but for the Lord -- as he realized how the Lord had so wonderfully used Brother Russell for the proclamation of the truth in this very building. Brother Robertson explained that he had received the truth since Brother Russell's death, so had never had the privilege of meeting that wise and faithful servant face to face, so he rejoiced in the privilege of attending a convention in the building which for so long had housed the headquarters of the harvest work.

Sister Herde, of Washington, D. C., testified to her great rejoicing in the Lord's care for her, that when human helpers failed the Lord had taken her up and sustained her.

Sister Esther Kuehn requested that hymn No. 165 be sung. This Hymn, she explained, was her Father's (Brother John Kuehn) favorite:

"Love divine, all love excelling,
Joy or heaven to earth come down.
Thou hast made with us Thy dwelling;
Love doth all Thy favors crown
Father, Thou art all compassion;
Pure unbounded love Thou art;
Thou hast brought to us salvation;
Thee we love with all our heart."

Brother Buhl, of Richmond, Indiana, gave a very interesting and encouraging testimony. He told of his experiences in connection with the distribution of tracts. He related an experience he had with a lady who at first appeared opposed to the truth, and who wanted to sell him a set of Millennial Dawn volumes she had had in the home for many years. Before buying the volumes, however, he opened the Divine Plan and started to tell her some of the wonderful things which were in it. He showed her the chart of the ages, explaining portions of it; and finally the woman remarked to her husband, that if those good things were in these books, they ought to keep them and read them

Brother Buhl then told of receiving from The Dawn office the name of a lady who had written in for literature, and upon calling on her found that she first had her attention attracted to the truth

literature through an advertisement appearing in the Literary Digest, placed there by The Dawn brethren. The woman proved to be much interested, and is now reading the Scripture Studies with great appreciation.

The testimony meeting closed with the singing of Hymn No. 236:

"Praise the Lord, His glories show,
Saints within His courts below.
Angels round His throne above,
All that see and share His love."

BROTHER SARGEANT'S TALK

Following a brief song service, led by Brother Wilbur Glenn, of East Liverpool, Ohio, Pilgrim Brother Walter Sargeant was introduced to give the first discourse of the convention.



BROTHER WALTER SARGEANT

He spoke on the subject, "The Lord's Revival." It was a timely talk, calculated to encourage the friends to greater zeal for the service of God and for the truth. He explained, that outwardly our work would seem to fail, but, he said,

It is better to fail trying to do the Lord's work than to succeed doing the devil's work.

And again:

"Noah failed to convert the people of His day, but his work succeeded because he won God's favor."

A summary of Brother Sargeant's talk follows:

God's Revival

"God gave the prophet Isaiah a great vision, revealing to him the future age when the glory of the Lord shall fill the whole earth (Isaiah 6.) Then, by means of a coal of fire from the altar of sacrifice the Lord cleansed the prophet's lips, saying to him, "Thine iniquity is taken away, and thy sin is purged. This indeed illustrates what God has done for the church during this present period. He has given a vision of the coming Kingdom, and purification in the form of justification by faith. Thus his people have undergone a double process of preparation for something. And the question is, For what?"

"God now begins to speak about a definite work. He did not do this at first, but does it in the proper time. He says, 'Whom shall I send? And who will go for us?' And the prophet's, realizing that he has been especially prepared for something, and connecting his preparation with the work indicated by God, says, 'Here am I; send me.' And that was just the proper thing for him to say. Common gratitude itself would call for such an expression from him.

"Every true Christian says exactly what the prophet did -- 'Here am I, send me.' That is the attitude of appreciation and true consecration. And God accepts the offering. He says, 'Go! But don't be surprised if you seem to fail, for your message will have the effect of making the heart of this people heavy, of shutting their eyes and closing their ears, lest they see with their eyes and hear with their ears and understand and be saved.' And that is the general effect the truth has had and will have on the people unto the end of this age.

"The Lord also gave, the prophet Malachi's vision. The prophet said, 'Lord, I have heard thy speech and was overcome with awe. Lord, revive thy work in the midst of the years.' -- Malachi 3.

"This would imply that God's work had declined, or had seemed to decline. And that is true to the facts. At one time the harvest work had great sweep and magnitude, compared with what it had at the turn of the century. We enjoyed large conventions, the Photo Drama of Creation, the sermons in hundreds of newspapers, and wonderful unity. Then there came a great change, the shepherd was smitten and the sheep scattered, just as at similar thing took piece at the close of the Jewish age.

But in due time there came a revival. Classes began to reorganize. Many discouraged brethren plucked up courage again. The friends sent out a call for more conventions, which is an excellent sign. Here and there the brethren decided to drop their little differences of opinion on minor points and unite on the great main things. This revival is still going on. At the end of this age God will have a united people -- one in faith and doctrine, one in charity. Ah, yes, this is God's revival, and it is taking place in answer to the prayer, 'Lord, revive thy work in the midst of the years.' And God's people are not only praying this prayer, but they are humbly, earnestly, and whole-heartedly cooperating with the Lord.

BROTHER FAY'S TALK

After a brief intermission, Brother Edward Bay of Brooklyn, (formerly of Phoenix, Arizona.), was introduced as the next speaker. Brother C. C. Peoples, of Dayton, Ohio, was to have spoken at this point on the program, but the chairman explained that he had met with an accident on the way to Pittsburgh, and would not appear on the program until the next day. Brother and Sister Peoples, Sister Robert Hollister, and Sister Gleason, were motoring to Pittsburgh together, and as they were nearing the city the car skidded on the slippery road and turned over. Sister Peoples was the most seriously hurt, and was taken to the hospital for treatment, but after treatment was able to attend several sessions of the convention.



BROTHER EDWARD FAY

Brother Fay spoke on the subject, "Jesus -- Love's Perfect Pattern." In discussing this subject Brother Fay compared Jesus' life with the outline of divine love that is set forth in the 13th chapter of 1st Corinthians. "Love suffereth long," Paul tells us, so we see in Jesus' life this wonderful element of longsuffering. "Love is kind," and in Jesus we have a perfect example of true kindness. "Love envieth not," and there is no indication of envy in the life of Jesus. Unlike Lucifer, who sought to be like the Most High, Jesus humbled Himself, made Himself of no reputation, in order that others might be blessed.

"Love vaunteth not itself, is not puffed up," and how perfectly these traits of humility are exhibited in the life of Jesus. "Love seeketh not her own," and certainly Jesus did not seek His own interests but sacrificed 'hem, giving up everything, even life itself in order that the eternal interests of others might be served. "Love

rejoiceth not in iniquity, but rejoiceth in the truth," and how wonderfully true tide was of Jesus, love's perfect pattern. Instead of rejoicing in iniquity Jesus was saddened by it.

But the greatest; exhibition of love which Jesus gave us is the manner in which laid used down His life for others. He could have stayed in Nazareth in the carpenter business, Brother Fay pointed out, and been kind, and patient, and sympathetic, but in doing so He would not have been exhibiting true love for His heavenly Father. Jesus had come into the world on a certain mission, a mission in connection with the outworking of the divine plan. Quoting the 61st or Isaiah, Jesus pointed out that the spirit of God was upon Him, and had anointed Him to do certain things for the Father. To fail in these would have been to fail in being Love's perfect pattern.

In Jesus life of' service He was kind, patient, longsuffering, gentle; but He labored, Ho served, life laid down His life as directed by the Scriptures, and herein lies the vital feature of His example to us. God so loved the world that He "gave," and if Jesus was to display the love of God by His life, He too must give; and He did give, yes, gave all. If we are to be like Him, and manifest in our lives a portion of this God-like love that permeated His very being, we too must give. Yes, we must give our very life for the service of others; and in the kind of service outlined for us in the divine plan. We must serve patiently, kindly, sympathetically, and unsparingly, but we must serve if we are to give evidence that divine love has captured our hearts.

BROTHER BLINN'S DISCOURSE

The Friday evening session of the convention opened with a brief song service; and just before the first discourse of the evening the convention joined in singing, "Standup, stand up for Jesus." Then Brother Horace K. Blinn, of Cincinnati, Ohio, was introduced. He spoke on the subject. "God's Eternal Purpose. Brother Blinn's summary of his talk follows:



BROTHER HORACE K. BLINN

The Scriptures assure us that God knows the end from the beginning; that His manifold wisdom is made known through His eternal purpose -- the plan of the ages. They tell us that this plan was devised when He was alone, and the first step in it was the creation of His only begotten Son, the Logos, through whom all things were made that are made.

"The Scriptures tell us that God's purpose is to have the earth eventually filled with perfect and happy intelligent beings. The fall of Lucifer, and the deception and fall of our that parents, did not thwart God in respects to His eternal purpose,

"In the space of sixteen centuries; the whole earth had become corrupted and "filled with violence," with the exception of Noah and his family of seven. Although God destroyed them all but the eight, He was by no means compelled to alter His purpose. Noah was told to replenish the earth with his posterity. But men sought out many inventions and defiled themselves, the same as before, resulting the confusion of tongues.

"However, God has never at any time been without a loyal witness. So Abraham was called, and he obeyed. 'He believed God and it was counted unto him for righteousness.' To him God made the unconditional promise that 'in him and in his seed should all the families of the earth be blessed.' This was confirmed to his son Isaac, and to Jacob. God had not forgotten His original purpose.

"But centuries passed and no sign of the blessing. Jacob's descendants thought that they were the ones to bless all the earth. They were in bondage to Pharaoh. God delivered them by the hand of Moses. He gave them a perfect law, the keeping of which would reward them with eternal life. However, instead, it served only to place them under an additional death condemnation. But the Law set up a standard by which Messiah could be proved and recognized, when He would come. It 'was a schoolmaster to bring Israel to Christ (Messiah).'

