



Text: "You that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled..."

BE YE RECONCILED TO GOD.

NEW YORK, July 16.—Pastor Charles T. Russell, of Brooklyn Tabernacle, New York, preached from the above text. He said in part:

In order to use a telescope to advantage we need first to obtain a proper focus on the object to be examined. And so it is with the Divine plan and purpose. Looking at it with the eye of faith through the telescope of God's word, adjustment of the focus is necessary. This focusing of the word, Christian people in the past have very generally overlooked. As a result the divine plan has a blurred and indistinct appearance to our sight.

The various word-pictures, symbols, types, allegories and plain statements of the scriptures without this focusing together, make a very unsatisfactory and nondescript matter of the gospel of Christ, one that is unsatisfactory to everybody, one that the learned of our day have repudiated entirely—an ambiguous collation that is a source of vexation to millions of God's consecrated people. The difficulty is that the telescope was tampered with during the dark ages and the proper focus was lost. Since then Christian people have feared to readjust it. They have gloried in the fact that they never changed the focus. However, they have overlooked the fact that some one else did change it for them long ago and that the unsatisfactory view we have is the result of this and is entirely out of accord with the clear and beautiful vision of God's grace and truth and mercy and love and wisdom and power as seen by the apostles in the early church.

International Bible Students' Association.

Some of us, dear friends, instead of throwing away the telescope of the word of God, are taking pleasure in cleaning the lenses of the dust of the dark ages and adjusting the focus by a careful endeavor to speak where the word of God speaks and to be silent where it is silent, and to bring as the apostle suggests, our every thought into captivity to the will of God in Christ as outlined in the Bible. The result, we all can testify, is not only comforting, but happy; not only enlightening, but refreshing. Truly, as the apostle suggests, we have come to "times of refreshing from the presence of the Lord." And all this, we perceive, is exactly what the scriptures foretold, namely, that a falling away and darkening of the understanding would follow the death of the apostles, but that in the end of the age the darkness would begin to scatter before the oncoming light of the sun of righteousness, in the morning of the new dispensation of Messiah's reign.

In accord with all this, note the fact that for centuries we have been overlooking certain scriptures while accepting others. We accepted the apostle's statement in our text respecting the reconciliation of the church, but we overlooked entirely other scriptures which speak of still different reconciliation—"God through Christ reconciling the world unto himself" (II. Corinthians v, 19). We should have noted the difference between the church and the world in this and many other passages of scripture. We should have remembered the Lord's words, "Ye are not of the world, even as I am not of the world." We should have seen that the salvation and reconciling of the church is one thing and the salvation and reconciling of the world is quite another thing; that these are two different salvations—the first to heaven, spiritual conditions and joint-hearship with Christ in his kingdom; the other to an earthly inheritance, an earthly perfection and life everlasting, an Eden that is to be world-wide—Paradise restored, God's footstool made glorious.

God's Purposes to be Accomplished. Nevertheless nothing has been lost. No feature of the divine plan has been thwarted, for these two salvations do not progress at the same time. During this gospel age, none are saved, nor destined to be saved, except those "drawn of the Father," "called of God." These have been privileged to approach God through the Son, whose name is "the only name given under heaven or amongst men whereby we must be saved" (Acts iv, 12). Only those who take up their cross and follow the lamb through evil report and good report, faithful unto death, can now be spirit-begotten; in the resurrection, these will be spirit-born, members of the Bride of Christ, the lamb's wife and joint-heir with him in his kingdom. It does not matter to the remainder of mankind that they have been allowed to remain in ignorance of the great fact that God is about to pour out upon humanity a great blessing; about to pour out His holy spirit upon all classes; about to establish the kingdom of his dear Son for which we pray, "Thy kingdom come"; about to cause the knowledge of the Lord to fill the whole earth; about to give to every son and daughter of Adam one full fair, righteous opportunity to come to a knowledge of the truth that they may be saved.

