

SYMPOSIUM

**By Various Brethren Who Were Associated With Brother Russell
During His Lifetime**

Brother J. D. Johnson, of Duquesne, Pa., Acting Chairman: Well dear Brethren, we will now have seven Brethren speak to us, each using about ten minutes to tell something concerning their experiences while associated with Brother Russell in the spread of the Truth. The first speaker on this Symposium is Brother Wm. Hollister, of New York,—Brother Hollister:

Symposium Discourse by Wm. Hollister

MY DEAR FRIENDS: I cannot see you very well today. Yesterday morning when I opened my spectacle case on the train coming into Pittsburgh I found that one of the lenses was broken, and as I have been wearing glasses a good many years, I have been having a good deal of trouble and not seeing much with my natural eyes as I should have preferred. The more I tried to see, the more tired my eyes became and the more uncomfortable my head felt, and so I have had to give it up and content myself with seeing little.

Well, I have been wondering why this happened and what lesson there was in it for me? And as I have heard the testimony of the brethren who in the old days were so perplexed in their effort to see God and understand His Word—and no doubt some of them became discouraged, too, and gave up hope of understanding God's plan—I thought this accident with my glasses just illustrated their situation; and in pantomime I have been going about just as they were, distressed because they could not see;—and just as all of us were too, though perhaps some of us did not realize our situation as clearly as others.

But when I get back to New York tomorrow I shall go to an optician and get a new pair of glasses and then I shall be able to see. And I think that optician well illustrates what the Lord permitted Brother Russell to do for us through the Plan of the Ages;—to see clearly our glorious Father in Heaven and His good purpose for the blessing of all His human creatures. How thankful we are for his faithful ministry among us!

For the length of time I was associated with Brother Russell in the Harvest Work I think I had less personal contact with him than many others. No doubt that was due to the fact that I was traveling in his newspaper work and in the Orient most of the time. But a few personal experiences with him made quite an impression. One of the brethren here at the convention has told of his observation of Brother Russell's implicit confidence in God's leading, and that in even the little things in his service of the Truth and the brethren he was looking for and taking the experiences of life, and even the thwarting of his plans, as from God—his providential dealings.

I, too, noted this same characteristic of **faith**. One time Brother Russell and I were coming down on the same train from New York to Pittsburgh. At breakfast we were talking about the newspaper work and I asked him if he thought the sermons were reaching and deeply interesting many people. He replied that he did not know surely, that we had to take that by faith, and added, "You know faith is a good thing to have, anyway."

How true that is: Faith in a miracle-working God makes miracles possible even today and in our own lives, for He is still working miracles in those who have implicit faith. Just think of our infinite minuteness as compared with the Creator of the universe, of the 125 millions of world's scientists claim they can see or account for, and by whose infinite wisdom all of these are organized and ordered in their relation to one another. And then beyond that utter smallness we are not even perfect in our own sphere, but "born in sin, shapen in iniquity," weak and imperfect and subject to death.

And yet it is still true "according to your faith be it unto you." God is more willing to give His own infinite spirit to us than a good earthly parent to give gifts to his child. What can we not do when that Spirit works in us? More and more I see that the Christian life is not, primarily, what **we** can do for **God**, but the acceptance of what **He** will do for **us** if we constantly ask for an increasing measure of His spirit and which will, in fact, make us more than conquerors. Many, many things are impossible for us; but "with God all things are possible," and He will "work in us to will and do of His good pleasure," if we but "humble ourselves under His mighty hand," and are, as Jesus was, a broken and emptied vessel for Him to fill and use. How beautifully Jesus illustrates this attitude in saying, "Of mine own self I can do nothing" but "as I hear I speak;" "the words are not mine but His that sent me;" and, "the Father that dwelleth in me, He doeth the works." And again, when the ruler came to him and said, "Good Master, what must I do to inherit eternal life?" Note well Jesus' reply: "Why callest thou me good? There is none good but God." What a glorious thought is here suggested—that all the beautiful qualities of character which we see in Jesus and, in smaller measure, learn to depend on and enjoy in our friends and brethren and relatives, all that makes life and its relationships interesting and desirable to any degree, all good is from God, the "giver of every good and perfect gift" and the perfect expression of every good quality. Dear brethren, we only need to **see** Him clearly to **love** Him with all our hearts, and to love and desire His blessed and holy will in all the avenues of our life. The most successful prayer I have ever offered is that I might see Him more clearly as He really is. The results are thrilling and I am continuing to make that the burden of all my petitions.

Another incident I like to think of in my contact with Brother Russell was in connection with Sister Hollister's and my trip to the Orient in the interests of the Truth. In some way we failed to understand Brother Russell's desire that we come on back to the United States without going on to Manila, which we had planned to do and which our ticket permitted at almost no additional expense for steamer passage. And so we went to Manila and spent a month there.

The Drama work was just about to start and Brother Russell's thought was that we could serve to better advantage back here in that work. So when we did get back to Bethel he thought we had disregarded his wishes in going on to Manila and took us to task. Of course we were entirely innocent and explained that we had not done so intentionally. We told him of a number of people in Manila who had displayed considerable interest in the Truth and that several hundred volumes of Studies in the Scriptures had been left there as a result of our visit, and that we thought we were doing just as he wished us to. "Well," he said "evidently that was my mistake, and it was the Lord's will for you to go." His humble acceptance of the situation and our explanation made a great impression upon us, and was another evidence of his faith

in God and his desire only to discern and do God's will and not his own.

It was a great privilege to be associated with dear Brother Russell, for which we are very thankful and it has been a lasting influence upon our lives. He believed in a miracle-working God and his faith is a shining example for us to follow.

Brother Johnson: Our next speaker is one, known to all, because at the time of Brother Russell's death he was the Vice-President of the Watch Tower Bible & Tract Society. It gives me much pleasure to introduce Brother Dr. A. I. Ritchie, of Chicago, Ill.—Brother Ritchie:

Symposium Discourse by Brother Dr. A. I. Ritchie

HAVING accepted Present Truth about 42 years ago, shortly after Brother Russell's First Volume of Studies in the Scriptures was issued, I waited for each of his other five volumes as they were issued from time to time. In 1909 I sold his sermons to the newspapers, and in 1910 I went to the Brooklyn Tabernacle where I became Brother Russell's private secretary and vice-president of the Society, and acting manager of the correspondence department for six years until the day of his death. These duties required almost daily conferences with him of from a few minutes to several hours, during which we discussed thousands of Bible and related matters. I came to know him very well, and the more I saw of him the greater he seemed to me. I never met any one who knew his Bible so well, or who lived so good a life. He was an inspiration to better living to all who knew him.

