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SOME WHO HAVE VOWED ARE BLEST

MANY letters are coming to us announcing that the number who have taken the Vow mentioned in a recent issue, June 15, is increasing. We are glad of this and believe that a blessing surely follows with it. Indeed, quite a number of letters are coming in telling us of the deepening of spiritual refreshment and blessing as a result of the Vow, a drawing nearer than ever to the Lord – an assistance in the narrow way. Some of these letters are of a private, confidential character and not suitable for publication, but in general they indicate a deep and spreading work of grace, which causes us to rejoice and to believe that this matter of the Vow is a part of the Lord's providence in connection with this harvest work, by which he would safeguard his people in respect to the various trials of this "evil day" just before us. Here is an illustration of how the matter has already worked advantageously:

A Sister informs us that, caught in a shower, she heard the singing of a hymn and entered what appeared to be a place of worship. The speaker was a man of ability, a spirit medium, who was giving descriptions and demonstrations to those present. The Sister rejoiced in her heart that by the Lord's grace her eyes of understanding had been opened so that she was not deceived as were those about her, who thought they were having communication with their deceased loved ones. She was wishing that she had the power to make some of the deluded ones know that their communications came from the demons, the fallen angels, and not from the dead. While her mind was thus ruminating happily, the Adversary was preparing a snare for her. The [R4227 : page 252] minister looked straight down to her and, stopping in his discourse, walked to her in the rear of the room looking upon her intently, probably with a view to

hypnotizing her. As he came quite close, the sister withdrew her gaze from his face and turned her heart to the Lord in prayer for protection. The medium stopped beside her and asked if he might shake hands with her. Remembering our advice, and in harmony with the Vow she has taken, to have nothing whatever to do with Spiritism or Occultism, she answered, "Excuse me, please, I think it is unnecessary." The man stopped for a moment, and, frustrated, returned to the platform.

The Sister perceives that if it had not been for the warnings received through the Spiritism pamphlet (recently reiterated in connection with the Vow suggestions) she might have consorted to the extent of the simple act of shaking hands with the medium and might have come under a hypnotic influence by that indiscretion. She rightly perceives also that had she met the man under other circumstances where she would not have known him as a medium, the taking of his hand might have been an act of innocence, in which the Lord would have protected her from harm; but that giving her hand knowingly to a medium would have been placing herself to that extent knowingly under his influence, and the responsibility would have been with her for not having obeyed the divine command that we should have nothing whatever to do with the evil spirits or their "mediums." Indeed, we believe that the Sister, when she found herself in such a meeting, should have gone out at once and that, staying at all in such company, she was under responsibility. She at once took the Vow, realizing that even from thinking along its lines she had already received a blessing and a deliverance and that the lesson to her was a still greater care such as the Vow implied.

A Colporteur brother writes us that shortly after taking the Vow, while canvassing a lady in her doorway, she asked him into the room and as soon as he entered she fell into a trance. Her lips spoke, but in a different tone of voice, and the evil spirits, speaking through her, used the plural form "we" and spoke of the

woman in the third person, saying, "We brought her here," etc. They evidently desired to get the Colporteur into some dispute with them or to arouse his curiosity so that he would question them. But remembering his Vow he said not a word in reply. Presently the woman came out of the trance; it was for this he had waited, that he might explain to her that she was under the influence of the fallen angels, demons, and warn her to prayer and effort that she might be delivered from their power. While he was still talking to her she again went into a trance and the spirits, speaking through her, told him that he was entirely mistaken, that they were not evil spirits, that they were the spirits of dead humans and that he was the one who was deceived, etc. Again he answered not a word, but waited until the woman came out of her trance, then finished his conversation with her, interesting her in reading the Spiritism pamphlet and subsequently the DAWNS. How he might have been ensnared had it not been for the Lord's providence, not only in bringing to him a knowledge of the truth but also in bringing him to the point of making a vow that he would have nothing whatever to do with Spiritism, demonism.