If the knowledge of God's grace has proven to be a grand, glorious, inspiring message to the sanctified in Christ Jesus, the church of this gospel age, called to the heavenly calling, will not the message of reconciliation to the world, in due time, likewise bring to the world comfort, joy, blessing as they shall be invited to the earthly portion—to full restitution to human perfection—to all that was lost by Adam and that is to be recovered by the sacrifice of Jesus. No wonder the scriptures assure us that the night of weeping is nearly over and the morning of joy already dawning! No wonder the apostle declares that the whole creation groaneth and travaileth in pain together, and that they are "waiting for the manifestation of the sons of God" (Rom. viii, 23, 19).

The calling of the testing, the proving, the fitting, the polishing of these sons of God for the glorious heavenly

state to which they have been called. The apostle urges that however humble the position of God's saints in the present life, "We know that when He shall appear in His glory we also shall appear with Him. When He shall reign as the king of kings and lord of lords, when to Him every knee shall bow and every tongue confess, the elect church, His Bride, will be with Him in His throne, sharers of His glory and participants in His work—the work of blessing and uplifting the world—reconciling the world to God.

Calvin and Knox—Wealey and Whitfield. Calvin, Knox and others of the reformers, we may then see, were quite right in their insistence that none at the present time are in a reconciled condition toward God except the comparatively few of our race—the saints. They turn from sin to righteousness turn from disobedience to faith and consecration, and in and through the merit of the Redeemer are acceptable as probationary members of the elect church. If faithful they will shortly, in the "first resurrection," constitute the church of glory, the bride, the lamb's wife and joint-heir.

Brothers Wealey, Whitfield and others were also right in their proposition that we are not content with electing merely a saintly remnant, but surely loved the whole world and would surely give to every member of the race a full opportunity to come to a knowledge of Christ and to seek a share in the merit of his sacrifice for sins and an opportunity for life everlasting.

Our dear brethren contended earnestly with each other over their differences, the one upholding the doctrine of election, the other contending for the doctrine of free grace. Now we see that both were right! Now we see that the election belongs to this gospel age and to the high calling to the divine nature and that in an age following this free grace to ward the race of Adam will prevail. "The knowledge of the Lord shall fill the whole earth," "every knee shall bow and every tongue confess." Then those who, under the rule and assistance and uplifting influence of the "elect" will come into harmony with the divine law, will be blessed with full reconciliation to God and eternal life on the human plane. In Paradise restored, while the intelligently perverse, instead of being everlastingly tortured, as we had supposed, will, as the apostle says, be punished with everlasting destruction (II. Thessalonians i, 9).

"Hallelujah, What a Savior!" From this viewpoint the glory of our Redeemer and the glory of our heavenly Father are multiplied a million times. Our Redeemer not only is the Savior of the "little flock," His church, His bride, on the spirit plane of glory, but additionally through the agency of His Millennial kingdom, He is to be the Savior of the world. He "tasted death for every man," as the scriptures declare, and, as they express it, "He shall see of the travail of his soul and be satisfied" (Isaiah liii, 11). Who could suppose that the Savior would be satisfied with the result of His labor if only about one in a million, as members of His church, reach the heavenly glory-land?

Who in our day could for a moment believe the suggestion of Brother Jonathan Edwards, the great New England preacher, who declared that the Lord and his saints would, together, look down on the battlements of heaven at their neighbors and friends and children suffering an eternity of untellable torture at the hands of demons, and turn around and praise God the louder on this behalf? Poor Brother Edwards had, we believe, but a small conception of divine justice and divine love. And his difficulty was that he did not see what is now so distinct and clear to Bible students, namely, that the Bible tells us that all humanity goes in not a place of torture nor of consciousness at all, but the grave, sheol, hades the tomb.

Instead of Christ and the saints praising God because of the tortures given under heaven or amongst men whereby we must be saved! (Acts iv, 12). Only those who take up their cross and follow the lamb through evil report and good report, faithful unto death, can now be spirit-begotten; in the resurrection, these will be spirit-born, members of the Bride of Christ, the lamb's wife and joint-heir with him in his kingdom. It does not matter to the remainder of mankind that they have been allowed to remain in ignorance of the great fact that God is about to pour out upon humanity a great blessing; about to pour out His holy spirit upon all classes; about to establish the kingdom of his dear Son for which we pray, "Thy kingdom come"; about to cause the knowledge of the Lord to fill the whole earth; about to give to every son and daughter of Adam one full fair, righteous opportunity to come to a knowledge of the truth that they may be saved.

