


Watchman, What of the Night?

– A Review of Events in the Truth Ministry Since 1916

Prov. 2:10-12: When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee; to deliver thee from the way of the evil man that speaketh froward things.

This article has been written by two Brethren who have frequently contributed articles to this Journal, and they desire to make this contribution to our work, believing it to be timely. [Editor.]

N EXAMINATION of the history of the church in these last days reveals a state of things, so strange, in one sense, that it might be very difficult to understand, if not for the significant meaning from the Divine standpoint. From such standpoint it was all to be expected. To the human way of reasoning it is not, however, what one would suppose to be the disposition of the great work and structure of Pastor Russell's ministry, for when one looks at the things that came to pass after his death, there is seen a combination of demolition of the organization our Pastor had built up with so much care, not only as to its public aspect but as to its service to the Church itself, and a general corruption of the body of Truth, as he found it in the Scriptures, numerous schisms and divisions, fallings away, and confusions on all sides.

Yet, Pastor Russell, himself, though he of all people, would hardly be supposed to make a prediction of the sort, foresaw this whole result and said it would come to pass. Looking back over his writings we see many allusions to the foretelling of the diminution and steady contraction of the Harvest work. But to him it was not necessarily a sad picture; he knew that it was in line with the prophecies concerning the destiny of the Church on earth. His remarkable analogy between the Church at the end of her way and John the Baptist's experiences at the end of his days is recalled in Vol. II of the Studies in the Scriptures, p. 261, where he said:

“AS JOHN DECREASED—HIS SPECIAL WORK BEING ACCOMPLISHED WHEN HIS MESSAGE WAS DELIVERED—SO THE CHURCH IN THE FLESH MUST DECREASE WHEN ITS LAST MESSAGE IS GIVEN, UNTIL THE LAST MEMBER HAS LAID DOWN HIS CONSECRATED

LIFE, AND PASSED BEYOND THE VEIL INTO ‘GLORY’ THENCE-FORTH TO BE A MEMBER OF THE GLORIOUS, REIGNING CHRIST.”

Nearly 40 years have now fled by since our Pastor's change came. In that span of time, events almost unbelievable have taken place, which, upon analysis, show the contributing factor most responsible for the tearing down process was the element of apostasy among the brethren themselves. To have even surmised that there was an incipient apostasy in the midst of the directorate of the corporate structure (specifically, The Watch Tower Bible and Tract Society) was unthinkable. Yet, there it was, already to be revealed almost as soon as Pastor Russell had left these earthly scenes.

Memory is prone to be short and there are, perhaps, many who do not recall those things which happened after Brother Russell's death; there are, furthermore, those who have embraced the Truth in later years who are not familiar with the history of those days. It might be difficult for some who are somewhat remote from the things that happened nearly four decades ago, to believe the facts that were established at that time. But there have been preserved different kinds of documentary evidence that clearly furnish support to narrative which we make herein. The story is sordid in many respects, but, as against such background there stand out various acts of great faith and courage on the part of a few valiant souls who opposed the almost overwhelming forces of ruin. The latter features make the story worth while telling, or repeating, at this time.

Thus there probably would not be a point to review the humiliating and disgraceful events of those days except to refresh the memory as to the true insight of the history of those days, and how great was the significance of the defense of the purity of the Truth maintained by the handful of brethren who could not be blown down

by the strong winds of error and could not be removed by the darts of the Adversary. There was a great meaning in connection with the separations caused by the upheaval, and there continues to be a great meaning in them to this day. It inspires *those of the true Church today* to remain steady and faithful.

What happened back there was not an entirely new thing—it was but a repetition of previous delusions in the Church’s career through the centuries. *It was one more wave of unfaithfulness*, falling away, against which things the Church had been cautioned and warned at all times. The Adversary has ever made shipwreck of the faith of many who have embarked on the course of the High Calling. No doubt he has robbed many of the present generation of the great prize. He has succeeded often in deluding certain ones into a course of error, vanity and headiness.