Others write that they have received great benefit from the Vow along the line of their greater reserve in respect to the opposite sex, and that they feel that the Lord has specially used the Vow for their assistance along the line of a general weakness in the human family, and that their greater isolation from the opposite sex has resulted in their closer fellowship with the Lord. Others write us respecting the feature of the Vow which refers to the keeping of the thoughts: that the Vow has helped them and is helping them "to bring every thought into captivity to the will of God in Christ." – 2 Cor. 10:5.

Let the good work go on, dear brothers and sisters. The Vow, if you please, is the fastening on of the armor which the Lord has been providing for us and which we have been fitting

to ourselves for some time. We might perhaps consider it a girdle by which, as the Apostle says, we should "gird up the loins of our minds," strengthening our wills in respect to all the various features of our covenant with the Lord, and bringing our bodies under subjection. As the Apostle again says, "I keep my body under and bring it into subjection: lest by any means after I have preached to others I myself may become a castaway." – I Cor. 9:27.

Are some inclined to be afraid of bondage? Let us remind all such that the bondage of Sin is the one to which we are in greatest danger and that the Vow has proven to many an assistance in getting free from much of the bondage of Sin into the liberty of Christ, the liberty of righteousness. As for our relationship to Christ let us remember, as the Apostle expresses it, that we are his bondservants, literally bondslaves. The Apostle gloried in the fact that he bore about in his body the marks of the Lord Jesus, marks of his slavery, of his full consecration, of his having no liberty to do anything except what would be the Lord's will. The Vow may in some respects mark us amongst the Lord's people, as taking less liberty than others along certain lines, but if it is a mark of our more complete submission to the Lord's will, then indeed we may glory in it. **[R4227 : page 253]**

We believe that the number of those seeing the wisdom and expediency of the Vow and the blessings which it will bring will greatly increase. Let all remember that the Vow is not to us but to the Lord, but that we will be pleased to know of such as take the Vow that their names may be an encouragement to others and also a protection to themselves. If those who have taken the Vow and have informed us, do not see their names in the lists or if the names appear misspelled or with wrong initials, will kindly advise us that correction may be made, we will appreciate it very much.

An article in our issue of October 1, 1907, presents reasons for concluding that the fallen angels will have special powers for materializing during the next few years. We learned only recently of their greater activities in this direction and that for fifteen months past spirit mediums have claimed that by the fall of 1908 the spirits will have full power of materialization in daylight and go about the streets as human beings. Whether or not they will attempt to palm themselves off as resurrected humans we know not, though we have learned of one such case. It is our duty to put all of the household of faith within reach of our influence on their guard against these wiles of the Adversary. We have reasons for concluding that with the power to materialize regained by the demons the effect will be much as it was before they were restrained, as recorded in Genesis 6:1-5, and that a spirit of licentiousness amongst humanity may correspondingly be expected. Our Lord's statement that in this harvest time it would be "as in the days of Noah," and "as it was in the days of Lot," should not be forgotten. Both of the times referred to were times of great licentiousness. It is true that we have claimed and still claim that the likeness of those days to these which our Lord emphasizes is laid upon the words, "*and knew not;*" but why may not both thoughts be true? We incline to so expect.

It is written, "He shall give his messengers charge concerning thee, and in their hands they shall bear thee up, lest thou dash thy foot against a stone." We have seen that this Scripture applies to the feet members of the Body of Christ now living in the end of this age. We have seen how the Lord has provided helping hands for warning and guarding the Feet members for their protection in this "evil day." We believe that the Lord's providence in connection with this Vow matter is part and parcel of his general provision for the bearing up of the "*feet*" at this time. If such conditions prevail, as we

anticipate, those taking the Vow will certainly be forearmed and protected in great measure thereby.