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The Church First Reconciled. "And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of His flesh through death, to present you holy

and unblamable and unreprobable in His (the Father's) sight, if ye continue in the faith," etc.

Who are these and why are they reconciled in advance of the remainder of the world—brought in advance into fellowship with the Father by the Redeemer as His Bride? These were by nature "children of wrath even as others." By nature they were alienated and enemies in their mind by wicked works. They were unlike the Redeemer, who was "holy, harmless and undefiled and separate from sinners." Why then did God's grace specially come to this class—to you who are of the church of Christ, "accepted in the beloved" one? What did we do or could we do to contribute to this favor of God bestowed upon us? The apostle assures us further along that the favor of the elect church by nature was not superior to the world from which it was selected. He declares that it contains not many great, not many learned, not many rich, but chiefly the poor of this world, rich in faith, many of them ignoble as respects birth and natural advantages of heredity. The difference between them and the world was, first, that they had "an ear to hear" the divine message. Sometimes this hearing ear came to them through sorrow and tribulation. In their weariness and heaviness they heard the Master's voice, "Come unto me, all ye that labor and are heavy-laden and I will give you rest" (Matthew xi, 28). They heard this voice, while some of their neighbors more favorably situated heard it not. But a still further blessing came to them as they responded and drew near to the Lord by faith and prayer.

Desiring to come nearer and nearer they strove to put away all filthiness of the flesh—sin in its every form—the while realizing that they could not cleanse themselves. Then it was that the Master informed them of the terms upon which they might join His church—"The body of Christ which is the church." They must make full consecration of themselves to God and to righteousness, even unto death. They must do this with a full understanding that it would take them out of touch with the world and the spirit of the world, while bringing them into closer relationship with the Father and the Son. They were assured that if they thus presented their little all to God in the Redeemer's name and merit, this great Redeemer would serve them as their advocate with the Father and impute to them a sufficiency of the merit of his sacrifice to make good the deficiencies of their flesh. Thus only could the Father accept their sacrifice of the saintly nature and all of its rights and beget them with His holy spirit in joint-heirship with their Redeemer in all the glories and honors and blessed services for the world in His kingdom of glory which is to be set up as soon as this gospel age shall have finished its work of gathering out of the world the elect.

Let it not be forgotten in this connection that when the world shall be reconciled to God in the future, they will be blessings of that reconciliation will come to them while still in their fallen state, to assist them to the recovery of all that was lost in Adam. Hence our influence even with the worldly should be to encourage them towards as high standards of righteousness as possible, knowing that whatever they may attain in the present life will be in much of an advantage to them in the future life, and that in proportion to their degradation will be their difficulties in connection with their restitution to perfection. So then godliness is profitable, not only for the life that now is, but only for that which is to come, not only for the saints who associate with Christ in His work of mankind, whose hope is to be blessed under that reign of righteousness and its uplifting influences.



MOUNT TABOR'S PARABOLIC VISION.

Matthew 17:18; 14-20.—July 24. "This is my beloved Son, in whom I am well pleased; hear ye him." Six days after our Lord's words concluding our last study, He took Peter, James and John, three of his favorites among the disciples, into a high mountain. There He was transfigured before them; that is to say His appearance changed, and His face shone like the sun, His garments were white like the light. Then the vision grew and Moses and Elijah appeared to be holding conversation with the transfigured Jesus. The impulsive St. Peter, anxious to serve, inquired whether or not it was the Master's will that they build three tabernacles; one for him, one for Moses and one for Elijah, on the top of the mountain. One of the evangelists says, "He knew not what he said." Another account shows that the three disciples were for a time overwhelmed by something like drowsiness, but later became fully awake.

