

SOUVENIR

Notes from
Watch Tower Bible and Tract Society's
Convention

ST. LOUIS, MO.

1904

October 1, 2, 3, 4, & 5, 1904

On Thursday, Sept. 29th at about 8'oclock, the friends began to gather in the Union Depot, Canal & Adams Sts., Chicago to the number of about forty. At about 8:30 a delegation of twelve or fifteen from Elgin and Rockford arrived and we then all boarded the car reserved for our company, and were soon rushing toward St. Louis, over the Chicago & Alton Ry.

On the way we picked up our dear Brother Robie at Joliet. When he came into the car he met Br. Sagagren who remarked: "You got on at Joliet did you?" "Yes," replied Br. Robie, "And I see that you are "jolly-yet" yourself." Well, he would not be Br. Sagagren if he was anything else.

We had a very pleasant journey being altogether in one car. A few others got on along the way, making a party of about sixty in all. We arrived in St. Louis about 6:30, one hour later than schedule time. Pilgrim Bro. Raymond, Chairman of the Committee on arrangements, met the company at the great Union Depot, and hand shaking was the order of procedure a once. Bro. Raymond then assigned the various ones to their lodging quarters, who had not already been assigned. (We, Bro. & Sister L. W. Jones had already been assigned to our place, so we did not linger but at once went to our room, which we found to be a nice large one in a private family, no other boarders or roomers there but six others in the truth, namely Bro. & Sister Fritz of Riley, Kans, Bro. & Sister Dobbins of Ark., Bro. Mercer of Toledo, O., and Bro. Sparrow of Canada. Friday morning, after a good breakfast, we started for the fair grounds, which we reached in about half an hour. We first took a ride in the large park automobile, which takes you on a ride of about three miles about the grounds. We sat near the chauffeur or driver, who described the buildings and various things of interest as we passed. When we passed the Woman's Bldg., where were the offices of the missionary and temperance societies, etc., he said, "There is a wonderful building -- you will never see anyone in it. If anyone goes there they stick him for a \$10 subscription. I passed it two or three times and did not see but one person in it. I

asked the driver what the poor heathen would do then, and he replied that they went hungry and naked like they did in the World's Fair grounds. Some of the Philippines go around the grounds practically naked, barely a fig leaf on. They have a very brown skin and one that we saw near the main entrance of the grounds, over a half of a mile from their quarters, was a picture, for he was so graceful, the muscles and joints all working so perfectly. Truly the human form is a most wonderful piece of machinery. The clothing God gave him to our mind looked much better than the ill-fitting cloth garments worn by the sight-seeing visitors. We could not help but think of what the conditions will probably be when Restitution is fully ushered in, and when mankind can look upon one another with no other thoughts than those of love, and yet be clothed only in the beauty with which God originally clothed mankind. After our ride in the auto, we then took a seven mile ride about the grounds in the intramural railroad, which is a sort of an elevated street railroad. We traced our trip out on a map as we went along, so that by the time we finished those two trips, we had a good general idea of the lay of the grounds. We then rented a go-cart for little Adeilaide, took a walk down the Pike, then through five or six of the buildings, then two turns in the Ferris Wheel, which gave us a bird's-eye view of the grounds. It was then getting dark and the illuminations began to flash out from every corner of all the beautiful buildings. We spent sometime looking up the Grand Basin toward the Cascades and Festival Hall. It was a sight never to be forgotten. Just before we were leaving, we met Bro. Sagagren and some others and he made the remark that if his forefathers should wake up there, they would certainly think they were in Heaven and that all the lights were stars, etc., for it certainly was a sight far ahead of anything they could have pictured in their minds years ago of what even Heaven could be. The St. Louis Fair covers about twice as much ground as did the Chicago World's Fair. They were therefore able to spread out the buildings more. The grounds were hilly and made it possible to have better landscape scenery than we had in Chicago. The electrical display was of course better because we have had ten years to improve in that line. The buildings at St. Louis to our mind were as beautiful as those of Chicago. There possibly were not as many exhibits at St. Louis, but there were more than one could examine in many weeks if they were to make anything like a thorough inspection of things. We did not get into but one State building, but were tired toward night and went into one very fine building, not knowing which one it was and there rested for a while. What was our surprise on coming out to find that we had been in our own State building-Illinois. It was certainly a beauty and richly fitted up. This ended our sight seeing at the Fair and we arrived home at our boarding place about nine o'clock and were soon asleep in bed.)

We will now take up the thread of the Convention report, trusting the digressing along World Fair lines may be interesting.

Saturday morning about nine o'clock, we left the house, boarded a street car and were soon at the big building on Olive St. between 13th and 14th streets. One of the first persons we met on entering the place was our dear Brother VanAmburgh, and were agreeably surprised as we had only recently been informed that he was not expected to be present. We then began to meet our brothers and sisters from all parts of the United States and Canada, though few we had ever seen before. If we were not asking someone who they were, they were asking us. The Convention smile was in evidence all through the

hall. We soon met Bro. & Sister Owens and daughter Ehel and Br. Wise of Indianapolis. A little later, we met Bro. Uhlrich of Dubuque, Ia., we loved but had never seen before. A little later we saw our dear Pilgrim Brothers Barton and Paul Johnson, whom to know is to love. So it was, one after another we met. We also saw and got acquainted with Bro. Sam and Sister Kuesthardt, son and daughter of Brother Pilgrim Kuesthardt.

At 10 o'clock Bro. Raymond, representing the St. Louis Church and in behalf of them welcomed the Convention to St. Louis. He said, "Where the carcass is there will the eagles be." We do welcome you more than words can express and we are looking forward to a feast of fat things. In behalf of the St. Louis Church, we welcome you to this city, hall and hospitality and introduce you to the permanent Chariman of the Convention -- Bro. Frank Draper.

