



# Biographies



# Introduction

Each generation of Christians have been touched by former lives of noble and faithful examples who followed our master. We tend to value their legacy even more when they have finished their earthly journey and we reach them no longer with our five senses. We may wish we had asked them more questions, sat and listened to their lives and experiences and their own memories with more astute attention. The phenomenon is that the power of memory and thought is more indelible than the eye and ear. Our crossing of paths with them may have seemed inconsequential or mundane at one moment; or we may have felt a distance between their lives and ours. But afterwards the echoes of even those briefest encounters comes to mind again and again to remind us of the journey others have walked and how we might place our own feet.

The curtain of each generation moves up with a different stage of tools, events, resources and backdrop of social awareness and issues. Yet the principles of truth and righteousness, the courage of conviction and motivation remains the same through the centuries. So let us recall a few lives who linger in our memories that we might better perform our role on this brief mortal stage of opportunity.

The following pages were first composed to acquaint a Bible Students youth seminar in the 1990s with names and lives they never met. Since then we added just a few more notes and details and also a few more names to the list. Nevertheless, any list will always miss some who most influenced your life. Furthermore, one or two pages cannot begin to tell the story of anyone's life. They are only a few footnotes to the book of life in the eternal memory of our Almighty Heavenly Father.

We met or knew many of these. For those that lived before our own encounters, we feel we know them through their writings, there services and consecrated lives. Now you must record your own memories of venerable lives. And then let us each live our lives, not for ourselves alone, but worthy of a footnote for others.

You may find more names and broader histories of those you would like to know at this internet location: [www.BibleStudentArchives.com](http://www.BibleStudentArchives.com), under the Lives and Chronicles section.

J.L.

## John Edgar

b.1862 d.1910



*John Edgar.*

John was born in Glasgow in 1862 and educated in the University of Glasgow in arts, science and medicine. He qualified in medicine, and in 1896 was appointed one of the surgeons to the Royal Samaritan Hospital for Women. In the course of his professional work, he was brought into close touch with much pain and sorrow and felt the need for the world's deliverance. He had himself experienced deep grief in losing four members of his family in death in the space of two and a half years. The ploughshare of sorrow had thus done its part in preparing his heart to receive the "good tidings of great joy which shall be to all people." Luke 2:10

Being brought up in the Presbyterian faith, he found the Calvinistic teachings of predestination and eternal torment far from satisfying. About this time a Mrs. Sarah Ferrie was sent to Dr. Edgar for a mental examination by her neighbors who thought her strange belief, that Christ had returned, a symptom of a mental disorder. Dr. Edgar found her mentally sound and received a witness. Shortly Sr. Ferrie returned with two friends: Bro. Hemery and Bro. Houston, with an explanation of the "Plan." Some days later he had to travel to the far north of Scotland and found opportunity to read "*The Divine Plan of the Ages*." That was the most momentous day of his life. The plan opened in all its grandeur and brought conviction to his mind. From that day forward the doctor made rapid progress in truth and knowledge. He showed a keen appreciation of the high calling, and considered it but a small sacrifice to surrender "more earthly things" for the hope of gaining joint heirship with Christ.

John became most diligent in his study of the Bible, taking as his textbook the "*Studies in the Scriptures*." Very soon all who knew him became aware that Dr. Edgar's desires, hopes and ambitions were no longer centered around his professional career, but were set in heaven. All with whom he came into contact found him eager to speak of God's glorious plan. He always carried in a small specially constructed pocket a Bible and a copy of "*The Divine Plan of the Ages*" in readiness to lend to any who should show an interest, and preferred to give the Volume than tracts.

John could make the truth so simple and clear that even the slowest could understand. He was one of the first elders to be elected by the Glasgow class.

When his father died in 1903, he led his two small sons toward the casket and told them that Jesus died for all, that there will be a glorious resurrection of the dead. He then spoke of the love of God. The first public discourse the doctor delivered was "*The Resurrection of the Dead*." His popularity as a public lecturer rapidly increased, and his services were in constant demand at home and abroad. This cost him much nervous strain, and he suffered from headaches and sleeplessness.

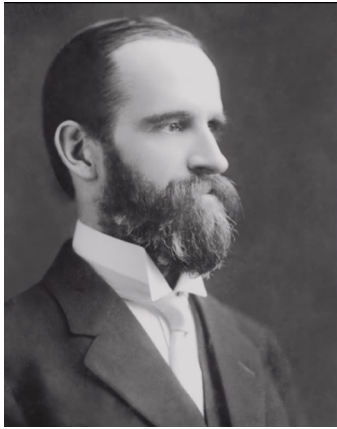
In 1906 he and his family visited the U.S. and toured the many classes by railway. He lectured mainly on time prophecies and the Great Pyramid. He was then a guest of Bro. Russell in Allegheny, Pa. Other lectures appeared from time to time in printed convention reports in Great Britain and America.

Throughout his ministry the doctor's aim was to introduce others to study for themselves the writings of Pastor Russell, and to encourage all who were already acquainted with God's Plan.

John suddenly fell mortally ill in 1910 and suffered much pain which he bore without complaint. He openly claimed the promises of God's Word and continued to encourage others to do so even in his dying hours. Sensing his last day of life on earth was passing, he was overcome with the joy of knowing that "today I shall see my Lord, and enter into His joy."

After some private interviews with family and friends, he had a few gather near his bed and asked them to sing. They sang softly two verses of "*God be with you till we meet again*." He opened his eyes for the last time, his face glowed with love—then earthly life faded away. He passed to his reward on June 9, 1910.

(See "*Memoirs of Dr. John Edgar*" in "*Faith's Foundations*," you will never forget it.)



## Benjamin Barton b.1874 d.1916

Brother Benjamin H. Barton grew up in Pennsylvania and became an accomplished architect, but when he heard the truth, he began to be in touch with the great Architect of the Universe. He dropped pencil and eraser and went forth to give his life in telling others the wonderful plan of God founded on the sacrificial death of Jesus, telling how God was building a great spiritual temple through which He would bless all the families of the earth. He never again returned to his natural skills or temporal trade.

Brother Russell quickly noted his deep sense of consecration. Brother Barton was sent on a pilgrim visit to Great Britain in 1906. It was from there that we have some of his first transcribed discourses. Upon his return he continued his pilgrim travels and services for another ten years until 1916. He visited many classes and isolated brethren throughout the States and Canada. These provided the basis for many anecdotes and observations of Christian principles at home, in the church and the world. These became the themes for a broad range of lessons with personal and practical council. Brother Barton did not hesitate to gently reprove others or draw on his own experiences in order to help individuals or ecclesias to understand higher principles.

For most of his ministry, Brother Barton was nearly blind and could only read large print when held very close to his face. But his blindness only served to increase his spiritual eyesight. Consider some of the titles of his lessons:

*Why Has God Given us a Bible so Hard to Understand?*

*Eighty-four Reasons Why We Believe We Have the Truth*

*God's Covenants*

*The Marks of Jesus*

*The Highest Motive*

*Playing Kingdom*

*How We Can Successfully Perform the Part of a Brother*

(and many more)

During a west-coast trip in 1916 Brother Barton fell very ill. He did not know how serious his condition was and he continued his services. While in Portland, Oregon, in the home of Brother W. A. Baker, he had to cancel further appointments. He spoke of his love of the brethren at the Bethel in Brooklyn. He also expressed his care for his mother and his desire to see her again. He could not articulate well due to a stroke experienced four weeks before. As death approached, the cares of his illness seemed to vanish and his features relaxed. With a smile on his lips he passed into the kingdom on June 24, 1916.

Brother Russell gave his funeral discourse. Here is part of his loving eulogy to this dear brother found on Reprint page 5930:

“The Editor has most kindly remembrances of dear Brother Barton, not only as a faithful servant of the Lord, of the truth, of the brethren, but also as a personal friend. The knowledge of the truth, heart-abounding grace, the spirit of a sound mind, all contributed to the development in Brother Barton of a very noble character, highly esteemed amongst the friends in general and especially amongst those who knew him best. We will miss him greatly; nevertheless we also greatly rejoice on his behalf believing that he has passed beyond the veil, has experienced his resurrection change, and with the others of the faithful will henceforth be forever with the Lord. *‘Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.’*—Revelation 14:13.”

Only four months later Brother Russell himself would also join Brother Barton in this blessed “rest.”

Read his inspiring testimonies and lessons in: *“Pilgrim Echoes”*



## Gertrude Woodcock Seibert b.1864 d.1928

Her father was the attorney Samuel McCullom Woodcock, whose great-grandfather had emigrated from England to America. Her mother was Elizabeth Woodcock. Gertrude graduated from Altoona High School (1880) and the prestigious Wellesley College (1885). On September 18, 1890, she married Robert Samuel Seibert, a wealthy railway managing director of East Broad Top Railroad Company, the Rock Hill Iron and Coal Company and the Shade Gap Railroad Company.

In February 1905 the Watch Tower announced the publishing of 20,000 copies of “Daily Heavenly Manna”—

This little book of 200 pages is, we feel sure, just the thing every WATCH TOWER reader will want to have on his breakfast table. It contains a Scripture text for each day of the year, and following it twelve to fifteen lines of comment by Brother Russell—pithy selections from WATCH TOWER articles, with references, so that you can turn and read further should you so desire. The selections were made by Sister G. W. Seibert and show her particularity and carefulness. They will last indefinitely, being without year date. At the Bible House breakfast table we first read the text, ask for questions on it and discuss it, and then read the TOWER extract as the closing comment.

By 1907 the first printing was exhausted and a second edition of 40,000 was printed with extra pages for autographs and birthdays. This edition has regularly been reprinted and is still used by Bible Students more than 100 years later.