It is not our thought to awaken needless alarm, but rather to call attention to the safeguarding and protecting arrangements which the Lord has provided, in the use of which the Lord's consecrated ones may be kept in perfect peace. Our thought is that in some manner there is a protecting influence surrounding human beings which safeguards them from the Adversary and his assistants except so far as they shall give a measure of their will or consent. This safeguarding influence, we believe, is manifold in the case of the consecrated. "The angel of the Lord encampeth round about them that fear him, and delivereth them." This view is supported by the statement of Satan respecting Job – "Hast thou not made an hedge about him?" (Job 1:10.) Our thought is that as the Lord gave the Adversary permission against Job, so Satan will gain liberty in the impending hour of temptation which shall come upon all the world to try them that dwell upon the earth. (Rev. 3:10.) In that contest the only ones *safe from all harm* will be those who have made the Lord, even the Most High, their refuge and habitation; because no harm can come nigh that dwelling place.

How important, then, that all the Lord's people forewarned by him should draw near to the Lord himself! The prophet represents the matter under the figure of a mother hen, which in the time of danger clucks for her chicks. They run to her and are safe while they look out from under her feathers at the dangers from which they had escaped.

This is the Lord's picture in respect to the faithful ones, "Surely he will deliver thee from the snare of the fowler, and from the noisome pestilence. He shall [R4228 : page 253] cover thee with his feathers and under his wings shalt thou trust. His truth shall be thy shield and buckler." – Psa. 91.

Someone writes fearful that the Vow would prove an embargo on marriage by hindering courtship. We reply, that if this be true amongst the Lord's people it would doubtless prove a blessing, in full accord with the Apostle's exhortation in I Cor. 7:7,8,25-35. However, we see nothing in the Vow to hinder a proper courtship and marriage. Assuredly there would be fewer unhappy marriages under the operation of the Vow. Those younger brethren and sisters who desire unhappy marriages, who desire marriages which could be led up to only under the exhilaration of animal passion, which beclouds their judgment and stifles the spirit of a sound mind – these should not take the Vow. But let us warn these that such an attitude of heart is apt to keep them out of the Kingdom.

A doctor and also a nurse express fear that the Vow would conflict with their professional duties. We fail to see how! One doctor advises us that he finds the Vow a great blessing. Surely it is safe to have a third party present when treating one of the opposite sex "*when reasonably possible.*" And that is exactly what the Vow expresses. What is "*reasonably possible*" is for each to decide for himself. A doctor or a nurse should do nothing to a patient that he or she would consider wrong or immodest, so that if *necessity* compelled the services might be rendered in the presence of a congregation of the Lord's people.

LIFTING UP A STANDARD

Some fear that we are lifting up too high a standard which will deter some from accepting other truths now due. But we ask, can we have too high a Scriptural standard in view of the strenuous times the Scriptures forewarn us to expect? May we not unconsciously have lifted up the very standard foretold by the prophet Isaiah (59:19,20), "When the enemy shall come in like a flood the spirit of the Lord shall raise up a standard against him, and the Redeemer shall come to Zion."

We admit that *too high* a standard could be lifted up, an unscriptural one: For instance, "forbidding to marry" or demanding celibacy or requiring fasts or feasts or holy-days, or stipulating clothing or diet. On the contrary, the Vow we suggest merely emphasizes our Covenant of Consecration by specializing some of its features appropriately to "that evil day."

However, let not us who have taken the Vow assume any "holier-than-thou" attitude toward those who have not taken it, nor in any manner make the Vow a test of fellowship. To the Master each is responsible, and each should exercise *his own conscience* in this and in every matter. While we believe that the spirit of the [R4228 : page 254] Lord has raised up this standard for the aid and protection of his people in this evil day, we cannot demonstrate the fact, and all of the members of the Body may not be able to "see eye to eye" on the subject. Love is the supreme and final test, we may be sure.

**A RE-STATEMENT OF THE "VOW"
WATCH TOWER BIBLE AND TRACT SOCIETY.**

Dear Brethren: – We, the undersigned, 17 of the members of the Class of St. Joseph, have taken the following "Vow" before the Lord: –

"Our Father which art in heaven, hallowed be thy name. May thy rule come into my heart more and more, and thy will be done in my mortal body. Relying on the assistance of thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this Vow. Daily will I remember at the throne of heavenly grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Bible House, Allegheny. I vow to still more carefully, if possible, scrutinize

my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and thy dear flock. I vow to thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that remembering that there are but the two masters I shall resist these snares in all reasonable ways, as being of the Adversary. I further vow that, with the exceptions below, I will at all times and at all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public – in the presence of a congregation of the Lord's people, and so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open – in the case of brethren, wife, children, mother and sisters excepted, and in the case of sisters, husband, children, father and brother excepted."