Bro. Draper then took the chair and said: -- Bro. Chairman and brothers and sisters of St. Louis Church generally, in the name of the WATCH TOWER BIBLE & TRACT SOCIETY and all the dear brothers and sisters from nearly all the states of the Union and Canada, I express warm appreciation of the kind Christian greeting extended by the St. Louis Church, through its Chairman and representative, and reciprocate for you as well as for myself the love that has been expressed by our dear brothers and sisters, and that we appreciate all that the local church of St. Louis has done in making the necessary preparations for this convention.

The Lord has spread and prepared a table for us in the presence of our enemies. The rich viands placed on our table are not prepared by human minds or hands, but by the Lord Himself, and spread them in rich profusion by the hand of him whom the Lord Himself has used, the Bible & Tract Society. Now, it rests with us as individuals, the blessing that we will receive.

I prayed to the Lord long before the convention that I might be permitted to attend and be a blessing to others as well as receive a blessing myself. I have met hundreds of others in the past that have prayed in like manner, and that is the present purpose in coming to the convention.

There are quite a number that have never attended a Convention before and are diffident. Don't wait to be introduced to anybody. Say, I am Bro. and Sister so and so from such a place, who are you? We will soon feel like one great family in short order.

This present service is of a social order, for prayer, praise and testimony. Make your testimonies short and tell of you present experiences, rather than your past, as there are so many here, and while many could entertain us very profitably with a talk for fifteen or twenty minutes, yet we have not the time for long talks.

After a song, the friends from all over began to testify and there were many beautiful testimonies, the details of which I did not get, but they told of their present experiences, some having been in the truth sometime and others were but babes. It was good to be

there. This meeting closed about twelve o'clock, when the friends began to greet Bro. Russell, referred to later on in the report before the Chicago Church.

At 2:30 there was a Praise service and at 3 o'clock Bro. Draper introduced me to the first speaker, Bro. W. Hope Hay, whose subject was "LOVE", taking his text from the 18th of 1st Corinthians, extracts of his sermon follow: This is for the brethren and to help them along the narrow way. 1st, though I speak with the tongues of angels and have not love, etc. It is to qualify his every utterance. 2nd love suffereth long and is kind. He showed how this was illustrated in God's love by saying that God had been robbed of His name and character by blasphemous doctrines and then they robbed Him of his son and hung Him on the cross, yet He loved them notwithstanding. Jesus illustrated this same long-suffering love when he said: "Father forgive them, for they know not what they do." They need sympathy and help, later on, we will be able to help them.

Next, "Love envieth not." All break the law. Love is the fulfilling of the law. Selfishness is sin. The common form is envy. If a man had a fortune left him and he asked his neighbors in to rejoice with him, some of them, deep down in their hearts, would wish they had some of it. Satan's fall was because he was envious of God's dominion. Sometimes it is along spiritual lines; envious of the positions of elders, pilgrims, Bible House workers etc. We are all one body and we all have something that we can do. We have only one head, and the head we have now is the Master's. In the fleshly body are many little blood vessels, each doing a work that is not seen by the other and which is not seen by the outside world, so in the spiritual body, we may be like one of the little blood vessels. He gave the illustration of a railroad man in Wisconsin, a telegraph operator, who saw a tract in the waiting room, read it and came into the truth. Some one did the work of a little blood-vessel. The one that put it there does not know the result of the work. We should not be envious, but simply do our part and be satisfied with what we have to do, even though our work is not seen by anyone else and we ourselves do not see the results.

The Truth is not plain and easy for the world to see. Serve the consecrated class, not only those among us, but those included in every denomination, or wherever they are. The truth is not easy and plain for them. Agree with them as far as possible. He told how one party was once in a congregation and the minister gave opportunity for any who wished to speak; this brother at once got up and said: "Babylon is fallen, come out of her." It is needless to say he did not accomplish much. You remember how Paul used tact when he talked to the people about the "unknown God." Bro. Russell always sees first what he can agree with when talking to a person. You will remember when in debate with Dr. Eaton that he always first told what he could approve in Dr. Eaton's remarks. Whenever you talk with anyone, first find out what he believes and then agree with him as far as possible. If a man says he is a Presbyterian, say, I believe in election also; if he says he is a Methodist, you can agree that there is free grace taught in the Bible; if he is a Dowite, you can agree on restitution, etc. Put yourself in the attitude of a learner instead of a teacher and ask them what they make out of this passage and that passage. If he is a reasonable person, he will soon tell you that he cannot tell you and will ask you what you

think of it, then you can lovingly and gently tell your side. If they do see the truth, it will not be because it is so simple.

Next, good temper. Bad temper is due to selfishness. Get your minds on the troubles of others. Bro. Hay illustrated this by telling how one time when on a Pilgrim trip through Nebraska, he had a terrible headache and the friends at a certain place where he was going had planned for two meetings; he thought of himself and made up his mind to ask them to let him off and have only one meeting, but when he arrived, they told him they had planned for a long baptism service. He thought surely he could not do that-thinking of self, but he could see no way out of it and so started in. He soon got his mind off of self and when he was through he had no headache. Get your mind on the troubles of others. If any have any troubles or think there is a difference between yourself and others, go and see them, and 9 times out of 10 it will all be straightened out.

Rejoice not in iniquity. You might be in some transaction in which the law of the land would exempt you from fulfilling, but love would not exempt you from doing the right no matter what the law of the land said.

Love beareth all things. Two ways; one by sorrow, thinking their cross was too hard. The other way is as the Apostle said: "Sorrowful, yet always happy." Not for the sorrow, but for joy, he endured the cross.

Love believeth all things. Not every idle tale or every doctrine. The testimony of the human race is the same, all men are liars. We should become like little children in that we are teachable, etc.

Abideth all things. God has all power, etc., and has given it to his Son. He has proved that He will keep His word, because He kept the world under the penalty until it was paid.

Love endureth all things. (I did not get notes on this point).