Again in 1907 the Watch Tower announced a new Bible with comments and supplementary appendices, two of which were prepared by Gertrude Seibert. The following appeared in the October 1 issue:

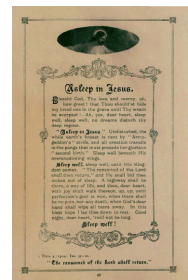
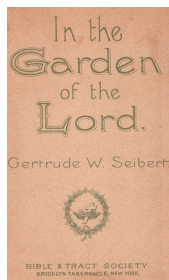
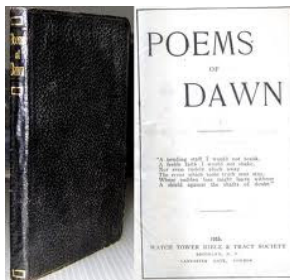
### AN EPITOME OF THE FAITH ONCE DELIVERED UNTO THE SAINTS

The above is the title of the second section of these Helps. It was prepared for our use by our dear Sister G. W. Seibert, and will surely be much appreciated by us all. Again we render thanks to our Lord and to the Sister who has thus been used as his servant. This will be found very helpful to all who attempt to explain the divine plan to others. It cites not only the Scriptures, quoting them in part, but it refers to DAWNS and TOWERS, etc., in which these subjects are treated. ...

### BEREAN TOPICAL INDEX

This feature of these Helps, also prepared by Sister Seibert, is a revision merely of a similar index which appeared in our previous “Watch Tower Bible” (too bulky for carrying). This Index will be found very helpful as it gives both TOWER and DAWN references on subjects of special interest to us all.

One can only imagine the many hours given for research as well as praise in composing many short poems included in the Towers and “Poems of Dawn” (1912) and special devotions such as “In the Garden of the Lord”, “The Sweet Brier Rose” and more. These labors of love have endured to serve and bless other generations.





## Conrad C. Binkele      b.1867 d.1942

Our story concerns Brother Conrad C. Binkele, born 1867, Mansfield, Ohio. Finished a faithful course in Christ, 1942 in Los Angeles, California.

Brother Binkele possessed a deep reverence for the Lord with a high standard of Christian character. He was raised a Lutheran and, in time, became the Bishop of the Apostolic Lutheran Churches of America. He had the ability to speak, write and read in seven languages.

In Mansfield was a Lutheran Church whose resident minister was Carl Lorenz, grandfather of Bro. Edward Lorenz. The town blacksmith was a young brother in the Truth named George Jahrous, who was a frequent visitor in the Lorenz home. On one of these visits he met Bro. Binkele, who was on a speaking tour for his Church, and at the time was ill and tired. Bro. George heard the remark of his illness and need of rest, so he told him that he had a sister in Santa Monica, California, who was a hostess for a wealthy man's retreat in the mountains. Then he told Bro. Binkele that there were usually empty cabins and that he would write his sister to expect Bro. Binkele. George's sister was in the Truth. Soon, Bro. Binkele was being served in his cabin and found rest.

One evening in his cabin, our brother wanted something to read. Placed on his night stand was a book, *The Divine Plan of the Ages*. He picked up the book and after the third attempt read it through during the night. The morning sun was just coming up when he finished. He got out of bed, and upon his knees he prayed to the Lord with the words, "all my life I have served you in ignorance, what will you have me to do?" He immediately left his Church and his position, and with George's sister went to the meetings of the brethren in Los Angeles. There he met Bro. Russell. He told the Pastor of his background and of his ability with languages, and asked if he might serve him in some manner. Bro. Russell suggested that he continue his study of the Truth through the Volumes, and if he ever needed him he would write. Time passed and a letter came from Bro. Russell asking that both he and Sister Binkele come to the Bible House.

The Binkele's arrived at Bethel. One evening Bro. Russell asked Bro. Binkele to come to his study. In the study Bro. Russell had spread upon the carpet a large map of Europe. The Pastor seated himself upon the carpet and Bro. Binkele joined him. Then the Pastor began to point out on the map where the various classes were in Europe and stating some of the problems that were in the classes. Then he asked the question, "If you were sent to Europe, Bro. Binkele, what would you do about these class problems?" The reply: "I would do nothing, but would let the Lord do it." The Pastor's immediate reply: "Bro. Binkele, prepare to go to Europe tomorrow." There was no delay. The steamship tickets had already been purchased. This reveals the positive mind of the Pastor.

The office and home for the work in Europe was overlooking the beautiful Lake of Lucerne in Switzerland. Later it was learned that the location was over-ruled by the Lord. During World War I, Switzerland remained neutral among the countries so there was no interruption in the progress of the Truth in Europe. Translations, printing, pilgrim service, all progressed and large classes were developing. Bro. Binkele had the full-time service of a very capable sister, known to many as Sister Emmy Poe. She worked during those difficult years and especially a short time after the death of Bro. Russell. For a while, Bro. Binkele receiving the Watch Towers for translating, blamed the errors appearing in the Towers as merely typographical mistakes and would correct them. Soon the errors were determined to be Editor's changes in the Truth with a planned departure from the Truth. After many painful experiences among the brethren, the office was closed and with Sister Binkele he returned to Los Angeles.

Brother Binkele continued to serve the Truth until his death. More of his life and times can be found at: [www.biblestudentarchives.com/lives.html](http://www.biblestudentarchives.com/lives.html)



## Morton Edgar b.1861 d.1950

Morton was born in Glasgow in 1861. Morton, John, and their sister Minna Edgar all first came into contact with present truth through the loving witness of Mrs. Sarah Ferrie, (see *"Memoirs of Aunt Sarah"*) in 1898 or 1899. They each studied *"The Divine Plan of the Ages"* and became active in the Glasgow study meetings and conventions over the years.

Morton and John became particularly fascinated with the harmony and beauty of the Bible Chronology as summarized in Volumes 1, 2 and 3. It was a strength to their faith. In the spring of 1906 they began a systematic study of the symbolisms and time measurements of the Great Pyramid, using the Scripture Studies by Pastor Russell as textbooks. They also procured the books written by Professor C. Piazzzi Smyth, Col. Howard Vyse and Professor W. M. Flinders Petrie, which enabled them to become acquainted with the interior construction of the Pyramid, except for certain unexplained parts. They therefore arranged a trip to Cairo to make further inspections of the pyramid in 1909.

On this trip they hired the services of several workers and aids to first set up tent living quarters near the Great Pyramid, and then to begin clearing debris from the north side to clearly reveal the casing stone and enable them to accurately measure the base side length. Portions of the passageways were also cleared and they began measuring these with improved devices over what was available to Smyth. For three months they continued their research and Morton carefully recorded their findings in letters to their sister, Minna, in Scotland. Upon their return, these letters became the basis of further review and documentation. Morton and John eagerly pursued this subject until John died in 1910.

His passing was a great loss to the family and class, but Morton determined to continue the work they had begun together. In 1912 he returned to Egypt to continue the clearing of the subterranean chambers and explored and measured the upper chambers, all the time writing letters to his sister, Minna. This practice was repeated several times up through 1925. He built a reputation of credibility and professionalism with local workers and the Egyptian government. He developed special techniques to be used in close quarters and built a special ladder to access the upper chambers of construction above the Kings Chamber.

Morton and Minna made several trips to America. Morton often lectured on church history and features of Bible chronology and the Great Pyramid. His last trip was in 1930. He was well-known and loved by the brethren throughout Great Britain and America. His writings fill several books and several editions. The most well-known are *"Great Pyramid Passages"* in three volumes: *"Spiritual Symbolisms and Letters from Egypt and Palestine," "Time Features,"* and *"Scientific Features."* These were supplemented with an extensive set of glass slides for projector programs.

Morton died on February 6, 1950 in his home in Glasgow, Scotland. Minna, having some years before written the *"Memoirs of Aunt Sarah"* and *"Memoirs of John Edgar,"* was also now aging. She died the following month in March 1950.

These three brethren were well-known for their untiring zeal and love for the truth of the Divine Plan.

For many of Brother Morton's lessons, studies and personal letters, see: *"Great Pyramid Passages"* and *"Gleanings from Glasgow"*.



## W. A Baker

b.1879 d.1961

The eleventh chapter of the book of Hebrews points out to us the example of many of God's holy saints who lived and died in the pre-Christian era: They are a reminder of those who make up the personnel of whom the Bible says, "the world was not worthy" (Hebrews 11:38) yet whose example of faith is inspiring to all of us who read the records.

It follows, likewise, that we who live in the Gospel Age have records of faithful saints who walked in the footsteps of their Leader and Master and counted not their lives dear unto themselves. Many of these have lived in the twentieth century!

We would be remiss if we failed to mention one—William A. Baker, a resident of Portland, Oregon, born in the year 1879, joined his Master in 1961.

Brother Baker was employed with the well-known firm of Meier & Frank at the managerial level. His Christian principles were put to excellent use on a daily basis.

Brother Baker's introduction to Truth circles commenced shortly after the turn of the century. His zeal and faithful support of Truth earned him the respect of all, and he was a noble example of a "man of God!"

Brother Baker, like Zaccheus, was of little "stature" in the physical sense, but his steadfastness of Truth, doctrines, zeal, service, and godliness earned him a name in Truth circles as "The Little Giant."

Brother Baker was very active in the work of the Photo-Drama of Creation and frequently was a companion of Brother Russell. He was active in the pilgrim service. His personal assurance of the fulfilment of all of God's purposes qualified him as an excellent public speaker, and he was so used on the Pacific coast until the close of his life.

He often shared memories for the benefit of others and also to keep himself humble. One involved a long train journey with Brother Russell. Brother Baker wanted to share some personal prophetic interpretation with the Pastor. After a long silence and no response, Brother Baker asked the Pastor what he thought of this new approach. Brother Russell then simply used an analogy from phrenology common in those days, "well, I think your bump of imagination is rather large and your bump of discretion is rather small." Brother Baker said he learned an important lesson in this and of which others might take note. He also told an account of having rented a church in Portland for a public witness. But when church pastor realized the group were Bible Students, he locked the doors for the day of the meeting. Brother Baker simply climbed through an open window to open the doors from inside to let the service proceed. Another story regarded his witness service in a small town during a pilgrim trip. An angry mob was forming at the back of the hall waiting for the meeting to end. Anticipating violence, he asked the deacon to select a long closing hymn while he quietly slipped out the back and caught the first train out of town.