"God's purpose was moving along majestically to a perfect consummation. The Logos came to earth; He became a human being; He grew up under the Mosaic law and kept it perfectly, and earned its reward -- eternal life on earth as a perfect human being. This He surrendered as a substitute for father Adam. He went into death in Adam's place. But Jesus death, alone, could not, and did not, guarantee eternal human life to even one of Adam's children. It was necessary that Jesus should be 'raised from the dead' to become the Mediator- between God and Man. God has given us this 'assurance in that He raised Him from the dead,' to become the reconciler of man to God.

"The Scriptures tell us of God's purpose to have associated with, and as a part of that Mediator, a small company of 144,000 taken from amongst men, to be the able ministers, on the spirit plane, in dispensing the promised blessing to all the families of the earth. Israel first had this opportunity. They rejected their Messiah, but that did not upset God's eternal purpose, for He turned from them unto the Gentiles, to take out of them the balance of the 144,000 which were lacking. When the full number shall have been filled in with Gentiles, then Israel will be turned from their blindness and accept their Messiah, and lead all nations to the great God, in harmony with His eternal purpose.

"This 144,000 are called 'for a purpose.' In order to fulfill that purpose, it is God's: plan to make them joint-heirs with the risen Christ, 'members of His body,' partakers of the divine nature. in no other way can we understand the typical sacrifices of the day of atonement, and other Scriptures relating to the present experiences of the church, 'His body.'

"Our goal, therefore, is more than the "crown of righteousness' (immortality), which shall be given us; that is the means to an end, namely, that we might be of the Isaac company, through whom 'all the families of the earth shall be blessed.' Our race is not for any selfish reward we might receive. True, it is necessary to have this condition or immortality in order to be 'able ministers of the New Covenant' which God is going to make with man-kind soon, through restored Israel.

"With this knowledge and with the Scriptural admonitions constantly before us, how necessary to be on our guard.' The early spasms of earth's travail have started. The new order is about to be born. Earth's rightful King has 'taken to Himself His sight to reign'; the Bridegroom HAS returned for the wedding. The all important question before each one of us is, do we have the 'oil' in our 'lamps' (do

we clearly understand and apply the Word of God as respects His eternal purpose), and have we a full supply of this same oil (the holy spirit) in our 'earthen vessels.'

"Brethren, in the words of the apostles, let us 'fear lest as the serpent beguiled Eve through his subtlety, so our minds should be corrupted from the SIMPLICITY that is in Christ.' God's eternal purpose is sure of fulfillment. If we are unfaithful, He will not be thwarted, but will replace us with some one else, just as He grafted the Gentiles in when Israel was unfaithful.

This is the victory that overcometh, even our Faith in God's Eternal Purpose."

BROTHER BRIDGES DISCOURSE

At the close of Brother Blinn's talk, all joined in singing No. 63, "God moves in a mysterious way His wonders to perform; He plants His footsteps in the sea, And rides upon the storm."



BROTHER BRIDGES

Following the singing of this hymn Brother C. P. Bridges, of Lynn, Mass., was introduced as the last speaker of the day. Brother Bridges spoke on the subject, "Present Truth as a Safeguard." He said, in part:

"If we can but realize the purpose of present truth and its value, it will be a great help to us in making our calling and election sure. It is to this end that I have chosen this subject for our convention, and our text is found in Psalms 91:10 -- 'There shall no evil befall thee, neither shall any plague come nigh thy dwelling'

What is Present Truth?

"Jesus spoke of 'meat in due season' which would be dispensed by a 'ruler over His household.' He meant that at the time of His second advent there would be certain 'truths' revealed which would be necessary for the strengthening of His people. These were not the truths that were taught and believed all through the age, but truths that related to that special time of His second advent -- present truth. Primarily, these truths would not be relative to His 'coming' for that had been hoped for ever since He went away; but would include the fact of His Presence.

In connection with His 'presence' there are other truths that must necessarily follow. One of these is that the establishing of His Kingdom on earth is imminent. This is further fortified by the signs of the times and the fulfilling of prophecy. Another truth is, that there is to be a separation amongst those who are antitypical Levites, even as, it is recorded in Malachi 3:3: "He shall purify the sons of Levi as gold and silver."

The Influence of Present Truth

Our text tells us of a place where 'no evil' can come. In the first verse of this Psalm, it is called 'The Secret Place of the Most High.' A place represents a condition, and this condition is for those who have passed the 'First Veil' of carnal mindedness. It is human reasoning, either our own or that of others, which lays us open to the attacks of the adversary. Present truth is not human reasoning; and those who believe that our Lord is present and who see the refining work going on are strengthened and made glad, because God's Word is being fulfilled.

As God Sees It

"In Ezekiel 9:1-6, we have a scripture which has been applied in different ways by various teachers. Whether we believe that the 'man clothed in linen' represents Brother Russell, or whether we do not, it teaches that a certain class are saved from destruction by a 'mark in their foreheads.' I think we will all agree that the mark in the forehead indicates that these so marked have imbibed certain knowledge.

"The six men who have charge over the city would seem to indicate that they are leaders among men, those who have some influence over their fellows. These men have a destroying weapon in their hands. The Bible is called 'the sword of the spirit,' and it is a destroying weapon as it is used against error. There are six men and six is a symbol of human imperfection. These men all claim to be using the Bible as a source of their doctrines, as evidenced by the destroying weapon in their hands.

"These men all claim to be spiritual teachers for they came by the way of the 'higher,' verse two. God knows that the weapon they have in their hands is not the Bible, but is really a 'weapon of His breaking in pieces.' (Margin.) These six with the man in linen make seven, and these seven men all stand beside the copper altar. They all claim to believe in the ransom, for the altar represents the ransom sacrifice.

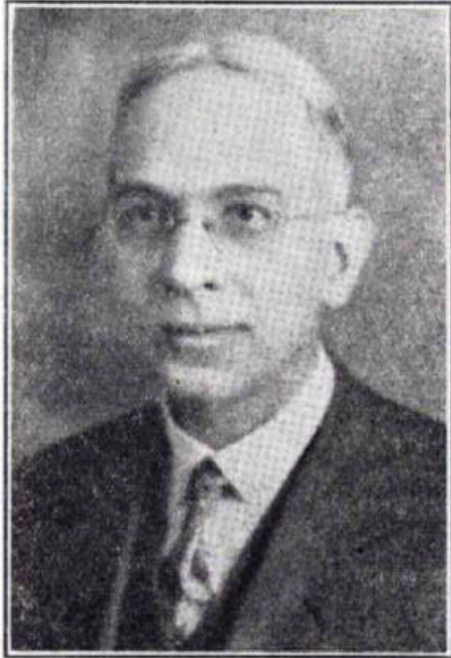
"God commands 'the man in linen' to set a mark in the foreheads of those who are sorry for the conditions as they exist amongst those in the city, God's people. The Lord instructs the six men to follow with their weapons that destroy, their false doctrines, to go after 'the man in linen,' but He also commands them to stay away from those who have the mark in their foreheads.

"Since I am convinced that this mark in the forehead is PRESENT TRUTH, I am assured that all who hold it will not be moved from their steadfastness in this evil day."

2ND DAY: SATURDAY, OCTOBER 23

TESTIMONY MEETING

The second day of the convention opened with the singing of Hymn No 145, and prayer by Brother J. F. Kohl, of Huntington, Indiana. Brother J. C. Jordan, of the Pittsburgh Ecclesia served as chairman for the day and conducted the opening Testimony Meeting. The Manna text and comment for the day was read as a basis for the Testimonies. Extracts from the testimonies are as follows.



BROTHER JORDAN

Sister Cora Kuehn Sundbom, of Saginaw, Mich.: "I am bringing a testimony from Brother Wyndelts, or Dallas, Texas, who said that if we had time we should give his love to the friends, and say that he offers as his testimony, 1 Peter 1:7. As for my own testimony, I am in full harmony with the sentiments of the comment on this morning's Manna text; and I have been thinking of the text "One is your Master-, even Christ, and all ye are brethren." In connection with this thought of service, it is such a safeguard. A phrase that we have in another Manna comment comes to my mind: 'Greatness in humility, victory through service.' I want to tell you that I love you all, and may the Lord bless yen."

Brother Hill, of Niagara Falls: "I have a very conspicuous mark on my forehead, through no fault of my own, but, I would rather have that mark than to be conspicuous by my absence. On my way down here the bus seemed le lock horns with a tree, and I have this mark to show for it. Coming to the convention in 1930 we went over a bank, and two years ago we sideswiped a car and had to turn back; but, I am here this time. I hope to bring a blessing to the convention, and I am here to receive one."

Brother Ferguson, of Villa Nova Park. Ark., sent a written testimony which was read by the chairmen, as follows:

"Greetings in the name or our blessed Lord. As I can't be with yon in person, I can be with you in spirit. I will be praying that you have the greatest meeting you have ever had."

Sister Currell, of Youngstown, Ohio: I look forward from one convention to the other to see all your dear faces, and I want to tell you that I am very thankful for the way the Lord has led me. I am thankful for the trials and testings, and above all, for the keeping power of my Father."

Sister Weisenbach, of Cincinnati, Ohio: "I have a duty to perform. Brother and Sister Gray, of Cincinnati send their Christian love to every one gathered at this convention. That goes for me, too, and I would like you to sing the first verse of No. 12 for my testimony. Please aid me by your prayers, as I pray for you."

Brother Jordan, the Chairman, remarked: "If you love them which love you, what reward have ye? Do not the Publicans the same?" A sister once, when reading this passage to show the sharp contrast between the Christians and the Publicans, read, "Do not the Republicans do the same" We get somewhat imbued with the same spirit when, we read many of the criticisms in our daily papers. 'We are living in a time when criticism is rather rife throughout the world, in all lines of activity. We can't get out of the world, but we can seek to keep the spirit of the world out of our hearts and lives."

