

# INTERNATIONAL BIBLE STUDENTS' CONVENTION A GREAT SUCCESS

## GOD'S KINGDOM TO TOP ALL OTHERS.

Messiah to Be King of Kings and Lord of Lords.

## THE DAY OF CHRIST AT HAND.

Pastor Russell Says That Great Day Will Witness the Overthrow of Sin and Death—Satan Shall Be Bound, and Divine Justice Will Be Executed in the Earth—A Sermon to Bible Students—A Great Crowd as Usual.



Mt. Lake Park, Md., Sept. 10th.—The International Bible Students' Association has been holding a Convention here for more than a week; many able speakers have been heard. Higher criticism is at a discount amongst these Bible Students. They claim that the internal harmonies of the Bible attest its Divine authenticity. Amongst these earnest students are many who at one time were infidels. They profess greater faith than ever in the Bible as the result of reading Pastor Russell's books, to which many of them were led through his sermons.

Pastor Russell was the principal speaker at the Convention today. He arrived during the week, and is being entertained some distance from the Park, at the Weber mansion. Hundreds visit him every evening. Pastor Russell spoke twice today in the large Auditorium. He delivered one of his discourses from the text, "In the last days the Mountain of the Lord's House shall be established in the top of the mountains, . . . and all people shall flow unto it" (Isaiah II, 2). He said in part:

"Our text tells of great events in the 'last days.' It would be a mistake, however, to suppose that these words imply the end of time or the end of the world. In the ordinary sense, The Bible declares that 'the earth abideth forever,' and it tells of the wonderful blessings of Restoration, when the Lord's footstool shall blossom as the rose—Paradise restored. All this is to come in the 'last days.'"

The Jews understood that the seven days of the week, six of labor and the seventh of rest, were typical of seven greater days of a thousand years each. In harmony with this thought, some of them tell us that we are living in the Friday night of the world's history—which means that the great Sabbath of Rest is about to begin—the thousand years of Messiah's reign (the Jewish day beginning in the evening).

The New Testament writers seem to have had the same thought. Thus our Lord declared, "My Word shall judge you in the Last Day." Similarly, Martha declared her faith in the resurrection of her brother, saying, "I know that he shall rise again in the resurrection, at the Last Day—the Millennial Day, the Day of Christ—the great Day which will witness the overthrow of sin and death and the uplifting of humanity. Of that great Day we read, 'In His Day shall the righteous flourish, and evil-doers shall be cut off.' This Seventh Day is frequently spoken of as 'that Day,' as indicating the time when Divine power will no longer permit the reign of sin amongst men, but Messiah's Kingdom will actively intervene. The overthrow of Satan, sin and all unrighteousness, will then take place. It is during this Day that Messiah will put down all things opposed to righteousness: 'The last enemy that shall be destroyed is death.'"

Throughout that glorious Day the resurrection process will be in operation; mankind will be rising out of its meanness, sin, sickness and death, back to all that was lost in Eden and redeemed by way of the Cross. In the end of these days, or 'after these days,' of the reign of sin, God promises to make a New Covenant with the House of Israel and with the House of Judah, through which they shall be uplifted; and the blessing will flow from them to all nations (Jeremiah xxxi, 31). It will be after these days also that 'God will pour out His Spirit upon all flesh,' as says the Prophet Joel (Joel II, 28).

Our text is to be considered from this standpoint. In the end of these days, in the promised Day of Messiah, the Mountain of the Lord's House shall be established, fixed, in the very top of the mountains—above all other kingdoms. This is in full accord with the entire tenor of the Scriptures. A mountain symbolizes a kingdom; and as the Prophet declares, God's Kingdom will be the highest Mountain; it will be over the top of all other kingdoms. It will be established or fixed permanently above all others.