He often used the word "Heritage" and encouraged the brethren to consider and assess the value of the harvest message. Within the context of the word, he would frequently be heard to question the brethren, "Have you read the volumes lately." Indeed, an excellent question to raise even for us at the present time!

As we consider many faithful brethren in the Truth movement of this century, may each of us likewise take our place in the "sands of time" and do them respect and honor by copying their example in our lives, remembering that it will yet be said of all the Christian faithful that "*The LORD loveth the gates of Zion more than all the dwellings of Jacob... And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.*" (Psalm 87:2,5) To us who still remain "*be thou an example of the believer in word, in conversation (conduct), in love, in spirit, in faith, in purity.*" (1 Timothy 4:12)



## John A. Meggison    b.1882 d.1964

It was not indigestion, but an active mind that would wake up Bro. John Meggison frequently during the night, some insight into an obscure text having worked its way through the subconscious to the forefront of his brain. Instantly, he would arise, go to his study, jot down the thought in his well-kept notes, and return to bed to sleep until the next awakening.

It was not boredom, but a deep personal desire for knowledge, that would often drive him, when fellowship drifted into chit-chat, to quietly walk over to a book shelf, open a book at random, and read until the subject returned to matters of the Lord.

Born in the 1880's in Massachusetts, one of his early childhood memories was attending the funeral of the noted poet, John Greenleaf Whittier. Poetry remained one of the abiding passions of his life.

A graduate in engineering from the Massachusetts Institute of Technology, he laid aside his career for a time, becoming involved in the truth, first as a pilgrim, and then as a colporteur, serving in Nova Scotia with Bro. Norman Woodworth. He often recalled his first public talk while he was only a deacon in his early twenties.

The first ecclesia where he met was in Boston, where, he remembered, all of the brethren were expected to come to meeting fully prepared with all the scriptures and arguments they could come up with either in favor or opposed to the thoughts of the paragraph.

After Pastor Russell's death, the responsibilities of family life forced him into the business world, locating in Galena, Kansas, a small suburb of Joplin, Missouri. He remained in the Society until the late 1930's, always trusting that somehow the Lord would reform His "channel." When he finally did leave, he found himself quite isolated from the brethren, without any friends in Galena. He soon began journeying to nearby areas, fellowshipping with and serving the isolated brethren from as far away as Coffeyville and Parsons, Kansas; Springfield, Carthage and Neosho, Missouri. At times the numbers in these areas were so few that there was no organized ecclesia. Thus, while not a regularly-elected elder, he was generally recognized as such by brethren throughout the country.

A gentle soul, who accepted other Christians at face value, he was recognized as "the preacher" in Galena. Frequently, when the minister of one or another of the town churches would go on vacation, he would ask Bro. Meggison to fill in for him at the pulpit, which he did willingly. The local newspaper asked him to write a series of religious columns, even publishing a major study on the book of Ruth.

In time he was approached by one of the leaders in the local chapter of Alcoholics Anonymous to give a lecture at one of their meetings. His talk was so successful that he became a regular for them, even serving once on radio with a Scriptural discourse at their sponsorship.

His service among the Bible Student movement was ardently sought after, frequently receiving invitations for two conventions the same weekend. On more than one occasion, he accepted both, serving one day at each. Usually, his travels were limited to about three times a year since his second wife, Glades (his first having died some years earlier), did not care to travel.

Perhaps one of the most endearing memories he left behind was the manner in which he would approach new brethren in the truth, bless them from the wealth of his information, and then remark later, "My, how much I learned from that brother or sister."

In the 1950's he wrote two major series of doctrinal articles for the Dawn magazine, one a verse-by-verse study of Genesis and the other a complete study of the book of Hebrew. The notes from his Bible, neatly written in tiny script, were published in manuscript form after his death.



## Jens Copeland

d.1965

Truth speaks in many accents. In the case of Jens Copeland, it was Norwegian. While still in Norway, his mother died, and he never forgot the memory of having to spend the night in the same room with her corpse. Such an experience left a profound impression about life and death.

It was not until he immigrated to America that he found the truth. Thrilled with its message, he hastened to tell others about it. However, because of his heavy accent, he decided he could best accomplish this by tracting, which he did, puffing the meanwhile on a big cigar. Although nothing was said about his smoking, he soon noticed that the other brethren did not do it. Relishing his cigars, he smoked his last one the day before his immersion, knowing he would never light up another one again.

Some time before 1914, Pastor Russell asked him to seek employment as a moving picture projectionist so that he could learn the trade in time to assist in the Photo-Drama work. The owner of the movie theater where he trained was so impressed with his work that he offered him a sizeable salary to manage several theaters. However, he turned down the offer to serve with the Photo-Drama, working with arc light projectors, where fire was such an ever-present danger that pails of water were always kept on hand.

In the Photo-Drama work he met Sr. Marie Petersen. Although she felt that it was not practical to get married, because of the proximity of the Kingdom, he told her that he felt it would be good for her to have a man around the house. His logic prevailed, and they were soon married.

During the days of the I.B.S.A., Jens served as a deacon, a tract captain, and helping the Norwegian brethren. In the early 1930's many of his acquaintances burned their volumes. Although he did not do the same, he did allow them to gather dust until 1935, when his dissatisfaction with the Society led him to join with the Chicago Bible Students, where he soon became an elder. Using his lunch hours at work, he carefully re-read the six volumes of Scripture Studies to become re-established in the truth.

As an elder, he was noted for his strict discipline and time-keeping. One of his fellow-elders said, "Jens will maintain order in the Kingdom." An additional talent was to make the truth simple and understandable. One sister recalls, "He was like a father to me. His was the second public talk I heard in a series of three. He pulled me, inch by inch. I loved him so much that Marie would laugh and tell me, 'I wish you loved me half as much as you do Jens.' Of course I loved Marie, too, but she wasn't the father I needed."

Christmas Day gatherings were a standard at the Copeland household, always featuring short talks by the younger brethren, many of whom went on to become elders. His interest in the young people included such gestures as, when leaving on a pilgrim trip to Europe, handing his car keys to one young brother "to take your mother and my Marie to conventions." On another occasion, he offered the keys of his summer cottage to a couple of young newly-weds for their honeymoon.

Jens operated a small radio shop until the depression forced him to sell out his inventory at one-third of its value. Later, he opened a bicycle shop until he retired and moved to Florida where some young brethren, building next-door, recall the hours of help he gave in building their home, even toting 96-pound bundles of lathe up a full flight of stairs.

Later, desiring to remain active in the Truth, he moved to the Dawn. Though sent out many times as a pilgrim, his trips were approved by the ecclesia, because he preferred it that way, citing the way Paul and Barnabas were sent out by Antioch. He died in 1965, while still at the Dawn.



## Chester A. Sundbom b.1890 d.1965

Brother Chester A. Sundbom was brought to a knowledge of Present Truth during World War I by a co-worker in Detroit, Michigan, named Brother Will Marsh, who told Brother Chester that the war was prophesied in the Bible. Since Brother Chester did not own a Bible, he immediately went out to purchase one, and his acquaintance with the Divine Plan developed.

As a youth, Brother Chester had played a clarinet in a dance band. He once remarked that there was one advantage to having been in the world (rather than having been raised in the Truth) and that was you could appreciate the Truth so much more, and could have sympathy for the problems of the world. His musical ability enhanced his singing, for he had a pleasant voice.

Brother Sundbom was naturally a very shy person who once stated that he could not initiate a conversation with a stranger to present the Truth. It developed, however, that he was not shy about explaining the Truth to anyone, once the initial barrier was passed. At one time he was asked to give a report on a project to his fellow employees and, knowing his gentle demeanor, he was told to sit in the process if he wished to do so. He replied that he would stand, and was accustomed to do so. They were surprised when he stood and made an excellent delivery. Of course, for he was speaking of things he had studied and worked on with confidence.

This same confidence was evident in his discourses and in leading class studies. In speaking, his delivery was straightforward and made plain so that all could understand his reasoning; the charts he often used well illustrated the points he was making. The Truth and its precepts gave him the ability to reason well and be meticulous in keeping records and taking notes.

This trait carried over into his secular activities and his employer was conscious of the value of his notes and records. When the time came for Br. Sundbom to retire from the Baker-Perkins Company, where he had been a designer of bakery-type machinery, he asked his fellow workers if they would like to have his work notes, and since no one responded affirmatively, he dropped them in the waste basket on his way out the door. When his employer returned from the trip he had been on, the first question he asked was, "Where are Mr. Sundbom's notes?" and was very displeased when told that they had been discarded.

It is not surprising for those who knew Brother Chester that at one time after coming to an appreciation of God's Word, he set for himself the task of memorizing the Bible, using Scriptures typed on cards which he always carried with him. He worked at it so diligently that it almost caused a breakdown. Never the less, even up to the last few months of his life, he kept those cards in a kitchen cabinet drawer (four or five Scriptures to a card) and would go over several cards each morning while Sister Cora was preparing breakfast.

Brother Sundbom was well known across the country and received many invitations to serve other classes and conventions. But his sense of duty was so strong that he would not accept an invitation until he was assured that there was a replacement for him in the home class. When he became ill, and though weak, he made arrangements that elders from other classes would come and serve after his passing. The elders of Chicago, Detroit and Jackson continued in this privilege. Prior to his illness Br. Chester gave a new talk each Sunday to the Saginaw, Michigan class, but in the last year of his life, in much discomfort and weakness, it was necessary to use an amplifier to boost the sound of his weakening voice.

Sr. Clara Ogan, secretary of the Bay City Bible Students, sums up our sentiments in these words, "We are very grateful and thankful to the Lord for the privilege of having known our very dear Brother Sundbom, and having the benefit of his teaching. Our memories of him (and of Sister Cora) are very pleasant and precious."



## Cora (Kuehn) Sundbom

d.1966

Sister Cora Kuehn Sundbom was one of three daughters of consecrated parents in the Toledo, Ohio Class. Being raised in “Present Truth”, she had no affinity for the things of this world. For a period of time the Kuehn family lived at Bethel and worked in the Bible House, serving the Truth under Br. Russell’s ministry. Soon after his passing, upon returning from a vacation trip, the Kuehn’s found their personal belongings on the outside of the Bethel home, as ordered by the new leadership.