Like little children when they get a new toy they like to show it to others and think of course that others ought to be equally interested in it; so with us when we got the truth, but we have put away childish things and now use judgment as to whom we speak to.

Bro. Geo. B. Raymond

on

SALT

Luke 14th Chapter

Salt is a purifier, a cleanser and a preserver.

Ye are the salt of the earth, the true children of God, not Babylon. Notice that this is spoken in the present tense. Ye are-when? Now. Jesus said "salt is good" and added: "have salt in yourselves." Purity or righteousness is the thought. We cannot salt the earth if we have not salt in ourselves.

Let your speech always be seasoned with salt. Think right. As a man things, so is he. Then talk right, seasoned with salt; then we will walk right. If one walks in the truth and follows Christ, he will have done his part in salting the earth. The real salt class has been and always will be the persecuted class, whereas the persecutors are the class that profess to be the salt. All persecutions have been done in the name of the Lord.



Ye are the salt. But, have you the savor? We must have the savor clear down to the finish, else it is good for nothing. There was a brother who received the truth from another, but now the one that gave it to him is out of the truth altogether. He did not get there all at once, or at one jump, but gradually. He examined this, that and the other doctrines etc., until at last he lost the savor. The savor is the fact that they have been salted with the present truth. The thought is: Does it mold your thoughts, govern your words, and is it the force back of every action in your daily lives? If so, you are the salt, and better than that, you are the salt with the savor. God will not use those lives that are good for nothing, but they shall be as though they had not been. If you want an experience like that, then get careless and out of harmony with His word. You will soon have no taste for Present Truth. It is impossible for those who were once enlightened and have tasted of the heavenly gifts, partakers of the Holy Spirit and tasted of the good word of God and of the power of the world to come. It is impossible, if they fall away to renew them again unto repentance, seeing that they have crucified to themselves the Son of God afresh and put him to an open shame. It is impossible to make salt of them again. It is a solemn warning to you and to me. Make it a personal matter; don't get too satisfied. Many have thought they never would leave the truth, but they have and they are gone.

**IF WE ARE FAITHFUL WE WILL NOT ONLY BE THE SALT BUT WE WILL BE
KINGS AND PRIESTS.**

Bro. Frank Draper
on
SPOTTED AND UNSPOTTED ROBES

He took his text from the last verse of the 1st chapter of James. Extracts from his discourse follow:



Now that Christ has died for us, the application being made for us, the Church, we being covered with the merits of his atonement, he began to make at the time of his baptism when he began to make his sacrifice, we are now permitted to finish or fill up his sacrifice. Christ offered Himself without spot or blemish to God and because He was absolutely perfect, He was qualified to offer the sacrifice.

TYPE

The High Priest sacrificed the bullock, which represented our Savior, and the goat represented His body. The third day He was raised, not to the human nature, but to the divine nature.

In Hebrews 2:9, we read, "We see Jesus who was made a little lower than the angels, etc." The eyes of our understanding have been opened. We begin to see what His sacrifice meant—an eye for an eye, kind for kind.

THREE PHASES OF THE WEDDING SUPPER

Before Christ's sacrifice, there was a period of three and a half years special favor to the Jewish people as a nation. This was the first call; then there was another period of three and a half years of favor to that people as individuals. At the end of that period, they were cast off, broken off, this ended the second call; then the Lord turned to the Gentiles to take out of them a people for His name, this was the third call of the parable.

In 1874 the requisite number had been found or selected, but some were in there who had afterwards taken off the wedding robes, Christ's imputed righteousness; and the Lord has been selecting others to take their places since that time.

WHAT IS IMPLIED BY A SPOTTED GARMENT?

The garment is Christ's imputed righteousness. We are not actually righteous, but His righteousness is imputed to us. How can we spot this garment? By neglecting the Great Salvation, because it is given or loaned to us that we might be in position to take advantage of THE GREAT SALVATION. If we do not use it for the purpose intended, it becomes spotted by reason of contact with the world. Here is one way of neglecting the Great Salvation. A man does something that hurts another's feelings; he says, I don't care,

he ought not to be so sensitive. The next day he does something more and worse, and so on from day to day. Neglecting to make progress grows more and more upon such a man, and he is now in such a condition that God will have to turn him over to Satan for the destruction of the flesh that the spirit may be saved in the Day of the Lord.

We should be very careful about spotting our robes, and if we see we have gotten a spot on them, we should quickly turn to the Lord and wash it away. If any man of the Church sins, we have an advocate with the Father.

THE MARK OF THE PRIZE

He said we were running according to the mark-perfect love. Having reached that condition, it is from that standpoint that we are to run. He said the best Greek rendering was that we press down or stand on the mark and run for the prize, our high calling.

Bro. Paul Johnson
On
THE RESURRECTION

Text 1 Corinthians 15:22, 23

He presented three thoughts on the subject. 1st Antecedents -- 2nd Nature -- 3rd Kind.

1st Antecedents

There were two:

Adam's sin and its penalty -- death -- which came upon all, Christ's obedience and death, which purchased all from death.

2nd Nature of Resurrection:

Resurrection is not an awakening from death. If you ask any who are trained in the ordinary theology of our day in regard to the resurrection, they will cite you to six cases, namely:

Lazarus, Son of the widowed Nain, Jairus' daughter, The young man Elijah restored, The young man Elisha restored, The dead man who touched Elisha's bones.

If these six are true resurrections, then the Bible contradicts itself, for we read how that Christ should suffer and should be the first to rise from the dead. What is the difference between our Lord's resurrection and these six? The six came forth from the Adamic death with sin still working in their bodies, but not so with Christ. In Luke 20 the reply is given in answer to the question in general, not on the awakening. Acts 24:14, 15 is the defense of Paul. In this he referred to the resurrection of both the just and the unjust. The real meaning of the word resurrection, which is from the Greek work "anastasis," means to raise clear up. Illustrations of this are found in John 6:40, 41, 44, 54.