Messiah, the great King, with His Elect Bride and associate with Him, will exercise His Divine power, and sin will no longer be permitted. From the invisible plane of glory and majesty, Justice will be executed in the earth; every good word, thought and deed will be rewarded, and every evil thought, word and deed will be punished—swiftly—surely. Perhaps paralysis of the tongue will be the means by which evil speaking, false words and deceptions will be punished. Perhaps paralysis of the arm or

finger will be the means employed to stop the crime. Certain it is that 'Nothing shall hurt or destroy in all God's Holy Kingdom' thus established. How speedily the world will then learn righteousness! Now it doubts the very existence of God, and declares that if He exists He pays little or no heed to wrong-doers. 'Now the wicked flourish; yea, they that tempt God are even exalted,' as the Scriptures declare. 'But the New Day will change all this. Messiah 'will lay righteousness to the line and justice to the plummet, and the hail [Truth] shall sweep away the refuge of lies, misrepresentations, misunderstandings' (Isaiah xxviii, 17, 18). 'The blind shall see out of obscurity, and the deaf ears shall be unstopped.' 'The knowledge of the glory of the Lord shall fill the whole earth,' until 'None shall need say to his neighbor, 'Know the Lord,' for all shall know Him.'"

**Gravitation Reversed**  
The present tendency is to gravitate downward; but our text tells of a reversal of this order. All nations shall then flow or gravitate upward—toward the righteous Kingdom of Messiah: 'Many people shall say, 'Let us go up.' The Kingdom, in its original establishment, will be Israelitish—Abraham, Isaac and Jacob and all the Prophets will be made Princes in all the earth' (Psalm xiv, 16).

The Jews, naturally, will rally to their standard and begin to recognize the fulfillment of the prophecies of old. Other nationalities will begin slowly to realize the import of the great, New Jewish Dispensation. Their ideas and ideas will be antagonistic for a time. Gradually they will see the Restoration blessings coming to Israel, in harmony with the Divine arrangements of the Kingdom. Then, as our context declares, 'Many people will say, 'Come, let us go up to the Mountain of the Lord, to the House of the God of Jacob; He will teach us [as well as the Jews]. His ways and we [as well as they] will learn to walk in His paths.'"

Both Spiritual and Natural Israel are in the picture. Mt. Zion is the higher, the Spiritual Jerusalem; the lower, the earthly. The Law shall go forth from Mt. Zion (Spiritual Zion), the Messiah—Head and Body—Bridegroom and Bride—while the Word of the Lord (the directing and instructing) will go forth from Jerusalem (the Patriarchal Princes, who will represent the Kingdom).

**Judging Among the Gentiles**  
The context tells us that the new King, Messiah, will judge amongst the nations—amongst all the peoples. It will be a general judgment first, an individual one subsequently. The national judgments will mean calamities upon the nations. The demonstrations of the great dreadnaughts and great armies will prove that they are not to be the peacemakers of earth. On the contrary, those trusting in these devices will suffer most severely. All must learn the lesson that Messiah's Kingdom comes not by human might nor power, but is the Lord's institution, in His own appointed time.

The lesson will be so thoroughly learned in that Day of Trouble that war will forever cease. The Prophet David tells us that the mighty army of the Lord, through Messiah's Kingdom, will work havoc with present institutions. Then "He will make wars to cease unto the ends of the earth." Our context tells us that thereafter "They shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Even Boys' Brigades, etc., thereafter will be at a discount. Human energy and activity will find better employment in conquering self, sin-sickness and death.

**Hiding in the Rocks**  
The description here given by the Prophet Isaiah of the Day with which this Gospel Age will end, the great Day when Messiah's Kingdom begins, agrees very closely with a description of the same given in the book of Revelation. Isaiah tells us that idolatry to gold and silver shall be brought to an end, and the great trouble of that Day will cause many to hide themselves in the rocks, for fear of the Lord and for the glory of His Majesty (Isaiah II, 10, 11). "The lofty looks of man shall be humbled, and their haughtiness shall be bowed down and the Lord alone shall be exalted in that Day" (vs. 9-11).

The idols He shall utterly abolish, and those who worship them "shall go into the rocks and into the caves of the earth, for fear of the Lord and for the glory of His Majesty, when He arise to shake terribly the earth" (vs. 18-21).

The same picture is set before us in Revelation vi, 15-17. Here the great ones of earth are represented as calling upon the mountains to fall on them and to hide them from the presence of the Lord. The thought is to fall over us, hide us, protect us. The Prophet Malachi asks, "Who shall abide in the great Day of the Lord?" "Who shall be able to stand?"