He was a very rapid and accurate worker with a philosophical mind and a keen sense of humor, which was a great help in nice points of distinction between truth and error. He accomplished what would have been a life work of half a dozen men, and his work was lasting. His tracts, books, and sermons were the most Scriptural and helpful ever published. For many years he was the teacher of multitudes; and largely helped to mold the best thought on Bible teaching. He corrected the old erroneous view about hell fire for the dead, apostolic succession, the claim that salvation was confined to this age and to members of some recognized church, the heathen idea of the trinity, higher criticism, evolution, etc., and clarified and set in order the Bible doctrines of the Ransom, high calling, the steps of justification by faith and consecration, Christian liberty, and development of character, the hidden mystery of the Church's suffering with Jesus and later reigning with Him; the times of the Gentiles ending in 1914, the distinction of natures, the Millennium, Christ's kingdom and its near approach, the true meaning of the Tabernacle of Witness, the symbolism of the Bible, the witness of the great pyramid in Egypt, etc. He startled the religious world by accepting no salary, taking no collections, and spending all of his personal fortune in the work.

In his necessary exposures of prevalent error he accomplished it by making the truth so clear, convincing and attractive that the error was repulsive by contrast; but he never spoke unkindly of those who tried to uphold and defend the wrong doctrines. He felt and spoke kindly of them; and never resorted in kind for the multitude of cruel slanders and attacks made upon him. Naturally stern and severe, he endeavored to always show the spirit of his Master under all circumstances, and so succeeded in building Christian character that it showed in his face and general carriage so that men would stop and gaze after him as he passed—to his embarrassment.

My impression of him was that he accomplished a thing, rare among Christians: the fulfilling of the "first and greatest command," "thou shalt love Jehovah thy God with all thy heart, soul, mind and strength." He did not hesitate to promptly do what

he thought to be God's will for him, at whatever might be the cost to himself. A favorite text was: "Because thy loving kindness is better than life, my lips shall praise thee." He was a notable "example of the believers in word and deed." Doubtless it was his early love, zeal, absolute loyalty and natural and cultivated talents caused him to be chosen as that wise and faithful servant who would be made steward of his Master's goods, to give meat in season to the household, during the parousia of the Lord. His sole management was blessed, and those who knew him recognized that others could not thwart the work or alter it—while he lived. As the harvest work progressed, it absorbed more of his wealth, time, thought and labor, until none of us knew him apart from the Lord's work; and its requirements caused him to withdraw from one after another of sects, groups of friends and associates as soon as he felt that he was being hindered in his work, or if continued association with them might tend to misrepresent his views, or hinder his usefulness. Each separation cost him friends and loved ones and caused enmity and opposition until at the close of his life all earthly tendrils had been severed and he died a lonely man, having transferred all his treasure to the heavenly vaults. He said, "All great men are lonely." So too, are all faithful Christians who walk with God.

One great lesson we can glean from his life and from those of God's great men of the Bible and all time, is that to live near God, and merit His favor and blessing require that we shall in our hearts leave the multitude, who are always largely worldly-minded, and go to that quiet lonely place where we can listen to His voice, and serve him without hindrance.

Church history teems with evidences of worldly spirit of religious leaders from the history of Israel and the Christian Church nominal. After Jesus and the apostles died, ambitious men, by political moves, easily got control over the unsuspecting believers, accustomed to the unselfish lives of godly men who had gone. Discerning men who remonstrated were slandered and driven into exile and branded as heretics. Others were given "privileges of service" for their support. The self exalted and self-perpetuating hierarchy used the titles of Jesus to inspire submission; and the new power was claimed to "be of God" and that all must "be subject" thereto if they would be saved. Religious meetings were changed from spiritual studies of the Bible and unsectarian Bible Studies into formidable occasions of business and "crusades," or "drives;" and improper laudation of the visible head and his cabinet was demanded. Enduring as seeing Him who is invisible was not possible to most of them, and while the Bible and Bible Studies were not read they were still claimed as their property, and occasionally referred to in public as a sop to some few that still respected them; then the minister would preach morality, civic righteousness, evolution, science (falsely so-called), crusades, etc. God's people could not thrive upon "husks," and were perishing for lack of hearing of the Word of God. Holy living was ridiculed and lowered standards pleased the many, and membership increased, bringing the leaders much power and prestige. The important Bible doctrines were lost sight of and changed to suit new conditions: Ransom, justification, types, prophecies, the Tabernacle, etc., scarcely any of the "temple vessels" were left undefiled. The mysterious "mixture of the spiritual with the worldly, with the worldly predominating," sat in the holy place, and became the "abomination of desolation." Jesus warned His people, "When ye see it in the holy place, then let them that be in Judea, (God's territory), flee to the mountain." Only those who see it thus are urged to "escape for

thy life” out of that city. The others are not so responsible. The Temple has not yet been entirely cleansed, and the call “come out of her, my people” is still sounding. Prompt obedience marks true loyalty to God. Lot was vexed for a long time by the life of Sodom, but could not “heal” it; but he did not voluntarily leave it; in mercy the angels literally dragged him out of it, and he was not able to “save any of his goods” or honors, etc. Even at that his wife looked back and became involved in the ruin of the city.

“Flee to the mountain.” Where, Lord? “Where the body is, there will the eagles be gathered together.” Not to another sect, but out into the separation from all this world offers. “What have you to offer to a man like me?” some may inquire.

If I find Him, if I follow,
What His guerdon here?
Many a sorrow, many a labor,
Many a tear.

If I still hold closely to Him,
What hath He at last?
Sorrow vanquished, labor ended,
Jordan passed.

Lot had great cause for thankfulness that he escaped with his life, with the loss of all his wealth, which to obtain he had moved away from his uncle Abraham. What matter? The city was soon to be destroyed, before the “sun rose.” His uncle never lived in it and would not accept so much as a shoestring from the king. He knew in advance of its destruction, and saw its smoke, but lost nothing in it. The little flock have no riches in Sodom, (where our Lord was crucified). The Lord loves those who “forsake all to follow Him;” and offers them: loneliness, desert conditions, misunderstandings, loss of friends and family, hatred of all men for His sake, poverty, hunger, nakedness, peril, sword, unpopularity, counted as fools and heretics and demonized, mad, persecuted for righteousness’ sake. But He also offers salvation, the holy spirit, sanctification, spiritual fellowship, comfort, sustaining grace, all things needful, to show them His Covenant, all things work for their good, the secret place of the Most High, the covering of His wings, deliverance, peace, suffering with Him—reign with Him, bodies like to His glorious body, partakers of the Divine nature. Weigh them, and choose!