Sister Kuhn, of Midland, Pa.,: Asked for the singing of Hymn No. 313.

Sister Dunlap, of Darlington, Pa.,; "Brother Jordan, in my previous testimony there was one tiring I didn't say, and that is that Sister Cotton wished me to convey her love to this convention, and to ask the friends to remember her in their prayers."

Brother Fletcher, of Houston, Texas: "T me thankful to be here. I was looking at the text this morning, and I see how little we are. We cannot serve very much, but I thank our Heavenly Father for the privilege of being here. I ask an interest in your prayers."

Sister Kolliman, of Wilmington, Delaware: "I enjoyed the talks yesterday, very much. We have several new members in a little class near Wilmington. For the benefit of these we find it very necessary to keep on the A B C's, and also keep them straight. The Divine Plan is so clear, harmonious and beautiful, and these new ones want something that is harmonious. We have enjoyed very much seeing them eagerly grasp the truth. Some of them have already expressed a desire to be immersed."

Brother Schweiger, of Baltimore, Md. "Friends, I have a mission to perform. The Baltimore friends asked me to convey their love to this convention. I have been praying earnestly for this convention, that the Lord may abundantly bless those who minister to us, and also those receiving the Word. I went to carry back all the blessings I can."

A Sister from Allentown, Pa.: "I am thankful that the Lord has kept me in the truth; and I thank the Lord that. I am here to meet with you. I ask an interest in your prayers."

Brother Arthur Newell, of St. Louis, Mo.: "I am one of the newcomers, as I am here for the first time. I am receiving a blessing. The friends in Granite City. Illinois; Kansas City, Missouri, and Kansas combined; Topeka, Kansas; Chanute, Kansas; and various other places in Eastern Kansas, all want to be remembered. The sister from Wilmington mentioned a point of which we are sometimes not as appreciative as we might be, and that is about keeping our A B C's straight. I am thankful that this thought has come to my attention, as I feel that I needed it."

Meeting closed with the use of Hymn No. 168:

"Man of sorrows! what it name
For the Son or God who came,
Ruined sinners to reclaim;
Hallelujah! what a Savior."

BROTHER OBENLAND'S TALK

Following the Saturday morning testimony meeting, Brother Jordan introduced Brother A: Obenland, of Columbus, Ohio, who spoke on the subject, "Pressing Toward the Mark." Excerpts from Brother Obenland's talk are as follows:

"The Apostle Paul did not stand still. He left us an example of Christian progressiveness. He grew in knowledge and in grace and encouraged all who came under the influence of his ministry to do likewise. He was a real worker in the service of the Lord, but he did not brag about it nor seek honor for it. His was a genuine and complete consecration. "



BROTHER OBENLAND

"What is the effect of our progress in the race for the great prize? That is, what influence is manifest as the result of our determination to attain Christ'? Are we merely also-rans, sauntering leisurely down the race course, half regretfully looking back on the past that Paul tells us to forget, or diffidently and half-heartedly looking to the goal'? Paul urges us to run that we may obtain."

"Great truths may be taken into the head, may be intellectually discerned, yet produce little or no effect in the life. In such a case it is not the truths that are fault, but those who imperfectly receive them. If anyone has received the truths that should alter their course or, influence their life to holiness, and no such effect is apparent; if there is no transformation of mind or character, or yielding up their wills and ransomed powers to the One who purchased them with His precious blood, their professions and avowals are all in vain, and even their claims of being ardent workers in the household of faith will avail them nothing."

"In these latter days the true meaning of consecration seems lost. 'Ye are not your own. For ye are bought with a price; therefore glorify God in' your body, and in your spirit, which are God's.' These are the solemn words of Christ's chosen apostle, St. Paul."

"Fear in our hearts is a dangerous disease that might destroy the new creature. There is no place for fear in the heart if the love of God and love for the brethren is filling our hearts. A heart given completely to God makes for boldness in the day of judgment. The devil is taking advantage of every opportunity to promote fear, subvert faith and weaken our spiritual morale. He sets brother against brother and group against group in antagonisms that play havoc with the heart conditions of those involved."

"It is natural for us to resent an aspersion upon our sincerity and loyalty to the Lord and His arrangements when all we do is to offer a word of caution that we 'stand fast and hold the traditions which we have been taught,' as pointed out by the apostle in 2 Thessalonians 2:15. To be faithful to our consecration we must be faithful to our convictions, and to principles of righteousness and truth. Our duty is to seek to please God only, and not ourselves nor any man."

The rejoicing Christian is not in bondage of any kind. Whatever good he does or service he renders, is done for the love of it, and not under pressure or fear of man."

BROTHER READ'S TALK

Following Brother Obenland's discourse, Brother P. L. Read, of Indianapolis, Indiana, was introduced. Brother Read spoke on the subject "The Parable of the Sower." A synopsis of this talk follows:

"This parable is foremost in importance among the parables of our Lord. (Mark 4:13.) It is the first of seven "Kingdom" parables (Matthew 13), which seem to portray the successive eras of the gospel age, and to bear a relation to one another similar to that of the seven messages to the churches (Revelation 2 and 3). The possibility that two kinds of seed might be sown, one good and one evil is not mentioned. That is the lesson of the next parable. Here only good seed is sown, and the lesson is in the manner of its reception.



BROTHER P. L. READ

"Three unprofitable hearers are brought to view; first, the wayside hearer, indifferent, uninterested, negligent; next, the hearer corresponding to seed sown on rocky places, a shallow, superficial character, under whose light, thin surface of easily stirred dust lies a bed of rock. In the seed sown among thorns is pictured the man who goes much further than either of these but is yet an unprofitable hearer. The seed gets into the soil, takes root, springs up, forms the ear, even. But much as such love the Word, they love much besides, and these other loves choke the good seed, so that it is not suffered to mature the full corn in the ear.

"The first characteristic of the good hearer is that he 'understands' the Word. (Matthew 13:23.) The Greek word here translated 'understand' is very significant, denoting a state of mind in which, having compared one statement with another, having weighed each apart then placed them side by side; having viewed truth as truth, then in its relation to man himself, a man gives it the assent of his whole intelligent being, and affirms not only that it is true, but that it shall be true for him, that he believes it, will act upon it, and, so far as lieth in him, will govern his life by it. It includes the assent of the intellect, the determination of the will, and the sympathy of the heart.

"The word St. Mark uses, 'receiveth,' is equally significant with St. Matthew's, and carries the thought still further. It implies that the good hearer is so charmed and won by the peculiar fitness of the gracious gospel message to his own dire need, so touched and penetrated by it, that with joy he embraceth it, receives it into his inner life, suffers it to become part of his very being; he prepares, so to speak, a habitation, a sanctuary, for it, in the innermost recesses of his spirit, from which, like the Shekinah in the Tabernacle and Temple, it sheds a hallowing, enlightening influence through all the courts and avenues of his life.

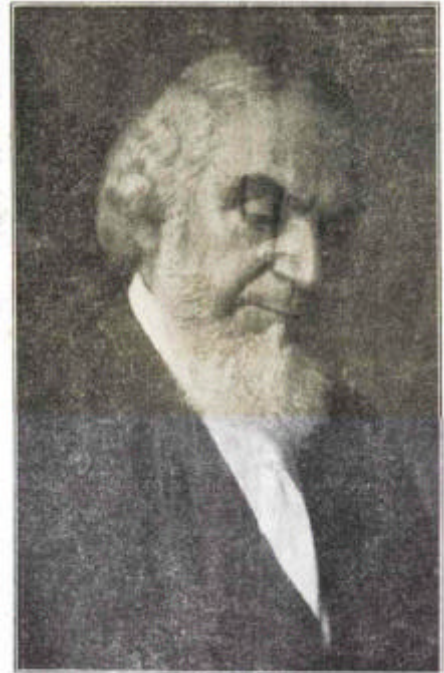
"St. Luke tells us that in the good hearer, the heart into which the words is received, will be a 'good and honest heart'; that is, to say, a heart sincere and earnest, candid, open, like a little child's.

"Finally the good hearer holds the 'Word fast, and brings forth fruit with cheerful constancy."

THE MEMORIAL SERVICE

The Memorial Service, by the side of Brother Russell's grave, is always one of the blessed features of the Pittsburgh Conventions. Some have misinterpreted this service as being a form of man worship, but such is not the thought at all. The brethren who take part in this service do so, not with any thought whatsoever of worshipping a man, but as a token of loving memory of the one whom they recognize as having been used so mightily in dispensing present truth to the household of faith in this harvest time of the Gospel age.

No. one considers it man worship to visit the grave of a mother or father, or sister or brother, or other relative or friend. We do this because we loved our friends and relatives who have died; and why should we not do the same in the case of one, who because of his love and interest in us, laid down his life in order that we might have the truth and rejoice in the blessings the truth has brought to us. Nor was it with any thought of sadness or weeping that the brethren gathered for this memorial service, but rather of joy -- joy because of the truth, joy that our own hopes are daily nearer to being realized; that all the signs about as give increased evidence of the reality of the harvest message, and that we can now, as never before, "look up and lift up our heads, knowing that our deliverance draweth near."



This year the inclemency of the weather made it impractical for a long service. Brother Jordan, called for the singing of a hymn, then Brother Schiller led in prayer. After this Brothers Zink and Magnuson, gave brief testimonies relating to their joys in the truth; and then the service was brought to a close by singing Brother Russell's favorite Hymn, No. 273,

"Sun of my soul, my Father dear,
I know no night when Thou art near;
O may no earth-born cloud arise
To hide Thee from. Thy servant's eye."

"Shield of my soul, though tempests rage,
And 'gainst me hosts of foes engage,
My refuge and my fortress thou,
Before thee every foe must bow.