Let us construct a picture before our minds. Let us suppose the vast oceans, constituting three-fourths of the earth's surface, to represent the masses of mankind unsettled, untaught, without property, with little hope or prospect, with illimitable longings, but no power to satisfy them—"Without God and without hope in the world." Let us consider the land behind and before us to represent society, fixed, established, desirous of peace, having something which it does not wish to lose, which it does not wish the "sea" class to wash away.

As in the sea we find shallows and mighty depths, so on the land we find low places, higher places and moun-

tain peaks, and each of these represents a certain degree of prosperity or adversity. The mountain heights would represent the princes of society, merchant princes, bankers, as well as political powers. As from time immemorial there has been a conflict between the land and the sea, the latter, in storms, violently attacking the former and seeking to capture it, so between the two classes here represented—the "sea" class, helpless and without property, is envious of the "earth" class, those who, under the present order, seize and possess the chief blessings.

The mountains, the rocks of society (social institutions, lodges, financial institutions, capitalists, combinations, national treaties, etc.), will all fall in that great Day of trial and judgment and testing; the shaking and overthrow of every human institution is in full accord with the Divine requirements of Justice, Righteousness.

**Who Shall Then Stand?**  
My dear hearers, where is your treasure? Where is your security? This long-foretold Day of the Lord is nigh. The great time of Trouble impends, a time "such as was not since there was a nation" (Daniel xii, 1). If our treasures are upon the earth and our confidence rests in human organizations, the time is near when we may be crawling into these holes, these social and financial protective arrangements, calling upon them to cover us, protect us, but there will be no protection possible. The Apostle declares respecting that Day that everything that can be shaken will be shaken—everything that is not in full agreement with the Divine standards will go down. In the language of the Scripture, we should set our affections on things above, not on earthly things. The Master counsels further, "Lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

If we have been careless in this matter in the past, it is high time for us to invest what little we have of time, influence, talent and money in the service of the King of kings—in laying up treasure in heaven, in promoting the interests of the great Kingdom wherein we trust, and of which we hope soon to be members, sharers with our dear Redeemer.

We are not counseling foolishness—the throwing away of money, of time and influence. On the contrary, we counsel the spirit of a sound mind, that every hour, every talent, every penny be used, not as our own, but as the Lord's; not according to our selfish desires, but according to the Divine will, so far as we are able to understand it; that we may glorify God in our bodies and spirits which are His.

Every talent we possess is that much of our stewardship, of which we must shortly give account. The Lord's servants, the consecrated, Spirit-Begotten, will be called to account before that great Day of trouble upon the world. Jesus said, "Watch ye, that ye may be accounted worthy to escape all those things coming upon the earth, and to stand before the Son of Man." Our watching is in respect to our talents, our faithfulness in their use.

In one of His parables the Lord tells us that on His return to establish His Kingdom, before beginning to deal with the world at all, He will deal with His servants. The inquiry will be, How have we used the pounds and talents given to us by our Master? All those who use their opportunities faithfully will be accounted worthy of a share in the Kingdom, as illustrated in the parable, "Enter ye into the joys of your Lord." "You have been faithful over a few things, I will make you ruler over many things." "Have dominion over two cities." "Five cities," etc.

There will, indeed, be some of God's people who will pass through the trouble with the world. Those who are too fearful of the weight of the cross will bury their talent in the earth. They will fail to have their portion with the Lord and His saints in the Kingdom and, instead, will have their portion with the hypocrites, in the great trouble of that Day.

**The Catastrophe Cannot Be Averted.**  
It is impossible for us, or for any one, to avert the great catastrophe which is surely bearing down upon the world. The Lord's people are to have nothing whatever to do with bringing about the great catastrophe, any more than had the Prophets, whose words we are using. It is for us to make our own "calling and election sure," and as far as possible to send out the Divine Message in no uncertain tones to all of God's people, that each and all may be found faithful in the use of their pounds and talents—retrieving each possible loss of opportunities, or, as the Apostle says, "Redeeming the time, because the days are evil" and unfavorable.