Having “counted the cost,” dare we risk so much? “I can do all things through Christ who strengtheneth me;” but certainly not in my own strength. All God’s heroes walked this lonely way. Abel died for his faith at the hands of his “brother;” Enoch “walked with God” a lonely way here; Noah alone was found perfect and righteous—passed through the flood alone with his family. Abraham left city and family to live in tents, a stranger; while Lot moved into the city and lost all his valuables. Moses was 40 years a lonely shepherd, and then led out God’s people and was still not one of them, being between them and God. David was a “man after God’s heart” and was a fugitive, forsaken by friends, and “the song of the drunkard.” Elijah in the wilderness thought himself the only servant of God left; later did a mighty exploit for God and became a national hero. Daniel was lonely with his God; “Of the people there were none with Jesus,” etc. “He trod the winepress alone,” “a man of

sorrows, and acquainted with grief.” and “He is now set down at the right hand of God.” Paul left all to follow Jesus, and at the end he was forsaken even by those he laid down his life to serve, and stood alone before Nero. John “was in the island of Patmos for the Word of God,” and saw wonderful things, and in some way he typified the feet members of Christ. If we love present life and good things and are loath to “come out,” the mind will readily find excuses for doing what the heart desires to do. If we love the Lord “more than these” we will joyfully obey, and come to Him, even though it be necessary to walk upon stormy billows. The time is short in which to decide. Where do we wish to be found at the last?

Permission to go will not be given; the “work” demands you. Pharaoh had many tasks for the Israelites, even all through many judgments; and finally met the overthrow of his whole power in the attempt to force them to return to their tasks. Strange that when God took them out they did not work for 40 years! Western horses will stay in one place for hours when the rider throws the reins upon the ground in front of him, while he “eats and drinks;” the poor horse thinks he is bound fast. He is—in his mind. He was thus taught; he is only a horse! So when we hear the call of Him who bought us, we know that no one else owns us, and we can go at once to Him. The strong ties become ropes of sand. Our canary fluttered to get out; I opened the door and she flew to it and went back several times, afraid to go out at the open door. The Lord told the Philadelphia Church that He had “set before them an open door” and that “no man can shut it.” So it must still be open for His saints to go free to Him. Dare you go? Are you willing to let it cost you the necessary sacrifice? What will you do with the open door? Remember Lot’s wife!

The sands have been washed in the footprints
Of the stranger on Galilee’s shore—
And the voice that subdued the rough billows,
Will be heard in Judea no more.
But the path of that lone Galilean,
With joy I will follow today;
And the toils of the road will seem nothing,
When I get to the end of the way.

There are so many hills to climb upward,
I often am longing for rest—
But He who appoints me my pathway,
Knows just what is needful and best.
I know in His Word He has promised
That my strength, “it shall be as my day.”
And the toils of the road will seem nothing,
When I get to the end of the way.

He loves me too well to forsake me,
Or give me a trial too much;
All His people have been dearly purchased,
And Satan can never claim such.
By and by I shall see Him and praise Him,
In the city of unending day;
And the toils of the road will seem nothing,
When I get to the end of the way.

When the last, feeble step has been taken
And the gates of that city appear,
And the beautiful songs of the angels
Float out on my listening ear,
When all that now seems so mysterious,
Will be bright and as clear as the day,
And the toils of the road will seem nothing,
When I get to the end of the way.

—(Zion’s Glad Songs).

Brother Johnson: Our next speaker is also a Brother well known to all of you. Because for a number of years he was closely associated with Brother Russell doing secretarial work for him on his travels, toured the globe with him, and from 1906 to 1916 published one or more Souvenir Convention Reports each year of the General Conventions held under the auspices of Brother Russell, in various parts of the world; I refer to Brother Dr. L. W. Jones from Wilmette (a suburb of Chicago), Ill.—
Brother Jones:

Symposium Discourse by Brother Dr. L. W. Jones

OUT in California are the great Redwood trees which tower way above their fellows. The accompanying photographs give a good idea of their immense size as compared with the size of the human beings standing near.

There are many other trees round about, but these great Redwoods are in a class by themselves, and even amongst them there is a great diversity as to size, and among them is one tree that towers far over its fellows.

Trees in the Bible are used to represent human beings, as you will note from the following Scriptures:

Psalms 1:3—“**A godly man is like a tree** planted by the rivers of water that bringeth forth his fruit in his season; his leaf shall not wither; and whatsoever he doeth shall prosper.”

Isaiah 65:22—“For as the days of **a tree** are the days of **my people**, and thine elect shall long enjoy the works of thine hands.”

Jeremiah 17:7,8—“**Blessed is the man that trusteth in the Lord**, and whose hope the Lord is, for **he shall be like a tree** planted by the water, and that spreadeth out his roots by the river . . . shall not cease from yielding fruit.”

Matthew 3:10—“**Every tree** which bringeth not forth good fruit is hewn down, and cast into the fire.”

Matthew 12:3—“**A tree** is known by its fruits.”

1 Peter 2:24—“He bore our sins in His body on a tree.”

Revelation 22:2—“On either side of the river are there **the trees of life** which bear twelve manner of fruits, and yieldeth her fruit every month, and the leaves were **for the healing of the nations.**”

Revelation 22:14—“**Blessed are they that do His commandments**, that they may have **right to the tree of life.**”

Psalms 37:35—“I have seen **the wicked** spreading himself **like a green-bay tree.**”

In contradistinction to this is the reference in

Psalms 92:12—“**The righteous** shall flourish **like a palm tree.**”

The green-bay tree spreads its roots all over the ground for quite a distance around the tree and takes great hold upon the earth

The palm tree has but a single tap root like a carrot, but it rears its head upward and will continue to grow in spite of all obstacles. Its heart is soft and tender, etc.

So it is with mankind, as there are many kinds and grades of trees so there are many classes of individuals. Aside from the great Redwoods, there are other great and grand trees; and as we look over the history of man we find there are many grand characters in the political field, many in the industrial field, many in the financial field, etc.

Some of the great men in the secular field are such as George Washington, Abraham Lincoln, and others who stand out in marked contrast to their fellows.

But the class we are interested in especially is the religious class, and as our attention has been attracted particularly to the Redwood trees we like to use them as illustrations of the religious men.

As the great Redwoods stand out in marked contrast to other wonderful trees, so the great religious men stand out in marked contrast to other people.

