

“GOD’S WAYS VS. MAN’S WAYS”

(Discourse below by the Pastor, 1916 Convention Report, start page 315. Norfolk, Sunday Morning, July 30, 1916)

(This discourse came too late to go in regular order in the report, but will be highly prized nevertheless, not only because of the talk itself, but especially because Brother Russell seemed very weary and tired when he delivered it, and therefore it was like coming out of the very furnace.)

My text for this morning, dear friends, is “There is a way that seemeth right unto a man, yet the end thereof is death.” (Prov. 14:12.) These words were evidently not spoken to the church, but to the world. We are not to suppose that the world is choosing the way that it is taking with intelligence and with premeditation to take a wrong way, but rather, as the Wise Man here declares, the way the world is taking is a way that seemeth right to them. It is to the Christian that the Word of God reveals the fact that the world is taking the wrong way and explains to us why the world takes that wrong way. The Apostle Paul tells us that the god of this world has deceived our first parents and deceived the whole race, and that the whole world of mankind therefore is blinded by Satan. He says the god of this world hath blinded the minds of those who do not believe.

This is the most charitable view we can take of the world’s condition, and the Scriptural view, the proper view. It gives us a great deal of sympathy with the world, and we believe God has a great deal of sympathy for the world. And you and I have a great deal of sympathy for the world and the condition in which we were before we found the Lord and before we got into the narrow way, before we got to understand the better things. In other words, dear friends, the Bible gives us through the truth and the spirit of the truth what the Bible calls the spirit of a sound mind. We are better able to understand ourselves and all our neighbors and friends and relatives than we ever were before, and day by day as we grow in grace and knowledge, in this intelligence, in this enlightenment from the Lord, it enables us to appreciate the things about us and take a proper view of all life’s affairs.

According to the Bible, Father Adam was not born in the blemished, fallen condition in which we are, in which the whole race of today is. He was perfect, in the image, in the likeness of God, a grand man—no bias, no tendency toward sin, no imperfection of judgment, no misunderstanding which should be the right and the proper way. Everything was clear and plain before him. He knew the right from the wrong because he was perfect and in God’s image and likeness. He could discern the right from the wrong, not from experience but from that perfection of His being. And so Father Adam in His likeness was fully competent to know the good from the evil. But we perceive according to the Bible that a certain temptation came over Father Adam, a temptation to

take his own way, a temptation to not look to the Lord for guidance, and this temptation came through his very best friend, his wife, Mother Eve having been deceived of the Adversary. We are told that Adam was not deceived. Adam knew that it was wrong to disobey God, and Adam knew that the penalty of the disobedience would be what God had specified—not eternal torment, but death—”Dying thou shalt die.” He knew that. He was not deceived, St. Paul says. Why then did he choose the wrong course? Well, he found that his only suitable companion in life, his wife, bone of his bone, sympathetic in every particular, a perfect woman, had been deceived into sin, and that she therefore was liable to the penalty of death, and Father Adam seems to have concluded that life was not worth anything to him after that and he would just as soon die as not. He had lost the very one in whom he had a very great deal of comfort and consolation and fellowship. “Let me die. I know the penalty is death, but I will take that course, believing that would be preferable to living without my companion.” We see the mistake he made, that he should have had confidence in God. Yet nevertheless we see that he was not deceived. He took the course intelligently. He took the wrong course and thus started himself in what the Bible terms the broad road to destruction. He was 930 years on that broad road going down gradually in weakness of mind and of body until his death, as far as he could go on the broad road—destruction, death. And his children—all of his children were born we see on that plane of destruction, that broad road, born in sin misshapen in iniquity is the Scriptural proposition, and you and I know of our own share in this imperfection, and all of mankind, sixteen hundred millions living today that are in this broad road that leadeth to destruction, down to death. We were started in this way by our Father Adam. The world did not know of any other way because there was no way opened up, no way of life opened up during the more than four thousand years between the time of Adam and the time of Jesus. There was an opening offered to the Jewish people and to them alone that if they would do the impossible thing then they might escape from that broad road of destruction. But the impossible thing offered to them was the keeping of the law, impossible to them because of their imperfection, because they were imperfectly born human beings. They could not therefore keep God’s perfect law, which is the measure of a perfect man’s ability. A perfect man could do no more than keep that law, and no imperfect man could do enough to keep that law.