3rd Kind of Resurrection

1 Corinthians 15:23, 35-37. Two kinds are referred to here. Every man in his own order; Christ the first fruits, afterwards they that shall be Christ's during His presence. He laid particular stress on the fact that to make sense out of the Greek, the words "shall be" must be inserted. He stated that "Christ the first fruits" did not refer to Jesus and His resurrection, but that it meant His Body. The word "Christ" here does not refer to Jesus. It means "anointed" and should have been translated anointed or Christed. Jesus was Christed or anointed at the time of His baptism at the river Jordan.

PERSONAL HISTORY OF BRO. JOHNSON

He was a Jew and while away at school, he got hold of a New Testament and became greatly interested in it; on coming home, his father asked him if he believed what it taught and he said yes. His father then whipped him severely and sent him to a reform school. There a Lutheran preacher found him, got him out and he became a Lutheran preacher himself. Where he was preaching, about a year ago, the Volunteers began giving out the Watch Tower Society's tracts at his church doors.

He drove them away several times, but finally read one of the tracts himself, became interested, sent for the brother that gave out the tracts and was eventually immersed by that brother. One thing that had puzzled him for some time before getting into the truth was the subject of the resurrection. Comparing Scripture with Scripture, he came to the conclusion that the references to the judgment and millennium referred to one and the same periods of time and that it was during that period that the resurrection would take place. He is a grand, dear brother, whom to know is to love.



Bro. Barton
on
THE THOUGHTS OF THE DILIGENT

Proverbs 21:5

In presenting this subject I consider it first as to the relation of myself to this morning's meeting; and secondly as to the relation of yourself to this morning's meeting.

There are three ways to receive or consider our subject: 1st, Scientific standpoint, 2nd, Moral standpoint, 3rd, Standpoint of consecrated child of God.

RECEPTION OF OUR WORDS.

There are three ways for you to hear them: 1st, In your ears, you hear them, 2nd, In your head, you understand them, 3rd, In your heart, you act upon them.

It is for this last class, the consecrated children of God who hear in their hearts and act accordingly, that we are talking this morning to. Our thoughts should be, how can I honor my Heavenly Father? How can I increase my zeal? How can my love grow?



Our text is "The thoughts of the diligent," in Proverbs 21:5. A person can be thoughtful or thoughtless. It is this that distinguishes the barbarian from the civilized, the rude from the others.

This subject of thoughtfulness is often applied to business affairs, but it has a deeper significance. We should think of our consecration and the Word of God. The Adversary tries to get us to throw aside the whole Bible, if he can. If he cannot do that, he then wants us to discredit the Old Testament, and also the New Testament, except the Words of Christ, not realizing that we look to the Lord as being back of the Apostles, etc. Then if he cannot do that, he tries to get us to take a secondary meaning to much of the Bible.

Our Heavenly Father evidently wanted to keep the Bible concealed. He could have made it as plain as the newspaper, if he had seen fit to do so. Only those that receive it into their hearts are able to understand it. Our Savior said: "Unto you, it is given to know the mysteries of the Kingdom, etc."

We should be diligent in our consecration; that is the real meaning of our text. We think first that there is a God; then that He has given a revelation to His creatures. We then weigh the statements of the Word, and we read of the prophecies and statements that have been fulfilled. As we read, we decide that there will be a resurrection if the Bible is God's word, and if it says so, there certainly will be one. As we read further we see still more

wonderful things. Yet what we now see is but a foretaste of what is in store for the world of mankind. He illustrated it by referring to a car of coal from which pieces fall to the ground and which are picked up by the poor people. The good these poor people would get from the few pieces was nothing compared with the good which would be derived from the whole car load when it arrived at its destination. So the ultimate fulfillment of God's plan means vastly more to the world than the foretaste which we enjoy at the present time. God's plan is so great that we cannot appreciate it. What would you think of giving your own child for your enemies? That is what God did. How little we have to sacrifice, in comparison to that of our Heavenly Father and that of our Lord. Present your bodies a living sacrifice; He has promised us a far greater blessing. God's ideas are at least 365,000 times greater than ours, for we read that a day with the Lord is as a thousand years, and one of our years has 365 days in it and as our Lord's day is a thousand times greater than that, therefore His ideas are at least three hundred and sixty-five thousand times greater than ours. Bro. Barton gave an illustration showing by comparison the great difference between what we have to give to God and what He gave for us. He said, suppose a man over here who owned a very fine house and grounds and called my attention to it and said: How much do you think that place is worth? Well, I cannot tell, it is a very fine place, perhaps it is worth \$50,000. You're way too low. Why, that place is worth \$100,000. How would you like to own that place? I reply, I am a poor man, I could not think of buying that fine place. Well, how would you like to own it? I tell you I am too poor. Well, how much money have you? There is no use talking about it for I am a poor man. Well, how much money have you? Well, suppose I am a very poor man and I say: Well, all that I have in the world is five cents. Well, you give me the five cents and I will give you that fine place. What? You give me that fine place for five cents? Yes, I will give you that place for your five cents. Well, I reply, I never heard of such a man, you are the most generous man I ever saw, give me that place for five cents. Yes. Well, after thinking a while I say: Do you want the whole five cents? Yes, I must have the whole five cents. I will give you three cents, I ought to have some left for that is all I have. No, you must give me the whole five cents. Well, I will give you four cents. You are not worthy, and you shall not have it at all. Thus, if we are not willing to consecrate our five cents worth, so to speak, we are not worthy of the high calling. We cannot hold on to any of the old nature and at the same time gain the prize.