Our day witnesses the world gone pleasure-mad—"Lovers of pleasure more than lovers of God." The spirit of the world surrounds us, threatens to engulf us and destroy our spirituality. There never was a greater need than now for the soldiers of the cross to arise and "put on the whole armor of God," to "watch and pray," and fight a good fight against their own weaknesses and against the darts and snares of the Adversary.

Many dear Christians realize that we are living in strange times, but do not realize that we are in the transition period between the reign of sin, sickness and death, and the reign of Messiah's Kingdom of righteousness and light. Let each one whose eyes of understanding have opened to a better appreciation of God's great Book be on the alert to "show forth the praises of Him who hath called us out of darkness into His marvelous light."

## NEARLY SIX THOUSAND WAS THE DAILY ATTENDANCE AT MOUNTAIN LAKE PARK

FORTY-FOUR SPEAKERS REPRESENTING MANY STATES PARTICIPATED IN THE TEN DAYS MEETINGS AT THE MARYLAND CHAUTAUQUA—EXHAUSTIVE REVIEW OF THE COMPLETE PROCEEDINGS—DELEGATES WILL LEFT FOR THEIR HOMES ON MONDAY.

MT. LAKE PARK, Md., Sept. 12.—The many special parties of International Bible Students, whose convention at Mountain Lake Park Md., has just closed, are beginning to think of and arrange for their return home. The two specials from New York, composed of delegates from Atlantic coast points, left Mountain Lake Sunday midnight, via Washington, where they spent about nine hours sight seeing.

Regrets were expressed by many because no opportunity had been provided for a visit to Independence and Liberal Hall and other noted points of interest in the city of Philadelphia.

Those from Canada and the Northwest will return on the Toronto and Chicago trains. The Southwestern contingent traveled to St. Louis as a party, where they will separate. The specials for points within three hundred miles left early Monday morning, thus giving a day-light ride home. The excellent facilities for entertaining large crowds at the many Mountain Lake hotels and cottages have for once proved insufficient, and consequently Deer Park and Oakland are most graciously entertaining a portion of the vast I. B. S. A. throng. The convention opened September 1, with an attendance of over four thousand, and closed September 11. Some delegates attending during the early days, who were unable to remain throughout the convention, have departed, giving place to a more than equal number of belated arrivals.

The average attendance has been near the five thousand mark, with a total attendance of six thousand on special days. In another column the objects of the I. B. S. A. are set forth in a perspicuous statement by its President, Pastor Russell, of Brooklyn Tabernacle.

**GEN. W. P. HALL'S OPENING ADDRESS.**  
The formal opening of the convention took place Friday afternoon, September 1 at 4 o'clock, when General W. P. Hall, U. S. A., delivered an address of welcome, which was responded to by Judge Rutherford, the chairman.

In his address General Hall said, in part: "In behalf of the people of this section of the United States, it has been accorded to us the pleasure and privilege of extending to you a heartfelt welcome. Hon. J. F. Rutherford, of the International Bible Students' Association, the chairman of this convention, will have the honor of delivering to you the opening address. Nevertheless, it is my honor to welcome the International Bible Students' Association. As its name indicates, it has branches over the entire world, and I know it is the desire of its members to encourage and assist in the study of the Scriptures whenever opportunity affords. It needs no argument to prove that the parts of the world where the influence of the Bible is greatest are those parts which are most advanced in civilization and refinement."

"While members of this association believe the Bible from Genesis to Revelation to be the inspired word of God, and believe it to contain His wise and gracious plan toward the human race, I understand you are not affiliated with any of the denominational churches. You are undenominational. We understand something of your belief, and while we agree with you that there is much good in most of the creeds of our day, we also agree with you that the doctrine of eternal torment for those who have never heard of the only name given under heaven whereby they must be saved is dishonoring to God and belittling His character. Eternal punishment is not necessarily eternal torture for any one."

We will not take any more of your time in expressing our welcome, a welcome which all broad-minded Christian people in this community must feel. But we will now give place to those more competent in explaining the hidden mysteries of the Kingdom."

Judge Rutherford then responded, and the convention adjourned until Saturday following a praise, prayer and testimony meeting.

