

LOOKING THROUGH MY WINDOW

Some brethren have asked me to give some recollections and observations of my 61 years in way since I consecrated in 1943. I have been reticent about this matter but have finally decided to share a quick look from my window on the truth movement. I am sure many of you could do the same. Being in that time of life when the hourglass is running low, I felt I could share some observations that may give some younger ones a feel of the truth movement history.

First I want go back in time to the early truth movement of Bro. Russell. Not that I lived then but we have learned something of that time. I speak of this time because stories are floating around that Sr. Russell wrote the first three volumes of Studies in the Scriptures. Some even profess to have documented proof of this. I don't know what this alleged proof might be but we may say truthfully that Sr. Russell was out of the loop in the formative years when Bro. Russell was forming and collecting the basics of the truth. She was not present in the rich circles of those formative days when Bro. Russell was being led providentially into deeper and deeper understandings of the truth. She may have done some processing of manuscripts composed by Bro. Russell. She may have her name on these to clarify who processed what manuscripts. There are a lot of possibilities here. Bro. Russell does give Sr. Russell credit lines in the original first volume for her help and secretarial work. If she was the author she should have thanked Pastor Russell for his help.

It is important that we understand how the truth movement developed and kind of jelled under Bro. Russell. Some may think that God miraculously touched his mind and all these truths just appeared. A closer examination will show that the groundwork for the truth was laid in a much more gradual way with other faithful brethren contributing to his understanding. By the way, his understanding continued to develop and grow until his death. This should be so with everyone possessing a vital relationship with God. We are not Christians poured into a mold and then extracted in concrete form. We all are God's workmanship being chiseled and polished and ground until hopefully we reflect the image of God's dear son. There are no assembly lines making true saints. Movements or ecclesias do not

make saints. Only the mighty power of God and Christ through the holy Spirit working in individual hearts can transform anyone into Christ's image. Beware of just belonging to anything.

Bro. Russell's Early Days

I will not treat Bro. Russell's early days when he was an agnostic. However, as a young man he met Jonas Wendell a left over Second Adventist and Barbour who both were eager about our Lord's return. All of these contacts were very stimulating. Bro. Russell met Bro. Barbour and learned of his belief that Christ was present based to some extent on Bowen's chronology. Barbour did not understand the invisible presence concept but through the Pastor accepted the Lord's return in an invisible presence. Bro. Keith also helped by bringing attention to the *Diaglott parousia* concept, that it meant presence and not coming. Bro. Keith left Bro. Barbour and remained with Bro. Russell. You will also remember that Bro. Patten touched the Pastors life, but soon they separated in the harvest siftings, as did Barbour. Bro. Russell met with some dear brethren in Allegheny and there he began putting the pieces of the plan of the ages together. He foremost came to understand the ransom as we now have it in contrast to the nominal systems idea of Jesus being a god man. Once he saw the ransom in its true light he then saw the sequel of the ransom as restitution helped by Joseph A. Seiss. Then he tied the Lord's presence in with restitution and this became the seedbed of the truth movement. Then it was pointed out that in our Lord's Great Prophecy his disciples asked for a "sign of his presence." Suddenly the invisible presence was a solidified truth that set off the alarm clocks of many sincere brethren.

When he wrote *Tabernacle Shadows*, he disregarded the church theologians and shaped his understanding of the ransom and sin offering and the whole atonement process based on Christ's atonement and then included the church in the sin offering. This was a clear break with church theology. This is the backbone of the present truth movement.

Only Bro. Russell had the master plan of these volumes. He had spent his early days laying the groundwork for understanding and then he proceeded to write. *Tabernacle Shadows* was his first major work, but it was a solid foundation upon which to build. He was the only person who was able to place the presence, the

ransom, restitution, the time of the harvest, the work of the harvest, the Jubilees, the Parallel Dispensation, Elias Shall First Come, the Man of Sin, into a powerful series of treatises. Sr. Russell did not have this heavy background to conceptualize such a composite work because she was not the one who had contact with Barbour, Patten, Waddell, Keith, Stores, etc. Only Bro. Russell had such dialog. Only Bro. Russell had done the fieldwork, the study and conceptualization of these truths. Make no mistake about it.

Bro. Russell collected a lot of rough diamonds of truth from various brethren. We know how he collected this information. Sr. Russell was never the source of his information. He alone took these diamonds, cut them and polished them and set them in the crown of jewels of Studies in the Scriptures. Sr. Russell had no contacts from which to collect these truths, hence she was not the fountain source.