It was on this occasion that they heard a voice from the heavens, saying, "This is my beloved Son, in whom I am well pleased; hear ye him." It required our Lord's kind words and touch to relieve the Apostles of their fright, and looking up they saw no one but Jesus. His transfiguration had vanished, and it was the Master, just as before. If, momentarily, you thought that Jesus had been taken into glory, they now perceived that they were mistaken. Another account tells us that as they were coming down the mountain side Jesus charged them that they should not tell the vision to any one until after His resurrection from the dead. He thus explained to them that the whole matter was a vision, an apparition. This was a fulfillment of the promise made to them in His last words of our lesson of a week ago, "There be some standing here which shall not taste of death till they see the Son of man coming in His kingdom." These three disciples had been standing in His presence at the time those words were uttered, and now they had seen the Son of man in His kingdom glory—in vision. The reality of that vision has not yet come to pass, although it is surely nigh, even at the door.

St. Peter himself declares that they accepted the vision as a corroboration of our Lord's assurance of his coming kingdom. In his epistle he says, "We have not followed cunningly devised fables, as many have made known unto you the power and coming of our Lord Jesus, but were eye-witnesses of His Majesty (his kingdom), when we were with Him in the holy mount." II Peter 1:16, 18. Yet the Apostle proceeds to tell us that this vision, helpful as it was at the time, became secondary as he came to the more profound understanding of the prophecy which more particularly describes our Lord's second coming and kingdom. He says, "We have a more sure word of prophecy (a more sure evidence than the vision) to which we do well to take heed as unto a lamp that shines in a dark place until the day dawn"—until the Millennial morning dawn.—II Peter 1:19.

Before leaving the story of the transfiguration which symbolized our Lord's kingdom glory, we note His gracious words to the afflicted disciples, "Arise, and be not afraid." On several occasions He thus addressed them. It would appear that by nature many of us have a consciousness of our own imperfections and a realization of our unworthiness of Divine favor, and fears are likely to grasp us and torture us. This is because we do not know our heavenly Father. The more we learn of him the more does the love of God cast out fear from our hearts, and assure us that He who created us is sympathetic towards all who are striving for righteousness. He is a great God, not a little one. True, He will not give His greatest blessings to any except those who come into harmony with Him, but on the other hand, He is not a demon that He should be feared as such. He takes no pleasure in the suffering of His creatures and will not permit that any should suffer eternally, therefore His provision that all shall have, through Christ, an opportunity for attaining perfection and eternal life, and that whoever will not avail himself of this privilege must die the second death—must be annihilated.

While Jesus and the three favored Apostles were in the mount of transfiguration, supposed to have been Mount Tabor, at the foot of the mountain there was a man whose son was a lunatic, whom he had brought that

church—"The body of Christ which is the church." They must make full consecration of themselves to God and to righteousness, even unto death. They must do this with a full understanding that it would take them out of touch with the world and the spirit of the world, while bringing them into closer relationship with the Father and the Son. They were assured that if they thus presented their little all to God in the Redeemer's name and merit, this great Redeemer would serve them as their advocate with the Father and impute to them a sufficiency of the merit of his sacrifice to make good the deficiencies of their flesh. Thus only could the Father accept their sacrifice of the saintly nature and all of its rights and beget them with His holy spirit in joint-heirship with their Redeemer in all the glories and honors and blessed services for the world in His kingdom of glory which is to be set up as soon as this gospel age shall have finished its work of gathering out of the world the elect.