Sister Cora had an immense amount of energy and she planned each day to have every hour filled with as much activity in the service of the Lord as possible. She had charge of all correspondence for the Saginaw, Michigan Class as it’s secretary and helped Br. Sundbom in the printing of programs weekly. At Christmas time they mailed out a Manna Text Calendar to all for whom they had an address. This effort is now being carried on by the Chicago Class.

For many years, mainly through the efforts of the Sundboms, the Saginaw Class hosted the Labor Day convention, served by so many Brethren of yesteryear. Their home was always open for the mid-week meetings and they entertained many speakers who served the monthly one-day, as well as the well-known annual convention.

The exchange of Manna signatures being more popular in years past, Sister Cora would always write below her name, “All trials are worth millions, don’t waste any”. Her contemporaries knew she didn’t waste any of her trials, as she always tried to see the lesson in each of her experiences.

Sister Cora usually carried tracts with her and left them where they could be picked up by any interested ones. At one time she and Sister Clara Ogan would set aside one day of the week for several weeks or months to make follow-up calls and to discuss the Truth with those who had written in, and they were privileged to place some First Volumes and talk about God’s Plan to those with “a hearing ear”.

Holidays were usually spent together by the members of the Saginaw Class in one home or another and in sweet fellowship and discussions on Bible texts. Using cards printed with a Scripture text (by Br. Sundbom) each Brother or Sister would give the context and meaning on their card.

After Brother Sundbom’s passing in March of 1965, Sister Cora continued to be cheerful and active on behalf of the Saginaw Class and it’s members, though it was evident she missed Brother Chester very much. The evening before she was to drive to the 1966 General Convention in Bloomington, Indiana, she seemed discouraged and remarked to some local Brethren who were helping her pack,—“I don’t know what I am still doing here”. She longed to be “taken home”. Expecting her phone call upon Sister Cora’s return from the General Convention, the Saginaw Friends were shocked to hear that Sister Cora was instantly killed when her automobile was involved in a collision with a truck in Northern Indiana very near the Michigan state line. Three Brethren were passengers in her car; one was also killed, and two were seriously injured. Both have since passed away.

Sister Clara Ogan, the present secretary of the Bay City Bible Students (formerly the Saginaw Class) recalls the (earthly) tragedy in this manner,—“We know there are no accidents with the Lord’s people and the wreck was allowed by the Lord.” It was a great loss to our Class (Sr. Cora, Br. Canell, Br. McLeod, and Br. Anas were all from the same area) and we have missed the Brethren very much and think of them often. It was a privilege we are ever thankful for, that we knew them and had sweet fellowship together. They are a precious part of our blessed memories.



## Julius Bednarz      b.1913 d.1966

Julius' parents had originally been Polish National Catholics, but due to the faithful witnessing of Bro. Mahalivich of Passaic, N.J., a next-door neighbor, they became Bible Students, active with the Polish brethren.

As a young man, Julius spent about two years looking for the Lord and the Truth. He would listen to radio preachers and then to his parents who would tell him about God's Plan of the Ages. One day Sr. Elizabeth Kasper of Paterson, N.J., invited Julius to attend the Bible Students meeting there.

Ruth Koterba (now Burns), then 9 years old, still remembers the first day Julius walked in to the lobby of the V.F.W. Hall in Paterson, N.J., with his Bible under his arm. With his native smile, he asked Ruth if this is where the Bible Students meet. From that day on he continued to meet with the brethren. Julius later remarked he was most impressed that day by the sincerity of the brethren, even more than by the wholesome Bible study.

Shortly thereafter, World War II conscription forced Julius to make his stand as a conscientious objector. He was sent off to the CPS camp along with Bros. Ray Luke, Michael Koterba, Nick Kasper and Henry Ahrens. These camps, despite their hardships, proved a blessing. Brethren received only \$2.50 a month as their total money allowance. After working hours, they would have volume studies and intense Bible discussions. They were free on weekends to hitch-hike to conventions. Sometimes local residents would throw rotten fruit at them or even try to run them off the road. They were termed "yellow bellies." There were some kind people who would give them a lift occasionally.

My first meeting with Julius was at The Dawn in East Rutherford, N.J. He was on camp leave, and his earnest consecration made him unforgettable. After the war, Julius came to work full time at The Dawn in 1946 until 1953. In those years he became an elder in the Paterson, N.J. Ecclesia. He also entered The Dawn weekend pilgrim service. He was active in public witnessing. He handled The Dawn's shipping department when the radio programs had reached the zenith of their effectiveness. Some weeks we were deluged with 3000 radio requests a week. One particular week we received 5000 radio responses. The brethren then were united in a great regathering work among the Lord's people, as well as carrying on a grand witness work.

In 1951, Julius married Sue Burns, who also worked at The Dawn. They both continued their service there until 1953, when they left to assume family responsibilities with Sue's then dying mother. Julius became an elder in the Chicago Ecclesia where he was active in all the many witness activities. He served in the ecclesia pilgrim service and was on several Divine Plan Television programs which were the first Bible Students Television programs.

Bro. Julius was loved by the brethren who knew him because he was so spiritually minded, giving much to-the-point discourses and because he was so supportive of the harvest message and work. You could not be with Julius long before his eyes would focus on you, and he would engage you with a Bible question or a scripture on which he wanted your thought. He died at a comparatively young age (53) struck down by cancer. Even in his illness, he was so triumphant, so acquiescent to the will of the Lord.

His life seemed best summarized by the discourse he gave in New Haven, Conn., on "What Seek Ye" taken from John 1:38. Julius touched the heart of the assembled brethren with this very penetrating question. When Julius finished his discourse, the brethren were in soul-searching silence. I am sure Julius would like to leave Jesus' question with each of you here this day—"What Seek Ye?"



## Christian W. Zahnow b.1879 d.1967

Brother Zahnow was born in Michigan to German immigrant parents. He became acquainted with present truth, fully consecrated his life and served local ecclesias of Bible Students. He met Pastor Russell at least once in 1915 and perhaps more times. He married Margaret Rick in 1903 and moved to Warren, Ohio in the 1920s. By 1936 he had become disillusioned with changes in the Watch Tower after Pastor Russell's death. In 1936 he moved to Saginaw, Michigan and attended a meeting with "free" Bible Students and old acquaintances from the early days.

In 1937 Brother C. W. Zahnow give a public address in Carnegie Hall on the subject: "The World Crisis and its Final Outcome." Years later in another public discourse at the Bowling Green, Ohio, he leaned over the pulpit to speak about an imaginary person. This person had been killed in an automobile accident. He explained that when the doctor arrived on the scene, he pronounced this man dead. The coroner arrived and pronounced him dead. Then the undertaker arrived, and he pronounced him dead. But when the clergyman arrived at the funeral service, he said, "This man is not dead; he is more alive than ever!"

Brother Christian became an active supporter of the early Dawn activities and served as a traveling pilgrim. But he was more than a pilgrim, in that he would go into a territory and make personal calls on individuals and isolated brethren he found, answer their questions and encourage them to get together for regular meetings. At times he was heard him say, "I see a class in York," meaning he enthusiastically believed that the friends he had contacted would eventually get together and form an ecclesia; and very often they did.

Brother Zahnow, a most beloved pilgrim, helped brethren regroup around the truth and the volumes. He was one of the gifted, stalwart and selfless leaders that knew the truth and who knew the way to Zion. Brother Lawrence Kirkham adds this report:

"Pilgrim Christian Zahnow was particularly active and effective in forming new classes from scattered and divided brethren. The Seattle class that I attended when first in the Truth was brought together by his efforts. Brother William A. Baker of Portland and others served actively in the Dawn Pilgrim Service. Many who formerly stood fast against Rutherford joined this movement, and those who held that the door was closed reconsidered their position. Some called it a regathering of the scattered sheep."

In a discourse entitled "God's Protection Over the Church" Brother Zahnow said: "In Romans, chapter 15:4 the Apostle Paul states: 'Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.' What a wonderful arrangement the Lord has made, that we can take the Bible and study it, and make it our own, and receive all this comfort from the Word of God. He's given us all these helps, and I wish to say to the brethren, **be sure to read and study your scripture studies!** Oh, there are so many in my travels that I find are getting away from the *Scripture Studies*, and the result is that they are getting **New ideas and new theories** and some of them are losing the Truth! Let us study the Volumes, study our Reprints, study our *Tabernacle Shadows*. **Don't give them up!**"

Some of his many recorded lectures from 1950-1967 are available at:  
[www.cwcdiscourseservice.com](http://www.cwcdiscourseservice.com)

East Mecca Cemetery  
Trumbull County  
Ohio, USA

See the next page for some 1937 accounts regarding Christian Zahnow.



# PUBLIC MEETING LOCATES FRIENDS

*An Echo From the Saginaw, Michigan, Convention*

Dear Friends: The convention held in Saginaw over the Labor Day weekend was a blessed occasion. The attendance was a little larger than in former years. The sermons, testimony meetings and fellowship were all very helpful and encouraging. The spirit of the Lord was manifest by the dear friends in attendance; and the blessing of the Lord was unstinted, overflowing.

Announcement of the public meeting, addressed by Brother Wilson, of Pittsburgh, Pa., attracted the attention of Brother and Sister C. W. Zahnow,

who had moved to Saginaw just a few weeks before, from Warren, Ohio. Having been so well acquainted with Brother Wilson in the Pittsburgh territory in the old days, they attended their first meeting of "free" brethren to meet him, and they have been meeting with us ever since—a fellowship we all greatly appreciate. Had we had no public meeting, perhaps these dear ones would not yet know of our meetings, and we would not have had the benefit of their fellowship. Your brethren in Christ,

Saginaw Associated Bible Students

## Recommends Wider Witness

### Brother Zahnow Urges Thought And Prayer

BROTHER C. W. ZAHNOW, well known to many friends, particularly in Ohio and Pennsylvania, is now living in Saginaw, Michigan, and has been active with the "free brethren" there since last Labor Day. He had reached the point where he could no longer conscientiously continue his former associations and activities, when he noticed an advertisement of a public lecture to be given by one of his old friends, Brother George M. Wilson, of Pittsburgh, Pa.