And so the Jews, although they thought they had found a way to life, found it to be, as the Apostle says, a way to death too. And so the first opening up of this good way to life was that which Jesus brought to light. He brought life and immortality to light through the gospel, the Bible says. It was the first time that it had ever been brought to light. People might have hoped for it. Plato had speculated about immortality, but there was no light in any of those suggestions. The one who brought it to light was Jesus, and He brought life and immortality to light through the message that eventually all the families of the earth would be benefited by the sacrifice He offered, and the message that the church now being called out might be partakers of the divine nature—glory, honor and immortality. Thus He brought life for the world in general to light, and immortality to light as the

reward of those who would be faithful in following Him. And this way that Jesus opened up and that Jesus walked, the first one to walk this way—this way is called the Narrow Way. It is thus distinguished from the broad road. It leads off in a different direction. The broad road was a downward road, an easy road, and it is a way which seemeth right to man. They do what they think is right.

“Well,” you say, “how can they say it is right to do those things?” Well, my dear brother, the world reasons that life is to be enjoyed, and that it is their duty to enjoy themselves, and because their minds are perverted through sin, therefore some take pleasure in the enjoyment of cheating others, seeing if they can get more, either by a game of cards, or business of some kind, seeing if they can take advantage of other men and get more, and it seemeth right to the world. And so you see people boasting of how much more they have got than other people and how quickly they got it, and sometimes boasting of the rather shady means of getting it. Nevertheless it seems right to them. Selfishness has come to seem right, whereas according to the divine standard love and benevolence would be the right.

Then it seemeth right to men to seek pleasure in sensual enjoyments of various kinds. They say, “Why live always doleful and in sorrow? We are going to live to enjoy our lives.” So the way they take seemeth right into them, but they are all conscious of the fact they are dying, and that many of the ways they think are right and ways of pleasure are ways that lead down all the more quickly into sin, to corruption, to death. But now comes in Jesus and this new message of His respecting a different way, a way altogether different from the way of the world. And so those who become the Lord’s followers have the message through Jesus, saying, “Ye are not of the world, even as I am not of the world.” You have left the worldly path. You are not walking with the world. As my disciples you have entered this straight gate and narrow way. You have turned aside from the world. And the Lord said there would be special blessings upon these who have turned aside, because the way He opened up is a way that leadeth to glory, honor and immortality, to the divine nature, to all the precious things God has to give to those who love Him most and whom He loves most.

And so dear friends, we are here today as Bible students, as Christians, as those who have left the world, left the broad road, and have taken this narrow way, not seeking or leaning to our own understanding, to be guided by our own wisdom, but seeking, as the Bible suggests, the wisdom which cometh from above, “first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits.” This is what we are seeking. This is the course we have taken. And the Master tells us how we entered in and the only way to enter in. “If any man will be my disciple—” This is what we want to do. Disciple means follower; a follower in the footsteps of Jesus was one that walked this narrow way, and you and I want to be His disciples. We want to go where He went, to do as He did, and walk in His footsteps. So He says: “If any man will be my disciple, let him deny

himself.” That is the narrow gate you see—self-denial right in the front. You can’t get on the narrow way until you enter through the narrow gate. “Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it.” Yes, not very many have even heard about it. Millions on millions before Jesus’ day never heard about this narrow way. Out of the sixteen hundred millions of the world’s population of today hundreds of millions have never heard about the narrow way. And right in Norfolk and in Brooklyn and in every part of this most favored land there are millions of people that do not understand about this narrow way. And how have we been so fortunate that we have heard about it? Well, my dear friends, the Bible tells us there has been a special blessing come to us if we have got to the point where we can see and hear. “Blessed are your eyes, for they see, and your ears for they hear,” said Jesus, and we see, my dear brethren, we understand that a great blessing has come to us through this knowledge of the narrow way. We received a great blessing because we did see and hear and understand about the narrow way, and because our hearts were in that condition that we were satisfied to leave our own way and the way of the world, to leave all else that we might seek to come into harmony with the will of God. Blessed are all such hearts that are hungering or thirsting after righteousness, after the things that are right and true and the things God approves. Oh, blessed are they. If they hear then the knowledge, the hearing, the understanding coming to such means a wonderful blessing. But it would be just as well for the world in general that they do not hear; it would be just as well for the world that they do not see; and therefore God in His kindness has left the world in a measure of blindness and deafness as respects the things of this present time, because to hear and understand and yet to be in a wrong condition of heart and mind would make them more responsible.