THE UNMISTAKABLE SIGNS OF APOSTASY SOON AFTER PASTOR RUSSELL’S PASSING

The chief weapon of the Adversary against the Saints in this particular era has therefore, undoubtedly, been *the rebellions within the church itself*. The assaults by the older and larger nominal church systems upon the spiritual class have not been of much magnitude; nor has the world taken any appreciable account of the small collection of the Lord’s people, scattered here and there. The castings out have been by those who were *supposedly brethren*. The destructive forces have come from within the house of the Lord itself. The schisms and divisions which characterized the Truth movement since the passing of Pastor Russell resulted from amongst those who assumed leadership in matters concerning the welfare of the Lord’s sheep. They drew and led away many into strange paths. In some cases this was a gradual process and in others, a less gradual one.

It did not take long after Pastor Russell’s death for the unmistakable signs of apostasy to appear. And, in order that it may show crystal-clear in its real rebellious character, reference will be made to the painstaking efforts on the part of Pastor Russell to prevent its happening. He threw up every safe-guard for the protection of the Lord’s own. One may go all the way back to the time of the making of Pastor

Russell’s Will and also the Charter of Watch Tower Bible and Tract Society to trace his diligent endeavors *to avert the very apostasy which did blossom so soon after his death*. It was in 1907 that he wrote his Will; and a few excerpts from it will here be set forth. The structure of the corporate body—Watch Tower Bible and Tract Society, was framed with the same objectives in his mind. This organization, originally called “Zion’s Watch Tower Tract Society,” was created in 1884, and had its name changed to “Watch Tower Bible and Tract Society” in 1896. A few excerpts from the stated purposes of the organization will also be set forth.

He stated in his Will, that when he contributed the Journal, Watch Tower; Millennial Dawn Scripture Studies; other publications; copyrights; and the like, to the corporation (all of which were his own personal possessions) he did so with a condition. In his own words, appearing in his Will, he said:

“I DID SO WITH THE EXPLICIT UNDERSTANDING THAT I SHOULD HAVE FULL CONTROL OF ALL THE INTERESTS OF THESE PUBLICATIONS DURING MY LIFE, AND THAT AFTER MY DECEASE THEY SHOULD BE CONDUCTED ACCORDING TO MY WISHES. I NOW HEREWITH SET FORTH THE SAID WISHES—MY WILL RESPECTING THE SAME.”

The Will made collateral references to the continued functioning of the corporation, the Watch Tower Bible and Tract Society. It was provided, in the Charter of this corporation, that it was *to be managed by a Board of Directors consisting of seven members*. During the life of Pastor Russell, he controlled the voting shares of said corporation to the extent that this portion of the shares could elect the Directors. Thus the corporation was virtually synonymous with Pastor Russell. *But he had a farsighted purpose in connection with the Directors*. As he wrote in a certain pamphlet published in 1894, entitled “A Conspiracy Exposed, and Harvest Siftings,” that while he (and, at that time, his wife) would control the Society through his voting power and choice of Directors (and that this was understood by the Directors from the first) *the real usefulness of the Directors would come to the front in the event of the death of himself and his wife*. The vacancies in the Board were to be filled by a vote of the majority of remaining members. Thus the Board of Directors,

continuing to direct the business activities of the Harvest work, and the Editorial Board as provided for in his Will were to be integrated into complete arrangements for carrying on the work which he could not personally perform after his death. The main objective of this total system was, as he stated in his Will:

“MY OBJECT IN THESE REQUIREMENTS IS TO SAFEGUARD THE COMMITTEE [EDITORIAL] AND THE JOURNAL FROM ANY SPIRIT OF AMBITION OR PRIDE OR HEADSHIP, AND THAT THE TRUTH MAY BE RECOGNIZED AND APPRECIATED FOR ITS OWN WORTH, AND THAT THE LORD MAY MORE PARTICULARLY BE RECOGNIZED AS THE HEAD OF THE CHURCH AND THE FOUNTAIN OF TRUTH.”

Pastor Russell’s Will (Reprints, p. 5999) further provided, in part:

“I direct that the entire editorial charge of Zion’s Watch Tower shall be in the hands of a committee of five brethren . . . All articles appearing in the columns of Zion’s Watch Tower shall have the unqualified approval of at least three of the committee of five”...

Several qualifications with respect to clearness in doctrine, purity of life, zeal for God, love for the brethren and faithfulness to the Redeemer, were to be necessary for membership on that Committee. He named the first Committee, and an alternative one to fill vacancies, if necessary.