"Thy grace and glory thou dost give
To those who near thee ever live;
And no good thing dost thou withhold
From sheep which stray not from Thy fold.

"Thy choicest treasure, e'en Thy Son,
Thy well-beloved and only one,
Freely thou gayest once for me,
From sin and death to set me free."

BROTHER SCHILLER'S TALK

Coming back from the cemetery, the brethren again assembled in the Bible House Chapel, and after a brief musical program, Brother C. E. Schiller, of Chicago gave a talk on the subject, "The Iron Gate," from the text; "The iron gate opened to them of its own accord." (Acts 12:10) Brother Schiller said in part:

"The principal thought that I wish to bring forth in connection with this study, is that our text has an application to every true believer in the Lord. Every child of God, figuratively speaking, has had



BROTHER SCHILLER

some experience that corresponds to being confined within prison walls and shut in by iron gates. Figuratively, many have been bound with two chains and guarded by sixteen soldiers. They also needed the angel of the Lord to make deliverance possible by commanding the iron gate to open so that they might be led forth to fields of greater service and usefulness.

"The names of some of these iron gates are: poverty, sickness and physical weakness, sin and selfishness, intolerance and opposition from those near and dear to us. There is also the iron gate that is mentioned by the apostle when he says, we wrestle not with flesh and blood, but against principalities, against powers, against the world-rulers of the darkness of this world, against spiritual wickedness in high places.

"The portions of Scripture which record remarkable deliverances of the Lord's people, are a source of both inspiration and encouragement. On Mount Moriah, Abraham and his beloved son, Isaac, for a time saw no way of escape, but because of their full submission to

the will of the Lord the iron gate opened to them of its own accord! Shadrach, Meshach and Abednego did not falter in their loyalty to their God. Therefore, the iron gate opened to them of its own accord. King Darius and his faithful servant, Daniel, experienced the joy of deliverance from a great peril, -- The iron gate opened to them of its own accord!

"The Lord is the same, yesterday, today and forever. Today as in the olden time, He gives deliverance to His people. Today as in the olden time, He answers prayer. However, we must remember that sometimes the Lord's answer to our prayer is as that which He gave to the Apostle Paul, when He said, 'My grace is sufficient for thee, for my strength is made perfect in weakness.' Happy are we, if like the beloved apostle, we can answer as he did; 'Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.'

"Can we give personal testimony that these things are so? Yes, I believe that we can. I can bear witness that the iron gate has been opened for me, that the Lord has given deliverance when there was no human arm that could save.

"In the store of Maurice L. Rothschild on State Street, in Chicago, there is a beautiful painting that is named, 'Too Late.' The Bohemian composer, Smetana, is shown lying dead on his bed amidst surroundings indicating poverty. In the background of the picture is a figure representing death. In front of the dead man, there stands a young man and a young woman clad in beautiful garments; another young woman is kneeling at the bedside weeping. The two young women are bearing garlands of flowers. The young man is holding out to the dead composer, a laurel wreath, the emblem of victory and success. To Smetana, the iron gate of poverty did not open. During his lifetime his genius went unrewarded. Because of the many failures in connection with our present existence, there are those who feel that life is in vain. However, in the light of the knowledge of God's beautiful truth, we find the answer to man's most difficult problem. "The most formidable 'iron gate' that confronts the children of men is, figuratively speaking, sin and death. How thankful we are that our heavenly Father in His great love and mercy sent down from heaven a strong angel to open that gate, so that all who truly believe in Him may be enabled to say with the Apostle Paul. 'Thanks be to God, which giveth us the victory through our Lord Jesus Christ.'"

BROTHER NORBY'S DISCOURSE

The Saturday evening session opened with a short praise service consisting of congregational singing and special selections by visiting brethren. Many additional friends had reached Pittsburgh during the day so that now the Bible House Chapel was filled to capacity. Brother L. H. Norby, of



BROTHER L. H. NORBY

Minneapolis, Minn., gave the first talk of the evening, using as his subject, "The Unity of the Divine Family. The basis for his remarks were the words of Jesus as found in John 17:21. Brother Norby has supplied what he calls "Concise Notes" of his discourse, which are as follows:

"The unity of the Church on the basis of Bible Truth, was the chief concern of our Lord in the closing hours of His earthly career. (John 17:9-26)

Our defense of Bible truth against attacks by various denominations, tends to smooth out little difficulties which might arise between the brethren, just as outside opposition tends to unite a family."

"The work of the church is an issue disturbing the Lord's people. Some ignore and practically deny the necessity for a personal application of the truth, notwithstanding the many Bible

exhortations. For example: Romans 12:2; Romans 13:12-14; 1 Corinthians 13:1-3; Ephesians 4:1-3; 1 Thessalonians 3:12, 13; Hebrews 12:11,14 and 2 Peter 2:18-20. Others repudiate or minimize the public proclamation of the gospel for no better reason than that the results seem meager as compared with the most favorable period of the harvest. God's instructions are not contingent upon the results. Ezekiel 2:5-7; Isaiah 52:7; Acts 26:22; Romans 10:14-17; 1 Corinthians 9:16,17; Philippians 2:15,16."

"To over emphasize either phase of activity would be like changing the proportions of gasoline and air in an automobile motor -- loss of energy and efficiency would result."

"The parables of the 'Pounds' and 'Talents' seem to apply to these two phases of Christian activity. The 'pound' of one parable which was given to all alike has been interpreted as representing 'justification, and the holy spirit based upon it.' (Berean Bible Comments.) The one failing to use his 'pound' would seem to represent those who say in effect: 'We cannot do anything to improve ourselves, the Lord will make us perfect in the resurrection.'"

"In the other parable, the five talents represent 'Wealth , influence, intellectual power, education, public utterance.' The Very nature of these talents implies service on behalf of others. Hence, the one who neglected to. use his talent seems to represent those who expect the Lord to 'reap' where there has been no sowing."

"Another thing which imperils the unity of God's people is the vast amount of so-called 'new light' being circulated. Obviously, very little of it could be true. A sister came to our home with some

books. Upon being told who we were, she replied that we were living back in the Philadelphian (brotherly love) period; that new 'light' indicated exposing and smiting errors and institutions was now in order. We replied that we were glad to accept new light when it was proven to be such, but that this was not at all new; that in fact Brother Russell discarded this method more than fifty years ago, and we cited the foreword to the first volume of 'Scripture Studies' written in 1886, which reads in part as follows: 'Its style was different in that it first of all attacked the error -- demolished it; and then in its place, erected the fabric of truth. We finally learned that this was not the best way -- that some became alarmed as they saw their errors falling, and failed to read far enough, etc.' Likewise most of the ideas circulated as 'new light' are really old re-vamped errors."

"Let us concern ourselves more 'about our Father's business' that we might be drawn closer together in promoting the Lord's cause."

BROTHER PEOPLES'S DISCOURSE

Following a brief intermission after Brother Norby's talk, Brother C. C. Peoples, of Dayton Ohio, was introduced. Brother Peoples was to have spoken Friday afternoon, but on account of an accident (already mentioned) he exchanged places with Brother Fay, of Brooklyn. Brother Peoples spoke on the subject, "Reigning with Christ." A synopsis of his talk follows:



BROTHER PEOPLES

"I wonder dear friends if we appreciate fully the exceeding great and precious promises which hold out to the faithful followers of Christ the hope of some day sharing with Him the glory of God. The promises are, as stated by the apostles, based upon our willingness to suffer with Christ. St. Paul says, for example, 'If we suffer with Him, we shall reign with Him; if we be (lead with Him, we shall live with Him; but if we deny Him, He also shall deny us.' (2 Timothy 2:12.) But how has the consecrated children of God come by this great favor, this grace of God, wherein they stand? Paul tells us that it comes to us as the result of faith in the redemptive work of the Lamb of God who gave Himself a ransom for all to be testified in due time."

"John tells us that in the 5th chapter of Revelation he saw in the right hand of Him that sat upon the throne, a book written on both sides and sealed with seven seals. And when no one was found worthy to open the book and break its seals, he wept bitterly. But one of the elders had him dry his tears, for the Lion of the tribe of Judah had prevailed to open the book and break its seven seals. And as John looked for the Lion, behold, there appeared a Lamb, standing among the elders. This Lamb was standing as though it had been offered in sacrifice. He came and took the book; and the twenty-four elders and the four living creatures proclaimed Him worthy because He had been offered in sacrifice, and had purchased for God by His own blood, men out of every tribe and tongue and people and nation, and formed them into a Kingdom to be priests unto God, to reign upon the earth.

"Now who, or what is this Lamb? When John the Baptist saw Jesus approaching he said, 'Behold the Lamb of God that taketh away the sin of the world.' (John 1:29.) Paul calls Jesus our Passover Lamb, slain for us. (1 Corinthians 5:7.) And Peter tells us that we were redeemed, not with silver or gold, but with the precious blood of Christ, as an unblemished and spotless lamb. (1 Peter 1:18.) In 2 Corinthians 5:14, 15 Paul tells us that the love of Christ -- God's love revealed to us through the giving of His only begotten Son for our sins -- constrain us, and leads us to the conclusion that since Christ once died for all, His death was their death; He having died for all that the living might live to Him who died for them and rose again.

"These then, are the ones who were purchased by the blood of the Lamb out of every nation, tongue, kindred and people, to be kings and priests unto God, and reign on the earth. St. Peter, speaking of and to this class, says, 'Ye are a chosen race, a people for God's own possession, that ye may show forth the praises of Him who called you out of darkness into His marvelous light.'

"Yes, we are a people purchased for God by the blood of the Lamb, and have been begotten to sonship by the holy spirit of God through faith in Christ; and we are heirs according to the promises. We are reassured of this in Revelation 3:21, where Jesus tell us that 'To him that overcometh will I grant to sit with Me in My throne even as I also overcame and am set down with My Father in His throne.' So brethren, let us guard this precious treasure which has been committed to us, and be faithful to the truth that is in Christ."