Yours in the service of the Master, Dr. S. D. Senor and wife, F. R. Gossin and wife, M. E. Reimer and wife, C. W. Orton, Sister L. Freydig, Hugo H. Reimer, Wm. Wild, Nettie M. Wild, John Freydig, Mrs. H. K. Reimer, Dora A. Reimer, Emily V. Reimer, Alice E. Stone, Clara L. Buehler.

DEAR BROTHER RUSSELL: –

I have been so situated ever since the publication of "the Vow," suggested in June 15th TOWER, that I could not give the *prayerful* attention to its consideration, which the sacredness and importance of this matter demanded, but I *made* the time today, and therefore write to announce the registering of my vow at 1.00 P.M., August 1st, 1908. I give the date thus explicitly, as it may assist in keeping it more clearly before my mind. I will also keep a copy of the Vow in the MANNA, and DAILY refresh my mind when I read the text and comment for each day. Pray for me!

Several objections had been suggested to my mind by others, as well as by my own inner consciousness:

1st. I felt that my *consecration had included all these things*, as I held very clear convictions, *from the first*, of the *necessity* for what you refer to as "*antitypical fasting*," explained in ZION'S WATCH TOWER, 1899, page 140. But I reasoned that the taking of "the Vow" would mean only a *more explicit statement in detail* of what I had formerly striven to practice, therefore it *could do no harm*, even though it might not serve to *add* anything. First objection overruled.

2d. It had been suggested that "the publication of names in TOWER implied an *acknowledgment* of *past indiscretions*, of *present weaknesses* and of future fears." But I replied to this, what right has any "member of the Body" to judge another in this manner? I said to myself, "*What is that to thee? follow thou me.*" I would not wish anyone to judge me thus, so I would not thus judge another – "to his own master he standeth or falleth." Second objection overruled.

3d. The Vow appeared to me something like the temperance pledge. I had never been a drunkard, never feared that I should become one, but for the sake of some other poor, weak, fallen wreck of humanity, who perhaps had inherited a weakness in this direction, 25 years ago I signed this pledge in the hope that my example might serve to strengthen him in his efforts to take a stand against intemperance. I realize the *power of numbers and example*, and therefore, if my example might be used of the dear Master to encourage even the least of his brethren, I am glad to take this stand, "with meekness and fear," not knowing how weak my own flesh *might become* under temptations which others find hard to withstand. Third and last objection overruled.

Pray for me, dear brother, as I do for you and all the dear Israel of God everywhere, that we may daily grow stronger and stronger in him and in the power of his might, that our faith may increase more and more, that we may all be made *perfect in Love*, "more than conquerors through him who loved us and died for us," our blessed Lord and Saviour, Jesus Christ, whose we are and whom we serve, in whose likeness we hope to awake after the storms and trials of life are over and we have resisted *even unto blood!*

With much Christian love to yourself and all the other dear friends at the Bible House, I am,

Yours in his precious service,

G. W. SEIBERT.

MY BELOVED UNCLE: –

Just a line to express to you my gratitude for the assistance which you have vouchsafed us in pointing us to an *additional means* for the strengthening of the cords of love which bind the sacrifice to the horns of the altar – viz., "the Vow" mentioned in June 15 TOWER. I feel that there is a blessing in thus *definitely stating* my heart's desires and intentions in these matters; for although realizing that the Lord knows this has been my heart's attitude since my consecration seven years ago, yet I think this particular statement of the same will be very beneficial; not only keeping more definitely before my mind my privileges and obligations, but also enabling me to better witness for the Lord and for his glorious cause. Praise the Lord for this additional assistance by the way!

May the rich favor of the Lord continue with you, and may he continue to direct you in your earnest efforts to do and to assist others to do his blessed will.