They say as one gets older they have vivid recollections of things that never happened. I am afraid this was true with Sr. Russell. She was the first to apply Matt. 24:45-47 (the wise and faithful servant) to Bro. Russell [Re. 3811]. Then later she began to rationalize that as a servant has two eyes, two arms and two legs so she was a part of that servant. Finally she applied this Scripture to herself [Re p. 3812]. Then within a year she applied Matt. 24:48-51 (which speaks of that evil servant) to Bro. Russell. This is not the work of a stable person. At first she steadfastly defended Bro. Russell and then went on to become an antagonist. She violated Scriptural counsel by taking matters into the worldly courts to parade her grievances before the world. In so doing the truth was savagely put upon by its enemies who were waiting for something with which to discredit Bro. Russell. This was in violation of Scriptural counsel. Remember the two mothers that Solomon judged. Both claimed to be the mother of a living child. When Solomon asked for a sword to divide the child in half and give half to each mother, the true mother was willing to relinquish her claim on her child to spare it. If Sr. Russell were the true mother of the Scripture Studies she would have declined her motherhood of these teachings to spare them from being assailed by the enemies of the truth. She obviously did not love these truths enough to do that. She wanted to claim motherhood no matter what happened to the truth. No true mother would have done that.

Sr. Russell may have done some typing or editorial corrections for grammar or spelling on the first three volumes that might be possible. Did she author them? No. When asked by a prosecuting lawyer under oath if Sr. Russell had written those volumes he said, “Frankly, she was not capable of that.” That is the truth of the matter. She was not capable of such heavy doctrinal matters. She accused Bro. Russell of being a ladies man, but when asked under oath if he had ever been unfaithful to her, she said, “Never.” She was a bundle of inconsistency. At his funeral she placed a bouquet in his coffin saying, “To My Beloved Husband.” Which of her contradictory testimonies should we believe? We are not wishing to demean Sr. Russell here, but merely to call attention to some irregularities that make her assertions less than credible.

Now I shall submit articles that show the relationship Bro. Russell had with brethren left over from the Philadelphia church.

Joseph A. Seiss

Bro. Russell had a close relationship with Joseph A. Seiss, a Presbyterian minister in Philadelphia. He would sometimes visit him on weekends. Seiss’ understanding of restitution influenced Bro. Russell. Joseph A. Seiss was held over from the Philadelphia period of the church. Also Bowen’s chronology was illuminating to the Pastor being first introduced to him by Bro. Barbour.

Joseph Seiss is alleged to have said that of all the men he ever met, none had a better knowledge of the Scriptures. He also disagreed with the Pastor on his position that ministers should not be compensated for their preaching. Dr. Seiss was getting old and when he needed help in answering his critics he engaged the Pastor to lead those sessions.

“AND EARTH NEW”

Joseph A. Seiss on Restitution

The Apocalypse—p. 487

“The earth now is full of ailments and disorders, and in deep captivity to corruption, yet it has much attractiveness. Most men would prefer to stay in it forever, if they could. Ah, this homestead of our fathers for so many generations, carpeted with green and flowers, waving with pleasant harvests and shady trees, girded with glorious mountains, gushing with water-springs, gladdened with

laughing brooks, ribboned with rivers that wind in beauty about the rocky promontories, varied with endless hills and valleys, and girthed about with the crystal girdle of the ruffled seas—these numerous zones and continents, and islands—these youthful springtimes bursting out with myriad life under all their dewy steps—these blazing summer glories—these gorgeous mellow autumns—these winters, with their snowy vestments, and glazed streams, and glowing firesides—and living Nature in its ten thousand forms, singing, and dancing, and shouting, and frisking, and rejoicing all around us—what pictures, and memories, and histories, and legends, and experiences have we here, to warm our hearts, and stir our souls, and wake our tongues, and put fire and enthusiasm into our thoughts, and words and deeds! But this is only the old earth in its soiled and workday garb, where the miseries of a deep, dark, and universal apostasy from God holds sway. Think, then, what its regeneration must bring!—an earth which no longer smarts and smokes under the curse of sin—an earth which needs no more to be torn with hooks and irons to make it yield its fruits—an earth where thorns and thistles no longer infest the ground, nor serpents hiss among the flowers, nor savage beasts lay in ambush to devour—an earth whose sod is never cut with graves, whose soil is never moistened with tears or saturated with human blood, whose fields are never blasted with unpropitious seasons, whose atmosphere never gives wings to the seeds of plague and death, whose ways are never lined with funeral processions, or blocked up with armed men on their way to war—an earth whose hills ever flow with salvation, and whose valleys know only the sweetness of Jehovah’s smiles—an earth from end to end, and from center to utmost verge, clothed with the eternal blessedness of Paradise Restored!”