3RD DAY: SUNDAY, OCTOBER 24

TESTIMONY MEETING



BROTHER GEORGE WILSON

Brother George M. Wilson, of the Pittsburgh Ecclesia, served as chairman for the third and last day of the convention.

He called the friends to order promptly at 9:30 A. M., and introduced Brother Arthur Newell, of St. Louis, to lead the Testimony Meeting. Brother Peter Kolliman, of Wilmington, Delaware, offered the opening prayer. The testimonies, in part, follow

Brother Johnson, of Duquesne, Pa.: "I was thinking as I was looking into the faces of so many friends here

before me, that I was looking at real spiritually-minded smiles; and O how I appreciate the privilege of fellowshipping with so many of the Lord's people. I feel that I am indebted to each one for the blessings their presence here has brought to me, and I want to take this opportunity to thank you all. It seems to me that I can realize a little better than I have ever been able to before, the essential thought underlying the words: 'Behold how good and how pleasant it is for brethren to dwell together in unity.'"

Sister Dunlap, of Darlington, Pa.: "I have been associated with the truth movement for thirty-five years, and conventions .have always .been' wonderfully joyous times to me. This is the fourth convention I have attended this year and I have come here with joy in my heart."

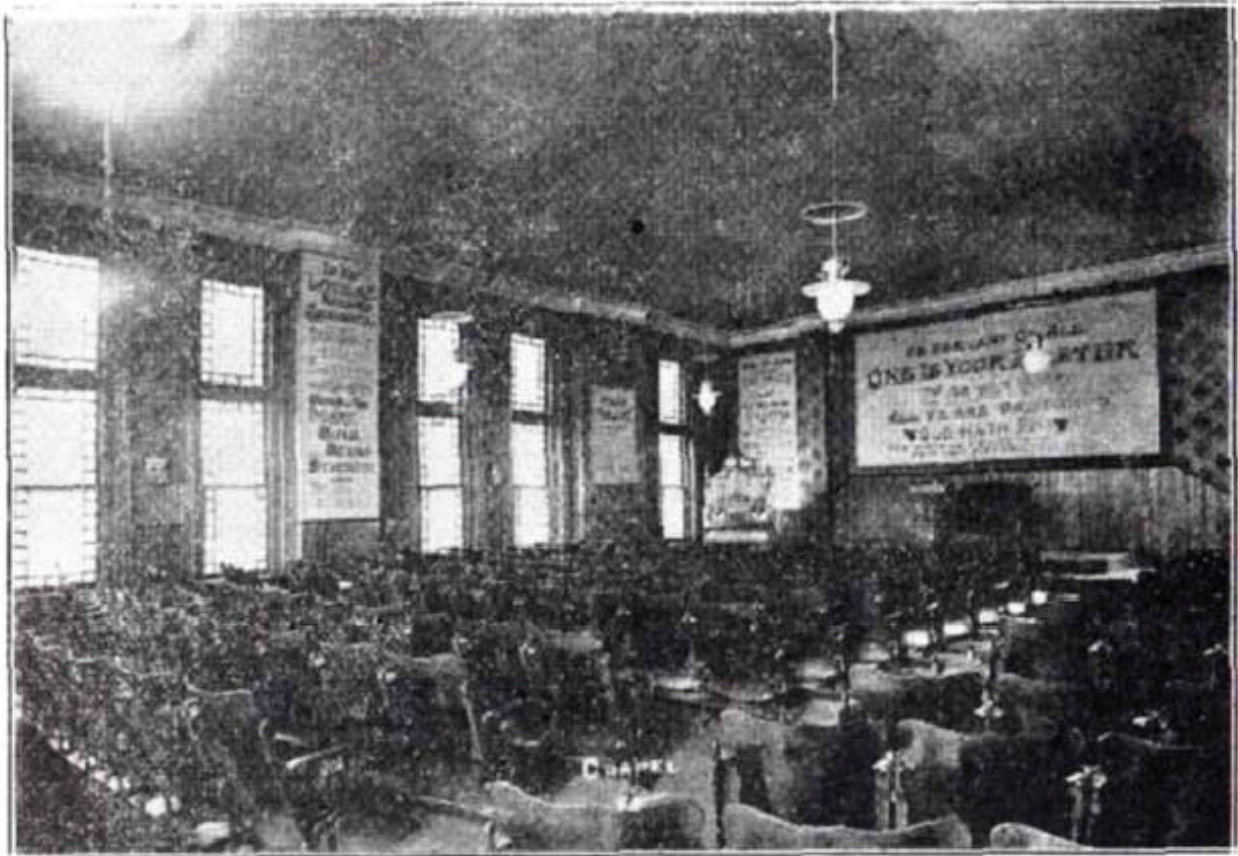
Sister Lenfesty, of Montreal, Canada: "I am very thankful indeed to be here among all of you dear friends. I have enjoyed every moment of the convention. I especially enjoyed the talk last evening; it was so spiritual and uplifting. It seemed to be the very thing I needed; and of course all the other talks have been well worth the coining to hear, and they will all get a second study when I get home. I was thinking about the text this morning, as the dear sister was mentioning our opportunities for service. I rejoice whenever I get an opportunity. Sometimes I feel that I push myself into opportunities too quickly, and I have been rebuked for it; but I praise the Lord for every trial I have had -- and I have had many. I was thinking this morning of Mary when the angel, Gabriel, came to her and told her she was to be the mother of the Savior of the world, what a wonderful honor that was. And then I was thinking of the wonderful honor the Lord has given to us at this time, and how I can well say with Mary, 'My Soul has magnified the Lord and my spirit has rejoiced in God my Savior for He has regarded the low estate of His handmaiden.' I want to be His handmaiden. I want to run with every message He gives me."



BROTHER ARTHUR NEWELL

Sister Balabuch, of Detroit, Mich.: 'I would like to tell the friends how very much I appreciate and thank you for the opportunity of being here at this grand and glorious convention. It seems to me that each convention is better and grander than ever before. Every song and every talk and every smile has been encouraging to me. I ask an interest in your prayers.'

Sister Corey Mitchell, of Brooklyn, N Y.: "When I think of myself, I am loth to tell you how long I have been in the truth. I accepted it in 1899; and yet I can say, truly I praise the Lord for all the way He has led me, and I. desire your prayers that I may be faithful to the end."



SECTION OF ORIGINAL BIBLE HOUSE CHAPEL

Sister Poplawski, of Detroit, Mich.: "For a long time I have heard of the grand conventions you have here at Pittsburgh. This is my first convention here, and the past two days I have received such a great blessing; and I thank the Lord for it all. I am in need of your prayers."

Brother C. E. Schiller, of Chicago, Ill,: Dear friends, as a representative of the Chicago Ecclesia I want to take this opportunity of conveying to this convention the Christian love and greetings of the dear friends in Chicago; and not alone from the senior class, as we call it, but also from the Junior Bible Students Class. We have a wonderful junior class in Chicago, and I want to tell you that they are growing in grace end in knowledge of one Lord and Savior Jesus Christ. The junior convention that we had at the Labor Day period was especially good. It was one of the most spiritual and en

conventions I have ever attended. It seems to me that the statement that was made in the last Issue of The Dawn is so beautiful, in the article on 'Talking Things Over,' a quotation from the Bible Students Monthly, published in England. It was to the effect that there is a springtime, in our fellowship. I feel and know that this is so, and I rejoice in it. I am so glad that I know today that the truth which we believe and rejoice in is God's truth. I was thoroughly convinced of that when I first received it. I didn't take it as something from Brother Russell.

"Not long ago at a special meeting in Chicago, Brother Foss introduced me as the grocery boy from Higley's. Indeed, I need to be called, Charlie the grocers boy. I said at the time that I don't mind if you call me the grocery boy, and I want you to know that when I was a grocery boy I delivered the goods, I didn't come around with an empty basket. And friends, we have THE goods. We have the real truth; and it is wonderfully precious to me. I am satisfied that the One who has given us the truth is able to keep we front falling, and to present us faultless in the presence of the Lord with exceeding joy."

Sister Robert Hollister, of Dayton, Ohio: "Dear friends, I think the point Brother Schiller has mentioned about the basket is very good. I would like, in my testimony, to say just a word about what we are carrying in our baskets. When we realize how the Lord is taking care of us, and how close we are to the time of our deliverance, we want to have good things in our baskets. We want the spirit of love and of peace; and then, when we come to the end of the way we will not be cast away. We have an important mission to perform, and we ought to do it with all seriousness. I ask the Lord's blessing on us all, that we may go from this convention filled with the desire to walk more closely in the Lord's way."

Sister Florence Kleban, of Detroit, Mich.: "I can truthfully say that my 'basket' is overflowing with joy, and I thank God that I was horn right in the truth, and that I have an opportunity of being here with the friends."

Sister Jordan, of Pittsburgh, Pa.: "I want to tell how glad we are to have you with us. There are many faces here whom we have seen for up to nine years, and I hope that Brother Newell and others who are here for the first time get the habit. I have found comfort in just thinking upon the name of the Lord, and upon Jehovah and His character. I want to have the habit of thinking on His name, and upon the good things, things of real value. I ask an interest in your prayers and assure you that I remember you all."

Sister Blinn, of Cincinnati, Ohio: "I was just thinking, this Pittsburgh convention is especially significant, for the reason that we are close to the home of the one who brought its this precious Truth: and I was thinking about the announcement of the First Advent, how it was made in merely a little place, and I was thinking also of how the Second Advent was announced to just a small elites, and there are just a few who know of this fact; and I was thinking that some day people may memorialize this place."