With much love, and hoping to see you soon, I am as ever,

Your affectionate niece,

ALICE LAND WILLIAMSON.

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OUR DEAR BROTHER RUSSELL: –

We wish to make mention to you of the means of grace and strength (spiritually) the recent Olean Convention was to us. Concerning "the Vow": On returning home, my dear husband and I reread the article in full, in the June 15th TOWER, and reconsidered it. We feared we had not given it due consideration before.

We have also reread the October 1st, 1907, TOWER, on "The Judgment of the Great Day." We are so thankful to our heavenly Father for this meat in due season, which it truly is.

Since entering the school of Christ we have tried daily to follow in the footsteps of the Master, striving toward the mark of perfect love – the love that thinketh no evil. – I Cor. 13.

We have perfect trust that our heavenly Father will help us to carry out this Vow. Whatever our Father wants us to do that is what we truly wish to do. His will is our delight, and we gladly and prayerfully take this Vow.

We do thank the heavenly Father that he has put his children on their guard. We also thank him for the channel he is using to

dispense this meat in due season. May his *richest blessings* be yours. How we will praise [R4229 : page 255] him when this night-time of sin and weeping is over!

Yours in Christian love and fellowship,

RAY VAN HYNING AND WIFE.

DEAR BROTHER RUSSELL: –

Referring to your suggestion in ZION'S WATCH TOWER of June 15th, in regard to the proposed "Vow," we beg to state that we have taken it. It expresses to our understanding our definite and determined relation to the harvest work and its servants; great self-inspection in regard to present strong delusions which would "deceive if it were possible the very elect;" and finally a very guarded relationship to those of the opposite sex, in which we are to avoid, if possible, the very appearance of evil.

Therefore, dear pastor, unitedly we thank you for calling our attention to this as well as to many other matters of importance.

Yours in fellowship and service,

L. JOSEPH LARSEN AND WIFE.

DEAR BROTHER RUSSELL: –

We, the undersigned of the Avalon Class who until now had not taken "the Vow" mentioned in the TOWER of June 15th, desire to register our names as having done so. Frank C. Roller, Patience M. McCauley, Mrs. M. L. Herr, Mrs. Margaret Wilson, Mrs. Laura B. Gasquoine, Geo. M. Wilson, W. D. Boder, Mrs. Mary A. Boder, Mrs. Margaret J. Boyd, Martha E. Dunbar, Mrs.

Lillie A. Moore, Mrs. E. C. Whitehouse, Geo. A. Wilson, Mrs. G. A. Wilson, Mr. and Mrs. Sam'l McComb.

**MANY MORE ADVISE THAT THEY HAVE TAKEN
THE VOW**

F. W. Williamson and wife, Clara Tomlins, Alfred W. C. Kuehn, Mrs. G. W. Seibert, L. C. Work and wife, Mrs. Lydia Messner, H. Hoskins, Jr., and wife, Emma Blumer, Katherine A. Baeuerlein, Mrs. Alex. Ogston, Bessie Ford, J. B. Alford, E. A. Saddler, Martha Wilson, Gerald Barry, F. P. Moulton, John Segergren, Bro. and Sr. J. A. Lehman, Bro. and Sr. Tallman, Henry Gindroz, H. C. Peck and wife, Mrs. H. Graham, Mrs. H. T. Whitworth, Mrs. C. J. Williams, Miss Annie Williams, Mrs. Cornelia Winton, Maggie Millar, Alex. Laidlaw, Mrs. J. D. Wright, Miss. M. Persons, Mrs. J. H. Gourley, Aug. Lundborg, Mr. and Mrs. C. A. Russell, E. Detwiler, J. D'Cecca, R. G. Russell, T. W. Hill and wife, Francis Hill, J. Walter Davis, John Stephens, Katharine Ashby, Mabel Jette, E. S. Weekly, Emory Williams, Nellie Severance, L. J. Kihlken, G. A. Phillip, Warren C. Hickman, Walter Taylor, C. H. Booz, Joseph Levens, Mrs. Joseph Levens, John W. Jackson, Helen L. Jewell, John E. Hardie, Mrs. C. R. Zeh, Mrs. D. Antisdell, Mrs. W. Hewish, C. E. Phillips, A. W. Leflar, K. M. Welty, Sidney Morton, O. D. Deifer, Mr. and Mrs. H. C. Minkler, G. J. Redford, Virginia Noble, L. F. Zink, J. R. Brode, L. G. Clymer, E. L. Dockey, J. F. Shehorn, Gracie Doughty, Saml. and Mary Hammond, Cora Carmicheal, Geo. B. McCord, Joseph V. Waters, Mr. and Mrs. Chas. A. Ward, Mrs. Jane M. McCormick, Erma E. Mason, Mrs. Emma P. Mason, C. W. Mason, Mamie Mundy, M. L. McIlvaine, E. P. Taliaferro, Thayle Gardner, Dr. W. W. Murray, E. L. Fletcher, Reginald Ward, Elizabeth Hoskins, Ellen Hoskins, Elizabeth Gillett, T. F. Williams, Mrs. D. H. Rodgers,