It must be clear that Pastor Russell did not intend one, or a successor in his peculiar office as “that wise and faithful servant.” (Matt. 24:45-47.) There were to be seven brethren (not one) on the Board of Directors to carry on the Lord’s business and there were to be five (not one) Editors of the Watch Tower. All this wise arrangement was for the purpose, as Pastor Russell said, “to safeguard the Committee and the Journal from any spirit of ambition or pride or headship.”

YET, IN FACE OF ALL THESE CAREFULLY DEvised PLANS TO KEEP THE LORD’S AFFAIRS FROM FALLING INTO THE HANDS OF USURPERS, THE FACT IS THAT THERE WAS A SEIZURE OF THEM, MUCH AFTER THE MANNER BY WHICH POLITICAL DESPOTS TAKE OVER GOVERNMENTS IN VARIOUS COUNTRIES.

Almost at once, after the passing of Pastor Russell, there emerged one individual amongst the brethren, to seize control and domination of the Society and all that pertained to it, in complete violation of the provisions of Pastor

Russell’s Will and the Charter of the corporation. In order to accomplish this it was necessary for the individual in question, to disregard Pastor Russell’s PROVISIONS AND HIS EARNEST WISHES. It became somewhat easier for him to accomplish his designs in that he knew he would be elected as President of the Society by the voting shareholders, for up to this time he had *professed* unqualified loyalty to the Truth and to Brother Russell.

The new President wanted no one to share in his control of all the affairs, both as to the business activities and as to the publication of the literature. If he was to carry on with a Board of Directors and several co-editors, they were to be in effect, vassals of his. This is seen in his first move—the revision of the by-laws of the corporate Watch Tower Bible and Tract Society.

He had personally prepared a by-law for the consideration of the shareholders, to meet soon at an annual meeting, which, if and when adopted, would make him sole ruler over all the Society’s goods and affairs. The prepared by-law was composed as follows:

“THE PRESIDENT OF THE SOCIETY SHALL ALWAYS BE THE EXECUTIVE OFFICER AND GENERAL MANAGER OF THE CORPORATION, HAVING IN CHARGE THE MANAGEMENT OF ITS AFFAIRS AND WORK, BOTH IN AMERICA AND IN FOREIGN COUNTRIES.”

This proposed by-law, as well as certain others, was turned over by the then prospective President to a Committee to report their recommendations to the annual meeting of shareholders. To begin with, this was a violation of the Charter, which provided that *the Board of Directors had the power to make and enact bi-laws.*

The Committee, acting with discretion and discrimination, made objection to certain matters and indicated the changes they sought to have made. *But the author of the by-laws (now the newly elected President) threatened the Committee with trouble before the annual meeting. The Committee then reluctantly backed down, fearing the consequent disturbance in the convention and yielded to the demands of the President. The convention then passed the bylaws. The whole action was illegal for, as referred to above, it was the Board of Directors’ prerogative to revise and enact by-laws.*

One of the by-laws gave the President the right to appoint an Advisory Committee of three. Such committee, an extra body not contemplated in Pastor Russell's wishes, and not being provided for in the corporate provisions, could easily supplant the Board of Directors in the latter's usefulness. Nevertheless, the President was fast acquiring his objectives. And he was able to call the Directors together to obtain their sanction as to what had happened. And the Board did adopt the by-laws. Two of the Directors (Brother H. C. Rockwell and Brother I. F. Hoskins—Brother Hoskins being very ill in bed with pneumonia at that time) were not present at the meeting which adopted the by-laws. There has been evidence, too, that there was every hope on the part of some of the Directors that matters would take a proper course and they preferred to avoid open trouble.

These matters, and many others, were reported in a publication entitled "LIGHT AFTER DARKNESS," issued September 1, 1917, by certain brethren who withstood the President in his ruthless and unjust treatment of all the Lord's people who were looking for spiritual leadership. Let them state in their own words (in the publication just referred to) how matters progressed thereafter:

"It was not long till the Directors recognized that a serious mistake had been made in adopting by-laws that placed the entire management in the President's hands, contrary to the Charter. Although they endeavored to co-operate with him in the direction of the affairs of the Society, they now became objects of persecution and intimidation, chiefly by the President's representative, who had previously declared of some of them that 'if they did not get out they would be kicked out.'"