Brother Twitchell, of Mansfield and Shelbyville, Ohio: "This is my first trip here, with another Brother, and our impression is that the spirit here is a spirit in harmony with the Lord's will: mid as we approach the last day of our opportunity to serve the Lord here, let us go forth from this convention with the thought that it is a privilege, and it is a great honor to have been here. And may

we not be like the Laodicean class who are neither hot nor cold, that the Lord may not spew us out of His mouth! I go away with the hope and prayer that I may be able to return again, if being the Lord's will. I give you my love and greetings."

Sister Walbach, of Washington, D C.: "I have sat many a time in this hall, and as I come to this greeting this time where so often I have sat since 1902, the memories of those days come back to me, and I realize more than ever that I have been kept in all this time by the power of God: and since we have that power we have no need to fear, and I can say that Jesus is precious to me."

Sister Sipperle, of Youngstown, O.: "I don't want to go home without tell big you how happy I have been to be here and of the many blessings I have received, and I feel that if I go home without telling you I would not be doing the right thing to my Savior. I have the 'Pittsburgh habit.' and will have it so long as the Lord permits me to attend."

Brother Blinn, of Cincinnati, Ohio: "While there are eleven or twelve of us here from Cincinnati, which shows you how privileged we feel about coming to a convention where so many of the Lord's people are gathered, one of our dear members, dear Brother Hopkins, the brother who used to sit over there in the corner, is missing. On February 8th, I think it was, it was our sad responsibility and privilege to preach his funeral sermon. I was in to see him a few days before and he told me he was coming to the end of the way. The next day his daughter called me up and said he was so mach better he had gone to the barber shop. The next day he was dead. And so we had the wonderful privilege of serving at that time. I feel like my name ought to be Jeremiah, for I can hardly keep still. I tell you when there is a pent up fire in your bones, it burns furiously. I appreciate this fellowship and I want to cherish it more and more."

Sister Newell, of Saint Louis, Mo.: "This is our first trip here. We thank our Heavenly Father that we have been permitted to come. We thank Him that he has put it into the hearts of the brethren at Pittsburgh to bring about this wonderful convention; and I want to thank the Pittsburgh friends for putting out the reports of the convention which we have had the pleasure of reading for some year past; and not only that, but we had the pleasure of putting out about 20 ourselves last year to friends who were unable to come; and I hope they will publish a report of this wonderful convention so that we may pass it on to others who I know are hungering and thirsting for the privilege of reading it. I hope that the dear friends here will all pray for our class in St. Louis, that it may continue in the love of our Heavenly Father "

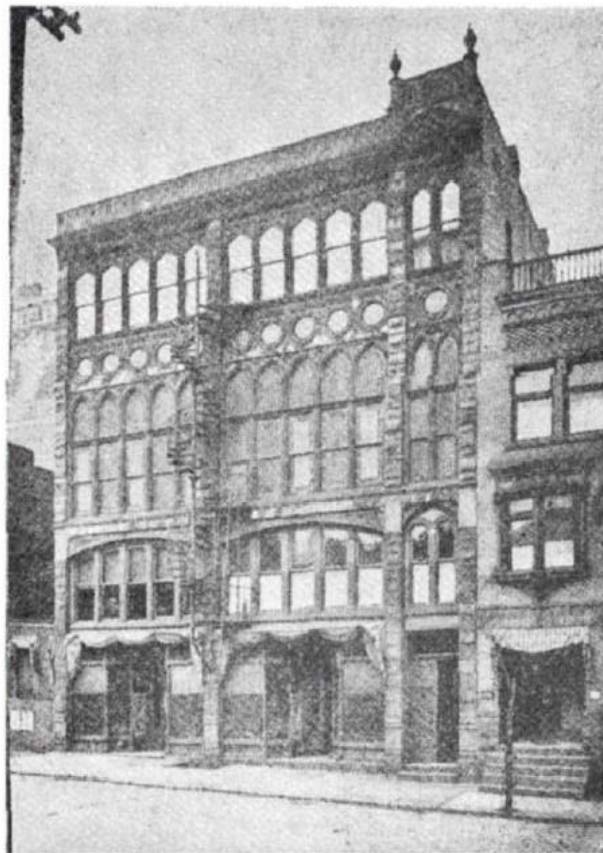
Brother Kalliman of Wilmington, Dela.:

"Dear friends, it is a great pleasure to meet with the friends in Pittsburgh again. To Wilmington we have, I imagine, dear friends, the same blessings, the same difficulties and the same opportunities that the rest of you friends do. In August we had a little meeting at which Brother Wilson served at the farm house of Brother Ritchie. The next evening we had a meeting in Newcastle, Del., and had a few friends who had attended some of our meetings but never with any special interest, but the next Thursday evening, after hearing Brother Wilson, they expressed their desire to consecrate to the Lord. Some friends in Seaford, Del, want a meeting there. A sister came out from the Society in Newport, Del., three weeks ago.

"She asked us to have a meeting in her home. She invited some of her friends, one a Methodist lady who had attended some of our conventions in Brooklyn. We like to have the sympathy, we like to have the cooperation of the friends everywhere. We are thinking seriously of adopting the policy that speakers only will be accepted who are sound in the truth and elders of their home classes."

Brother Sachtleber, of East Orange, N. J.: "I am certainly glad to be here today and I am thinking back to the first convention I ever came to. It was in 1910 or 1911, what a wonderful time it was. Then the separation came upon us and we were separated. Finally the Lord's spirit came upon us again and brought us together; and so I realize that the Lord is feeding and sustaining His people. These conventions are furnishing us with 'meat in due season' and are giving us stimulus for the days to come. We need all these things and, as the Scriptures say, 'Where the carcass is, there are the eagles gathered together.' We have already been repaid for the effort of coming by the few talks we have heard thus far. I think every sacrifice we can make is nothing' compared to what the Lord is going to give us in the future, and we should seek to build one another up in the most holy faith."

Brother Newell, in his closing remarks, expressed thankfulness to the Heavenly Father for the blessings thus far received at the convention, and those yet to be received; and spoke of our responsibility in passing on to others that which we had received.



THE OLD BIBLE HOUSE

BROTHER DE GROOT'S TALK

Following Sunday morning's spirited testimony meeting the chairman, Brother Wilson, introduced Brother Shirley DeGroot, of Grand Rapids, Michigan, who gave the opening address of the day. Brother DeGroot spoke on the subject, "The Unity of the Faith." It was a loving but firm and clear-cut presentation of issues confronting the church at the present time. His talk, in part, follows:



BROTHER DEGROOT

"There is a faith that consists of a confidence and belief in God and His works; but there is also THE faith that consists of those truths and doctrines going to make up the elements of true religion. Inasmuch as Paul wrote Timothy (1 Timothy 3:15.) that the church is the 'pillar and the ground of the truth;' and furthermore because the people of God here on the earth constitute the 'church;' and still further because the church in the flesh are instructed to 'forsake not the assembling of them-selves together;' on this account it is well to keep it before our mind just what THE faith consists of. If one is in doubt as to the truth, he is to 'follow the Biblical instruction to 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.' (2 Timothy 2:15.) Each of the consecrated followers of Christ are for themselves to be rooted and

grounded in the TRUTH and study much to attain the clear unadulterated doctrine. Our only foundation for THE faith is the Word of God. We are, cautioned to do as the noble Bereans: that is, study to see if the things being taught are true.

'Is what this brother says or what that brother writes, in full harmony with the Word; or does it consist in part of deductions and guesses? The Apostle Paul wrote Titus that in DOCTRINE he was to chew himself as preaching 'uncorruptness and with 'sound speech,' and Titus was instructed to rebuke false doctrine. (Titus 2:7, 8.) In the days of Israel, also in the days of Jesus, later in the days of the Apostles, and all the way down to our own day it has been the leaders who have caused the people to err from the truth. We remind you of what Isaiah said as recorded in the 9th chapter and the seventh and eighth verses (Isaiah 9:7-8): 'The ancient and the honorable is the head and the false prophet is the tail.' And that is the trouble today.

"Too often the ecclesia permits the leaders in the church to promulgate their own false deductions and false prophecies and doctrines to the detriment of the class as a whole. In Acts 20:20 we read that in the 'last days men of your own selves will arise speaking perverse things.' The Greek word here translated 'perverse' occurs only once more in the Bible and in that instance (Acts 13:8) it is translated that Elymas the sorcerer sought to turn away the deputy from THE faith.' There is such a thing as THE faith and there is, says the writer of Acts, to be those of our own selves in the last days who will speak 'perverse' or words to turn brethren away from the real truth.

"Are we not in the day spoken at? If so then let us maintain the purity of the doctrine and not permit the truth to be adulterated without rebuking the ones so teaching and to remind the brethren that 'if any teach otherwise (than the words of Scripture) he is proud.' (1 Timothy 6:1-5.) But, someone will say that to speak words against a teacher of error would be speaking evil. This could not be for

certainly. Jesus, Paul, Peter and others were not speaking evil even though they named the offenders. From the examples in the Bible we may be sure that to name the one who is plainly causing the brethren in the ecclesia to be turned from the truth is not evil speaking. Of course every congregation of the Lord's people will want to be careful not to rebuke unless it is with a 'thus saith the Lord'

"In the early church one was teaching that the 'resurrection is past,' which teaching was plainly unscriptural and worthy of the action of the church in suppressing it from being taught IN THE CHURCH. Such a rebuke of course would not be in haphazard manner but only after the erring one has been approached by following the procedure of Matthew 18:15. May you brethren be able to say at the end of the way -- 'I have fought a good fight and kept the faith.'"