He and Sister Zahnow attended the meeting, and found once more the sweet, pure message of the Kingdom therefore, Brother Zahnow realizes the value of public meetings, not only as a witness to those who have never heard the truth, but also as a means of locating and comforting the many brethren who today need help as they never needed it before. Brother Zahnow's letter follows:

"Dear Brethren of The Dawn: May peace and joy be with you. It was my privilege to serve at the recent Chicago Convention and I was much impressed by the good attendance at the public meeting addressed by Brother Wilson. I understand that quite a number of names were handed in at the close of the meeting by those desirous of learning more about the truth of God's Word as revealed in the divine plan.

"I understand also that the public meeting at Minneapolis was well attended, and that there were many names handed in by these desiring literature. We have likewise had a wonderful experience of this kind recently at Grand Rapids, Mich. It seems to me that these various experiences of the friends indicate that the time is ripe for a wide spread of public meetings. In talking with brethren from Grand Rapids, Chicago, Saginaw, Pittsburgh, New

York, and other places, I find that they are much in favor of such a movement at this time.

"Of course, we all realize that such an enlargement of public effort would require financial aid to carry it on properly. And then too, we need a few loyal, faithful Christian brethren who have the ability to give public talks, and who are willing to devote at least a portion of their time to it—all of their time, if possible. These brethren would need to be well established in the faith as it is revealed in The Divine Plan of the Ages. They could serve the various classes in the territory in which they were working, and at the same time hold from one to three public meetings each Sunday, where the towns and villages were close enough together to permit.

"I believe, as many others do, that the time is ripe for some such an effort to be made; and believe that it would surely be pleasing to our kind Father in heaven. St. Paul said, 'Woe is unto me if I preach not the gospel'—not the theories of men, but the true gospel of the Kingdom—the glorious fact that the seed of Abraham, the divine Christ, is soon to bless all the families of the earth. Why not put this before the brethren so that they may be thinking about it, and suggesting that it be made a special matter of prayer.

"I can see a great spiritual work in that it will help to reach and comfort many, many, of our brethren who are now more or less 'on the fence' as to where they stand with respect to the Lord and the truth; helping them to again take a positive stand for Present Truth and to renew their covenant of sacrifice with our kind Heavenly Father. By Grace, and with Kingdom love,  
—Brother C. W. Zahnow

Bible Student News:  
Vol. 3, No. 1.  
Winter Edition 1936-1937

Bible Student News:  
Vol. 3, No. 2  
Summer Edition 1937

## Everett Murray b.1878 d.1972



Brother Murray was a big man—big in size, big in voice, big in spirit. His gentleness was also big—as though he had to make up in gentleness of action for the intimidation his size might cause. He was slow, deliberate, and thoughtful—qualities contrasted by Sr. Lynn Murray, his wife, who was half his size, spontaneous, quick, and gregarious.

There was nothing on Brother Murray's lips but the Gospel. He loved to sit for hours extolling or exchanging the beauties of the truth—just the beauties. He was not a man to wrangle over controversies or to dispute over fine points. He was obsessed with the overall loveliness of God, of Jesus, and of their plans, and it was of this loveliness that he chose to speak. If anyone's discussion seemed in the least quarrelsome or contentious, Brother Murray would withdraw into silence until the moment came when he could again interject peace, or joy, or beauty. The Unity of the body of Christ was the subject which most enthralled him in his later years.

Everett Murray was 94 when he died in 1972. He had found the truth somewhere between 1906 and 1910. He was a telegrapher for the Pennsylvania Railroad in Southern Indiana. On his walk to the railroad office one day he found on the street a paper entitled "*To Hell and Back.*" His life was forever changed. His job allowed him many hours daily of time to read and study, an opportunity he welcomed and used faithfully. Over the years he was part of the ecclesias at New Albany and Columbus. The latter of these he formed after many hard years of tracting and informal gatherings where he explained the Chart of the Ages. One day a listener pulled five dollars from his wallet and said to Brother Murray, "I'll buy that!" That listener became a brother: Bro. Paul Brown. The Columbus Ecclesia was born. Of course, Bro. Murray explained that the truth could not be bought with money!

Brother Murray's father bitterly opposed his acceptance of the truth, so he early learned the lessons of persecution for the sake of righteousness. His strength was in Jesus, of whom he loved to sing in Hymn #101, with his low, booming voice. He loved to illustrate the need for our separation from earthly baubles. He would demonstrate the Great Company's failings in this matter by stretching one of his long arms heavenward, the other downward, and saying, "This is how they try to hold on to two worlds."

The pilgrim work was one which Brother Murray held sacred. As long as his strength let him (and he was long blessed with good health), he would make periodic journeys to encourage the saints and inspire the searching. His travels are over, but his work has just begun. Many of us are richer for having known him.



## Emilie Poe

d.1974

“YOU CAN DO IT IF...” you can do anything if you have Enthusiasm. Enthusiasm is the yeast that makes your hopes rise to the stars. Enthusiasm is the sparkle in your eye, it is the swing in your gait, the grip of your hand, the irresistible surge of your will and your energy to execute your ideas. Enthusiasts are fighters. They have fortitude. They have staying qualities. Enthusiasm is at the bottom of all progress! With it, there is accomplishment. Without it, there are only alibis.”

“Enthusiasm” and “Zeal” describe Sister Emilie Poe. She was born to Christian parents of Huguenot ancestry in Switzerland on December 26, 1894. As a young girl she almost drowned. The doctor was unable to revive her. Her mother, however, was successful in reviving Emilie, whom she felt was too young to die. Evidently, the Lord preserved this young life that later it might be of great service to him.

“Emmy” became fluent in German, French, and English and trained as a secretary. She consecrated her life to the Lord at age 16, and later became very active in the Lord’s service as a secretary to Bro. Conrad Binkele, who was in charge of the European work under Bro. Russell. (See biography of Bro. Conrad Binkele.)

Sr. Emmy came to the U.S. at age 21 and worked and lived at the Bethel Bible House in Brooklyn, N.Y. In 1923, she was married to Bro. Wilbur Poe and came to Newport, Kentucky. She was a faithful helpmate to Bro. Poe, who served many years as an elder in the Cincinnati, Ohio Ecclesia. Their home was an example of hospitality, and often 15-25 brethren were entertained overnight there for conventions. Industrious, conscientious and wholly devoted to the Lord, Sr. Poe used her talents, skills, and strength continuously in the service of the Lord.

Opportunities to witness to the Lord were never missed. Her neighbors, friends, storekeepers, doctors—all heard about the Kingdom from her. For years, she and Bro. Poe served at the Ohio Bible Students Fair Booth. They brought their lunch, seldom leaving the booth. She overwhelmed the people with her enthusiasm and after a short witness, she would turn them over to Bro. Poe to write up the sale. The Poes sold 100-125 First Volumes each day they worked plus hundreds of tracts and booklets.

In her last years, Emmy suffered severe pain and was hospitalized many times. Her zeal never waned and she used these opportunities to glorify the Lord, and to share the joys of the Truth with others. She would visit other patients, distributing tracts and booklets. Largely confined to her home with terminal illness since 1969, her faith and fortitude under great duress were an inspiration to all. Her love for hospitality never failed to prompt the unreserved use of her physical strength in the service of the brethren, as even in the final months, she desired to render service.

She received her change October 8, 1974, at the age of 80. To those who knew her and loved her because of her zeal and enthusiasm and faithfulness to the Lord and the Truth, her memory continues as a beautiful example and stimulus in their lives.

Following are some quotations from Sr. Emmy:

Christian liberty: to do all the good you can, to all the people you can, all the time (and ways) you can.

Do everything unto the Lord—including scrubbing the floor, dishes, shining shoes. The three most important lessons: Faith, obedience, humility—including submission. You can never be offended. Only the flesh gets its feelings hurt so if you are offended, the fleshly will is not dead.

If seemingly negative events happened—increase in taxes, etc.—her response was always, “Good, the Kingdom is that much closer.”



## Daniel J. Morehouse b.1885 d.1974

Brother Daniel Morehouse was often referred to as an “Old Timer” because he came into the truth about the year 1906. He made his consecration as a result of a boat accident that took the lives of two of his friends. And because he was rescued he decided that his life would be dedicated to God; his consecrated life of 65 years attested to his faithfulness.

Being in bed recuperating from his boat accident, he was able to catch up on his reading. Among his books was one entitled “*The Divine Plan of the Ages*” purchased by his mother from a colporteur. As he began reading he was unable to put it down until he finished the book. He was convinced he had found the Truth.

In the year 1910 he married Sister Leonora (Nodie) Bell and immediately both went into the colporteur work for a period of two years. In the year 1912 Br. Daniel and his wife, Nodie, joined the Chicago Temple family who were engaged in showing the “*Photo-Drama*.”

Born with the name Daniel Morheiser, he changed his name to Morehouse. There was great fear of German names during World War I. Daniel was sent to a class as a “Sunday Pilgrim” where the mayor of the city was German. There was enough suspicion aroused for Brother Daniel to change his name. He did not want his name to obstruct the Gospel.

In the year 1933 a small group found it necessary to leave the Society and form the Chicago Bible Students Ecclesia. Brother Morehouse soon joined them and was elected an elder and served faithfully for many years. He was well-known for his ability to create “down to earth” illustrations to enhance his discourses. One of his illustrations was a white handkerchief with a small dot in the center. Upon showing the handkerchief to the audience, he asked what do you see? The answer was “a black dot.” Then he answered, what about the white handkerchief? The point being that we see a small fault in a brother or sister (black dot), and fail to see all the good in a brother or sister (handkerchief). To this day his illustrations are being used.