Four of the seven members of the Board of Directors began to find it in their hearts *to take a firm stand against the pronounced and evident policies of the new President* which were so against the wishes expressed in Pastor Russell's Will and the long-planned structure of the corporation. Theirs became an undertaking to preserve, if possible, the Lord's arrangements, where, instead of a dictatorship, there should be a spiritually democratic way of administering the Lord's goods. *But, in pursuing this end, these four began to be "troublesome" to the President.* At first, of course, they were willing to be patient and see whether matters might be

straightened out so that the Lord's work would go on effectively and with a minimum of strife.

In June, 1917, however, they had become *more resolute* and in that month had a meeting at which time a resolution was proposed to amend the by-laws, which the Board had unwisely adopted earlier in the year, *the purpose being to restore the entire Board to the functions and rights according to the plan of Pastor Russell.* This action angered the President to the extent that he announced, in July, 1917, that the Board of Directors of the Society had never been legally elected anyway, and he declared the offices of the four remonstrating Directors vacant, and he appointed new Directors in their places.

Thus there was an unmistakable casting out of the brethren. And, indeed, there had been virtually a physical casting out about that time when the President was away on a trip: the four brethren had been ordered out of the Tabernacle office by a representative of the President. When the four Directors repaired to the Chapel this representative appeared with a policeman who ordered the four out, but when they objected to such high-handed tactics and unauthorized abuse of authority, the policeman confessed that *he had no right to expel the brethren.*

But the President was bent on the *complete expulsion of these four Directors by one method or another.* He began gathering proxies held by various brethren in another corporation, the Peoples Pulpit Association, which was a subsidiary of Watch Tower Bible and Tract Society. The purpose of this corralling of proxy votes was to vote out two of the Directors, who held office in the Peoples Pulpit Association. And, at a meeting, the proxies were used to accomplish this. As a result the two Directors of that organization concerned, were voted out of office. The President was sweeping everywhere with his autocratic broom. This *Peoples Pulpit Association* being a corporation subsidiary to the Watch Tower Bible and Tract Society, was the *child* instead of the parent corporation. BUT THE POINT IS MADE HERE, AS IT SHOWS ONE MORE UNAUTHORIZED AND ILLEGAL MOVE AGAINST THE PROTESTING BROTHERS.

Now, at this time we mention the names of the four Directors: They were J. D. Wright, A. I.

Ritchie, R. H. Hirsh and I. F. Hoskins. These brethren decided to leave the Home peaceably, and this they did. The two brethren expelled from the Directorship of Peoples Pulpit Association were two of the above four—namely, Brother Hoskins and Brother Hirsh. Most of these brethren had been in office a long time while Brother Russell lived: J. D. Wright had been a Director of the Watch Tower Bible and Tract Society since 1906, I. F. Hoskins since 1908, A. I. Ritchie since 1911, while R. H. Hirsh was appointed shortly after Pastor Russell passed away (taking the place of Brother Rockwell who resigned). Brother Ritchie was Vice President of the Society at the time Pastor Russell died. Brother Russell's Will appointed R. H. Hirsh and I. F. Hoskins, with three others, "as possibly amongst the most suitable from which to fill vacancies in the Editorial Committee."

THE CONSEQUENT SEPARATION AND NEW MINISTRY

In 1917 the seeds were sown for a new ministry. *This date marks the real protestant movement against the apostasy above referred to.* And it seems necessary that this date and the actions taken by various brethren toward forming a new ministry be now re-recorded. This is because there appears to be a misunderstanding about these historical facts in various places. *It took much courage and fortitude* on the part of brethren ejected and stripped of those material goods of the Lord's *which had accumulated during the many years of Pastor Russell's ministry*, to shape a course of action which they conceived to be according to the Lord's Will.

These brethren, cast out as they were, could not instantly devise plans and programs for the future. They were, undoubtedly, stunned at things practically unbelievable. They could hardly mould the machinery of another ministry out of practically nothing. They had been deprived of all the assets of the ministry from which they had been ejected. However, *they were not deprived of their spirit and they began to take counsel with one another*, and one of the first things they did was to publish a statement to enlighten all who would or could be enlightened.

"Light After Darkness", a single printed magazine-sized journal, was published September 1, 1917,

consisting of 24 pages of material. In July of that same year, *another printed letter was addressed to the friends setting forth more facts about the situation.* The former Directors of Watch Tower Bible and Tract Society, with some other brethren who had discerned the issues well, were observing that the publications of the old Society were straying from the Truth, in certain respects; certain publications brought out by the Society were not in keeping with the spirit which had been manifest under Pastor Russell; friends were beginning to withdraw and separate from the Society; *little by little those of like mind communicated with each other* until it was decided to have an informal general meeting somewhere as conveniently located as possible.