Bro. Barton then read from the 14th of Luke beginning with the 28th verse (Luke 14:28) in reference to the man who was to build a tower and the general who was to fight a battle, that they should first count the cost and see if they had sufficient to accomplish their purpose with before they began. He said that the Tower was the Christian's character. The battle is fighting the old nature. Building the tower. Some will say: It will effect my business, my friends will leave me, etc., so they will not give any other thought to it. They will not build much of a tower. We are not able to build it in our own strength, but we are able to do with his grace what we are not able to do in our own strength. What would you think of the man who needed five thousand dollars for a particular purpose and began to figure up and found he has three thousand in one bank and one thousand in another, and therefore could not go on with his project because he did not have enough, forgetting that he had twenty thousand in another bank; or the general who needed a number of soldiers and counted five thousand in one camp and eight thousand in another,

yet forgot the fifty thousand in another camp. We must not figure simply our own strength, but should remember the great strength and means at our command in the person of our Lord.

If we are diligent and thoughtful, as our text suggests, we will say, I am going to live for my Heavenly Father, and I am going to please Him, knowing that what I lack is to be made up by what he possesses.

Our opportunities depend in large measure upon our zeal, and if we make use of what opportunities we have, then we will be given others, is the principle thought. We should then ask ourselves the question: How can I find other opportunities for serving the Lord?

Let us be patient, for God's plan is for eternity. All the time Noah was building the ark, he did not make a single convert outside of his family.

Report by Bro. L. W. Jones
On BRO. RUSSELL & THE TUESDAY NIGHT
MEETING

Well, dear friends, my report has to do with the greatest man living today in this the greatest age the world ever saw and in the harvest the greatest part of the age. And as a Bible student he has no equal. If he is not the greatest man living today, then the Lord has made a big mistake in using him. I am of course speaking of our dear Brother Russell, the central figure of the Convention, the man that is the Lord's fellow at this particular time.

TESTIMONY MEETING

I will begin my remarks with the first part of the convention, namely the praise and testimony meeting immediately following the welcome of the St. Louis Church which was represented by Bro. Raymond, and the introduction of the permanent chairman of the convention, Bro. Frank Draper. It was during this testimony meeting that the wheels of the greatest convention ever began to turn. Various brothers and sisters from all over the U.S. and Canada gave their testimonies, how they had prayed and hoped and saved their pennies to come to the convention and at last they were rewarded and the convention had come. Among these who testified was one old brother who stated he had been in the truth for a number of years but had never had the privilege of seeing Bro. Russell, and he did so hope that nothing would prevent Bro. Russell from being at the convention and that he felt he could not go home without seeing him, etc. Well, the fact was Bro. Russell had



already arrived and in his quiet, meek and humble way came into the hall, and instead of going to the front and taking charge of things he kept himself in the background in the rear of the hall, and when this dear old brother who spoke near the end of the testimony meeting, was so much concerned as to whether Bro. Russell would arrive or not, Bro. Draper said, "He is here now." The old brother said, "He's here now, Bro. Russell here?" Bro. Draper said, "Yes, Bro. Russell is here." Well you ought to have seen the heads bob around and the necks stretch. You would have thought there was rubber in them sure. All was excitement then and when the praise and testimony meeting was brought to a close they began to go to the back of the hall to greet Bro. Russell. Many had never seen him before though some had been in the truth for a long time but it had so happened that they had not been permitted to see him whom they knew

and loved through the printed page. It was a very touching scene to watch them meet and greet him with tears in their eyes, and he just so kind and loving to all.

TESTING THE HALL

The hall was the one bad feature of the meeting, but that could have been much worse. The Committee had arranged for the large Coliseum hall in the same building, but about the last, the World's Fair Company who had rented all the halls in the city, rented the Coliseum hall to some show, and we had to take the next best thing, which was built for exhibits and not public speaking. After the testimony meeting, we began to test the hall to see how best the speaker could be heard. Bro. Russell finally said he would go to the front and let us hear how we could hear him. He did so and climbed upon a table and read one of the hymns. Bro. Raymond who was with us farther back said, "Tell us something we don't know." So Bro. Russell said, "Allegheny is a larger city than St. Louis." Bro. Raymond replied, "We hear you but we don't believe it." They finally found a place for the speaker.

Bro. Russell next appeared Sunday afternoon for the principle address of the Convention and spoke on the topic: "Spiritual Lessons from the World's Fair," which has been printed and which you have doubtless all read by this time. It is good to read it, but to get the full benefit one should have been there to have seen, heard and felt it. Bro. Russell never talked better and could be heard in all parts of the great hall, poor as it was for speaking. Before him was seated a congregation of fully 2000 persons, one thousand of whom were delegates, the largest number of delegates ever in attendance at our Conventions. As Bro. Christensen and I were ushering we did not get a good seat, so when the sermon was begun, we went up in the gallery, where few people were and stood right over Bro. Russell where we heard and saw it all. Then at the conclusion that great congregation arose and sang "All hail the Power of Jesus' Name." We simply kept still and listened to that volume of song and thanksgiving as it came up twenty feet to our ears and then ascended high up to the roof of the great building. I am sure Jehovah listened too and received it as a tribute of praise for what He is doing in this His day of Preparation, represented partly by the many and wonderful inventions and exhibits at the Fair.

DAWN CRITICISM

At the close of the service, Bro. Russell held up a tract of the adversary entitled "Millennial Dawnism," and said parties were at the door and on the pavement to hand them to the people as they went out. He said it was a general mix-up of things and that they did not dare to come on the platform and discuss the matter with him as did Dr. Eaton. We found sure enough several people outside giving them out. A little later, Bro. Robie took Bro. Russell, Bros. Hay, McPhail, Thompson and ourselves out to lunch and as we were going down the steps one young man about eighteen held out one of the tracts to Bro. McPhail who said he could not get any good out of it, then the boy handed it to Bro. Russell, or rather tried to and said, "Read it, it will do you good." Bro. Russell said he had read it and asked him if he had read the Dawn. He said no. Bro. Russell then asked if he thought he was doing just the right thing to criticize something he did not know

about and passed on. You can easily imagine those poor deluded people there trying to stop the Lord's work with such a short sword, and it was not long before quite a group of the truth people were around each one of those out giving tracts and there was a great deal of discussion going on in short order. The Lord's people had no fear because they had on the shield of faith and we knew they would hear His voice and follow him.