Instinctively we turn to the twelve Apostles of the Lamb, including the Apostle Paul also Luke, the physician and author of the Gospel according to his name, and the Book of Acts. Then we look over the pages of sacred history and note others such as Luther, Wesley, Zwingli, Knox, Whitfield, Miller, Morgan, and our dear Brother Russell, all great religious leaders, like great trees.

Great as are the Redwoods as a whole, there is one which rears its lofty head far above its fellows, high toward heaven. So in the religious world, great as were the twelve Apostles of the Lamb, Luke, Martin Luther, Wesley, Zwingli, Knox, Whitfield, Miller, Morgan and Brother Russell, there is one who is pre-eminently above his fellows; yet "He is not ashamed to call them brethren"—that One is the LORD JESUS CHRIST Himself. The One of whom the Father said: "This is my beloved Son, in whom I am well pleased, hear ye Him." The One of whom Pilate three times said, "I find no fault in Him." The One about whom the Scriptures say, "He was holy, harmless, undefiled and separate from sinners."

There is no limit to the realm of thought when we begin to consider such great tree-like men. But we are today assembled to consider one of them, our dear Brother Russell. I feel at a loss to know what to say at this time that will be appropriate for one who has done so much for me.

The saying is that one must live with a person before you can really know him. My relations with Brother Russell were in some respects different from those of anyone else. I have fellowshiped with him, lived with him, traveled with him, worked with him and he has been in my home. I, therefore, feel that I knew him, and I believe I always had his fullest confidence.

He Threw Out the Life-Line

At the time I became acquainted with him my religious condition was more like that of a person on board a sinking ship. I had become disgusted with denominationalism, and was about ready to join the Salvation Army for I thought they were sincere at least. I felt that the ship I was on was about to sink (as illustrated in the frontispiece of this Report) and I could see no way of escape.

Brother Russell threw out **the Life-line** to me—**The Divine Plan of the Ages**, which I quickly [grasped] and he pulled me to safety.

Should one soon forget such an helper? Should one quickly throw away such a wonderful Life-line which was the means of pulling me to safety? I can never do that, and I want to say now that **I love the Divine Plan of the Ages next to the Bible itself**, because it is an outline of the Bible.

I stress this point, because some people have been circulating the statement that I am out of the Truth, and one brother went so far as to say that I had lost my crown and that he had it. Well, I understand that none of us will get our crowns until Paul gets his "in that day," **at the sounding of the LAST Trump.**

I doubt if anyone living today who has a clear understanding of the great Plan of Redemption ever arrived at that understanding without first having studied the Divine Plan of the Ages, as given to us by the Lord at the hands of Brother Russell. And all those who have neglected him or turned from him as being “a back number” never would have known how to study the Bible, to “rightly divide the Word of God,” and thus know what they do about the Bible were it not for what Brother Russell did for them. Therefore, “Honor to whom honor is due.” We loved him in life and revere his memory in death, because of his work’s sake.

I love the Lord God, and Jesus Christ His Son, and all who love them and who are seeking to conform their lives to their righteous character. I love their Word, the Bible, and its grand message of salvation, through the BLOOD of Jesus. I believe we are **under the Blood of the New Covenant, but not under the New Covenant itself**. It is **the same blood** of our dear Redeemer that makes it possible for us to have access to the heavenly Father, and it is **the same blood** that will make possible the New Covenant with the House of Israel and through them for the world of mankind in the next age. **It is the blood** of our Lord Jesus Christ that will make it possible to have life at all for anyone. So, dear friends, **let us stand for the blood**, rather than for the term, covenant.

In closing, I wish to mention one trait which I saw in Brother Russell, and which has been very helpful to me, and that is, do all **as though it depended upon you, but leave the result with the Lord**.

I am glad of this opportunity to say a few words, to express my appreciation of the life and service of that “man of God,” my former friend, Pastor and Brother Charles T. Russell. Amen.

Brother Johnson: Our next speaker is our dear Brother Robert Hollister, of Dayton, Ohio. Brother Hollister was closely associated with Brother Russell in the work of the Truth, acting as Brother Russell's special representative in the foreign fields of India and also in Great Britain. I am pleased to introduce Brother Hollister:

Symposium Discourse by Brother Robert Hollister

THERE is just one reason for us all being here at this convention. Because we are justified Christians? No. Nor because we are consecrated or spirit begotten. **The one reason is that, PASTOR RUSSELL LIVED.**

For many years he occupied this pulpit, twenty years ago he transferred his center of activities to New York. It was about that time when first I spoke from this platform. I felt then as I do now, considerable hesitancy about standing in a pulpit honored for many years by that "man of God." (The others did not use all their ten minutes, so I am going to take a little more time.)

On this day set apart in honor of Pastor Russell, do you feel a sense of his presence? Do you believe him to be numbered among those blessed ones who rest from their labors, but continue their activities, having been changed in the twinkling of an eye? I do.

Would it stretch your imagination or stagger our faith to have it suggested that he may be enjoying this convention with us? I think not. Perhaps he was with us today out on those beautiful cemetery hills, as we endeavored to do him honor and gain a blessing in contemplation of his life and death in the Lord. It is quite possible, yea probable.

I shall endeavor to relate some experiences and voice some sentiments prompted by my years of happy service and helpful schooling under Brother Russell's leadership. Remembering a remark he once made to me referring to two pilgrims, "I want them to preach the truth—not me," I shall try to be truthful rather than laudatory, helpful rather than eulogistic.

There has been some friendly rivalry among the speakers of this convention as to who takes first place in the love for Brother Russell and in loyalty to the memory and teachings of our Pastor. I am reminded of a somewhat similar argument among the apostles. Jesus, overhearing the contention, chose the occasion to impress a great lesson of true discipleship. Laying aside his robe and girding himself with a towel he washed their feet, admonishing them that he who would be greatest must follow his example.

Similarly, **Brother Russell's chief concern and interest was the watchcare of the Church.** Washing the feet members of the Body was uppermost in his mind. Our Pastor would appreciate it if his example prompts us to emulate his example in this respect. He was more concerned in reaching and helping a few prospective saints than doing a big, spectacular stunt to attract the superficial interest of thousands of the World.

Do you remember how Brother Russell made a practice of talking two hours or more to public audiences? Many of the casually interested becoming weary would leave before the lecture was over. This would have been humiliating before the lecture was over. This would have been humiliating and annoying to most public speakers, but he expressed his attitude thus, "I am talking to the few hungry ones to

whom I may never have another opportunity of speaking; how the others feel about it is of small importance.”