The place of the meeting was one of the parlors of the Fort Pitt Hotel, in Pittsburgh, Pennsylvania, and the time, January 5, 1918. It turned out to be a small convention. Requests were being addressed to this group, for help to brethren in various Classes in the country. At the Fort Pitt convention one brother, of his own accord, *introduced a resolution. which was passed unanimously, naming seven of the brethren as a Committee to seek to ascertain the Lord's Will* as to what steps, if any, should be taken to satisfy the needs of such brethren who thirsted for service. Another resolution was unanimously passed, instructing the Committee to prepare another letter to be sent to brethren throughout the world, asking the brethren in that letter, what they believed to be the mind of the Lord with reference to rendering service, and as to what kind of service and spiritual food they would desire.

At the same time, a valuable house and lot was offered as a gift to be used as headquarters for a ministry, if the Lord would Will such work to be done.

The Committee suggested that the brethren throughout the different lands might be helped by (1) pilgrim work (2) a periodical. *It was contemplated that such publication would be edited by a committee of five Brothers* the way Pastor Russell wished to have it done. Communications were solicited from those to whom the printed letter, above-referred to, was sent. Brother I. F. Hoskins was elected Secretary of this Committee.

Later, and as an outgrowth of these early efforts, a convention was called and held, under the auspices of "Associated Bible Students" at Asbury Park, New Jersey, July 26-29, 1918, attended by about 300 of the Friends. *A Committee was organized in a business session at that convention* for the purpose of outlining further activity in the service of the Lord and the Truth. The Committee labored together, harmoniously, for several months; further issues of bulletins were prepared and mailed out; and it was quite manifest from the communications received by the Committee, *that the Friends wished something in the way of a regular periodical* in which the Truth could be freely published. Many Friends were requesting Pilgrim visits and the way seemed to be opening for increased activities in this direction. Pilgrim visits were started in a small way shortly thereafter and the Friends who had separated from the Society *began to assemble for mutual fellowship in classes and conventions* in different parts of the country.

Two recommendations of particular note were made at the Asbury Park convention: (1) that the Committee be authorized to issue the long-looked-for publication and (2) that the Committee be authorized to form a non-profit corporation and that this corporation was to be similar in form to the Watch Tower Bible and Tract Society. The Convention also authorized a Committee to appoint a body of five brethren as an Editorial staff for the editing of the new Journal.

FORMATION OF THE NEW MOVEMENT

Several of the resolutions of that Asbury Park convention were laid on the table, however, but were later taken up and acted upon at a convention, November 8-10, 1918, at Providence, Rhode Island. The recommendations were unanimously adopted, *after a loving and harmonious discussion*. This, then was the real impetus to the new ministry for the somewhat scattered sheep, *resulting in the publication of "The Herald of Christ's Kingdom."* the first issue being dated December 1, 1918.

Thereafter the new ministry, *born out of the travail of separations and siftings, grew in influence, emulating the spirit and influence of the ministry carried on by Pastor Russell*. Of

course, the magnitude of the ministry *was not to be compared to that of Pastor Russell's ministry*.

The new protestant movement was merged under the standard of "Pastoral Bible Institute," the name of a corporation organized to carry forward the ministry. This corporation was patterned, largely, after the structure of Pastor Russell's operations. *The term "Pastoral" was selected because of its analogy to the care which shepherds extend toward sheep*. There was a need of undershepherds for the Lord's sheep whose wants for spiritual nourishment were made known from many different parts.

The new corporation was to function in what we may call a democratic manner, in that the individuals who became members thereof possessed the right to exercise the privilege of electing those who were to act as Directors. The Directors, therefore, *were responsible to the expressed choice of the voting members*.

As above stated, the name for the Journal was "The Herald of Christ's Kingdom." The first Editorial Committee consisted of R. E. Streeter, H. C. Rockwell, I. F. Hoskins, I. I. Margeson, S. N. Wiley, M.D. The aims and objectives of the publication were summarized in two paragraphs in the opening article, reading as follows:

"It is the aim of this Journal that its readers shall always be able to see clearly in its columns a very close likeness to the spirit and influence that animated the Lord's servant [Pastor Russell] during the forty years of his faithful ministry to God's people. We trust never to lose the sacred and hallowed memories of that faithful example and ministry; that we shall always remember with heartfelt appreciation his devotion and loyalty to the Word of God, together with his peerless defense of the sacred Truths of that Word, regardless of the persecution, loss and suffering entailed.