Brother Morehouse was an exceptional Tabernacle Student, having a good memory, coupled with his ability to make things plain, he became an excellent teacher on the Tabernacle. He was able to devise special simple charts to make plain the Tabernacle Shadows.

Being talented in many ways, he was engaged in the Pilgrim service. He traveled coast to coast, serving the brethren.

In the public witness field, he was engaged in the radio work, and television presentations, also giving public talks. The Chicago brethren always appreciated Brother Morehouse at the study meetings. His knowledge of the Scriptures and their application was a real blessing to all. He was able to relate to the young brethren, often taking them to conventions, and giving them special attention. Often he would arrange for young people’s gatherings at his home and providing a spiritual program for the young brethren. Today several remember the tutorship they received from Brother Morehouse.

Summarizing the life of Brother Morehouse we find that he was a brother who faithfully served the Lord, the Truth and the Brethren for about sixty-five years.



## Adam Miskawitz

d.1974

Bro. Adam Miskawitz attended and was a strong figure in the Junior Bible Student Movement.

Bro. Adam worked at International Harvester setting an example by his character and being a witness of the Lord by his C. O. stand. At one time when assigned a co-worker who freely used profanity, Bro. Adam won his respect by his example and witness, to the point that when a second fellow worker called him a “yellow belly” because of his C. O. stand, the first worker physically grabbed the second individual’s shirt and said you should be one-half the man Adam is!

Bros. Martin Mitchell, Kenneth Rawson, and Adam were on the C. O. Committee together.

His service to the Lord was his profession in life and secondary was his barbering. He had the privilege of serving at many funerals and took advantage of many situations to exemplify the Lord and His teachings. He had many discussions with neighbors because of the Frank and Ernest program which friends labeled the “Johnny Program.”

A few years before his death, Bro. Adam was a barber teacher at Mooseheart and became very close to his students. He was a down-to-earth person and was respected and loved by all.

One of his many qualities was that of a peacemaker. When the tension was building at church business meetings, etc., he would always say something humorous, yet appropriate, that would break the tension.

As an elder, he served at many out-of-town conventions as well as the Chicago class. When Bro. Adam was elected a deacon, he handled his duties with enthusiasm and sincerity. He accepted his experiences very graciously from the Lord. He walked with God at all times—at work, for the brethren, and for his neighbors and friends.

He always took time out on Sundays to seek out new brethren and talk to them. He also inquired about those who were ill and sent greetings to them. He had a special gift of knowing everyone in the class and their names.

The night before he died, he was preparing a baptismal talk for the Richmond Midwest Convention. Psalm 103:1-4.

He was an example to his family as a father and husband and left us all with a great heritage. We loved him deeply and will always remember his loving spirit which be passed on to his children. He died June 30, 1974.



## Leon Norby

b.1902 d.1976

Recalling an incident when Bro. Norby was a little boy, one day his mother found him sitting in a chair crying. She asked him what was the matter. He told her he was crying because the people were so mean to Jesus. His heart was “good ground” when the message of Truth reached him at an early age.

Leon Norby was born October 17, 1902 in Decorah, Iowa. His family was Norwegian Lutheran. He was the oldest of three sons of Carl and Rosella Ertle Norby.

After moving from Iowa to Bellingham, Washington, and later to the Spokane area, the family settled on an isolated farm near Roundup, Montana. In the summer of 1914 an uncle and aunt, Lars and Amelia Norby, made a trip from Iowa to Montana with a suitcase full of Bible Students’ books—even a hymn book—for the express purpose of presenting the Truth to Carl and Rose. Leon was then 12 years old. Along with his parents, he immediately accepted the Truth and all were baptized. (In later years, Bro. Norby often referred to the example of the zeal of his aunt and uncle in preaching the Truth even though they were expecting the church to be glorified in the fall of that year.)

Three years of drought in Montana brought the Norby family to Minneapolis in 1918. There they met with a small group of brethren who had already left the Watch Tower organization. Leon became an elder in his early twenties. He was encouraged as a speaking elder so he could give funeral discourses.

It was in this small group that he met Mary Rogers, who was also born in Iowa. She had moved to Madison, Wisconsin, after the death of her father and later to St. Paul, Minnesota. They were married January 1, 1926.

In 1928 the ecclesia with whom Bro. & Sr. Norby met joined with a larger group of brethren who had just left the Society. Bro. Norby and Sr. Norby attended a number of the early Bible Student Reunion Conventions in Pittsburgh and also the Midwest and General Conventions. The 1930’s and 40’s were years of regathering and public witness through network radio, public meetings and class extension activities.

In 1947 Bro. and Sr. Norby moved to New Jersey and served at The Dawn until 1954. Through the years there were many opportunities of fellowship with the brethren throughout the Northeast.

Bro. Norby had worked as an adding machine repairman for Burroughs Adding Machine Company in Minneapolis for almost thirty years. In the mid-fifties, he began a small machine repair business. His contacts in the business world brought him many opportunities to witness to the Truth and it was a special joy to him to speak to Jewish business associates regarding the blessings to come to the nation of Israel. He particularly enjoyed relating the time features regarding the return of God’s favor to Israel.

Bro. Norby had increased opportunities to attend conventions in the early 1970’s and continued to do so even in the last year of his life. He nearly died from heart problems in October 1975. His last convention was in Richmond, Indiana, in July 1976. He finished his course October 30, 1976.

In more than fifty years as an elder, Bro. Norby stressed the importance of a balanced ministry of doctrine, character and service. He continually exhorted the brethren to hold fast to the *Scripture Studies* and the writings of the Seventh Messenger, “that wise and faithful servant.” He emphasized that the volumes, with 1916 forewords were up-to-date and needed no further revisions. His mind was analytical by nature, and he used many practical illustrations in his talks. The focus of his ministry was that the “old” Truth is beautiful, harmonious and has stood the test of time.



## Ludlow P. Loomis b.1899 d.1979

Ludlow P. Loomis born in Evansville, Indiana on January 7, 1899 and passed on to his reward on August 8, 1979. Our Brother Loomis received the truth through his parents who went to hear Pastor Russell speak.

Bro. Loomis was never married and he never had very much of this world's goods. He was a meek gentleman with a Victorian etiquette. Over the 64 years of his consecrated life, his kindness and thoughtfulness inspired many in their Christian walk. A few of his experiences would be helpful for us to consider.

Brother Loomis's continuing desire was to fulfill the privileges and duties of a Christian soldier. It was a joy for him to spread the truth with whomever and in whatever experience he might find himself. To help himself in this he committed much of the scriptures to memory and sure enough the payoff came often. When he witnessed or gave discourses he frequently was able to quote scriptures and poems from memory.

For many years he served at the Dawn correspondence department in New Jersey. It is reported that he knelt in prayer before answering the letters with Scripture and quotes from the harvest message.

As a Christian, he once observed that he had no continuing city here on earth. Brother Loomis saw it to be the Lord's will for him not to own a home. After leaving the Dawn, he lived in many different cities sometimes with brethren—sometimes not, but always doing what he could to spread the truth in whatever place he was.

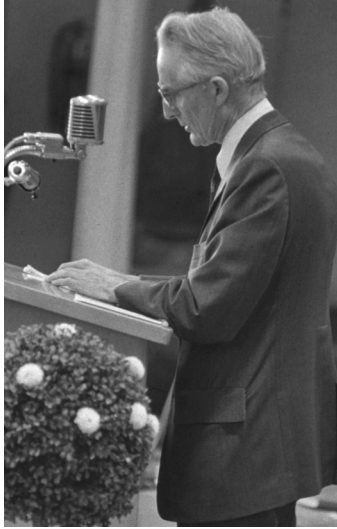
One of the last experiences he had was at the 1979 I-O Convention in Evansville, Indiana. On Friday night, Brother Loomis was preparing for a talk he was to give on Saturday. It was hot and humid and his ground-floor room was not air conditioned so he left his window open. About 9 p.m., a thief came to the window and said, "Give me all your money—I've got a gun!" Bro. Loomis was surprised and he replied, "I don't have very much money—would you like me to write you a check?" The dumbfounded thief said, "No" so Brother Loomis gave him about \$25 out of his wallet and the thief fled.

All of these experiences of Brother Loomis are foolishness to the worldly-wise. However, we should glean from them a much deeper lesson. Like Bro. Loomis, we should desire to be faithful to whatever we perceive to be the Lord's will in our lives.

### **One Here One There**

Of all we meet in life's great stream,  
There's but one here and there  
Who treasures most the better things;  
Each man to self most tightly clings,  
For self he toils, for self he sings,  
Except one here, one there.

The world would be a desolate place,  
But for one here and there,  
Whose heart with self hath not been filled,  
Whose love for God has not been killed,  
Whose thankful praise hath not been stilled;  
There's one such here and there.



## Theodore A. Smith b.1903 d.1983

A son was born at Clear Lake, Wa., on May 19, 1903, to Mr. & Mrs. Charles Smith. The parents, Charles E., born on February 11, 1875, and Maude M., born on April 7, 1879, were married on May 22, 1900. They were both from pioneer families in the locale. Mr. Smith worked in a shingle mill in Clear Lake at that time.

A few years after the birth of her son, Mrs. Smith came in contact with the Truth, which she readily accepted and made a consecration to the Lord. Eventually, she was able to meet with a group of brethren, although, at a later date, she had to leave, because the group was changing the teachings. At the age of sixteen, Ted decided to accept the invitation to “present” himself a “living sacrifice” and made a consecration to the Lord. He was immersed several years later, on September 5, 1927. Undoubtedly,

his mother’s influence had much to do with his decision to dedicate his life to serve the Lord. Sr. Maude Smith must have been a very fine Christian and Bro. Ted had a great love and respect for her all his life. The Smith family spent some time in California and it was there that Sr. Smith reached the end of her course at an early age of about 50, on October 25, 1929. Her remains were buried in the family plot in Sedro Wooley, Wa.

Thus began a new chapter in Bro. Ted’s life. His father was occupied with Real Estate and Insurance, so Bro. Ted took over the housekeeping and cooking duties for a number of years. This arrangement was providential because he was able to devote a great deal of time to the study of the *Studies in the Scriptures* and the “*Towers*.” He thus gained a knowledge of the Truth that stayed with him for the rest of his life.