Just as Jesus said about some in His day, you remember, who had become His disciples. They had heard His preaching and had certain blessings more than the remainder of mankind. Jesus said, “Woe unto you.” “Woe unto you” does not mean “eternal torment unto you” nor “roasting unto you.” No, my dear brethren, we are learning to read and study our Bible better than we once did. When Jesus said “Woe unto you,” it means it is to your disadvantage. “Woe unto you, Bethsaida, and woe unto you, Chorazin, for if the mighty works that have been done in you had been done in Sodom and Gomorrah they would have remained unto this day.” You have had the knowledge; you have had the opportunity, and you have a responsibility therefore, and it means more woe unto you, more disadvantage unto you than if you had not had that knowledge. And so with the whole world—we believe that the world is really advantaged in that God is not allowing them to see more since they are not in a condition to appreciate and use it properly. And so God is still permitting the god of this world to blind the minds and hearts of mankind in general that they should not understand these things until God’s due time. In the meantime, during the Gospel Age, during these nineteen centuries nearly since the days of Jesus, this people that the Lord has been gathering out, this little flock, this special class who have the hearing ear, who have the understanding ear and who have an appreciative heart and the responsive heart—or, blessed are your eyes that they see and

your ears that they hear, what a wonderful favor you enjoy! But you say, how? Oh, my dear brethren, because it is in this present time the Lord is making up these special jewels, the church class, those who are to be joint heirs with the Lord Jesus in all the glories of His kingdom, and in all the greatness of His high exaltation to the divine nature. These are to be the bride class, joint heirs with Him. “If we suffer with Him we shall also reign with Him, if we be dead with Him we shall also live with Him.”

“But,” you say, “what do you mean by suffering and dying? Why not talk more about the narrow way?” Ah, that is it, my dear brethren; the narrow way is the way of suffering, of dying. That is the only way to come into God’s special favor at the present time. All those who would now come under the call of the Gospel Age must come by way of the cross, by way of the death of the flesh, must come by way of self-sacrifice. There is no other way, and that is the reason it is called a narrow way. “Well,” you say, “why should God make a way so narrow?” Well, my brother, look at the case of Jesus. Why did the Father make His way so narrow? Did He not travel a narrow way? Why did He have such a narrow way? Because it was to be a special test to Him of His loyalty and of His obedience, even unto death, even the death of the cross. “But why make it such a hard way for Jesus?” Well, my dear brother, our Heavenly Father, according to His word intended to make this Son, this Messiah, exceeding great, to exalt Him. He wanted one to be on the divine plane with Himself, and He wanted that that one should be tested to the very utmost in every particular and prove His loyalty. “Well, but Bro. Russell, if Jesus was part of the Trinity then—” Oh, my brother, not a word in the Bible speaks about Jesus being part of the Trinity or being a part of any trinity at all. That was made up in the Dark Ages and we must leave that out, and leave out the thought about Jesus being His own father and His own son at the same time, all those nonsensical things that have confused our minds. We must take the word of God in its simplicity and what it says.

So Jesus having proven himself obedient to the Father’s will even unto death, Him hath the Father highly exalted and given a name above every name, a reward surely for His obedience to the Father’s will. And so, my brother, we see why there was such a narrow way in Jesus’ case. The Father would show to all the holy angels that this one He had highly exalted far above angels had a real strength of character, and had demonstrated that character, and was *therefore*—oh “*wherefore also* [because of His obedience] God hath highly exalted Him.” There is a reason for it all. God does everything according to a reason, and He wishes His people to see the reason for directing the divine course, that He is altogether just as well as loving in all His arrangements. And now the Father wants a bride class for His son on the highest plane of nature, far above angels, and each one to be received unto that divine plane must demonstrate his loyalty unto God and the principles for which God stands, the principles of righteousness. He must demonstrate this even unto death. That is it, my brother, and that is why it is such a narrow way, and that is why this is the only way open. God is merely thus far seeking for and finding the elect, the church of the living God, the first borns of His creatures.