BROTHER WOODWORTH'S TALK

At the finish of Brother DeGroot's discourse the chairman announced that while all the available chairs in the building had been put in the hall, and in addition all that could be obtained from three



BROTHER WOODWORTH

undertakers yet there were still a number of friends standing in the lobby and on the stairs; so he urged the friends to 'close in' and occupy the isolated empty seats that could be seen here and there throughout the chapel, thus making room for at least a few of those who were standing. Then, after the singing of a short Hymn, Brother W. N. Woodworth, of Brooklyn, N. Y., was introduced as the next speaker. Brother Woodworth's subject was, "A Peculiar People," based on the words of Titus 2:14, which reads, "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Brother Woodworth said in part:

"The Greek word translated 'peculiar' in this text does not have the thought of something that is queer, but rather that which is special, or, as one Greek scholar puts it, 'beyond the ordinary.' When Peter (1 Peter 2:9) speaks of Christians as being a 'peculiar people' the Greek word he uses has the thought of a specially possessed people. When the Lord, in Exodus, speaks of His people, and calls them peculiar, the

Hebrew word used signifies an enclosed people. In a sense these thoughts are very similar, in that they indicate that God treasures His people as precious to Him, a people who, in His sight, are beyond the ordinary in the sense that they delight in His will. Because of this He encloses them, protects them, and keeps them as His own possession, to be used by Him for special purpose in connection with the outworking of His plan of the ages.

To His typical people God made it plain that their special standing before Him and with Him depended upon their zeal and faithfulness in keeping His statutes and His commandments. The fact that the apostle in one text associates zeal for good works with the thought of our being God's peculiar people, indicates that spiritual Israelites' special standing before God as His special and guarded treasure also depends upon their zeal for the good works that are embodied in His plan.

"When Jesus was addressed as 'Good Master.' He was quick to point out that there was none 'good' except His ether. Jesus did not, by this, acknowledge Himself to be a sinner, but rather, was pointing out that the standard and source of all goodness, was the Father. 'Good works.' therefore, would be the Father's works, hence Paul indicates that we are 'workers together with Him.' -- 2 Corinthians 6:1.

"Jesus is the Head of this peculiar people who are zealous of good works, and of Him it was prophesied that the zeal of God's house consumed Him. Yes, it was the zeal of God's house that consumed Jesus, and as long as we make sure that, our zeal is for God's house, for the things which pertain to His plan, and share in that plan, we need not worry about the possibility of being too zealous in our work for the Lord. There is a class who perform 'great works' which are not recognized by the Lord; but their failure to be recognized and rewarded is not because of their zeal, but because they do not that of all make sure that the work they are doing is God's work.

For this reason we are admonished to rightly divide the Word of truth, through study, in order that we may be workmen who need not be ashamed, but who are honored of God, and possessed by Him as His special treasure. God's plan reveals that the Gospel-age work of the church is that of making ready the bride for future joint-heirship with Christ. This work includes all the phases of the ministry, evangelism, pastoral work, teaching, admonishing, etc.; all of which, in one way or another, involves our communicating of the word of truth, the gospel. May we, like Jesus, be consumed in the prosecution of this work in whatever way the opportunities come to us. May our lips be moved with messages from God.

The present work of God committed to the church is but preparatory to the future work of reconciliation. We are called to be "able ministers of the new covenant," and even now are serving that covenant in that our sacrifices are 'n preparation for its inauguration; and the future service of that covenant will involve the work of instructing the world regarding the law of God, and of assisting the actual work of restitution." -- 2 Corinthians 6:2; Isaiah 49:8-70.

Following Brother Woodworth's talk, the friends joined in singing Hymn No. 277,

"Take my love, my God;
I pour At Thy feet its treasure-store;
Take myself -- I wish to be
Ever only all for Thee."

CONVENTION GREETINGS

Brother Wilson took this opportunity to present to the friends the many telegraphic and written greetings that had been sent out to the convention from various parts of the country, as well as from England. Some of these messages had been mentioned previously by Brother Jordan, who served as chairman on Saturday, but were repeated at this time on account of the increased attendance. We present them as follows:

From Sister Huff, of Buffalo:

"Dear brethren in Christ: Grace be unto you and peace from God our Father and from Jesus Christ. I am with you in spirit. I thank God upon every remembrance of you, and am rejoicing in the one hope. Sing Hymn 230."

From the Washington, D. C. Ecclesia:

Our prayers ascend for your blessings. Our message is Psalms 18:30. 'As for God, His way is perfect. The Word of the Lord is tried; He is a buckler to all those that trust in Him: for who shall God save our Lord, who is a rock, save our God?' "

From the Phoenix, Arizona Ecclesia:

"Greetings, with love. We joy in the fellowship of kindred minds."

Bible Students Ecclesia of Los Angeles, California:

"Across the breadth of the continent we send this message of love to those of like precious faith assembled in convention at Pittsburgh. Though absent in body, we are with you in spirit, and because one and all to continue faithful to the end. May you also experience to the fullest degree the words of Psalms 133:1

From Sisters Mae Holmes and Mother, Cora S. May and Ida Mae Small and Take C. Smail, of Ithica, N. Y.:

"Greetings in our dear Redeemer's name. We are with you in spirit. Thanks for the program: we follow it hour by hour. We could not come -- some because of business, some because of the illness of Sister Ida Mae Smail. Please read Numbers 6:24-26."

From the Chicago, Ill, Bible Students :

"Extend Christian love and greetings to conventioners as a whole and individually. Though absent in body we are with you in spirit."

From England:

Greetings to convention, Manna for June 13, from Brother and Sister Cedric Smith of London; also the Dewsbury and Shelton gatherings."

From Sister Makechnie, of Boston, Mass.;

We will be with you in spirit. I call the Pittsburgh Convention the cream of conventions.

From Lowrys, of Madison, Ind.:

"Greetings and Christian love to all the clear ones gathered together in convention. We are thinking of you, and ask an interest in your prayers."

From Mrs. R. B. Furgerson, Vilonia, Arkansas:

As I can't be with you in person, I'll be with you in spirit. Please sing Hymn 133 for my testimony."

From Brother C. A. Boole, of Winnipeg, Manitoba:

"Owing to old age and infirmities I cannot be with you, only in spirit. May the heavenly Father grant you showers of blessing."

Brother and Sister T. and M. Holmes, of Melton Mowbray, England:

"One wishes we could be there with you in that historic chapel whose walls have heard the proclamation of the truth so often in the days gone by. We pray that the spirit of oneness may truly be there, and that all your hearts may be drawn so near to heavenly things, that the veil between the heavenly visitants and yourselves may be very thin indeed. It may be only a fantasy of mine, but I rather think (at least it is not hard to think) that there may be attendants there whom your eyes will not see, but whose presence your hearts may sense.

"While not interfering in anyway with the earthly arrangements, surely we who believe that our departed brethren have passed into the presence of the dear returned Lord, can find it easy to think that our dear Brother Russell, and a host of other stalwarts, will not be far distant from the old chapel where the truth sounded in such clarion tones in days gone by; and surely the dear Lord Himself could not be far distant from such a gathering, either.

"We greet you with Eph. 3:14-21; and Heb. 13:20, 21."

From Brother and Sister George Ripper, of Los Angeles, Calif.:

"A hearty handshake to each of you attending the Pittsburgh Convention. We are aware of the blessed time you are having, for the spirit and memory of our own splendid convention of last summer has lingered on through the months, and we are already looking forward to our next one in July, 1938, and trust that some of you may be privileged to attend.

'We are all of one family,
Though the miles intervene.
With the same hopes and prospects
On the same Lord we lean.
From the same books we study,
The same lessons learned.
For the same heavenly Kingdom
Our hearts daily yearn.
The same tempter tries us,
The same heart-aches come.
Yes we're all of one family,
Travelling toward the same home."

Many other messages of Christian love and greetings were brought to the convention personally, from brethren in various parts of the country. These are too numerous to list. Yes, those gathered at Pittsburgh were made 'a realize that the friends generally, on both sides of the ocean, were thinking of and praying for them. In no small measure, this helped to increase the blessings of the occasion.

New Ones in the Truth

After presenting the convention greetings, the chairman then asked for a showing of hands of those who have come into the truth and made a full consecration to the Lord since the first reunion convention in Pittsburgh in the Fall of 1929. To the surprise of all, twenty-eight raised their hands, which was approximately seven percent of those in attendance. This was very enlightening in that it shows that the proclamation of the truth in recent years, although it has not been on the same large scale as of former days, has not been without encouraging results. But whether God gives the increase in the way of new interest in His truth or not, great blessings are obtained in seeking to be faithful to the divine commission of ambassadorship that the holy spirit has imposed upon us: and there is sure to be a rich increase of divine blessing in our own hearts when with our lips, we sound forth His praises.

BROTHER MAGNUSON'S TALK

At 1:45 the convention was called to order again. A few of the friends had started home, but others had come for the afternoon, so the chapel was still overcrowded. After a brief praise service Brother Oscar Magnuson, of Brooklyn, N. Y., was introduced to give the opening talk of the Sunday afternoon session. Brother Magnuson spoke on the subject, "Writing Up the People," from the text, "And of Zion it shall be said, This and that man was born in her; and the Highest Himself shall establish her. The Lord shall count when He writeth up the people that this mean was horn there. " -- Psalm 87:5, 6.



BROTHER MAGNUSON

Brother Magnuson explained that among the Jews it was the custom for each family to have a "book of life," in which were recorded all the names of the living members of the family.

When a member of the family passed away in death, his name was removed from the book of life. This, he pointed out, was evidently the basis for the use of the book-of-life symbolism in the Scriptures; and how appropriate it is when we think of it from the standpoint of the divine plan.

In the outworking of the plan there will ultimately be three principal families who will have their names written in their respective books. From Abel to John the Baptist God dealt with and prepared a group of faithful servants, who, through loyalty to the Messianic promises, and their enthusiasm in the doing of His will, proved themselves worthy of a better resurrection. Figuratively speaking, their names were written in the book of life for that period.