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They figured they could stay a week or ten days at Atlantic City cheaper than two or three days in Detroit," said a Detroit-er who had heard the circumstances from a member of the Milwaukee bunch, during his few minutes stay in Detroit. On the Other Hand. "It is somewhat difficult to say at the present time just how much money the visiting Elks left in Detroit," said Fred C. Burgess, chairman of the executive committee of the Detroit Elks Saturday morning, "but I should say that \$1,500,000 would not be too high a figure. "Los Angeles benefited to the extent of \$1,000,000 by the Elk convention last year. The Detroit convention was much larger in point of attendance and I feel safe in saying that Detroit will derive more benefits in every way. Industrially, Detroit will soon feel a help from the convention, for the reason that the city is more advertising out of the convention than it ever got in any other way before. The convention has been the talk of every town and city in the whole of the United States for the past five months. It is true that we didn't get as many Elks as we expected, but there is an explanation for that. The grand lodge representatives, men for whom accommodations had been provided, came to Detroit in larger numbers than they ever turned out to a previous convention. The delegates on the other hand, didn't turn out as well as we anticipated. We account for this in the general belief throughout the country that there wouldn't be room for all. Lots of outside Elks simply stayed in row boats, motor yachts and shooting skyrockets, which exploded with beautiful effect in the air, while

ELK WEEK CROWD LEFT \$1,500,000 IN DETROIT

Blanco and Bill was invited to go along at the regular rate of fare. For the grand lodge officers there were yachting parties and grand balls and champagne dinners; for "Bill" of the common herd there was very little except what he found himself and paid his good money for. The merchants were greatly disappointed. The visitors spent their time looking at the decorations and searching for something cooling. It was a poor week in the theaters, too, in spite of extra attractions. It was too hot, for one thing, and moreover, everybody wanted to keep on the go. Concessionaries who had flocked into the city in the hope of reaping a rich reward shared in the general disappointment, and, thanks to the excellent police service as well as to the small crowd, the army of strong arm men and their light-fingered brethren had little opportunity to ply their nefarious trade. Milwaukee was not represented in any way during the session and there by hangs it out. The men from the beer town reached Detroit all right and went to the local hotel to which

hostelry they had been assigned. Where they found what rates were to be charged for the accommodations offered, they, picking up their baggage, "hiked" right back to the depot and took a train for Atlantic City, where they now are enjoying the ocean waves. They figured they could stay a week or ten days at Atlantic City cheaper than two or three days in Detroit," said a Detroit-er who had heard the circumstances from a member of the Milwaukee bunch, during his few minutes stay in Detroit. On the Other Hand. "It is somewhat difficult to say at the present time just how much money the visiting Elks left in Detroit," said Fred C. Burgess, chairman of the executive committee of the Detroit Elks Saturday morning, "but I should say that \$1,500,000 would not be too high a figure. "Los Angeles benefited to the extent of \$1,000,000 by the Elk convention last year. The Detroit convention was much larger in point of attendance and I feel safe in saying that Detroit will derive more benefits in every way. Industrially, Detroit will soon feel a help from the convention, for the reason that the city is more advertising out of the convention than it ever got in any other way before. The convention has been the talk of every town and city in the whole of the United States for the past five months. It is true that we didn't get as many Elks as we expected, but there is an explanation for that. The grand lodge representatives, men for whom accommodations had been provided, came to Detroit in larger numbers than they ever turned out to a previous convention. The delegates on the other hand, didn't turn out as well as we anticipated. We account for this in the general belief throughout the country that there wouldn't be room for all. Lots of outside Elks simply stayed in row boats, motor yachts and shooting skyrockets, which exploded with beautiful effect in the air, while



FRED C. BURGESS, Defends Elks' record against elev. cent-hour criticisms.