As beautiful as these thoughts are, we do not believe that Dr. Seiss had the full realization of the extent of restitution that the Pastor had developed. In order to really understand restitution in its grandest form it would be necessary to understand the true concepts of the ransom, the corresponding price, which required that every child of Adam would return. However, Dr. Seiss opened a concept of restitution on earth that Bro. Russell’s fertile mind was able to develop more fully because of his understanding of the ransom. He was able to receive this truth and enlarge it into full beauty and stature.

BISHOP RYLE

1880

“Will nothing end this state of things? Is creation to go on groaning and travailing forever after this fashion? Thanks be to God, the Second Advent of Christ supplies an answer to these questions. The Lord Jesus Christ has not yet finished his work on behalf of man. He will set up a glorious kingdom, in which the consequences of sin shall have no place at all. It is a kingdom in which there shall be no pain and no disease, in which ‘the inhabitants shall no more say, I am sick,’ (Is. 33:24). It is a kingdom in which there shall be no more partings, no moves, no changes, and no goodbyes. It is a kingdom in which there shall be no more deaths, no funerals, no tears and no mourning worn. It is a kingdom in which there shall be no quarrels, no losses, no disappointments, no wicked children, no bad servants, no faithless friends. Where is the Christian heart that does not long for this state of things to begin?”

Taken from Bible Students Monthly, Sept./Oct. 2001 edition, p. 104.

[J.B. Rotherham is the translator of what is among the most accurate translations of the Bible, “Rotherham's Emphasized Bible”]

The Plan of the Ages— A Review by Joseph Rotherham

Joseph Rotherham, the translator of the Emphasized Bible that many Bible Students use, was the editor of a journal titled The Rainbow. In Volume 23, 1886, appeared his 10-page review of the first Volume of Millennial Dawn, The Plan of the Ages. Rotherham held some of the conventional misinterpretations concerning the nature of man, which he altered in his last translation of the Emphasized Bible by properly translating, “Verily I say unto thee this day: With me shalt thou be in Paradise” (Luke 23:43). Rotherham believed in the Trinity and he accepted Rev. 20:5 as authentic. He also had the more recent view of the Antichrist as a man (and he criticized the book on those points). He evidently did embrace a hope of future probation after death for the unsaved. He also in his last translation consistently translated “parousia” presence.

"This is a notable book—bold, broad, and breezy; very refreshing after the stereotyped dogmas and platitudes which pass current in the theological world. It is

a book for men and not for children ...

". . . The one leading thought of this book . . . in a single word ... is RESTITUTION or RESTORATION: Restoration, sharply and constantly distinguished from Universalism. The author is not a Universalist, nor anything near it. With him the second death is total and final. From it there is no redemption and no recovery. But he is a restorationist out and out. He holds that all men will rise from the dead—all be delivered from Adam's sin and all its consequences sooner or later—all be put afresh and individually on trial, under new and improved conditions, with a fair chance of obtaining eternal life—so that none shall fail of the prize save by his own inexcusable crime. He holds that this restoration of the race as a whole—distinguished from the little flock, the elect, the Church, the bride of Christ, who will have been previously raised from the dead and exalted to be sharers of Christ's own glory—will take place *during* the Millennial Age; *progressively*, if we mistake not, at any rate *within or during* the Thousand Years; and that at the close of that period, the incorrigible will be utterly destroyed for ever, and sin and sorrow thenceforward be no more. The author is strong upon the point that all loss through Adam's sin will be more than made up to every man through Christ. Adam was created perfect. Every man must be restored to the like perfection, and then decide for himself his eternal destiny. . . .