G. Bolton, Sadie C. Redford, T. E. Banks and wife, J. R. Hill, Hans Finjord, Alex. Evans and wife, Mrs. Annie Hammond, Mrs. Minnie Ensley, James Marshall, Ethelinda Hendrickson, A. N. Pierson, Bro. and Sr. Gus. Smith, Isaac P. Noll, Edith S. Hanson, C. C. Waddle, Mr. and Mrs. G. W. Chamberlain, Thos. P. Yates, K. Yeo, C. A. Hewes and wife, C. W. Vord, Mrs. E. O. De Haven, Mrs. Geo. M. Hunt, Mrs. B. M. Stephenson, Mrs. C. P. Powley, Mrs. C. L. Knowles, Carmel Knowles, John H. Cart, Alice Nelson, F. E. Riley, H. Scott, Mrs. J. W. Burrows, Bro. and Sr. Aker, J. A. Hudspeth, Mr. and Mrs. O. R. Wilkins, Mrs. Nora B. Glass, C. L. and A. F. Crockett, Mrs. S. Stokes, Mabel E. Hewes, James S. Samuda, Wm. A. Baker, G. B. Raymond and wife, Anna H. Brooks, Willetta K. Bolger, Mr. and Mrs. C. S. Brooks, Belle Goodwin, J. W. Morris and wife, Beda Rahm, W. P. Hall, Mrs. L. F. Achor, Mrs. Catharine Rouch, K. W. Jackson, Leota C. Hall, Ruth Gregg, Mrs. G. P. Bronaugh, E. W. Reinbolt, E. W. Weld, Augusta E. French, Elmer G. Berry, Edward Worcester, Mrs. Catharine Roach, G. C. Elton, Mrs. G. C. Elton, W. A. Davis and wife, Frank French, Frank Gwillim, H. A. Remick, J. M. Campbell, J. H. Martin, Mrs. V. Banning, Nellie Bush, Herbert C. Robb, Willard Wells and wife, Mabel Wells, Carrie A. Dorst, Ellen J. Barnet, Dora Bailey, Margaret Hall, Mrs. Richard Schulze, J. W. Broom, J. F. Davault and wife, Emma C. Gill, R. J. Kilpatrick, F. W. Pattison, W. L. Dimock, Mrs. M. M. Harvey, Maggie Adams, W. M. Higbee, Erven Schlatter, F. Samuel Ganoung and wife, Wm. E. Walton, Evan T. Jones, Mattie Herbruck, Calvin Dodge and wife, Eva L. Adams, N. A. Linderberg and wife, W. B. Johnson, T. J. Beatty and wife, Mary A. Eldred, E. Gerber, Mrs. M. Hufford, F. G. Hammes, Clara Phillips, G. H. Wright, Mrs. E. Grimes, Mrs. H. C. Bell, John J. Stacey, Sue Bivens, Frank A. Shook, Mrs. Flora D. Bradley, G. F. Dillenbeck, Lucy J. Fleming, Edith S. Hansen, Lucinda Willey, Louise Fletcher, Carrie Beaty, Jr., Bee Beaty, Frank W. Wall, Josie House, Nannie M. Foster, Corintha K. Pendleton, Olive Pendleton, Ellen Pendleton, Clara Jackley,