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fact of knowing that we did all that any person could do to entertain the visitors. Moreover, no less a personage than John K. Tenner, who is to be the next governor of Pennsylvania, took the pains to come to me just before he went away and tell me that our convention was a success from every point of view. "You have had the best convention in the history of the Elks," Mr. Tenner said. Then he added, "Detroit will gain much from the convention. It has advertised the city more than anything else could do, and your industrial interests will soon realize that. The convention has been a great source of pleasure to me, and I wish to personally thank and congratulate you. Some people will tell you that you were a failure, but I want to say you are a success." "That kind of encouragement was pleasing, coming as it did from so prominent a man as Mr. Tenner. He was under no obligation to me or any other Detroit Elks, and for that reason the praise is all the more appreciated. "The Detroit Elks have gone to a tremendous expense in providing decorations and all other necessities for the convention. I have been figuring up a little and I find that our expenses will reach \$85,000 at least. The decorations were a big item of expense. True, the city gave \$20,000 towards this feature, but that won't cover the total expense by any means. Why, those two arches on Woodward-ave. cost \$10,000, while the court of honor and surrounding columns cost \$17,000. Then we were under a big expense in providing for people taken ill in the street. We brought army cots here from Washington at an express cost of \$191 alone. We took care of 500 heat prostrations in the streets on Thursday, during the parade, but I want to tell you that we were ready to care for 1,000. We made every provision for the comfort and physical welfare of our visitors. "The public comfort stations we provided throughout the downtown district were advantages no other city thought of during a convention. For this provision we have received many expressions of encouragement. So, taken all in all, we feel that the Detroit Elks have done all that was possible for the entertainment and convenience of their visitors. It was a big job and we are glad to know that the convention passed off without any serious accident or unpleasantness of any kind. We have raised money enough by subscription to meet all the expense we were under and we expect to come out of the convention without owing a dollar. "Part of "Garry" Herrmann's big expense account was his hotel bill. For his suite of rooms at the Pontchartrain he paid \$90 a day. He is a millionaire, however, and he will scarcely miss the \$3,000 he spent.

Fireworks Display One Of Week's Best Features

The thousands of people who went to Belle Isle and the immediate vicinity to see the Elks' display of fireworks, Friday night, were not disappointed. The spectacle was one of the best of the kind ever seen in Detroit and everyone who saw it went home well satisfied. For more than an hour the city was a continuous run of shooting skyrockets, which exploded with beautiful effect in the air, while

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Commercial Route—First prize, cup 25 inches high, to the winner, Detroit, representing the Commercial battle of Bloody Run; second prize, silver cup 25 inches high, to Morgan Gray, a float of deer; third prize, silver cup 18 inches high, to Morgan Wright, child swinging in center of big tire. Honorable mention—No. 141, Brown car trimmed with interior; No. 280, Buick trimmed in natural plaid and flowers by Charles Warrack, Jr.; Harry Johnson's car, filled with costumed children; No. 437, car trimmed in marquette. ELK NOTES. Over 30 boxes of oranges were distributed among the orphan asylums and homes for children in Detroit, Friday, by the Elks' delegation from southern California. The "men from the Orange belt" were very generous with their fruit while in Detroit, but perhaps no one who had it enjoyed it more than the children. The Calumet & Hecla Mining band, of Calumet, Mich., which accompanied the Calumet Elks to the reunion, gave a concert Friday night in the Hotel Pontchartrain. The band is one of the finest musical organizations in the city. The director, George D. Barnard, is not limited to expense, and he accepts only finished musicians. At Milwaukee last year the band won the first prize in a program against 64 competitors. The program included classical, operatic and popular selections, and was thoroughly enjoyed. Muskegon lodge was awarded the ritual exemplification prize in the degree work at the Elks' temple, Friday afternoon. Grand Rapids, Kalamazoo and Battle Creek were to have competed with Muskegon, but all withdrew except the latter, which got the prize by default. Dr. R. Lansing president, Charles Fley and Louis Schneider were initiated by the Detroit lodge. The nature of the prize for Muskegon has not yet been decided on by the Detroit committee of Elks.

IN THE CHURCHES. PRESBYTERIAN. The Rev. G. D. Sherman, South Lyon, Mich., will preach in the Highland Park church, Sunday. The Rev. J. H. Bond will preach in the First church, Sunday, having returned from his vacation. The Rev. William S. Jerome will preach in Westminster church, Sunday. The members of the Cadillac-ave. church are discussing the purchase of lots for a new church building. The Rev. William Patterson, pastor of Bethany church, Sunday, will preach in the Port-st. church, Sunday morning. Dr. Patterson will remain in Detroit for the remainder of the vacation, Dr. R. Lansing, pastor of the Port-st. church, will be the pastor, the Rev. E. H. Pence, of the First Presbyterian church, pastor of the Jefferson-ave. church, Sunday morning, speaking on the subject, "Radium." Dr. Hill in the early years of his ministry established the first Presbyterian mission in the city, which resulted in the formation of the Brotherhood of America. The second of the series of talks will be given Sunday afternoon between 6 o'clock, in Newberry chapel. The pastor, Dr. W. H. Chaffee, will tell about "China's Teeming Millions."