The present management of the Society, which after Brother Russell’s death seized and entrenched themselves in its control, appear to hold very different views of the relative importance of preaching to the World and ministering to the Saints. Theirs is a message with a distinctly human appeal. To the World they say, “Millions now living will never die.” To the brethren in substance they say, “do not waste time on character building: go out and work, and serve, and drive.” Thus their message is directed to the natural, rather than to the spiritual senses. Their latest spur to the jaded and wearied brethren is, “don’t be afraid of persecutions, for the bruising of the heel of the Seed was accomplished in the persecutions during the Great War period; now you are safest out in the service, you need not suffer if only you will work to sell our books.”

Recently a high official of the Society told me that their work is the separating the sheep from the goats. When asked if the so-called sheep come to the I. B. S. A. meetings, he replied, “No, but they like our message.”

My reply was this: “Brother, you and I came into the truth many years ago. It was the Divine Plan of the Ages that bound us together in fellowship and service. The message Brother Russell presented us, was no such message as you are now voicing. The true harvest message focused our interests and activities on helping to gather the Church. We understood that when the reaping was about finished, the Plowman would overtake the Reaper. Preparation of the soil for the next age-planting began in the recent war. Much more plowing of the stony soil of earth must yet be done before the World of mankind will be prepared to receive the Restitution message at the hands of the Ancient Worthies.

“Your message to the World is premature and unauthorized. Beware lest you find yourself among those represented in the end of the Gospel Age as coming to the Lord saying, ‘we have cast out devils and done many great and wonderful works.’ The Lord responding, ‘depart from me, I never knew you.’ You may become dissatisfied with your futile and abortive efforts. If so, get in touch with us, as there are a goodly number of your brethren who are no longer associated with the Society. These brethren are not disgruntled or offended but have disassociated themselves from the Society because they cannot conscientiously co-operate in a movement inspired and dominated by human mindedness and unscriptural conjecture.”

Our God and His Christ have for more than nineteen centuries been chiefly concerned in finding and perfecting the saintly class; those that shall be heirs of salvation and shine forth with Christ their elder brother in the kingdom of their Father. By all means sow beside all waters, but **let our special concern be the household of faith.** Much is yet to be done in preparation for the change of the remaining members of our Body: washing by the word of truth; adjustment of bridal garments, etc.

This was our dear Brother Russell’s attitude. In 1911 he made an investigation and lecture tour around the world, especially giving attention to Oriental centers of business and religion. It was my privilege to join him there and spend 1912 and 1913 in follow-up work. Wherever he went he was intent on garnering the scattered grains of wheat. At Tokyo a former medical missionary heard his discourse on “The Bride of Christ.” The doctor came up after the service and grasping Brother Russell’s hand

warmly remarked, "I want to be of that Bride." Imagine how the Pastor's face beamed and his love and faith reached out and encircled this brother as a potential associate in the harvest field of that far distant land of Japan.

At Bombay a member of the Parsee race heard Brother Russell's discourse and later came to the wharf to bid him goodbye. In native fashion he brought floral offerings. He placed a beautiful garland about the Pastor's shoulders and in his hand a scepter of intertwined tuberose. Neither embarrassment nor flattery caused Brother Russell to forget his mission. After expressing appreciation, he beckoned to me and introduced us, explaining, Brother Hollister will be in to see you after my departure.

Brother Russell will be honored and pleased if we, too, concentrate our chief efforts on helping the scattered, bewildered and often discouraged brethren in the Truth. Let us not fear rebuffs. If these former friends are right minded they will appreciate our continuing interest, even though in some cases, not yet ready to accept our proffered help. **In no case should we become indifferent to our brethren, who have again become entangled in a yoke of bondage. Let us not desert them merely because they are slow to hear or fail to realize the predicament in which they are.**

No doubt most of us share the conviction that Pastor Russell was described in Matthew twenty-four as "that Servant." The fact that his position and work so fully coincided with the description causes us to conclude that he was indeed the Lord's appointee to that high office. This seems to be a well established fact, rather than an unproven theory. On the other hand, we must not be too dogmatic as to just what this rulership over all the Lord's possession implies. **The Scriptures in this connection are not specific, and so we will do well to grant full liberty to each other to interpret in accordance with the measure of understanding and faith we possess.** However, the best guide to proper understanding is in a study of events and happenings within the memory of most of us.

What are the facts? Bible chronology and World conditions indicated the imminent return of our Lord. At that time a noble young man named Charles T. Russell had been engaged in diligently serving a comparatively limited company of the Lord's people. It appears that he was straightway appointed to a very much larger sphere of work and influence. The scope of his ministrations greatly expanded. His grasp of God's plan deepened and broadened. He brought forth things old and new. He soon began feeding the Lord's sheep and lambs near and far. Ere long his influence was mightily felt throughout the religious world.

Was he not used of the Lord to break unto us the bread of life? Did he not serve us with meat in due season? Did he not harmonize our Bibles? Did he not lift us up and place our feet upon the rock Christ Jesus? Did he not clarify the high calling and point us to our reasonable service?

Never did he seek or seize authority. Never did he attempt to enslave us. After our consecration we voluntarily placed ourselves at Brother Russell's disposal, without question or hesitancy. Money or time or whatever we possessed in talent or ability we gladly proffered him. We believed that we could best serve the Lord in this way. Did not the Lord work within us to thus will and do his good pleasure? This is our conviction. Never did he preach himself or find himself mentioned in God's Word, as is now done by several of his would-be successors. However, we never questioned his leadership, his wisdom and good judgment. Thus did he become "ruler" in a very real sense.

I repeat, this great authority, responsibility and honor Brother Russell did not grasp or demand. In 1912 he visited Great Britain. It so happened that I was there in connection with some of the Society's activities. During his stay he felt it necessary to censure one of the elders of the London Tabernacle. Later in session with the whole body of elders he wished to soften down the rebuke. Leaning back in his chair and closing his eyes as he so often did when deep in thought and wishing to exclude all else, he said: "Brethren, I am naturally a democrat; I believe in the rule of the majority. However, seemingly through providential leadings and circumstances the Lord has placed me in a position of authority and responsibility entirely unsought."

My knowledge of the man and of the facts convince me that Brother Russell spoke truly and sincerely. He was not a prideful and ambitious man, but when chosen of the Lord, performed his mission humbly and well. That these are the facts and that he lived to complete his task, is, I believe, beyond question.