"We would have our readers fully assured that this Journal stands firmly in defense of the ideals, principles and teachings of this servant of the Lord, not because we believe he was infallible, nor because of any blind superstitious reverence for him as a man, but because we have proven those ideals, principles and teachings to be well grounded upon the only sure foundation—the infallible Word of God. We shall follow his example, therefore, inasmuch as we believe he followed the Lord. Accordingly, as a further statement of our viewpoint, we believe we can do no better than refer our readers to the familiar quotations set forth on the second page of this issue." [Substantially the same

statements that were published for many years in Pastor Russell's Watch Tower, under the headings "This Journal and Its Sacred Mission—To Us the Scriptures Clearly Teach."]

Thus, with the best of intentions of *safeguarding the Truth and the purity of the teachings established by Pastor Russell*, the Directorate as it was composed from year to year, conducted the ministry along the lines stated in the quoted paragraphs. There was no slackness in the matter of giving public witness either. Individuals in many parts of the world became subscribers to the "Herald"; Pilgrims were furnished to the ecclesias requesting such service. *All the doctrines of Present Truth were encompassed in the promulgation of the Message, including the Second Presence*, the Church's part in the sacrificial sufferings of Christ, and Pastor Russell's teachings on the Covenants.

One could hardly suppose a more propitious outlook for a spiritual undertaking. Yet it was to disintegrate; frail humans cannot collectively maintain obedience and loyalty to God; *individuals* among groups and classes, stand out above the average and remain faithful. *But not whole groups*. This has been shown all through the history of God's dealings with His typical people and with the professed church. Trials and testings are the order for God's people, and "JUDGMENT BEGINS AT THE HOUSE OF GOD." Thus, as was proved in due course, it was now the time for more testings and siftings. The Journal, "The Herald of Christ's Kingdom" *stood firmly, for years, on the ideals, principles and teachings which were characteristic of the old Watch Tower. But, eventually, even that journal began to yield to speculations and doubtful disputations of doctrines*. And another separation was necessary.

THERE WAS TO BE A SIGNIFICANT TESTING AMONGST THOSE WHO WERE IDENTIFIED WITH THE INSTITUTE or were, generally, in sympathy with that ministry. The testing was not to be of the kind or nature which brought about the separation in the Society, in 1917. THE COMING TESTING WAS TO INVOLVE THE ISSUES OF DOCTRINES.

SEARCHING TESTINGS AND SIFTINGS

Among various of the brethren associated with the Institute ministry, there arose, in the early 1930's, a doubt, expressed at first feebly, concerning the certainty of the Second Presence

of Christ. Where this doubt existed there was also an expression of opposition to the doctrine of the Sin-offering as Pastor Russell had understood and taught it; also to the doctrine pertaining to the Covenants as Pastor Russell understood and taught them. Certain ones on the Directorate and Editorial Committee were not affirmatively declaring that their views were such; however, they did announce their tolerance of others who thus declared themselves, WILLING TO SPONSOR EVEN BROTHERS AS TEACHERS, WITH SUCH CHANGED VIEWS ON THE GROUND OF "LIBERTY" AND ON THE GROUND THAT IT WAS POSSIBLE THAT TOO MUCH EMPHASIS HAD BEEN MADE "ON CERTAIN TEACHINGS OF PASTOR RUSSELL."

Brother I. F. Hoskins *immediately* took a stand against this type of skepticism and uncertainty of tone of the doctrines of Present Truth. HE MADE IT CRYSTAL CLEAR THAT HE WOULD NOT IN ANY WAY, DIRECTLY OR BY NOT RAISING HIS VOICE, SHOW ANY TOLERANCE OR INDULGENCE TOWARD TEACHINGS AND OPINIONS IN ANY WAY CONTRADICTORY TO THE DOCTRINES ROOTED IN PRESENT TRUTH AS TAUGHT BY PASTOR RUSSELL. Soon there was a wedge dividing the brethren, both among the administrative officers and the members generally.