And then, my brother, as soon as this little flock shall have been finished, what will its mission be? Oh, the Bible says that the church with the Lord is to constitute the class that will set up the great government of God in the world. And so Jesus said, you remember, “Fear not little flock—” the little flock that seeks and finds the narrow way and is faithful in walking in the narrow way after entering the narrow gate of full consecration—”fear not, little flock, it is your Father’s good pleasure to give you the kingdom.” “Give us the kingdom?” Yes, give us the kingdom. “What kingdom?” Oh, my dear brother, I need not tell these Bible students here gathered what kingdom. In speaking to an audience of the world or the nominal church it would be very necessary to expatiate on what kingdom it is, for alas! the great plan of God has been so misrepresented that a great many people have no knowledge as to what the Bible says about the great kingdom of God. I will not take time to discuss this with this audience.

In our program today it is government day, and we are of those who are being, we trust, prepared to be the government of God, the kingdom of God, to establish the rule of righteousness in the world. Six thousand years ago when sin entered the world, God gave the world over and let them take their course, merely putting a sentence of death upon them, merely supervising since and seeing that they shall die and not be permitted to go to any extreme that would interfere with the divine program in the end. But all the while God has purposed this matter of the setting up of His kingdom in the hands of Messiah, and Messiah was selected for this very purpose, and the church is being selected to be His associates in this kingdom. All this we see most clearly portrayed in the word of God. And now then, this is the government God is to set up, the great fifth universal empire. God allowed the Gentiles to set up various kingdoms and see what they could do in the way of bringing in a reign of righteousness. And indeed, my dear brethren, I think we should not misunderstand the world, for I believe the world has been trying and trying hard to see what they could do in the way of bringing in a good government. As I look back and see what the Bible tells us about Nebuchadnezzar’s kingdom and how he tried to rule the world well, I admire Nebuchadnezzar and his endeavor. He made his mistakes, but evidently he was trying to do well. Think of a great king of unlimited power practically and how he took from the captives of other nations, there was Daniel, among others, and because he found him favorable, Daniel was exalted to a high place in that kingdom. How few other kings in the world, in history, or in our day, would take any captive, and though he was a foreigner they would find a good spirit in him—how few of them would exalt him to a place of being the chief president in all their empire? And the same thing with the Medes and Persians, the next great universal kingdom. They found Daniel and found him a man of high station, and what did they do? They had the same great dreads and sentiments, and King Darius wanted the noblest man he could find to be the head president in all his empire. Daniel was chosen. He wasn’t a Mede either, or a Persian. He was a Jew. But there was nothing in this to hinder him from being taken into the very highest confidence of the king, showing that King Darius was anxious to

establish a good and fair and just government. And so all the way down I can see that there was a principle running through these different governments of men. They were not intent upon doing all the harm they could to the people, but apparently intent upon showing how wisely they could run and govern the world, and yet all their rulers and all their governments were imperfect and sinful and unsatisfactory, and God in allowing these governments their day and their way for a time was only allowing them to demonstrate that all it was possible for imperfect men to do was to make an imperfect government that eventually would deteriorate more and more and lead to their own fall.

And now see in the last of these governments, the Roman empire and its present representatives in Europe, God is allowing men the conclusion of this great lesson, that having had all the experience of six thousand years in the past, they are still imperfect, and although we will suppose that these kings, of Germany and of Russia and of Great Britain, and so forth, all these kings are wishing to do for the best interest of their people, yet we see how blind they are and what terrible suffering they are bringing upon the people through their blindness and ignorance, etc. And you and I and all people more and more will be getting to feel that these are all unsatisfactory governments, and every time we find out the best man can do for himself in the way of government, the more we are ready to look unto the Lord and realize as the Bible teaches that only God is able to establish the great righteous government that will be the desire of all people. And that is what God has declared He intends to do. This is the great government of God.

He will not establish this government directly, but He will give to Jesus the great work of governing the world. He already has given him the privilege of being the redeemer of men, and has thus brought not merely for the recovery of the church from sin and death, but also for the recovery of the whole world of mankind, the settlement of the sins of the whole world. "Jesus Christ by the grace of God tasted death for every man." And every man is to have his privilege out of that death, and so we see, my dear brethren, that God's arrangement is nearing now this great consummation, when Jesus having selected His church and finally glorified His church in the first resurrection, will then be ready to ask of the Father that which the Father has already promised he will give to him, saying "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," as written in the second Psalm. So all the people are to be turned over to Him who bought the whole world with His own precious blood. He will be empowered of God and will be backed by the divine authority in establishing God's government in the world.