I call you to witness that he never demanded cooperation nor threatened nor drove. It was his practice to point out principles and teachings of God's Word and leave it to an unseen power to influence our actions. It was his general practice to invite nobody into the active service until the individual volunteered. It was never Brother Russell's practice to suggest financial support. I remember one brother approaching him at a convention asking advice. He was considering selling some real estate with the intention of contributing the proceeds to the "tract fund." Brother Russell replied that he had no suggestion to make in the matter, but for him to follow his own best judgment. The service or contribution had to be **voluntary**.

Centralized authority such as Brother Russell wielded has not existed throughout the history of the Church, but rather the reverse. Each ecclesia was complete in itself for fellowship and mutual helpfulness. Even in the days of the Apostles there was little rulership. To be sure, the Twelve exercised supervision and advised particularly in matters of doctrine. However, the records show the missionary work done by Paul, Barnabas, Silas and Mark was sponsored and financed by ecclesias, notably the Church at Antioch.

Undoubtedly we all got considerably into the habit of looking to "headquarters" for instructions, for leadership, for control. Most of us like to be told what to do. That relieves from the necessity of thinking, and assuming the responsibility of decision. But "That Servant" has gone and things have changed. **We must now develop Christian individuality and strength of character.**

Brother Russell was immortal until his work was finished. With the completion of the highly organized and intensive work under his direction, is it not proper that we now revert to the primitive church organization? No longer have we Brother Russell to lean upon, nor the Watch Tower to digest our food for us. Now we must forage for ourselves and exercise discrimination.

There was a special reason for the centralized authority of the harvest period. A great work was to be done. The World was very populous and highly organized. To meet the situation, the Lord singled one out peculiarly qualified to meet the needs of the situation and then supplemented with whatever additional assistance he needed. Let us in conclusion notice some of these unique and outstanding qualifications Brother Russell possessed.

He was broad gauge. He did not require those associated with him to be fashioned after his own particular pattern. He could condescend to men of low estate.

He told me once that he was “afraid” not to use those who volunteered their services, even though they were personally disagreeable to him. They did not have to conform to his own mental or physical mold. He was not above accepting suggestions, nor did he resent constructive criticisms. Once when I felt it important to point out what appeared to be a mistake, he replied: “Well, I’m not the Pope!”

He was self sacrificing. He said, “come,” not “go.” He was a true ensample to the flock. He spared not himself, but was considerate and sympathetic of others. He refused to make provision for his own physical weakness when duties confronted him. I think of an incident which well illustrates his thought of others and disregard of self.

During 1911 he was to speak at a public meeting at Oxford, the famous college city of England. Often unpopular speakers had been heckled and otherwise unpleasantly interrupted. Probably Brother Russell was under a nervous strain, though he said nothing about it. The meeting went off without any outbreak, but the next morning our Pastor was in a pitiful sight. An acrid secretion from his stomach had during his sleep come up into his mouth, causing his throat and palate and tongue to so badly swell and puff that he could hardly make himself understood.

Learning of a good throat specialist, he was consulted and rendered the verdict, “You must not try to lecture during the next two weeks.” Oxford was just the beginning of a strenuous lecture tour with a public meeting scheduled for nearly every night. That evening at Newport a large gathering was assembled. As we went on the platform, he said, “Brother Hollister, I may not be able to get through tonight. If I have to stop I will call on you to finish.” He did not call on me, but delivered a powerful address of usual length. Afterwards, I asked how his throat behaved. He replied that early in his talk he thought he would have to stop, but said he, “I made up my mind to forget my throat and talk as long as I could.” How could we do other than valiantly follow such a leader?

Let us endeavor to perpetuate the work of our dear Pastor. **We can do this best by preparing ourselves, and helping others to become fitted for membership in the Body of Christ,** soon to be complete. May the dear Lord help us so to do!

Brother Johnson: Our next speaker is one who held a very responsible position in the work, as he was in the office and had charge of the Sermon work, our dear Brother Paul Eward Thomson, also of Dayton, Ohio:

Symposium Discourse by Brother Paul Eward Thomson

WHILE my association with our dear Brother Russell was short as compared with that of some of these other brethren, my conferences with him short, and our trips together few and none of very long duration, still there was enough to be counted among the very precious experiences of my Christian experience. As Brother Ritchie has explained there were reports made by different brethren to keep Brother Russell informed as to the various things that were being accomplished and to be accomplished in the Bible House, and later in the Tabernacle. While Brother Ritchie's contacts sometimes into hours and mine usually totaled only a few minutes they were enough to show Brother Russell with his mind always on the interests of the friends as new creatures and on the work as it related to the Kingdom interests.

My first revelation of Brother Russell as a sacrificing Christian was when he accepted me into the family in the capacity of stenographer. Just prior to my visit to the Bible House, when three other colporteurs and myself came to this building after the Put-in-Bay Convention in 1909 to help the force get caught up with the mailing of Towers and with other work that had of necessity been neglected, the brother who had been playing the organ for the Sunday meetings served his last Sunday. Brother Russell knew of my being an organist and sent for me to come to the study. He opened the conversation by suggesting that he supposed I had never had a desire to be in the Bible House family, and I had to confess that the thought had never been entertained by me as I had always supposed the work more strenuous than my health would stand for. We decided the experiment would at least be worth trying and, as I said, I was taken in as a stenographer. You will guess how proficient I was when I tell you that I had taken dictation just once, having done all my studying by myself, and that dictation was one Manna comment that a sister read to me rather slowly. Instead of turning this raw recruit over to some of the other brethren for their disciplining, all the dictation I received for several years was given me by Brother Russell himself.

Brother Russell's interest in the friends and his self-sacrificing spirit were also shown by the way in which he weighed every word to be printed and even every word spoken in the dining-room question meetings. Every Watch Tower reader became a zealous critic listening with the keenest of ears for the least shade of change of meaning that might be found in any phrase coming from Allegheny, and later Brooklyn. I doubt if any of us can realize how much of a trial, and how much of a blessing too, no doubt, that need of the utmost circumspection was to him.

He told me at one time that on numerous occasions he had decided to try to curb the sense of humor that he had inherited from an Irish parentage but that on every attempt he had to give it up. He was causing the friends too much concern—they always thought he must surely be sick. Brother Russell showed his greatness by his care in these little details. For instance, in rooming with him I noticed how particular he was of his dress when going down on his knees. He evidently felt it would be dishonoring his God to not be as careful in preparing to enter his presence as he would be in entering that of a lady.