Addresses by W. M. Herse, Daniel Toole and A. M. Saphore occupied the morning hours on Saturday, while the afternoon was devoted to talks by R. E. Streeter, F. F. Cook and O. L. Sullivan. The day was called "Thankful Day" on the programme, and this theme was taken by most of the speakers.

**ACTIVE WORK BEGAN WITH MONDAY'S SESSION.**

After a quiet Sunday spent in devotional exercises and praise services the delegates got down to real hard work on Monday.

The speakers for the morning's session were J. D. Wright and P. E. Thompson, while for the afternoon meeting a symposium on "The Christian's Army" was the object of interest. Those who participated in the symposium were Elliot Thompson, Ed. Gray, A. G. Wakefield, P. C. Dewiler and W. M. Wisdom.

George Moe, Chicago, Ill.; E. F. Williams, Duquesne, Pa.; Dr. L. C. Work, Brooklyn, N. Y.; Dr. W. S. Bagley, Chicago, Ill.; Dr. R. L. Robie, Belvidere, Ill.; Rev. A. E. Burgess, New York city; Rev. P. E. Thompson, New York city; J. F. Rutherford, New York city; C. A. Wise, Indianapolis, Ind.; George H. Draper, Dr. B. H. Barton, Philadelphia, Pa.; Dr. P. S. L. Jounson, Ph.D.; Rev. F. F. Cook, Detroit, Mich.; Rev. J. D. Wright, New York city; A. R. Ritchie, secretary People's Pulpit Association; M. L. Herr; Rev. J. H. Maxwell; W. S. McGregor, Boston, Mass.; Rev. O. L. Sullivan, V. D. M.; Dr. Cahoon, New York city; Dr. Streeter, Providence, R. I.; Carl F. Hammerle, Philadelphia; W. M. Herse, New York city, and J. F. Stephenson, Washington, D. C.

Addresses by J. C. Kuehn and F. H. Robinson marked the morning session of "Consecration Day" on Thursday. In the afternoon attention centered on a discourse on "Baptism" by G. B. Raymond, followed by "Symbolic Immersion."

## SINGING WAS A NOTABLE FEATURE OF CONVENTION.

The strongest feature in connection with the convention from a worldly viewpoint has been congregational singing. It has been like a well-trained chorus. John T. Read, instructor of voices at the American Conservatory of Music, Chicago, Ill., is the leader, assisted by Paul Thompson, organist at the Brooklyn Academy of Music, New York; Ephraim H. Hunkin, of Detroit, Mich., and L. E. Turner, Memphis, Tenn.; F. S. Tade, Aurora, Ill., and J. A. Cole, of New York city, with cornets, playing the alto, tenor and soprano parts. The alto, tenor and soprano parts, the technique is absolute. Six thousand voices arranged in perfect circle with the leader and descending in amphitheater form carry the convention hymns in such perfect union that the reverberating tones can easily be appreciated by even the critical ear of the trained musician a quarter of a mile distant. Even more appealing are these harmonies just outside the pavilion at a distance of 200 feet. The building, being open on three sides, offers little obstacle to impede the sound.

The discourse on baptism delivered Tuesday afternoon by G. B. Raymond was still being talked about the next day. It was a masterful address on "The New Life," and it roused the convention to the highest pitch of enthusiasm yet attained. Following the discourse there was a symbolic immersion participated in by 227 persons.

## BIBLE STUDENTS' TEN DAY SESSION IN THE MOUNTAINS

President Russell's Review of Work of Ministers, Teachers and Scholars.

DIVERSIFIED PROGRAMME.

Large Attendance Proof of the Widespread Interest in the Proceedings.

"For the past week a most remarkable Bible school has been in session in the top of the Allegheny Mountains, in the well-known Chautauque grounds. The hotels and cottages have been filled to overflowing, and numbers of cots have been in use. The delegates are from all parts of the world," said Pastor Russell, president of the association. "The enthusiasm is not of the boisterous sort, but manifests itself in earnestness of look and tone, and in the continued large attendances at the meetings. These begin in the morning and continue practically all day with an intermission for noon luncheon. The programmes are pleasantly varied. The large auditorium has splendid acoustic properties. Its capacity is rated at forty-five hundred including the platform which seats five hundred men."