At the beginning of the Gospel age, another book of life was opened up for recording the names of the faithful ones of this period. This is referred to as the "Lamb's book of life." It seems reasonable to suppose that as each one presents himself in consecration to the Lord, and that consecration is accepted, his name is then enrolled in the book of life; to remain there, unless, through unfaithfulness he proves unworthy of life. Paul alludes to this recording in Hebrews 12:23, where he speaks of those whose names are recorded, as being the 'church of the first born,' which includes both the little flock and the great company.

Then there will be a book of life for the Millennial age, and as the people come in contact with the revealed will of God for them, through the opening of the "books," and respond in obedience thereto, their names will be placed in the book of life then opened for the world. Continued faithfulness will result in full restoration to perfection; and those who stand the final test, while not being exalted to immortality, will, nevertheless, have their names kept in the book of life, and they will live eternally.

The practical lesson for us is that the continuance of our names in the Lamb's book of life is dependant upon our faithfulness in doing the Father's will. No one, in any age, will receive life

apart from full heart devotion to God. Our text indicates that the restitution class in the Millennial age will know of those who have been transferred to the spiritual phase of the Kingdom, and will speak of them as being born in Zion. Do we want a report like that to go out about us? Then let us be faithful.

Among the Chinese they have two record books, -- a book of life and a book of death. Those morally or otherwise unworthy of the respect of their family are recorded in the book of death. The emperor has the authority to transfer these names from one book to the other, and sometimes does so upon request of friends. So our "Emperor," the Heavenly Father has the right to transfer our names from the book of life to the book of death, as it were; but friends, He will not do so if we remain faithful to Him; because through the full devotion of our wills and our lives, we are precious to Him, and He will protect us, and finally exalt us to His own right hand.

BROTHER SUNDBOM'S TALK

Following Brother Magnuson's talk there was a short intermission, and then came the last discourse to the friends, of the convention, which was a talk along the line of consecration and baptism, for the benefit of those who were to be immersed later in the afternoon. Brother Sundbom used Romans 6:5 as His text, which reads, "If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. " -- A brief summary of the talk follows:



BROTHER SUNDBOM

"The death of Jesus is entirely different from that of the world in general. They die because of Adam's disobedience, while Jesus died because of obedience to God. His death was a gradual one in that His energy was used up day by day going about doing good and preaching the Kingdom of God. 'He poured out His soul unto death.' (Isaiah 53:12.) His gradual death began when He said, 'Lo, I come to do Thy will, O God.' God's will required that He used up His vitality in serving others, so that is when His death began.

"The immersion of Jesus in water, at Jordan, beautifully pictured the immersion of His will into God's will. The will of Jesus, the liberty of choice, died or ceased to exist there. At the same time He was begotten by God's spirit to a new life as a spirit being. The earthen vessel which contained the treasure of the new life was gradually consumed in doing God's will.

Our death must be in the likeness of His, because of obedience by sacrifice. Our sacrifice is made acceptable (Romans 12:1) by sincerely believing in Jesus and doing our best to put away sin and selfishness. Unwilling failures are not imputed to us. -- Romans 4:8.

"Being made holy by accepting Jesus, our justified vitality is presented to God by saying, 'I come to do Thy will,' as Jesus did. There our gradual death in His likeness begins, because God's will is that

we use up our energy 'laying down our lives for the brethren,' and doing good unto all as we have opportunity. If I say to some one, 'I'll do everything you tell me to do,' and mean what we say, our own will dies, is submerged under his. When we say this to God, our will is immersed into His. This is the real baptism, immersion into Jesus' death. Water baptism is a forceful picture of this real baptism, but it is only a picture.

"While we can say to God 'I'll do everything you say,' and be sincere in saying it, it is possible to later change our mind and do our own will again. Our own will would thus come to life again. This would be contrary to, our vow and displeasing to God. The temptation to do this is strong, especially when God's will is difficult. We must fight this until our earthly course is finished. If faithful till then, we will have part in His resurrection.

"The way is difficult, but it can be made easier by getting the spirit of God's work, the 'Ministry of Reconciliation.' (2 Corinthians 5:18.) Jesus did this and thus delighted to do God's will. Paul calls his trials 'light afflictions,' because God's work was his delight.

"Water baptism, then, is a symbol of the real baptism into Christ's death. Then 'newness of life' begins, which consists mainly in doing God's will instead of our own. 'Being made conformable unto His death is the highest ambition of a true Christian.' -- Philippians 3:10.

THE BAPTISM SERVICE

At the close of Brother Sundbom's talk, the two friends who were to be immersed were given the right hand of fellowship. Most of the brethren then proceeded to the First Christian Church, nearby, where the immersion took place. The service was very solemn and impressive; as these services usually are, and it closed with a prayer in the hearts of all that these dear ones who were just starting in the narrow way might prove faithful to the very end. The immersion was performed by Brother Maurer, an elder of the Pittsburgh Ecclesia.

THE LOVE FEAST

Just before the public meeting in Carnegie Hall, the friends assembled once more in the old Bible House Chapel, where the customary love feast was held. These love feasts, consisting of the mingling or consecrated hearts and minds in prayer and thanksgiving, unto God, and the united petition that "God Be With You Till We Meet Again," are occasions which can be rally appreciated only by taking part in them.

The love feast at Pittsburgh, officially closing a convention in which the love of God had prevailed in rich measure throughout its many sessions, was a blessed experience. It opened with a few appropriate remarks by Brother Wilson concerning the joy of the Pittsburgh brethren in having so many of the friends visit them, and wishing all the rich blessing of the Lord as they returned to their homes and to their home classes. It closed as the last of the Friends were shaking hands with those who took part on the program, while all joined hearts and voices singing,

"Blest Be the Tie that Binds Our Hearts in Christian Love.
The Fellowship of Kindred Minds Is Like to that Above.."

THE PUBLIC MEETING

While the Love Feast officially closed the convention, the public meeting was still to follow. It was advertised to commence at 8 o'clock Sunday evening. Carnegie hall, a well known and popular auditorium in North Side Pittsburgh, had been engaged for this meeting, and by the time the lecture started, seven hundred people had gathered to hear the message. This attendance was very gratifying, in view of the amount of advertising that had been done. The meeting, of course, was well advertise, but not on such a large scale as public meetings of this kind were notably advertised in clays gone by. The attendance at this meeting as well as at most other public meetings now being held by the friends, indicate that, compared with the amount of advertising now possible, the public respond more readily than at any previous time in the harvest period. Let us then not make up our minds that there is no one today who will listen to the truth, because such is not the case.



BROTHER ZAHNOW

Pilgrim Brother. C. W. Zahnow, gave the public address, using as his subject, "The World Crisis and Its Final Out-come." In his talk Brother Zahnow pointed out from the Scriptures that the only sure remedy for the world's present distress was the divine remedy, which was to be found in the divine plan of the ages. He then outlined the divine plan, presenting it as four acts in a great drama.

In the first "act" Brother Zahnow took the hearers back through the ages to a time when God was alone, told about His creating the Logos, the work of the Logos in creating everything else that was made down to the crowning work of the earthly creation, the perfect man. then he pictured the entering of the villain into the plot, and of how he, Lucifer, now Satan, deceived Eve, and of how Adam was induced to disobey the Lord, and that the result of this disobedience was death and the loss of his earthly house. This first act continued clown to the flood when the first world was destroyed because of universal wickedness of the people.

The second act began after the flood, and had to do with God's dealings with His typical people, while the villain continued to oppose in every possible way. Finally Jesus was born, grew up, suffered and died as man's Redeemer. Here was the star performance of the hero in the drama; but when Jesus was crucified doubtless Satan thought that at last he had triumphed over God by destroying the Seed of promise. The curtain falls on act two.

The third act begins with the resurrection of Jesus, then comes Pentecost, the selection and preparation of the church throughout the centuries. Satan continues to oppose, and causes much suffering to the faithful. The world's selfishness increases with the increase of population. The early Millennial blessings of increased knowledge are selfishly misused by the Satan-controlled world, and the result is a "time of trouble such as there never was since there was a nation." So fierce is the trouble, that unless it is shortened, no flesh would be saved. End of act three.

The curtain rises on the last net. Satan is bound. The clays of trouble were shortened, and a nucleus of mankind, rallying around restored Israel and the resurrected "ancient worthies" come under the Kingdom regulations, and as the fourth act continues, we see the dead brought back to life, through the instrumentality of Christ and His church. This work goes on for a thousand years, until all in their graves have been awakened from the sleep of death, and given a trial for life. Then comes the climax or the age. Satan is loosed for a little season. The restored world is tested by him; and finally, Satan and all who then join hands with him are destroyed in the second death, in this act the curtain falls only for Satan and his followers. For all others the light of divine favor, giving lasting life, continues to shine throughout the ages of eternity.

At the conclusion Brother Zahnow announced that all who were interested could obtain a copy of God and Reason, free, by leaving their names and addresses as they left the auditorium. Eighty-seven names were received in response to this announcement. Already one of these interested persons, after reading God and Reason, has ordered, by mail, The Divine Plan of the Ages, and other literature.

A Baptist minister heard Brother Zahnow's lecture, asked a number of questions, and promised he would come and hear Brother Wilson the following Sunday evening. The subject of Brother Wilson's follow-up lecture, was, "Life, Death, and the Hereafter."

So the convention closed. Not only had the friends themselves feasted on the rich spiritual food of the Word, but they had had a part in giving out a message of comfort to many others. Thus was the convention both a blessing to the Lord's people and a witness to the public. May God bless the result to both, in harmony with His sovereign will.

"God be with you till we meet again,
Keep Love's Banner floating o'er you,
With His sheep securely fold you;
God be with you till we meet again."