Some may have been inclined to criticize Brother Russell for being willing to have his picture used in the newspapers in connection with his sermons. Instead of being a lack of humility on his part it was really a sign that he had it in large measure for he was submitting to that which was distasteful to him because it was found the discourses would not be handled without that personal touch. It is interesting to note how many of us from the Sermon Department are present at this convention, brothers who were out in the field placing the sermons in the papers, Brothers Ritchie, McFarland, R. R. and Wm. Hollister, Johnson and Conrad Kuehn. It was for this department I made reports to Brother Russell, and I found it was never necessary to repeat any of the details of yesterday's report—he had always kept all these items in mind.

Brother Russell's study was one of the front rooms of this building on the top floor. Just over this platform was the dining room, at the rear of the building and between the two was a parlor in which we usually stopped for a few minutes' conversation before going back to our various tasks, or privileges, rather. Brother Russell sometimes allowed himself the luxury of stopping with us. Sister Land, his sister, once told me that he was by nature very sociable and had to be very careful to see that he did not give too much time to this pleasure. After the move to Brooklyn so much more time was required for conferences with the heads of the departments that he had to abandon this privilege entirely. Perhaps one or two of the stories he told when I happened to be in one of the groups with which he visited would interest you.

There is one story that might be a consolation to many of us. In the early days of the truth Brother Russell had even time enough to lead mid-week studies and on one of these occasions had explained in what he thought was a clear manner a new question that had come up. When he had finished, an old brother, one of the kind that never is sure he understands a thing until he has put it in his own words, got up and went over the whole ground again but he had it all so awkwardly stated that before he finished Brother Russell said to himself, "When he gets through he will have them all so mixed up I guess I will have to explain it all over again." But as he sat down Brother Russell overheard the sister next to him say under her breath, "Well, I understand it all now." Brother Russell's explanation was too straight for her crooked brain. If you feel that you are not good at making things clear, just remember there may be some brethren with brains like yours just waiting for you to state things crookedly enough to fit their heads.

As none of us have any desire to be found worshipping Brother Russell, perhaps there would be no harm in telling a story to show that he had a human side. One Christmas shortly before one of the siftings he gave presents of carving sets to several of his close friends. All these were among the number which the testings separated from him. As a result, he said, he would never be able to use a sharp edged tool as a present again. He said this was his only superstition.

Brother Johnson: Our next speaker is also one who has long been on the battlefield, and though the years have been piling up on his head still “he is going strong.” I take pleasure in presenting Brother S. J. Arnold:

Symposium Discourse by Brother S. J. Arnold

IT IS most difficult for me to say in ten minutes what I would like to say to the memory of the one who has so completely revolutionized my life, and can only touch on one or two of the high spots in my association with Brother Russell that mark his outstanding qualities and that have left indelible impressions on my life ever since.

It was forty-two years ago last June that the message from Brother Russell’s pen caused me to lose my mind, then soon I lost my head, and shortly after I lost my reputation, and before long I had nothing left, for the Lord had me soul and body and I belonged to Him, and where I lived I was known as the man who lost his mind on religion, for which I still thank my Heavenly Father.

Soon afterward I attended a six-day convention held here in this Bible House, which was held in connection with the Memorial Supper in the spring. I think it was the second one held here in this building. The convention began on a Thursday morning and ended on the following Tuesday evening. There was a baptismal service here in the pool in which 41 were immersed on Saturday and the Memorial observed on Sunday evening. I also remember that this hall was pretty well filled most of the time and was full on Sunday. During all this time the friends who came from a distance, from 50 to 150 were entertained for the night and breakfast at Brother Russell’s home and a few at the homes of other friends. Brother Russell said he could accommodate 75 brethren and sisters at one time. Mattresses were laid on the floor side by side with heads against the wall in two separate rooms and Brother Russell’s home was filled every night. In the morning after breakfast we went down to this chapel where services were held every day for six days. Brother Russell doing nearly all the speaking, because most of these present, like myself, were strangers and came from a distance to hear him. There were only a few at that time who were qualified as speakers. At noon we all ate in the restaurant close by, but at lunch between the afternoon and night service the entire company of between 200 and 300 were all fed in the hall adjoining this room by a hand-out, cafeteria style, or other simple method, till all were satisfied. This was continued for six full days and nights, and at the close of the convention on Tuesday evening Brother Russell looked so tired and worn out from such continued service in laying down his life for the brethren; staying up most of the night looking after the care of all the friends’ physical needs and then most of the day looking after their spiritual needs. It was at this juncture when we all felt so little and helpless. We realized that Brother Russell had laid down his life for us. As the convention came to a close and we were being dismissed by Brother Russell and had started to go out from this room, a brother arose, clapped his hands, and said, “Attention! I make a motion that we express a vote of thanks to our dear Brother _____” and before he could tell the Brother’s name Brother Russell began to talk and first said, “Be quiet a moment.” He stated that what he had done was the greatest pleasure of his life, that he was not the one to be thanked, that God was the source of all good things, of all blessings, that God gave him some of them, and that all he did

was to pass some of them on to us, and that now after doing so he still had more blessings left than he had before he gave them to us, and instead of us thanking him, he himself was the one who had great reason to be thankful for such blessings, and that if we appreciated the blessings and good things of this convention, we should thank God who gave them, and not him, and urged that as we went to our homes we should show by our lives our appreciation of God's blessings to us by consecration to His service. To me this was a most wonderful demonstration of humility, unselfishness and devotion to God on the part of Brother Russell and it made an impression on me which I hope I shall never forget.

Brother Chairman, have I time for another incident? (Chairman: Yes, go ahead.) Well, it was some time before this that I conceived the idea that Brother Russell's method was too tame and slow and should have more hammer and tongs in it to awaken the sleepers in the creed beds of Babylon. So I went to work and published ten thousand copies of a booklet to do that work; one that contained more caustic than wisdom, as I now see it. After showing up some of their inconsistent and ridiculous teachings and shaming them for holding to such views I thereby brought hatred and persecution upon myself. I then wrote my experiences to Brother Russell, sending him one of the booklets, hoping to get his approval. Soon I received a letter from him saying, "Well, well Brother Arnold; you don't know what you are doing. Don't you know it is a case of blindness? The people have sore eyes and you have figuratively been putting lye in their eyes, then taking a scrubbing brush and rubbing it in, and the people are howling for pain. I think you are using the wrong method. Now, Brother Arnold, let me suggest a better method for sore eyes, something bland like pure cold water is far better than lye, and I suggest that you use nothing but pure cold water and only a few drops of that at first and let it soak, then after some time put on a little more cold water and let it soak, and as the scabs begin to soften up and your friends can begin to see a little then you might pour on a quantity of water and soon you should expect your friends to open their eyes and see clearly.