He thought a great deal of the children of the brethren and was ready to help out when occasion arose, such as providing a vacation in the summertime for some of them with their consecrated parents. Over the years, very few ever knew of the extent of his generosity toward the brethren when he learned that a legitimate need existed.

A very important chapter for Bro. Ted began in 1940 when he and Sr. Bessie Stampfly were married. Many will remember Sr. Bessie as a very kind and considerate person who was always helping the brethren, even in little things, like putting a warm potato in the pocket of an elderly sister, before she went home after the meetings, to help to keep her warm on the way home on a cold day. She was always very zealous in holding high the banner of Truth.

Sr. Bessie and Bro. Ted complemented each other very nicely. She being more friendly and outgoing and he being more reticent and shy. They worked well together, serving the Lord, the Truth and the brethren. After their marriage, they made their home in Bellingham, WA, where they lived until their respective changes on May 19, 1979 and February 21, 1983.

Bro. Ted served faithfully as an elder in his home class in Bellingham as well as in various ecclesias in the general area. He had great respect for Pastor Russell and his writings, believing that the Pastor was the Seventh Messenger to the churches, and tried, to the best of his ability to defend the doctrines and the spirit of those writings.

In 1970 Bro. Ted started a “Discourse Service” whereby he personally transcribed, typed, copied and sent monthly mailings of well over 500 lessons until his death.

He was always greatly impressed by the providential care of our heavenly Father in the lives of his saints. His personal reaction to some of his Christian experiences were recorded in his Manna book, a few samples of which follow:

Aug. 25, 1932: “By the Lord’s assisting grace, I am going to win that prize.”

Sept. 5, 1936: “Redeeming the time—means there is only so much time in a day at our disposal to be used up and we should endeavor to redeem or use up as much of it as possible for spiritual purposes away from other purposes.”



## Rose Hirsh      b.1877 d.1984

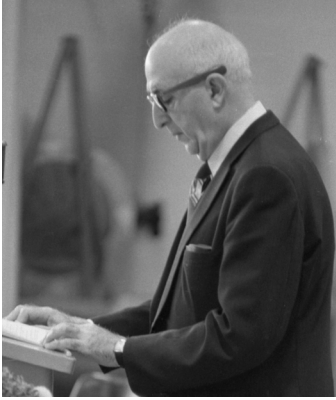
This truly consecrated child of God was born on November 12, 1877, near Tiffin, Oh. Her full name was Rose Mary Leffler, until she married Br. Robert Hirsh on Christmas Day, 1915. (Br. Russell performed the wedding ceremony in the parlor at Bethel.) The Leffler family (both parents and all eight children) embraced the Truth in 1897, when Br. Frank Draper spoke on “The Second Coming of Christ” in Tiffin, Oh. In 1900, Sr. Rose gave her life in full consecration. She was encouraged by Br. Russell to go into the colporteur work, which she did. She did this from 1902 to 1912, canvassing cities in Ohio, Illinois, Indiana, New Jersey, and Connecticut, until Br. Russell called her to work at Bethel in Brooklyn, N.Y. As Sr. Hirsch put it, years later, “Br. Russell heard that I had a talent for splashing colors onto pictures.” She was being very modest. She was very good at the art of hand-applying color to black and white pictures. Br. Russell placed her and seven other sisters under the direction of Sr. Darlington in the work of coloring the Photo-Drama slides. There were about 500 of them in each set and at least 20 sets were made. A good deal of patience was necessary for this work!

In 1914, Sr. Hirsh was asked to take care of the bookstore at Bethel.

When Br. Russell died, on October 31, 1916, Judge Rutherford took over. He took power, unlawfully, as President of the Watch Tower in January 1917. The “Judge’s” actions caused Br. Hirsh and four other directors of the Watch Tower to state publicly that he was improperly elected. Judge Rutherford used these statements as grounds for their dismissal. Eventually, in July, 1917, Br. & Sr. Hirsh were told to leave Bethel. They met with other brethren who were still following in the way of the Truth that Br. Russell brought forth, although, there were not many who did.

Br. Hirsh had been a proofreader at Bethel. Unable to find work as a proofreader, he and Sr. Hirsh entered Chiropractic College, graduating in March, 1927. Br. Hirsh was 58 and Sr. Hirsh was 49 at that time. Br. Hirsh died on May 31, 1949, at the age of 81. Just two days earlier, he had given a discourse on Revelation 14:13. Read it, it is a beautiful text. As years passed, the class in Philadelphia became very small. In 1970, Sr. Hirsh heard about the convention that was to be held in Fort Collins, Co. It was there that she learned that there were many others who shared the same Truth that she had all these years.

Sr. Hirsh retired from her Chiropractic work at the age of 92 (in 1970). Sr. Hirsh lived alone in her three-story home in Philadelphia, Pa. When she reached 100 years of age, in 1977, she stopped using the upper two floors, due to her failing eyesight. In December, 1982, she was interviewed for about ninety minutes. She was still very clear minded and very fun to talk with. She remembered details as far back as 1881! But her strength was failing. In September, 1983, Sr. Hirsh consented to be placed in a nursing home, because she was not able to properly care for herself any longer. She was a shining example of a true Christian, until she passed away on April 5, 1984. She died very peacefully, while a nurse was reading the 23rd Psalm to her. You know how it starts: *“The Lord is my Shepherd, I shall not want...”* Truly, the Lord was Sr. Hirsh’s shepherd and He took very good care of her during the 84 years of her consecrated life.



**Robert Seklemian** b.1898 d.1984  
*"The Quiet Lion"*

Born: April 20, 1898 Died: April 6, 1984 at 85 years of age. Preceded in death by Sr. Ruth (Mathison) in 1981. Survived by their only son, Robert, and three grandchildren.

One does not often meet a person of Brother Robert's remarkable character. Those who knew him best remember him as quiet but unyielding, never antagonistic, but loyal to the spirit and doctrines of the truth. A character which combines both strength and gentleness is remarkable at any age in history, but especially so in the tumultuous world in which we live today.

Of Armenian parentage Brother Seklemian's father was taken prisoner by the Turks during their slaughter of the Armenians in the 1880's. Released from prison his father, mother, and two brothers immigrated to America. While awaiting the train in the darkness at a remote station, one of the boys disappeared and the distraught parents were unable to call out lest they attract attention to themselves. After a frantic search, however, the son was found safe and sound, asleep under a bench. In America three more boys were born one of whom was Brother Robert. He often delighted in his father's tale of herding sheep as a boy at the foot of Mount Ararat. One day an old man came down from the mountain and told him he had seen the ark up there. The young shepherd boy dreamed of climbing up the mountain one day to see it but he never had the opportunity.

Brother Robert's first exposure to the truth was as a teenager in California. At the age of 20 he left the Fresno area to serve at "Bethel," the Watchtower Society's headquarters in Brooklyn, N.Y., under "Judge" Rutherford. For a number of years he was in charge of the radio work there, writing and narrating a 15-minute weekly radio program. He possessed a good voice and did some singing on the programs also.

During this period of time the teachings of the Society were undergoing constant change, but Brother Seklemian endeavored to keep the radio message consistent with the truth. One day at the radio station he had just finished his usual broadcast sermon when the door opened in the broadcasting room and in walked the Judge. He asked Brother Robert: "Who prepares your radio transcripts?" Brother Robert replied that he did. The Judge replied: "You're never to teach what you taught today again. From now on someone else will prepare the transcripts for you." To this Brother Robert replied in his usual gentle fashion that if someone else could prepare the transcripts, then someone else could also broadcast them. With that Brother Robert left the radio station never to return. He pondered what he had said that the Judge had so strenuously objected to. He soon found out! Brother Robert's sermon that day had been on the subject of the ransom. At that time the Judge was writing a book to prove that the ransom did not apply to Adam.

Brother Robert joined RCA Communications in 1923 as a secretary. (He and Sister Ruth were married that same year.) During his 44-year career with the company, he progressed through various managerial positions in almost every department including Radio Communications, Accounting, and Real Estate. In his spare time he obtained a Master's degree in Law, a degree in Engineering, and a Real Estate Brokerage license. He studied for his law degree on the train he took to and from work each day. The beautiful home they lived in on Long Island was the sole product of his own handiwork. He enjoyed writing. All this time he remained active in and thoroughly devoted to the truth.

After leaving the Society in the 1940's, he and Sister Ruth were isolated from the brethren until 1956 when a class was formed in their area of Sayville, N.Y. Brother Seklemian served the ecclesia there as elder until 1962. At that time he requested and received a transfer to California as manager of the San Francisco office, a position he held until his retirement in 1967.

It was in the fall of 1962 that he began to write radio scripts for the Japanese work, a role for which his previous background in radio had developed him. Later he expended considerable editorial labors on the "*Expanded Biblical Comments.*" He remained active in the Lord's service until his death.

In ill health for some years before his death, Brother Robert longed to be taken home. Those who visited with him during this time said that with his deep set eyes and beard (he was unable to shave due to a painful condition in his hands) he looked every bit the image of a Biblical prophet. No more fitting memory of this beloved brother can be imagined for beneath his gentle outward demeanor he was, as one brother expressed it, "like a rock." Those who knew him best loved him most.

Thus ended the earthly career of Brother Robert Seklemian, the *quiet lion*.



## Peter Kolliman

b.1897 d.1984

Peter Kolliman had more impact on my life than all other people put together. He was a man of God—not pious or “holy”-acting, but a man committed to doing God’s will. He was a man of letters—curious and well-read on an astonishing variety of subjects, especially world affairs. He was a man of action—decisive and consistent in his personal life. While others talked, Peter acted. He was a man of compassion—who knew poverty, hunger and despair from first-hand experience, and never forgot it at prosperous times in his life. Above all, he was a man of vision—a human dynamo driven by the vision of the Kingdom of God as the answer of the world’s problems in the future, and the only career worth following now.