STORY OF GERMAN WOMAN

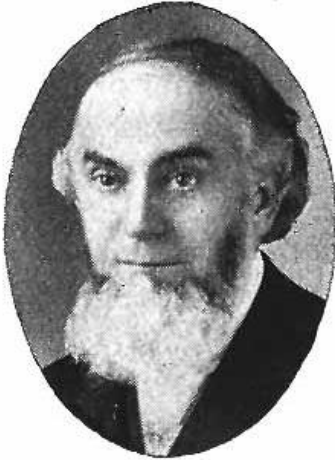
While at lunch Bro. Russell told us of a German sister who had a daughter that was in the truth before she was herself. She said that one time her daughter wanted to go to a convention where her sisters were. The mother said, "You have no sisters there, you have never been there." "Yes I have," said the daughter, "And I want to go and see my sisters." So the mother said that if the daughter went she would have to go too, which she did. (You will have to supply the broken German, for I cannot tell it like Bro. Russell did). Well they went to the convention, and the mother said that when they got there they began hugging and kissing and hugging and kissing and calling each other sister, and here they had never seen each other. Then they began to study the Bible and they kept turning and turning (looking up references, etc.). She said she never taught her girl to do it. Then there was more hugging and kissing and kissing and hugging and kissing and then they went home. Then the girl said she had some more sisters over in the next town and she must go and see them.

The Mother replied I must go over and see them and well if you go, I go too. And when I got there she said, there was more hugging and kissing and hugging and kissing and then they kept turning and turning the leaves of the Bible. When they got home she asked her daughter what it all meant. So, the daughter told her and gave her the book to read, and now she says, "I am hugging and kissing too."

QUESTION MEETING

After Bro. Barton's sermon Monday came the question meeting in charge of Bro. Russell. The questions were handed in on paper and he considered the first, which was:

1. Best plan for a meeting of about 30, in which strangers come in? Answer: He referred them to the Berean Bible Helps in the front of the large Bible, and said that in some cases it was best to have a public speaker, if they had anyone who had ability along that line, otherwise to take up a Bible study as outlined in the helps.



Bro. C. T. Russell

2. How may we distinguish for ourselves between accidents and discipline? Answer: If I am of the world, I might think of these things as accidents, but if I am the Lord's, nothing can come to me without His permission. The question would be whether the thing occurred in the service of God or of Mammon. If I were to go out of this place and break my leg, I would not consider it an accident, but think the Lord permitted it for a good purpose and look for the lesson he had in it for me.

3. Explain how our Lord could lay aside His spiritual nature without experiencing death. Did not the separation of His mind from His spirit body destroy His being? Answer: I cannot imagine how He could leave his spirit body and become a babe without loss of consciousness. All the record we have is that he was spiritual and then human, no record of what took place between, and we cannot be wise above what is written.

4. How about hats? Answer: That is not religious, so we will not discuss it now. Much laughter.

5. Another question was one that covered a large page of paper. He gently laid it aside and smiled, as did the congregation

6. Is it possible to distinguish the measure of willfulness in a mixed sin? Answer: This is the kind that Christians have to deal with most. The Apostle tells us that there is a sin unto death and that we should not pray for it, and also tells us of a sin that we should pray for. If we were overtaken in a fault and sin, we will be punished. There is a mixture here. The Apostle himself said he did not always know, so it is hard for us.

7. Should a Christian read a newspaper? Answer: At the Bible house there is generally fifteen minutes after breakfast before eight o'clock, and I always take that time to look over the headings and if there is anything that would be of special interest to the people in the truth, I read it. I see no harm in making such use of the newspapers. But if you are going to spend the time in reading stories, etc., then you are abusing and not using your

time to good advantage for the Lord. (Here, he said that he was always glad to receive clippings from any of the friends of things they saw in the papers that they thought would be of interest to the household of faith, but he would like to have you be sure and write on the back of the clipping, the date of the paper, the name of it, and the town in which it was published, otherwise he could not use it, not knowing where it came from).

8. We are a small class of beginners and the Baptist minister of our place has offered to meet with us and answer our questions. What do you think of the advisability of having him do so? Answer: If you are beginners you are doubtless little lambs and the Baptist minister probably wants to clip your wool. Look out for Baptist preachers and other any other preachers. Give the brethren that live up to what they profess an opportunity to serve you. Look out for all who are worshipping the golden calf.

9. How answer the questions of those who think there is a predestination of individuals? Answer: Don't bother with them; they will know better themselves when they grow more in grace. The Lord and the Apostles preached the truth and the truth altogether outshines the error.

10. Has the hybrid race of antideluvians (those living at the time of the flood who were living descendants of the angels who took to themselves the daughters of men and through intercourse with them produced the giants), have they any part in the redemption of Christ? Answer: No, only those who were in Adam shared his penalty and no redemption is provided for any outside of Adam. That hybrid race has no part in the redemption of Christ and have been utterly destroyed.

11. Is it right for us to do certain things on Sunday? (I do not remember just the things specified). Answer: We ought to be very careful what we do on Sunday, lest we stumble some one weak in the faith. I would like to take the time to discuss the Sunday question at length, but cannot do so now. I will simply say that at the Bible House where I am supposed to have some authority and to be responsible for what goes on there, that not a tack or pin is driven on Sunday, everything is quiet, not even loud laughter is permitted when I am there and I am sure it is not done while I am absent. We cannot be too careful in this respect.

QUESTIONS FOLLOWING BAPTISM SERMON

1. Could one fall away after being immersed? Answer: Yes.

2. If a person understood his baptism was unto death when he was immersed in the Baptist Church, would it be necessary for him to be immersed again? Answer: No, but if he did not understand at the time that he was immersed that it was into Christ's death, then it did not amount to any more than a bath would.