"Then," you say, "Bro. Russell, how about the narrow and broad roads?" Oh, my brother, it is all going to be changed then. The prince of this world who now has to do with the broad road and blinding those who are going down that broad road to destruction, the Bible tells us he is to be bound for that thousand years that he may deceive the people no more. They will not then make mistakes by and by about the way that seemeth right to

man. No. They will begin to learn by that time that these ways which seemed right to them are all unsatisfactory, that only the way of God will be the satisfactory way, and the Messiah and His kingdom will make this known to all mankind. "The knowledge of the Lord shall fill the whole earth as the waters cover the great deep." The knowledge of the glory of God, says the prophet. And then what? Then the broad road to destruction will be changed. How so? Because it is a broad road now that leads down to destruction because it is easy. You can run down, can slide down, slip down, any way you want to go down. All the tendencies are downward. Well, what will change it? Oh, Messiah's kingdom will change it. Instead of being a way that leads down, the road will turn and lead up. You can't slip down a road that leads up. The road is going to lead up after that. It is going to be a highway. How do you know? Because the Lord has told us so, you remember, through the Prophet: "A highway shall be there." There. Where? There. Where is there? Oh, there under Messiah's kingdom. Not now under the kingdom of the prince of darkness. There is a broad road leading downward now, but by and by that will all be changed. Nobody will be allowed to slip down any more in ignorance and superstition and misunderstanding and thinking that it is a right way he is taking when it is a wrong way, because all the blind eyes shall be opened and all the deaf ears shall be unstopped and the knowledge of God's glory shall fill the whole earth. "And a highway shall be there and the redeemed of the Lord shall go up thereon." Not down. Well, what does that mean? Is that a narrow way? Oh, no, my brother, the narrow way is only for this Gospel Age to test those who will be selected to be the bride class. It is not intended that the world shall go in a narrow way. You couldn't get the whole world to go in that narrow way. No. God doesn't want the world to be put under those tests. That was a special test for those that will be partakers of the divine nature. It is a very necessary test for them. But when they all shall have been perfected and that select company shall be completed, the narrow way will be no longer. They will no longer find it necessary to suffer for righteousness' sake. All through the millennium nobody will have to walk a narrow way and suffer for right doing. Instead of suffering for right doing they will be blessed for right doing. They will be going up in restitution and getting more and more God's favor as they seek to do the right things under the guidance of Messiah's kingdom.

And what about those not willing to go up? They will be the ones to get the stripes and they will suffer. Now you know it is different. Whosoever will live godly in this present time will suffer persecution, will suffer for righteousness sake, but all that will end when this age ends, and when Messiah's kingdom shall be inaugurated all those who do righteousness shall get blessings of body and mind and shall go up on the highway of holiness. And they will want to go up. Mankind will want to do right. The way they take now is one which seemeth right unto them. They are deceived by the Adversary, but by and by the Adversary will be bound and he will deceive them no more. The right way will be manifested, the way of righteousness, the golden rule of the Lord's kingdom. That will be seen to be the right way, and I believe, my dear brethren, that the great mass of mankind would rather be right than be wrong at this very moment, and that they all

really appreciate the Golden Rule, though they think it is an impracticable rule. And it is pretty near impracticable at the present time, but under Messiah's kingdom the Golden Rule will be the most practicable rule that could be and everybody will get a blessing out of it, and everybody that ignores that Golden Rule will get stripes, adversity. He will be in trouble. It will be the evil doer that will have trouble by and by, and all well doers will have the blessing of the Lord that maketh rich, and He will add no sorrow thereto.