". . . It cannot be denied that there is to be a restitution; and very likely it is to be larger and grander than most of us have dreamed. For, though the word *apokatastasis* in Acts 3:21 might be satisfied by the rendering 'due accomplishment' (of the prophecies, that is), and so merely send us to the old prophecies to see what therein we can find to be fulfilled, yet still, when we get to the prophets, it is undeniable that they descry in the Messianic Age such an enormous amount of restoration than our poor systems can no way find room for it. If Elijah is to restore all things, depend upon it, it must be restitution to Moses whose counterpart he is (Mal. 4). The only Messiah that Elijah knows must needs honor the Law before he delivers from it. So here is a great, even if only temporary, work of restitution to make room for. Then, again, there is the restoring of Israel, to her *saving shame* (Ezekiel 16); and if this includes her dead generations, as it surely must, who of us can find room for *that* in our 'little

systems,' to say nothing of the restoring of Samaria and the restoring of Sodom itself; yes, of Sodom itself—for the mouth of Jehovah hath spoken it, and when we tremble at His word as we ought, and at the same time have an adequate apprehension of what fair interpretation really is, we shall blush even to begin to explain and mystify it away as we have done all too long. So that, up to this point, we can have no quarrel with Mr. Russell; nor can we doubt that there is much more of restitution in the Old Testament than even he has formally pointed out: *there*, in the sacred text itself, if we only knew how to read it . . .”

“. . . The Chapter on 'The Permission of Evil' is alone more than worth the price of the whole volume, and is the fullest discussion of this great mystery, and the nearest approximation to a probably correct solution of it, with which we are acquainted."

Criticizing Bro. Russell's treatment of Daniel and Revelation, Rotherham says—“He goes in the beaten track. Babylon is Rome, and all the rest of it . . .”
(*Contributed*)

On Brother Russell's Schedule

Few knew the rigid schedule Bro. Russell kept. The brethren at Bethel would gather around the breakfast tables, and usually after everyone was seated Bro. Russell would appear and take his place in his special seat. They would have an opening prayer and morning devotion. After a few minutes passed while the food was distributed, then Bible questions and discussions followed. The breakfast table, as well as other meals at Bethel, was really Bible discussion periods. Because meals were treated as meetings, they were closed with prayer.

By eight o'clock everyone began his or her days work. Bro. Russell would do all his writing from 8 to 12 A.M. every working day. He engaged many secretaries to help facilitate his voluminous writing and study schedule. During the meal periods there would always be Bible questions and answers. The atmosphere was very conducive for learning on a very scheduled basis. No time was wasted, but serious Bible discussions were constantly stimulating the brethren.

Bro. Russell would take care of the general business of his various publications in the afternoon, arranging printing and shipping schedules. All the financial matters were tended to as well as planning for various projects. The newspaper

syndicate required a steady stream of sermons for printing. Then there was the need for tracts, booklets and all the various business needed to meet the needs for truth literature. The correspondence with pilgrims and various brethren was also conducted, as well as all business needed to keep the dynamic truth movement carefully organized and efficient. Usually, by 4:30, if time allowed, he reserved one-half hour for personal visitation and fellowship with brethren who happened to be visiting the Bethel. If his schedule was crowded, sometimes there were only five or ten minutes given to visiting brethren. The time he could spend with each visitor varied as to the number of brethren wishing to see him in the time available. Brethren were often disappointed thinking they could go to Bethel and spend the day with Bro. Russell. If he did that the work could not be done.

A Brothers Visit to Bethel

The story is told of one brother who visited Bethel at the end of a long vacation. He arrived at Bethel all tan and refreshed from his vacation and waited his turn to see the Pastor. When he entered into Bro. Russell's presence, which was at the close of the workday, he saw a red eyed and weary man before him. In conversing with the Pastor he told him that he should take a vacation and revitalize himself. Bro. Russell replied, "I have never taken a vacation in my consecrated life [totaling 40 years]." When the visiting brother left his eyes filled with tears when he contrasted his own life with that of the Pastor. Yes, he could see a life of sacrifice that he would not have believed possible if he had not shared that moment with the Pastor.

Flowers That Wilted

Bro. Woodworth told of one event that occurred. A convention had been held and Bro. Russell had placed a brother in charge of caring for the flowers, to see that they were properly watered and attended to. The brother in charge was distracted from doing his assigned work and before he realized it all the flowers had wilted. He came to offer his apology to the Pastor. He tried to explain his failure. Bro. Russell held up both hands and dismissed him. He had little patience with brethren who did not do their job. He depended on many brethren to assist in the work, but he knew the work had to be done diligently by every volunteer. He

would rather brethren not volunteer than to volunteer and then fail to do their assigned task.