"With this method I believe Brother Arnold, you will succeed much better and not have the opposition you are having."

Well, that was the most forceful lesson, put in the kindest way, I ever received. It helped me to see myself and to my profit. I have tried to put the lesson into practice ever since. This was just another one of Brother Russell's outstanding qualities. Reproving and rebuking a brother or sister with words that had no uncertain meaning, yet with kindness and tenderness that came from a heart filled with love. Thank you.

Brother Johnson: I believe, brothers and sisters, that you would be interested to know this little bit of Johnson-Kuehn history: Back in 1897, I came in contact with Brother J. G. [Kuehn] and Conrad Kuehn, Sisters and Father and Mother Kuehn, and our late Brother Ernest Kuehn. Really, the whole family had learned not to use the lye and brush about which Brother Arnold has been speaking, because if they had used them they would have blinded me for good. They were very helpful, and they really kind of took me by the hand and led me on. Therefore, I am glad to stand beside Brother Conrad Kuehn, who will be our next speaker,—Brother Kuehn:

Symposium Discourse by Brother Conrad Kuehn

DEAR FRIENDS: As our program this afternoon is devoted to the memory of our beloved Brother Russell and calls for brethren who were associated with him I will say that this has been my happy privilege, both here and in Brooklyn, having served in different departments of the work under Brother Russell, including the Newspaper Sermon Department, mentioned by several of the brethren who have preceded me in this symposium.

A little incident which took place in this chapel many years ago may interest you. It bears eloquent testimony to the constant care which our Pastor exercised for the spiritual interest of the Lord's flock. It was on a Sunday evening and right here in these two front rows at the close of the usual Bible study. Brother Russell had just finished the lesson and called for a closing hymn. Thinking we had had a wonderful meeting, but rather inexperienced, I suggested that good old battle hymn, with the lines:

“Gird your armor on,

“Grasp the Spirit's might sword.”

And well do I remember his gentle reproof, after having turned to the hymn and paging the book backward he said, “Let's sing No. 1, **Abide** sweet spirit heavenly dove.” It was a grand lesson, never to be forgotten.

I am not much in sympathy with those higher critics who talk about the mistakes of Moses, nor with those who talk about the mistakes of Pastor Russell, but believe we can best honor the memory of our departed Pastor by giving heed to the things which he taught. What mistakes did he make? Were they doctrinal? Take up your harp. Examine its ten strings—the doctrine of the Ransom for All, the High Calling, etc., etc. Are they not all in perfect tune? And do they not most beautifully blend in the sublime strains of the sweet song of Moses and the Lamb?

Was there anything wrong with the precepts that he taught concerning practical holiness?

Should we look for mistakes in his interpretations of prophecy? Personally, I believe that all of the things which Brother Russell led us to expect will yet be realized. Possibly not at nine o'clock, and may be not at ten, but surely by twelve. Our Pastor told us that the Two Horned Beast of the Revelation which said that they would make an “Image” of the Beast represents the Church of England and Ireland, and that the “Image,” which represents the federating of the Protestant denominations, began with the Evangelical Alliance in A.D. 1846; and that after receiving “life” from the Two Horned Beast this Image would become the “False Prophet” mentioned under the Sixth Vial of the Seven Last Plagues in connection with the “Dragon” and the “Beast” and three Unclean Spirit Frogs.

The Dragon and the Beast here are the same as mentioned in the thirteenth chapter where the Dragon saw the Beast arise from the sea and gave him his power and his throne and great authority, the Dragon represents the line of Christian caesars who reigned over the Eastern Roman empire from Constantine down to Justinian, who fulfilled this symbol by issuing a decree in A.D. 533, constituting the Bishop of Rome the head of the church on earth, and enforcing that decree five years later; the Dragon representing also the remnant of this civil-religious Eastern (or Greek) empire known as the Greek Catholic Church of today; while the Beast represents the line of bishops or popes who reigned from Rome over the Western Roman empire, also the remnant of that empire as represented in the Roman Catholic Church of today. Time will not permit us to go into detail here. Any desiring to do so will find it convenient to consult the compilation by Brother Streeter. We are going through them in our home class now for the third time, and I marvel more and more at the tremendous amount of research accomplished by the brother.

The three Unclean Spirit Frogs coming out of the mouth of the Dragon and out of the mouth of the Beast and out of the mouth of the False Prophet shows the three systems here represented in a triple alliance, namely, the Greek Catholic Church, the Roman Catholic Church and the Protestant Federation, and unitedly putting forth an unclean doctrine (spirit) upon which all can agree, all speaking the same thing. Brother Russell suggests that this will probably be the divine authority of the clergy and the divine right of kings, and that the “croaking” of the frogs would represent the foretelling of dire events to follow any failure to obey their counsels. And that through their continual croaking they will eventually succeed in gathering the kings of the earth together, on the wrong side of the battle, of the great day of God Almighty, thus leading them to their Armageddon, which means destruction.

More than eighty years have passed since the “Image” was first begun. Has there been any progress since? Yes, remarkable progress. Church federation, once taboo, is now accepted as a matter of course. The “heavens” are “rolling” and the indications are that they may soon “roll together.”

What about the “Giants,” financial, industrial and political, which Brother Russell expected would fill the earth with violence, as their prototypes did in the days of Noah? How do conditions of today compare with twenty or thirty years ago when anti-trust laws were being enacted and giant corporations were considered more or less criminal? What do we see? Great mergers are being formed, giant combinations are multiplying and reaching out in every direction. Retail grocery stores even, drug stores, furniture stores—everything seems to be going into chains. And in Europe the various governments are now considering the advisability of rolling up the entire continent into one great political giant. And there seems none to protest.

And how about Brother Russell’s thought that the Jews would become so prosperous in the latter days as to “gore” (revised translation) the gentiles “to the ends of the earth” (Deut. 33:17), arousing their envy and jealousy, and that as a result they would be driven out of all nations and back to Palestine. Are there any developments here? What do we see? Are the Jewish people prospering? Yes, they are prospering greatly. During the past thirty years more than half of their number have risen from abject poverty to prosperity and affluence. At this rate what will they do in a few years more?

These are some of the things that Brother Russell expected. Time will not permit

us to take up any more. All of his expectations seem fully warranted by Scripture and confirmed by the signs of the times and will no doubt be thoroughly realized. Our dear Pastor did not declare unto us cunningly devised fables, but the more sure word of prophecy, and we do well that we take heed thereunto. Let us therefore not cast away our confidence. Though the vision tarry, wait for it; because it will surely come, it will not tarry. "At the end it shall speak, and not lie."