"Lovers of the Bible cannot fail to be impressed with the earnest fidelity of every speaker to the Holy Scriptures. Higher criticism finds no place on the programme, neither does the doctrine of evolution. Both are publicly denounced as contrary to the teachings of the Bible. The Bible is treated not as many books but as one book. The claim is set forth that it is God's Book because holy men of oldtimes and wrote as they were moved by the Holy Spirit. It is claimed that this operation of the Holy Spirit in the minds of the writers of the Bible is responsible for the 'oneness' of its testimony."

"The claim of the International Bible Students' Association is that the reason that Christians are divided into various sects and parties is not that the Bible has contradictory teachings corresponding with the contradictions of the creeds, but because our fathers through the colored spectacles of their creeds in the past but partially understood its teachings. Rightly understood it must be in complete harmony with itself and have but one teaching—one Lord—one Faith, one Baptism, one God and Father over all, and one Lord Jesus Christ, and one Church of the First Born whose names are written in heaven."—Hebrews XII, 23.

These students seem intent upon finding the harmony in the Bible

which all acknowledge should be there if all the writers of the Bible were inspired by the same Holy Spirit. More than this, unlike any other class of Christian people in the world, these Bible students claim to have found the key of interpretation which makes the entire book harmonious from Genesis to Revelation. Surely no more earnest company of Christian people ever assembled as Mountain Lake Park. Surely none ever assembled to give more careful study to God's Word. Surely none ever seemed more thoroughly rejoiced, more happy in the Lord. And the claim is that this happiness springs from a right understanding of the Bible which has drawn the hearts of believers nearer to God and nearer to each other. Ah! says one, our hearts are glad because we see that the Bible's teaching rightly understood is that God is love and that God's dealings with the world are not ended but really only beginning. We now see what we were blinded to for a long time, namely, that the work of this Gospel Age is the selection of the "Church of the First Born, whose names are written in heaven" (Heb. 12:23). We now see that these are to be the Bride of Christ, associated with Him in His glorious kingdom for which we pray, "Thy kingdom come." We now see that Messiah's kingdom is to be established in power and great glory amongst men, and that its work will be a blessing and uplifting one. Once misled by the creeds of the Dark Ages, we supposed that all the heathen must be in torture because we knew that these were not qualified as saints for the presence of God and His eternal glory. How we wondered at these! We wondered how our great Creator could be either just or loving and yet bring into existence a race of beings under such conditions and for such an end. Now we see that they were believing men and that in so believing we were believing men and not God—mistaken men, however good. We once believed, too, that all our neighbors, friends, relatives who were not of the saintly class—not fit for heaven, and so dying, would be consigned to eternal torture. Ah! how our hearts rebelled against such a decision, but we thought that if our great Creator had so determined, it must be right, and continued to believe it. Now we see, as the Scriptures declare, that this fear was "not of God, but taught by the precepts of men."

"Can you wonder that we are cheerful, happy in the Lord," continued Pastor Russell, "rejoicing that we can now see our God and the teachings of the Bible in a new light—a light consistent with consecrated reasoning faculties? Can you wonder that we are happy to find that the Church is to get even greater blessings than we ever dreamed of—ever with the Lord Jesus, the Redeemer as His Bride in a great work of blessing, reclaiming and saving mankind from sin and death? Can you wonder that we are happy in realizing that the heathen millions who never had an opportunity for testing and trial which God declares is secured for every member of Adam's race through the merit of Christ's sacrifice? Can you wonder that we feel greatly relieved to know that many noble men and women, friends and neighbors of all denominations, not saintly and not followers in the footsteps of Jesus, and not therefore to be accounted worthy of a share of His kingdom as members of His Bride Class, are nevertheless to have a glorious provision in God's due time? We are glad that while we may hope for heavenly, spiritual blessings beyond the veil, the hope of the world is in restitution to all that was lost by sin and redeemed at Calvary. We are glad to think that in God's due time Adam and every member of his race will have full opportunity of coming back to harmony with God and to full human perfection and to everlasting life in an earthly Eden. We are glad to understand God's Word to teach that the second death will be like the first except that it will be everlasting—none will be redeemed from it, none will be resurrected from it. But we are glad that none but the wilfully wicked, the incorrigible, will be consigned to that obliteration, annihilation. Of such St. Peter tells us that they will perish "like natural brute beasts."