Doors Ordered Closed—Sr. Ethel Wood Krumpolt told this story.

Bro. Russell held many public meetings. It was his general policy to close the doors to the assembly hall when the meeting began and he would charge the deacons not to let people come in late to distract the meeting. The meeting halls were generally full and Bro. Russell did not like anything to detract from the message that was being delivered. On one occasion, a deacon disobeyed his instructions. A person came in late because something had delayed the train he had taken. He had come a considerable distance and the deacon thought he would make an exception to the rule because of the circumstances. The deacon led the visitor to a seat and Bro. Russell stopped his discourse saying to the deacon, “When I give instructions to close the doors, please comply.” He was a stern disciplinarian. He felt that way about general meetings as well. He did not appreciate any distractions that could be avoided by forethought.

Not Satisfied with Long Prayers

The story is told of a brother who had been called upon to ask the blessing on the meal and Bible discussion. The brother prayed and prayed, going into details of the Divine plan, remembering all the brethren the world over, praising God for all his mercies and blessings, and on and on. However, in the lengthy process he forgot to ask the blessing on the food. When he finally finished, Bro. Russell called upon another person to ask the blessing on the food. This was his reminder that there is a place for long and detailed prayers, but not every occasion is that place. Special prayers should be mainly directed toward the special purposes of that prayer. Not all prayers are occasions for pouring out our hearts before the Lord.

Sr. Hutchison’s Story

Sr. Lydia Hutchison told of her experience in getting married. She had agreed to marry Bro. John Hutchison, and she asked to be married by Bro. Russell. Whereupon, Bro. Russell, with a broad smile, asked her how come she had not come to seek his advice about this marriage. The time of this marriage was somewhere before 1914 and marriage was kind of discouraged. Sr. Hutchison replied, “The reason we did not talk to you about this matter is, we knew what your

advice would be, and we wanted to get married anyway.” Bro. Russell had a rich sense of humor and so did “Hutchy.” They were married as requested. Both Bro. and Sr. Hutchison were engaged in colporteur work for many years and contributed enormously to the harvest work.

Bro. and Sr. R. H. Hirsch’s Story

Bro. and Sr. Hirsch worked at Bethel. He assisted on the editorial staff and was one the brethren Bro. Russell wished to continue serving in that capacity after his death. On Sr. Hirsch’s 100th year anniversary we visited her and learned of how she was married. The request was made that Bro. Russell perform the marriage ceremony. In those days, they did not have elaborate ceremonies. After the Sunday services were complete Bro. Russell simply announced that Bro. and Sr. Hirsch wished to be married. The brethren there assembled had the unexpected blessing of witnessing the marriage ceremony. After this service Bro. Russell asked, “Does anyone else want to get married?” Of course he knew that another couple wanted to be married also, but the second marriage ceremony was performed with the seeming appearance of a spontaneous request to bring smiles to the brethren.

After the Death of the Pastor

I was not there at that time, but from both my and your window we can see it left a great vacuum that many brethren were ill prepared to fill. Some had legitimate claim to supplement his leadership, but they were not the ones who won out in the struggle to steady the ship of Bible Students. Among the first to leave were those who formed the Pastoral Bible Students. Through Bro. Olecynski’s leadership, a large body of Polish brethren left the IBSA in 1917. Bro. Olecynski had made numerous trips to Poland, I believe seven, and so he was the one who had helped establish many of the classes there. He also was very instrumental in establishing Polish classes in the States. So when he left the Society he brought a large following with him. During the 1930’s when the Polish brethren held a convention in Chicago, it was not unusual to have 1200 or a 1000 brethren in convention. That is why there are so many Polish Bible Students today. Then Bro. Wronowski came out from the Society later, bringing more Polish Bible Students with him. There were many groups and individuals that left the society.

However, the one that molded our present American Bible Students world was the Dawn. Bro. Norman Woodworth was the moving spirit of that movement.