So, my dear brethren, this is God's great kingdom and plan, and we are in a certain part of this plan. We are the ones who are privileged to have the opportunity of following in the footsteps of the Master in the narrow way. Oh, what a privilege and favor we have! Nothing like it was ever offered to the angels! And I feel sure from what the Apostle writes about the angels desiring to look into these things, I feel sure that the angels who are watching us in the narrow way feel that—"Oh, if we had the privilege that those human beings have! Oh, if we had the opportunity of walking in the narrow way and suffering for right doing and seeking to manifest our loyalty!" But God didn't give it to them. They cannot become members of the bride class. And then as we look back to the past age and see manifested the faithfulness of Abraham, Isaac, Jacob, Moses, Noah, David and Enoch and the Prophets and others who were not prophets in humble walks of life, and see what they endured for righteousness' sake, oh, we say—fine, splendid characters they were; how we admire them! And did they have a chance to enter the narrow way? No. No narrow way was open then. They could not get in. But they have this testimony, that they pleased God. Although He hadn't opened up the way and they could not walk in this narrow way and could not be members of the bride class, yet God has some very special reward for them, as the Apostle points out in the last two verses of the 11th chapter of Hebrews, a very special place reserved for them. We are glad for them.

And then we say to ourselves, we who have this privilege now, and we who can look back and see the faithfulness of those in the past. "What manner of persons ought we to be in all manner of holy conversation and godliness" and seeking to please our Heavenly Father? With what choice we should run in this narrow way.

"CONCLUDING REMARKS"

And now, my dear brethren and sisters, we have been here some of us for a week considering these very things, and communing together respecting the narrow way, and respecting the conditions, and respecting what the Lord would be pleased with in us, and I am sure from what I have heard that you have had a splendid time, a soul-refreshing season, and I am glad for it. And now we are about to separate, and we are hoping that these valuable lessons will not be lost, that they are not merely for the moment or days in which they were heard, but that they have taken a deep place in our hearts, and we are more and more determined by the grace of God we will show our Heavenly Father and

Savior how much we appreciate the things they have done for us, this privilege of the narrow way and the high calling in Christ Jesus. And more than this, I trust as we go to our homes and meet with others not privileged to be at this convention that our hearts will overflow as we tell of the good things and great joy to others, and tell about these things we have been thinking about, and about our good resolutions, and thus seek to make the cruise of oil run over and over, and thus the Lord's name be glorified in us and in the Lord's people wherever we go.

I trust, my dear brethren, that I am expressing your sentiments in these words when I say that we have been very kindly entertained by the people of this city, giving us something in the way of accommodations, and in this very beautiful theater, very quiet, splendid place to have a convention, comparatively cool too. And I want to express on your behalf what I know to be your sentiments, and that while you are appreciative of this invitation and while the people of this city may have had more or less of a selfish feeling in connection with the invitation, nevertheless we appreciate that all that comes to us is because we realize that all things are from our Father, and we are desirous of being appreciative of even the agencies He is using in sending blessings to us.

Furthermore, we want to express to the dear ones of the local class of Bible students our appreciation of their kindness and their various endeavors to make this convention a success. And so I am sure I express the sentiment of you all when I say to those of the local class that we do appreciate very highly the things they have done to make our little stay with them happy and pleasurable, to make this convention a success, the spiritual success which it has. May the Lord's blessings be with the local class, and as they have sought to give blessings to others, may the Lord's blessings be with them.

And now, brethren, the final feature of the convention is before us—the love feast. A love feast is accompanied with a loaf of bread which is a picture to us that we are feasting upon something, and so the Lord is spoken of as being the bread which came down from heaven, and the truth is spoken of as being that which assists us in life. And now we have been here feasting together, and we are about to depart, and the proposition is that those who have spoken from the platform will arrange themselves along in front and those who desire to say good-bye will have the privilege of so doing.

GONE HOME

Gone home! To be forever with the Lord.
White-robed and clothed with Immortality;
Beholding face to face Jehovah God!
Gone Home! All sorrow, pain and anguish left

Behind. 'Tis finished, all the sacrifice,
And faithful unto death he hears, "Well done.
Come, enter thou into the promised joy!"

What message would "our shepherd" send to us?
To all who wait this side the parting veil?
"Be brave, be strong, weep not, have faith in God,
The fields are white to Harvest, go ye forth,
And, even as our Master said, 'Lo I
Am with you always, even to the end,'
So shall *my* loving presence go with you,
Until ye, too, shall hear His sweet 'Well done.'
So shall there be one shepherd and one flock,
And all rejoice together with the Lord."

Nov. 21, 1916

— Gertrude W. Seibert.

(This poem was written two hours after notice of Brother Russell's death.)