3. Do you take a Methodist in who has not been immersed? Answer: Brother, we do not "take anybody in," in any sense of the word. We do not ask you to join any denomination,

simply Christ; He is the one that writes your name down, we don't. There were other questions, but I did not get them.

*****This was handwritten in the original report: Baptism Service 144-Family of 8. Sister Wilson.

TUESDAY NIGHT MEETING

IN E. ST. LOUIS

Tuesday evening is the regular meeting night of the friends, (and as a number of the visiting brethren were to be there Tuesday night, though the Convention closed with the Colporteur meeting Tuesday morning), the friends rented a hall for the special occasion in E. St. Louis and there over a hundred of us met, their regular attendance at that Tuesday meeting being about twenty. Bro. Raymond presided, and he makes a splendid chairman. After several songs by Sisters Nation, who are now with us in Chicago, the meeting was opened with prayer and Bro. Raymond announced that several of the visiting brethren from different parts of the country would give ten minutes. This was done with singing in between. Every now and then, ten minutes would be devoted to short testimonies.

I can only begin to tell you of the good things enjoyed at that meeting. This last seemed the best of all. One expressed it as the drippings of the rain that had just gone over, meaning of course the Convention proper. Bro. McMillan gave a splendid talk on growing fruits of the spirit. He stated he had been in the truth for four years and had been privileged to attend nine large conventions but that he could not see that he had grown any fruits. But he remembered that after the root came the tree, then the leaves (profession) then the flowers (when the Christian tree looks beautiful) then the wind blows off the flowers and finally the hard green fruit appears, but it takes some time for that to ripen and he hoped within the next four years to develop much fruit. Others however thought that he was mistaken that he had already developed fruit, for none could love the brethren as he did and love the world as he did by going out colporturing and selling them the books if he had not developed love. All that know him will say amen to that. To know him is to love him and you are made better by it.

The whole Convention seemed to be impregnated with the thought that now, these few years is the time for us to get in our harvest work, that soon the trouble will come when no man can work. Bro. McMillan dwelt at considerable length on Zec 13:7, "Awake O sword against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd and the sheep shall be scattered; and I will turn my hand upon the little ones." He said there were two parts to this prophecy. First the shepherd would be smitten and the sheep would be scattered. This happened at the time our Lord was crucified. The other portion of the prophecy is the smiting of "the man that is my fellow." That is Bro. Russell as we all know. But, when that time comes, the Lord will give special care to his little ones and will support and sustain and help them in a peculiar manner.

Many beautiful testimonies were given. One in particular was that of Sister Wilson who had been almost destitute and was so hungry Saturday that a Catholic lady had given her a lunch and wrapped it in a newspaper. But, that newspaper contained an announcement of the Sunday services and that Bro. Russell would speak. She attended the meeting. She said at the Tuesday night meeting that at the time she went into the hall Sunday she had never heard of the truth as we see it. When she went in she thought at first that we were

Adventists, then because there were two Duncard Sisters there with their bonnets on that we were of that sect, but soon Bro. Russell stepped up on a high platform and began to speak. She said that he so plowed up her heart that the dust of superstition etc., almost choked her and all she could see and hear was Bro. Russell. She said she had learned more of the Bible since Sunday noon to that time, Tuesday night that she had in all the fifty-five years she had been a member of the Christian Church. The fact is, she secured a copy of the Dawn after the sermon, went home, sat up all night and read it through and was immersed Monday afternoon.

Thus, with that Tuesday night meeting, ended the greatest convention ever held. That seems to be the general sentiment of all who have been privileged to attend several conventions.

NOTES FROM BRO. BARTON

St. Louis, Wednesday Night, Oct. 5-04.

His theme was comparison between the St. Louis convention and the great convention which we are all heading for. First, we hear about the convention, then we talk and plan to go there-so it is of the great convention, the assembly of the church of the first born, we are all talking of going to the great convention. At the St. Louis convention we find our dear brother Draper chosen chairman-so at the great convention, our elder brother is the chairman. He also bears the name Draper, for has he not draped us in his own robe of righteousness?

Before going to the St. Louis convention we all have to make a sacrifice. Many are saying, "Oh, I would love to go to the convention," but are not willing to make the sacrifice and never get there, no matter how much they desired to go. But the ones who made the sacrifice received the blessing by giving the penny to the R. R. and got the pound-so at the great convention, many on counting the cost find it more than they are willing to sacrifice and so never reach the convention.



The first thing we must do before going to the St. Louis convention is to purchase the ticket-so it is in going to the great convention, we must first receive justification by faith in the blood of Jesus Christ and then make a full consecration to the Lord by fully surrendering ourselves to his will, henceforth to do only his will and not our will at all.

After buying the ticket, the ticket agent expects you to be subject to the conditions. You cannot use the ticket just as you please if you want to get to your destination and not to get off at any of the stations on the way, no matter how beautiful they may seem to you, but patiently wait until the conductor calls out your station, and you must also be sober and be conducting yourself becoming to a good citizen. So to the great convention, you must be subject to the rules of your ticket which you purchased of your heavenly Father, which cannot be transferred to any one else but be signed by yourself in person, otherwise it will not be honored. We are also requested to be sober and not to fall out by this way but conduct ourselves as is becoming those who are not of this world but citizens of the coming kingdom.

We have also a conductor on the way who has promised to guide us safely all the way and to satisfactorily answer all our questions regarding our journey, whom we can trust because he has gone the way before us and knows every part of the way and is watching over us so that no train robbers can take away our valuables, but conduct us safely into the great convention. The conductor does not compel you to stay on the train or forbid you to get off at some other station. So to the great convention, Christ does not compel us to remain under the blood but we have our free will in the matter and can get off if we do

not want to remain, but he will then cease to be our guide and we will never get to the convention.