Bro. Woodworth stayed in the society during the late twenties and played the trombone in the orchestra that was featured on the Watchtower station on Staten Island. It covered the East coast area. He founded the original Frank and Ernest program while still in the Society. Bro. Woodworth played the role of Frank and Bro. John Dawson was Ernest. They also had a brother play the Rev. Night. Bro. Woodworth told me that things were more liberal then, so sometimes when Ernest would ask Frank a question, about that time the Rev. Night knocked on the door. They would invite him in and turn the question over to him. Well, he would hem and haw unable to answer it, so Frank would offer the reverend a chocolate and he would proceed to answer the question. Anyway, the long the short of it was, that this program turned out to be far more popular than the Judges sermons on the radio. I believe Bro Seklemian wrote some of the Judges sermons, but they did not draw as much response as Frank and Ernest. The Judge was very sensitive about such matters. One of the brethren observed Bro. Woodworth and Bro. William Hollister speaking together on a street in New York City and told the Judge about it. The Judge then confronted Bro. Woodworth when he was told that Bro. Hollister, who had left the Society, was seen fellowshiping with him. Bro. Woodworth position was, "No one is going to tell me who I may fellowship with." By the way Will Hollister was a beautiful brother.

That did it. Bro. Woodworth became an outcast from the Society in about 1929. He then joined the Bible Students of Brooklyn and asked them to sponsor the Frank and Ernest programs. They did this for a while but then were encouraged to ask the PBI to sponsor these radio programs but were turned down. So they then formed the Dawn Bible Students Association. Along with the radio program they republished the first Dawn edition of Scripture Studies. Bro. Ed Fay did some of the typesetting then for the little black edition of the volumes. This set of volumes was greatly appreciated, however, its weakness was that the page numbers did not match with the other volumes. This began a rather substantial work of re-gathering the lost sheep that had left the society. The Dawn was a very small and rather

shaky movement at the outset. The expression, “Once burned twice shy,” was true of the Bible Students. They were nervous about regrouping with any organization.

Pilgrims Service Renewed the Trust of Brethren

Much of the success of the Dawn movement in helping to regather the lost sheep was due to gifted and stalwart brethren that came to support it. Brethren, such as—Bro. Zahnow, Bro. Meggison, Bro. William Baker, Bro. Sundbom, Bro. Morehouse, Bro. Loomis, Bro. Norby, Marten Mitchell, Fred Mundell, Bro. Stamulus, Bro. Hatgis, Bro. Kolliman, etc. all lent support to this organization. God does not deal with movements. He deals with people. Any movement is only as good as the brethren in it. With such a grand list of brethren on the roster, brethren regathered. Bro. Zahnow, perhaps the most beloved pilgrim helped brethren regroup around the truth and the volumes. Many of our generation refer to this time when all the brethren were together as the good old days. We had selfless leaders, heavy weight brethren that knew the truth and who knew the way to Zion to guide us.

EXPERIENCES IN THE HARVEST VINEYARD

Memories of the past years working with the brethren in the vineyard have been most treasured. That is how we come to know some of the metal and fiber of our brethren. That is how you know what brethren really esteem and love in their lives. “By their works shall ye know them.” I know a lot of brethren by their works and lives of dedication and sacrifice.

I remember working at the Dawn after the war years, when Frank and Ernest went on the ABC radio network. We would receive 5,000 to 3,000 requests for literature a week. We were not able to produce enough literature to mail out, and soon brethren had to work double shifts and in a few instances all night and day to get the literature we needed to mail out. I remember Ken working all night and some of the sisters such as Alpha, Irene and Elizabeth working extra hours in order to get the work done. All the extra hours we spent were pure joy in being able to let the light shine out.

We were privileged to reset the type for Studies in the Scriptures again and this time we made the pages match the original volumes.

New Brunswick's Beginnings

The New Brunswick ecclesia did not just come into being without some effort. I remember when a little first volume study was started in New Brunswick. Bro. Kolliman made a follow-up call and found three sisters in New Brunswick who wanted to study the truth. So every Friday night we would take the bus to Newark, then the train to New Brunswick, and finally a local bus to Sr. Uvary's home. We did not have a car because cars were scarce as a result of the war. Some of us decided that Peter wasn't going to go alone, so Elizabeth Hagensick, Alpha Koterba, myself and sometimes Irene Roguski Mitchel would go with him. We learned from Bro. Peter Kolliman his dedication to the witness work. I still remember those wonderful meetings. The New Brunswick class really started here. Three Hungarian sisters—Schuster, Uvary and Baldeswaller joined in the study.