It culminated in the publication of statements in the May, 1936, issue of the Herald, and also an election; one statement was written by five of the seven Directors, and the other by two, of whom Brother Hoskins was one. These statements cannot be set forth here but the statement of the majority of the Directors included the statement that "*it is possible . . . to make the mistake of too minute and rigid an application of certain lines of teachings found in his [Pastor Russell's] writings.*" Brother Hoskins' statement contained the charge that certain articles touching on the doctrines referred to, were persistently rejected because they were "controversial" or that they would "arouse antagonism".

Another factor bearing upon this situation was, that the Institute Directors had been using in the pilgrim service three brethren definitely unsound in the Word. The newly-elected Directors indicated that they would continue the use of these same brethren concerning whom there had been much complaint. After six or seven years, two of these Pilgrims passed away; the third one was retired from the service.

A still further item bearing upon this issue is the fact that the Herald brethren join in the fellowship of the "Unity" Conventions held in the Middle West each year, where every manner of doctrine is tolerated and dealt with. Could we imagine Pastor Russell lending his support to such brethren who do not seem to know "What is Truth" ?

This election was to decide whether those who stood for the one position or the other were to remain responsible for the kind of ministry which the Institute was to carry on. The annual meeting (and election) occurred on June 6, 1936. Of the total vote Brother Hoskins' list of nominees obtained forty-four per cent. The so-called "*broader and more liberal policy*" had won by a slight majority. Brother Hoskins was dispossessed and indeed, once more "cast out." He was "cast out" for *his faithfulness to the doctrines of Present Truth* and a refusal to compromise with uncertain teachings. The electorate had been fully informed on the issue and this was the voice of the voters.

There was, necessarily, another separation, another sifting. *This was the pattern of things since the death of Pastor Russell.* Many grieved to be compelled to part once more from others of the household of faith. *It meant that some classes were to become "twos and threes" or perhaps that others would disappear entirely.* It was a foreshadowing of loneliness, so far as human companionship was concerned.

Following the election those who had been disappointed in the results, consulted with Brother Hoskins. Whether he should engage in another ministry was a question which *he preferred to leave to Divine guidance.* The whole picture was one of confusion. There were several publications abroad, *purporting to disseminate the appropriate "meat in due season."* The numbers of those who might be interested in a new Journal would be necessarily small. Separation and separation, had left comparatively few to be reached by a ministry.

The answer to the question of starting another ministry came from the friends far and near who had been asked by various brethren what were their inclinations? The results showed a strong desire for a ministry by Brother Hoskins. Our Brother advised his correspondents that he had no desire to assume to be a "channel" for

Truth. *He persistently declared that he felt no need for anyone to take the place of Pastor Russell.* He said that the principal function of any minister of God was to serve by pointing to the bounties of the great storehouse of Truth provided by the Lord in the Harvest Age, *and to forewarn against any evil devices of the great Adversary.*

Early in the following year, 1937, Brother Hoskins prayerfully took on the responsibility to publish another periodical—*Watchers of the Morning.* *He did not start this undertaking, however, until he had sufficient encouragement from many of the brethren for such a work.* He has demonstrated that the ministry of Watchers has performed those announced objectives of standing firmly in the defense of the principles and teachings of the "servant of the Lord." This much stands out in clear relief in its pages.

He so firmly believes in the doctrines as Pastor Russell taught them, having studied and proved them for himself, that he has consistently published articles upholding these truths, such as the Lord's Presence, Sin-offering, etc.

And now in closing this narration of the Truth movement we feel it would not be complete without making mention that in another later development a number of brethren who had remained with the Society during the events reviewed foregoing and up to the year 1929, *decided they could endure the conditions there and the doctrinal deflections of the Society no longer, and happily reclaimed their liberty in Christ.* These brethren have been engaged since that time in the dissemination of the elementary features of the Truth Message to the public, as represented in the Dawn ministry.

Our motive in setting forth this report has been to *once more chronicle the facts* concerning the time and nature of the TRUE PROTESTANT MINISTRY since the apostasy which manifested itself directly after Pastor Russell's death. *The ministry of the Truth, as it had been delivered to the Saints through the life-work of Pastor Russell, began nearly forty years ago.* The year 1917 marked the year of its institution. *Many winds have blown against that ministry and its succession; the winds have been fierce and they have been cold! YET, IT IS "WINTER" AND WHAT SHALL ONE EXPECT? Pray that the sheep shall be kept in these days of hard trial and testing.*

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