"Will it be long before these mat-

ters become general?" was asked. "No, the glorious consummation is near according to our understanding of the Bible," replied Pastor Russell. "A revised statement of the Bible chronology shows that six thousand years have just passed, and that we are some thirty-five years into the seventh thousand. This seven thousand, we understand, is the Messianic period in which Satan is to be bound and all the works of darkness to be overthrown. During this period Messiah shall reign, establishing truth and righteousness and blessing the whole world with the light of the knowledge of the glory of God. Indeed, we believe that the inventions of the past forty years stand closely related to this new dispensation upon which we are entering. Furthermore, our own better understanding of God's Word we attribute not to superior wisdom on our part, but to the fact that God's due time has come for hasting the veil and showing us 'things to come.'"

"Is it your expectation that your association will be used of God in bringing about this Messianic epoch—in converting the world?" was the next query. "Our association is indeed glad to do what it can to scatter the darkness and to reveal the light now due. It does indeed hope for some blessing upon its efforts, especially among the more religious, the consecrated Christian people of all denominations. But it is far from our expectation that we could accomplish the overthrow of Satan and his entrenched system which now holds sway in the world. We do not by this cast any reflection upon the many good men and good women associated with the powers that be—the ruling powers, the political powers, financial powers, social powers. Doubtless these like ourselves are doing all in their power to forward the cause of truth and righteousness, each along his own line and according to his own light. This work has been in progress for centuries, and we feel sure can effect the grand results foretold in the Bible. For their accomplishment it was necessary that our Lord Jesus, the invisible, glorious King of Kings and Lord of Lords, should assume His great power and begin His reign of a thousand years of triumph over sin and death. Nor is it our expectation that His Kingdom will be inaugurated in a peaceful manner nor that the world will even know what is the matter with affairs. The Bible teaches us that we are on the verge of the most terrible time of trouble which the world has ever known. The only consolation we have in connection with this matter is the divine promise that behind that awful cloud of human suffering, there is a light, a life, a verily living. The storm will level every humanly in the dust, but thereby incidentally it will act as a ploughshare to prepare humanity for the blessing of Messiah's reign of righteousness, peace, justice, truth."

An official of the association made the following comment upon the proceedings of the convention: "A Diversified Programme. September 1 was the opening day. General W. P. Hall, U. S. A., gave the opening address, which was enthusiastically and to the point, as might have been expected from our famous Philadelphia warrior. Stripped of his epaulettes and honor medals the general looked every inch a preacher. It is said that his Philippine experiences had considerably to do with bringing General Hall into the ranks of Bible Students. His glimpse of heavenhood convinced him that the world needs the Kingdom of God's Son, in power and great glory, to accomplish among man things which no human arm or human tongue can bring to pass."

Hon. J. F. Rutherford was the chairman of the first half of the convention, September 1-6. Mr. Rutherford made a very interesting address in which he outlined the hopes and objects of the convention and congratulated those present on the beauties of the location chosen for the assembly. He expressed hopes that all might be richly blessed of God and carry with them blessings to their various homes. **ELECTION OF OFFICERS FOR EN-SUING YEAR.**

The following officers were elected (Continued on page eight).

## Aids To Bible Study

Pastor Russell's six volumes, entitled "STUDIES IN THE SCRIPTURES," are obtainable in twelve different languages. Over 5,000,000 copies are in circulation. Thousands of Christian people write of the blessing received in Bible Study since obtaining the help furnished by these volumes.

They are published by The Watch Tower Bible & Tract Society of Brooklyn, N. Y., at cost price. As a consequence the six beautiful volumes, in handsome cloth binding, over 3,000 pages, are sold, expressage prepaid, for the very small sum of \$2.00. This is only about the price usually charged for one such volume. Reader, you should have them. Do not delay the blessing they will bring.