To help matters along, Sr. Elizabeth Dowgiello Hagensick, Alpha Koterba and myself decided to colporteur the neighborhood around Sr. Uvary's home. We decided to spend several Saturday's colporturing hoping to find some new interest in the neighborhood. We went out Saturday morning eager to canvass the neighborhood. In the morning we had placed several first volumes and then came to Sr. Uvary's home for lunch, which really was a banquet dinner. Her Hungarian dishes were a delight and I filled up on all the goodies. When I thought dinner was all over, out came the chocolate cream pie. She gave me an extra large piece. When I had finished that and had already eaten more than I should have, she insisted that I should have another large piece of chocolate cream pie. I resisted faintly but soon found I had another piece to eat. Well, when we left to go colporturing I was starting to feel a little green around the gills. I wanted to lie down under a tree, as it was a warm beautiful day. The sisters would not allow me to do that having decided it was not proper for a colporteur and so I was forced to walk along to our territory. I was suffering for my own indiscretion and they showed me no mercy. In about a half hour I felt better and continued colporturing. Those were some of my trials as a colporteur.

I remember my first trip up to New London and Groton class. Frank and Ernest were pretty popular so many such meetings were held at conventions. After an afternoon of tracting I sat down to my first really Italian dinner. Sr. Capano with

the help of many sisters put on real Italian feast. I did not know the customs, so when the bowl of spaghetti and meatballs were served I thought that was the supper meal. It was most delicious and I ate my fill. I thought we were done with dinner, and then came the chicken and vegetables. When I had eaten all I could possibly eat, then came a most beautiful chocolate cake. I was served a large piece and I was full and then lo and behold another piece of cake was placed on my plate. I was starting to feel green. So these are some of my foibles in the Lord's vineyard.

I remember all the hospitality shown those who volunteered to tract. We would go up to tract in the hilly town of Waterbury, CN. I remember the warm hospitality of Sr. Tsimonis and her Greek dinners. She was a beautiful sister whose face would light up when she smiled. She just overflowed with love. Sr. Suracci, Richard's mother, also would invite us for a Sunday convention with some tracting on Saturday. I learned to love these brethren and felt the warm Christian love. I loved being Italian, Greek or Hungarian for the weekend; oh we did have good times with the brethren in serving the truth.

I remember visiting old Bro. Carpenter in Chicago. He had TB of the spine and was bedridden for 35 years. He was a burning and shining light for the Lord. He lay on the second story sun porch in the summer months, facing the window. In those days air-conditioning was not around, and he would sit by the open window and often greeted people who walked by engaging them in Bible discussions. When they showed interest he would throw the key out the window and invite them up to talk with him about the truth. He was known and loved by his neighbors. I called on him just a few days before he died, and spend a beautiful hour with him. As we started to leave, I still remember having said our farewells, and when I put my hand on the doorknob to leave, he started quoting Rev. 21:1-5. His face lit up like the face of angel. He died within that week. I feel he along with a host of others is some of the treasure we have in heaven.

Sr. Carpenter was a beautiful Christian. She told of the time when the class she was associated with was asked to leave off studying the Scripture Studies and to study the Watchtower. Ninety-nine hands went up in favor of the motion and only

one hand was lifted in opposition to this motion. That hand was that of Sr. Carpenter. If her husband could have been there two hands would have opposed it.

I remember tracting in New York City for a public meeting in Music Hall. We had some 100,000 tracts to put out. The brethren all helped out, but it still took a lot of work to get out that many tracts. We each got out some 1500 tracts that day. I remember I was young and in good shape. With these Brownstone apartments you could place three or four tracts to a floor. However, in the hot summer, these apartments had stairways to the roof where you could travel over the roof to the next apartment and then put out tracts coming down.

Bro. Eddie Bilecki gave The Dawn an old panel truck after the war that he used in Detroit to take the kids tracting on Saturdays. Bro. Woodworth would let us use it to tract the areas in New Jersey and New York on weekends. I remember tracting in Newark for a public meeting. I was tract captain and would leave brethren off in pairs and then pick them up to take them home at the end of the day. I still remember Elizabeth and Alpha and Irene so tired that they were sitting on the curb waiting to be picked up. The brethren had a will to work and sacrifice and it was beautiful.

Bro. Loomis, though older than most of us, was faithful in tracting. I recall going with him to the Allentown convention on his first tracting expedition. He went with Bro. Bright, and soon was lost. Bro. Bright tried to locate him, and the brethren soon began looking for him driving up and down the streets. Bro. Weida found him in the bus station late that night.