Of the company on the way to the St. Louis convention, some had a whole car to themselves, pleasant companionship all the way, some had their wives along, some, fathers, some, mothers, and some, children. Others had to travel alone with unpleasant surroundings such as vulgar language, card playing, smoking, etc., etc. so to the great convention, some have their wives along, some, their husbands, some, their children and friends. Others have to travel all alone, with unpleasant surroundings and nothing but hindrance in the way of those whom they love, but the heavenly Father makes up for them in other ways by giving them his peace which passeth all understanding.

We did not all get to St. Louis at the same time, we kept coming in little by little, some had only a few hours to travel, others had a long way to go which took several days before they got there. So to the great convention, some have already reached there, some will get there in perhaps a few weeks or months, some have many years, some as many as ten years before reaching the great convention.

The program at the St. Louis convention was only intended for those that were to be present at the convention. So God's word is only intended for the church of the first born and the virgins, her companions. Invitations and advertisements can be compared with the colporteurs and volunteers inviting the wheat class to a place at the table of the great supper which the King is making for his Son, our dear Lord and Savior.

On the way to St. Louis we also had a dining car which gave us refreshments on the way, and the porter came through the cars giving the first call for dinner, and after a while he came in and called out the last call for dinner. So to the great convention, we have a dining car giving us meat in due season, both new and old, from his store house. The first call to dinner has gone out nearly 2,000 years ago by our dear Lord himself. Some heeded the call and got rest to their souls, and now we are living when the last call for dinner is being hurled through Christendom by our Lord himself, through the Zion Watch Tower, telling the wheat class about his presence and to make haste to make our calling and election sure to a place at the great convention where we will not only meet our dear pilgrims, but our dear Lord himself, and see him as he is and be like him and share his glory, honor, and immortality.

COLPORTEUR MEETING

Bro. Russell in charge.

We should differentiate between this work and book-selling. The world is not apt to see the difference, but WE ought to know so that the remarks of the world will not effect us.

There is only one person in the work as a business proposition and he is a man that came to the Bible House asking for work, so Bro. Russell put him at selling the Dawns. He is doing fairly well. There are now over 1,300,000 copies of the Plan in circulation, and hardly any have been sold by others than the colporteurs and the friends interested in the truth.

He said that at first they tried to sell them the same as others sell their books, namely, by advertising in the papers, but the sales did not pay for the ads. The Lord was not willing to have those means used.

Then they tried the bookstores, Flemming Revell & Co., etc. This was over fifteen years ago. They made a shipment of the Dawns to Revell and he put them on his counters. They had not been on the counter a week, when Mr. Whittle, who also published religious books, came into the store and picked up a copy of the Plan, looked it over and said, "Millennial Dawn, I see, what are you having these on your counter for?" Mr. Revell replied that he had no objection, that he had just as soon sell one book as another. Mr. Whittle replied that if they remained on his counters, then his own books and those of all his friends would have to come off. The result was that the Dawns were shipped back. The Lord could have kept them there, but He wanted to give some of His people an opportunity to serve others of His people. This is the reason that the colporteur work has gradually grown. Now 300 colporteurs are working at it all the time all over the country. You have faults and I have faults and when all get together there is apt to be friction, unless the territory and work is laid out systematically and we look out for one another's interests, therefore, if any want an assignment, let us know. When there is friction in a large piece of machinery, they oil it and keep everything running smoothly, so with this great machine, the Holy Spirit will keep all running smoothly. If we wait until we are perfect, the colporteur work will all be done.

The world considers this work book selling. No other book has been excluded from the bookstores, public press, etc. as much as the Dawn, yet no other book has had such a sale. It is the Lord's doings and marvelous in our eyes. This work is preaching, making known the glad tidings in the most effective manner.



Brother C. T. Russell.

Suppose you had the ability and the permission to address every congregation in this city? What would it amount to? When you got through they would not have much of an idea of what you were trying to tell them, but would think you a crank.

Then you might say, I will go from house to house and after ringing the bell say, I came to talk religion to you. What would they do? I think you would accomplish very little that way, they would shut the door in your face.

Then you might think you would go to the Bible classes and raise a rumpus.

Then you might try it in the prayer meeting, but they would sing you down.

No, the Colporteur work is the most effective way of preaching the truth and of putting out the Dawns.

The Lord began preparing for the harvest work way back at the time of the invention of the printing press, and then He began to teach even the children to read. There is not another work in all the world like that of the Colporteur work, and the Lord loveth a cheerful giver, (we are not going to take up a collection). Invest all you have in the Lord's service. It is a reasonable service.

There were present at that meeting 55 out of the 300 Colporteurs. 24 more signified their intention of at once engaging in the work, and 73 more said they were arranging their affairs so that they could get into the work as soon as possible. Bro. Russell said to take everything to the Lord in prayer, even the meat, groceries, clothes, etc.

FACTS

Have a method.

Have a method that is simple.

Have a method that comes to the point at once.

Don't talk too fast, as your voice is new to the person.

DO NOT ANSWER THEIR QUESTIONS

Start interrogation points all over their minds, but do not answer them. Put it this way, tell them that you do not wish to take their time. Do not make them feel that they are ignorant by telling them that they do not understand the subject, but rather say to them that some one might ask them a question and perhaps they could not at once answer it, for instance about the inspiration of the Scriptures, or why evil or calamities are permitted, etc., tell them that this book answers the questions and that they could loan the book to their friends instead of taking the time to look it up. Talk to them as though you thought they knew all about the Bible but that you were suggesting to them what they could do when their friends asked them. You can guarantee that they are all the time taking in your remarks and applying them to themselves for they do not know and they say to themselves that they will look up those questions themselves when they get the book.

When they ask questions, instead of answering them, refer them to the book, the book, the book. Make them think that the book has in it everything that they ever wanted to know.

Several illustrations of methods of canvassing personas was given by some of the most successful Colporteurs, using some of the audience for customers. It was amusing, instructive and interesting.