Adah Schath, Alice Ferguson, Geo. Moffatt, Cordia B. Rhodes, Ella J. Brown, Roxy Tyler, Agnes Wall, S. M. York, Miss Belle Hancher, Helen M. Hancher, Ruberta G. Brunig, Hattie Anna Miller, Horace C. Galloway, Mrs. A. Monro, Emma Bates, Sister Baltzell, H. W. Strasser, Emma Bowman, Mrs. A. Thomas, Lemuel R. Browne, Mrs. Ianthe D. Thurston, Howard B. Hale, Mrs. M. M. Harvey, B. S. Grubb, W. S. Dimock, Dr. John L. Wooding, Inez M. Merritt, H. T. Hixon, Miss Pearl Gilmore, Dr. Lora K. Barnes, Bro. and Sr. J. C. Garrison, Walter McLendon, Alfred Smith, Frank Vogler, Luther Fail and wife, Mrs. O. Margeson, Clarence B. Snow, Nora Peterson, Mrs. A. W. Peterson, F. A. Barnett, Joseph Isaac, S. H. Huston, Mary A. West, Edith E. Mason, W. Homer Lee, wife and son, F. B. Hindman and wife, George M. Haucher, Bro. and Sr. Boyeson, Harry Ehlers, Byrd McDonough, Mrs. Grace Marshall, Mary Stapleton, Susan Graham, Mrs. A. E. Morse, F. L. Spencer and wife, Mrs. C. M. Chase, Mrs. Harriett Broughton, Henry McClellan, Ruby L. Hotchkiss, Mrs. D. M. MacKay, Mrs. C. Johnson, I. I. Margeson and wife, Ida M. Finney, Henry H. Brown, Margaret R. Brown, Mrs. Ella F. Wilson, C. P. Bridges, A. Shipman, Sadie E. Davidson, Mercy Davidson, James A. Davidson, Arthur Hawley, Mary Orton, Wm. B. Wright, J. H. Wills, Mae Gage, Wm. Evans and wife, A. Hope Tate, Rilla Strawn, H. Manning, Phoebe Myers, Gertrude Swinney, Bettie Reynolds, Harry G. Davis, Joseph Cooch, T. H. Perkins, Ida M. Stewart, Ross W. Bailey, Mrs. Anna Fisk, W. E. Housman, Rudolf Selin, Lottie Bishop, Mrs. W. S. Lane, Mary Octavia Noe, Anna L. Bell, James Steele, Geo. A. Bail, A. C. Morgan, Helen M. Lemon, Nettie Thompson, E. C. Smith and wife, John Johnson and wife, Thomas Johnson and wife, Wm. Barth, A. Olson, Sietse Koopman, De Verne E. Corbin, M. W. Earl and wife, Sarah E. Rogers, W. H. Clark, L. F. Lartigue, J. F. Harding, G. S. O'Dowd, Mrs. J. E. Culver, R. Robt. Hollister, Wm. J. Hollister, C. E. Schiller, Ralph Snyder, A. J. Chidester, C. F. Bullard, Lillian A. Clingman, O. E. Staples and wife, Emma

Beaner, Will J. Madole, Geo. D. Laing, Abner Duffield, E. B. Stinson, H. F. Jordan, H. C. Beebe, Clark L. Sharper, Mrs. Jennie M. Barber, Archie H. Frier, Mrs. H. T. Chase, Mrs. Una Snow, Hugh A. Platt, Adolphine Lass, Mrs. W. A. Baade, Mrs. V. A. Fuller, Mrs. Margaret Foster, A. F. Binkley and wife, F. H. Taylor, Fred and Emmy Guard, August and Amelia Krueger, Ira K. Wilson, Benj. F. and Horace E. Hollister, Elders and Deacons of Bay City Class, Mich.