Bro. Loomis soon became my tracting partner. The procedure was that we would go around the block and meet before crossing the street. Often I would go around the block to find him gone. I would jump in the car and try to track him down. If you knew Bro. Loomis you knew that he was a saint. I always appreciated his willingness to sacrifice.

While at the Dawn we learned to love Bro. Loomis. Around 11 or 12 o'clock some of us young brethren would come out of our rooms on our midnight escapades for a late night snack and a go at Revelation or some other subject. Ludlow never tired of our endless attempt to pick his brain. Later there were personal studies with Bro. Loomis on Revelation and he became my mentor.

We had the privilege of starting a little Bible Study class in Trenton, NJ. The New Brunswick brethren arranged for some public meetings and soon formed a little nucleus of a class. That little class still is going strong; it is now called the Delaware Valley Bible Students.

Sr. Dowgiello (mother) was very old when I really got to know her. She became infirm and Ruth and I would visit once or twice a month back in Indiana. She had to read with the book just inches from her face, and soon she was not able to do that. She was a well-read person with a keen intellect. We enjoyed visiting her because we always would learn something from her. Soon, she began to fail and could not talk coherently. We tried to converse with no success. I remember, our last visit, just three days before she finished her course. Ruth and I decided to sing old hymns that she knew. One of the last hymns we sang was, Sing them over again to me, Wonderful words of life. She was able to sing and joined in with us. She took my hand and held it tightly, amazingly tight for a very weak and sick sister. Standing with her we were just a few days from eternity.

I would like to tell you about Bro. Weir and Sr. Waters were natural brother and sister. When he became infirm I used to go to his home to give him haircuts. I learned to cut hair from Bro. Stamulus and used to cut hair at the Dawn. Bro. Weir and Sr. Waters were a joy forever. We really got to know them intimately by these visits. Bro. Weir was virtually blind and so he made his living weaving throw rugs and would sell them to the department stores. He was very poor. He was an elder in Paterson Ecclesia and would take three buses to get to the mid-week meetings. He loved prophecy and lit up when we talked about it. In his last year he fell and broke his leg and we visited him in the hospital. He was blind; there was no radio in his room, so I realized he was virtually in solitary confinement. I asked him, how he managed to keep up his good cheer? He said, he thought upon the scriptures, on prophecy and on the hymns. That is how he got through those hard experiences. Soon afterward he finished his course.

Then there was Sr. Theresa Griess, whom we called TG. She was blind as some of you knew. She would travel with us to meetings and conventions. She became an intimate part of our fellowship for many years until she went into a nursing home. Sr. Phibbs, also blind, of Chicago was another beautiful person.

Bro. Meggison and Bro. Woodworth colporteurd in New England in Bro. Russell's time. They would walk the rails from city to city. In the winter, Bro. Woodworth said Bro. Meggison would clean himself with snow. After the society wandered from the truth Bro. Meggison went to MIT (Massachusetts Institute of Technology) for three years. He was able to read Greek fluently. When you entertained him and there came a lull in the conversation he would retreat to his room and read from the New Testament Greek. He was an in depth student of the Bible. He told me when the CEO of the Electrical Company died they offered him the job but he refused. I asked him why he did that. Well, he said there was another man who wanted that job desperately. He said, "All he had was his work, but I had the truth to fill my life. So I suggested to the company that they give the job to this man who so desired it." Of such is the Kingdom of heaven.

I was blessed by meeting Stuart Livermore's father. He had been a minister of the Anglican Church of England. He was offered the opportunity to serve the most prestigious church in England. Had he chosen to serve there he may well have become the archbishop of England because that is the church that the archbishops were generally selected from. He felt this was a wealthy church that needed nothing from him. So he chose to stay in a smaller church in a poor neighborhood. However, he found that while he was preaching against the evils of alcohol, the Anglican Church had most of its money invested in the nation's breweries, because that is where they got the best interest. He thought all he had to do was call this to their attention and the matter would be rectified. Not so. They needed the money and that was that. Soon he left the church. He became a ship captain and then worked for three years in India as its chief surveyor. In the Northwest states he found the truth and served it faithfully.

Remember, brethren are forever. By loving and keeping in touch with the Lord's dear sheep that are supporting and living the truth, that is one way to start and continue our fellowship in the light. Brethren are more precious than gold of silver which perishes.