BAPTIST. The Rev. Emory W. Hunt, president of Denison university, will preach Sunday morning and evening, in the Woodward-ave. church. The Rev. Walter L. Riley, of the Ferry-ave. church, has returned from his vacation and will occupy the pulpit of his own church Sunday morning and evening. CONGREGATIONAL. The Rev. William L. Tenny, of Minneapolis, Minn., will speak in the First church, Sunday. MISCELLANEOUS. A gospel tent has been erected at 330 o'clock in the afternoon, and 8:30 o'clock in the evening, services will be conducted in the Queen's request for pulpits Sunday, July 24, may secure one of the Gideonsites. CHURCH NOTICES. FIRST CONGREGATIONAL Church.—Morning service at 10:30. W. L. Tenny, D. D., of Minneapolis, Minn., will preach. There will be no evening service. PORT-ST. PRESBYTERIAN Church.—Rev. E. H. Pence, pastor. Morning service at 10:30. Sermon by Rev. Wm. Patterson, D. D., of Philadelphia. Evening service at 7:30. Sermon by Rev. Wm. Patterson, D. D., of Philadelphia. Bible class at 9:00 a. m. in Church House, Westminster League at 6:30 in the Church House. JEFFERSON-AVE. PRESBYTERIAN Church.—Corner Jefferson-ave. and Rivard-st. Rev. A. L. Baker, pastor. Morning service, 11 a. m. Popular picture service in the chapel at 4 p. m. Rev. John Clark Hill, pastor of Springfield, Ohio, will preach. Subject, "Radium." All are cordially invited. Take Jefferson-ave. cars. WOODWARD-AVE. BAPTIST Church.—Dr. Emory W. Hunt, of Denison University, will preach at the Woodward-ave. Baptist church, both morning and evening, Sunday, July 17. MISS MARSH IS SECRETARY. New Officer of State Y. M. C. A. Will Have Headquarters Here. Miss Alice Marsh, of Grand Rapids, has been appointed state secretary of the Y. M. C. A., with headquarters in Detroit. Miss Marsh is a daughter of the late Rev. Augustus Marsh, of Grand Rapids, is a graduate of Alma college, and was secretary of the Saginaw Y. M. C. A. for two years before going to Asheville, N. C., a year ago, to a similar position, from which city Miss Marsh comes to Detroit. RATTLESNAKE BITES BOY. SAGINAW, Mich., July 16.—(Special)—Duane Yertan, 6, of Arcadia, Mich., had a narrow escape from death Friday when a giant rattlesnake bit his right arm, causing it to swell to twice its normal size in an hour. Whiskey was given the lad, saving his arm and life. DIES OF LOCKJAW. VASSAR, Mich., July 15.—(Special)—Norman Rogner, 10, of Emmus, died yesterday of lockjaw. His father charged a pistol in his face while celebrating the fourth. His jaw set yesterday morning. Comics—First prize to the Michelin

Here Are the Winners In Friday's Auto Parade

The Cadillac Motor Car Co. carried off the grand sweepstakes prize offered for the best car of all classes, in the auto parade, Friday afternoon, with its float showing Chevalier de Cadillac receiving from Louis XIV, of France, the commission to found a colony at Detroit. The prize was a gold-lined silver cup 30 inches high. The other prizes were awarded as follows: Best decorated car driven by a lady—Mrs. R. D. Aldrich, No. 257; in a Chalmers "80," prize, lead tea set. Gascon car—First prize, a set of silver, to Mrs. J. G. Hollinger of a Warren-Detroit; second prize, silver punch bowl, to W. B. Wretford, of a Columbia; third prize, automobile picnic hamper to No. 126, a Sibley car. "Electric"—The judges decided that none was sufficiently decorated to be entitled to prize.

Comics—First prize to the Michelin

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