Peter was born in Greece in 1897, and came to America with his father in 1911 to escape the grinding poverty of the Greek countryside. He spent his teenage years living in a 6-room boarding house with his father and 18 other men. Most of the money he earned working in the sweat shops of Reading, Pennsylvania was sent back to Greece to support the large family his father left behind. The irritation of a noisy, smelly, and violent rooming house; sleeping with crude and unkempt men, helped Peter to see that whether in Greece or America, poverty is not measured only by how full your stomach is. Poverty is measured by your hope, your dreams, your opportunities. Peter saw the dashed hopes and miserable existence of immigrants similar to that described in Upton Sinclair’s “The Jungle”, and it changed his life. From then on, Peter Kolliman was a revolutionary. If God had not called him into His service, Peter would have become a socialist or a communist. To his dying day, Peter was never at peace with capitalism. He once challenged me for getting my news information from *Time*, *Newsweek*, or *U.S. News & World Report*. “What’s wrong with them?” I asked. Peter replied, “They are pro-establishment. Everything that happens in the world, they report as a disruption of the status-quo. God is destroying the old order. You need to read a magazine that is in harmony with the change toward human rights and increased power for the poor.” His recommendation: “*The Nation*.” Peter also encouraged me to read “*Looking Backward*,” by Edward Bellamy; and “*Progress and Poverty*”, by Henry George.

Peter found the Truth by picking up a tract on the way to a Socialist meeting. He was interested in the tract because it looked like a Socialist paper. Actually, it was a timely and cleverly-written article that revealed that God’s kingdom, not socialism, is the real answer to the world’s problems.

He attended the public lecture, and went back the next week to the follow-up lecture. Peter told me that though he was interested then, it was not until a few weeks later that God’s call actually reached him. At a Bible study in Reading, Pa., the leader asked Peter to read Galatians 3:16—“*the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel to Abraham, saying, ‘In thee shall all nations be blessed.’*” He asked Peter to explain it, and Peter said that means Christ’s kingdom was promised to come through Abraham’s children. The elder then asked Peter to read and explain Galatians 3:29; “*and if ye be Christ’s, then are ye Abraham’s seed and heirs according to the promise.*” Peter told me that when he read that he leaped three feet off his chair, and never came down again. Peter Kolliman the revolutionary, had the power to bless all nations. The importance of that truth became an unquenchable fire in his bones.

That was in 1918. After a stay at Bethel in 1921, Peter moved to Wilmington Delaware, where he met Myrza Dickerson. They were married in 1925. Until his death in 1984, Peter and Myrza became one of the most fruitful teams in the history of the Bible Student movement.

Peter's natural talents were, I believe, only average. However, he made up for it in determination and commitment. He turned the third story of his home in Wilmington into a sound studio to record the Frank & Ernest show. Not because he was an electronics genius, but because it needed to be done. He set up a photo studio to copy the Photo-Drama and thousands of other photographs onto 35mm color slides. Not because he was a great photographer, but because he saw that the Lord's work would benefit. He prepared dozens of photographically-illustrated talks when it was highly unusual to do so. He was instrumental in founding the New Brunswick Ecclesia. Not because he was a great orator, but because he had enough interest to travel there and spend time with the people there who had shown interest in the Truth.

Peter was truly exceptional in one talent, however. Peter once told me that he had the God-given power to convince. "Give me an honest mind," he said, "and I can convince them that this is the Truth." His fruitage in this area is exceptional. Peter would take a young person under his wing—whether worldly or Christian, it didn't matter—and help them face the great questions in life—Where did you come from? Where are you going? What is God doing now and in the future? But he didn't stop with describing the future glories of God's kingdom. Peter cared most about our actions now. If God has shown us who He is, why should we wait to serve Him? Peter often said, "I'm not here to merely tell about restitution. I'm here to reproduce myself. Humans can only beget humans, and spirit-begotten Christians can only produce spirit-begotten Christians." And that is what Peter worked at. He was engaging, funny, and interesting to talk to. He would draw people to him by the magnetism of His personality, and then they would see the depth of the spirituality—not in high words or pious actions—but in an obvious and fervent total commitment.

What are the lessons we can learn from Peter Kolliman? We can learn from the way he was a mentor—a pattern and advisor—to young brethren. He worked with young brethren to encourage their own growth, and use their own talents. Though they had no children of their own, he and Sr. Myrza used their home as a haven for young, idealistic brethren. He would encourage, inspire, caution, and cajole to help hundreds of young brethren set their priorities correctly. His personal ministry was national. Whenever I saw him, he would ask how this and that one from my part of the country was doing. He maintained a large correspondence—writing lengthy discussions on various biblical subjects, or just stimulating a promising soul with a loaned book or a friendly letter. He was like the faithful elders described in Hebrews 13:17, who watched over every member of the flock as the one who must give an account.

We can learn from his support of all forms of witnessing, but his preference was for personal, face-to-face, heart-to-heart contact: colporteur and repeated follow up.

We can learn from his intellectual breadth. When Peter recommended Pastor Russell's writings as the best on the subject, he spoke with authority because he had read other things.

We can learn from his commitment to the unity of the Body of Christ. He believed, and taught, that brethren should stick together. He told me that he felt the Wilmington Class stayed together, and maintained the same size that it was when Bro. Russell died, because it was active in witnessing and preoccupied with teaching new brethren instead of fighting among themselves.

We can learn from his simplicity. Peter once told me that he'd take sides in some of the prophetic controversies when he found an interpretation of Revelation that didn't need a crowbar to make it fit.

We can learn from his fruitfulness. Some were more articulate. Some seemed to have deeper insight into the technicalities of the Truth. However, no one touched as many lives, or converted as many hearts, as Peter Kolliman.

A year before he died, at a time when his eyes were dim, his ears almost closed, and his mind clouded by spells of forgetfulness, I asked Peter if he had any advice for me. The fire returned to his eyes as he pounded his fists together. "Be faithful to the Lord."



## Anton Frey

b.1895 d.1987

(An abridged version of Brother Frey's autobiography)

My full name is Anton Clemons Frey. I was born in the borough of the Bronx, a part of the greater city of New York, on July 1st 1895. My mother's maiden name was Marie Bergmann, who was born at Kaiserslautern in Germany on April the 12th 1873. She left Germany at the age of 17, coming to America, to the City of New York. She married my father at the age of 19 in 1892, and gave birth to me at the age of 22 years.... She was a member of the German Methodist Episcopal Church, where I was also christened and confirmed.

For all of my childhood years, I attended their Sunday School, where in due time I became the librarian and in later years a teacher of a boys class until the time when learning that the Methodist Church was not really teaching the Bible doctrines and at that time I resigned and left the Methodist Church. It was however while I still was a member of the Methodist church, that in the Lord's overruling providences, I met Louise Anne Lidenberg, whose name I later changed, to Louise Anne Frey. We both came into an appreciation of the truth and were subsequently baptized into Christ at the Creation Temple at 63rd Street in the City of New York....

My father's name was Anton like mine and he came from Switzerland having been born in Aurau of Canton Aargau. Aurau is in the German speaking section of Switzerland so that mother and he had no trouble in speaking and understanding each other. He was born into the Roman Catholic Church but changed when he married mother, becoming a Methodist Episcopalian. I do not believe I have ever seen anyone who was more loyal to an adopted religion than he was....

I came into an appreciation of the truth by way of an ad which appeared in the evening newspapers. The article concerned, as I now recall it, Armageddon, and there was a coupon, which when sent in to the Society, with twenty-five cents would get me a volume of "*Scriptures Studies*" bearing on the matter. I sent in the coupon with 25 cents. And soon Sister Tera Lundberg who later, I believe, became Sister Hutchings, came with a complete set of "*Scripture Studies*"—the six volumes.... Brother Russell's presentation was so clear, so logical, that it didn't take too long, and as already stated, we were both immersed. We were wedded by dear old Brother Hirsh on November 27th a Thanksgiving Day in 1919. In 1922, on January the 6th, our only child, our daughter Ruth, was born. She too was and is and will continue to be a rich blessing to both of us. For she in due time also consecrated her life unto the Heavenly Father.

I had not been in the truth too long, when I became identified with a small group of Associated Bible Students, at the home of a Brother and Sister Griffiths, at their home in the Bronx, New York City. A bit later, when we moved into Jersey City, New Jersey, we became identified with the Jersey City ecclesia, which then was meeting at the Bergen Square Hall of the Odd Fellows. Many and blessed were the gatherings that we had there. And it wasn't too long after this that the ecclesia elected me an elder and this without ever having had me serve as a deacon.... We had many joyful and blessed seasons there, we also went through a number of trials through siftings when some of our brethren chose to separate from us. Those who would remain loyal, as it were, to the Society after J. F. Rutherford had made himself the president of the organization. Some separated because we would not endorse the *Herald* and the PBI, who did not accept Brother Russell as that faithful and wise steward. And some left so as to follow Brother Johnson and his so-called Epiphany enlightened saints. But it is interesting to note that these all left us....

It was our sweet pleasure to be personally introduced to dear Brother Russell, and this was when Sister Grace Hollister, Brother William Hollister's wife, invited us over to Bethel in Brooklyn, New York, where in Columbia Heights, the Bethel Family resided. And

on this occasion Brother Russell was alone and it afforded us the unique pleasure of direct contact with this wonderful man of God. I do not remember the date, but I shall never forget the occasion. It was in the days of the old Jersey City ecclesia, that a dearly beloved Sister Zakosky opened her home to a private study, not under the auspices of the ecclesia. The study was to be Tabernacle Shadows, which she had asked me to lead. This we did for many, many years. Her home was not a very large one, but there were times when there were as many as 22 people to crowd into it for that study. Those were some of the most blessed gatherings that I am able to recall. And I am sure that many who attended those classes were greatly blessed. It was during those years that we moved away from Jersey City, to Staten Island, New York. Yet we continued for many years to lead that study, traveling back and forth from Staten Island to that sacred "Upper Room" on the corner of Palisade Avenue and Beacon Street.

In the earlier days of our consecrated life, while still identified with the Bronx ecclesia, we engaged in a great "tracting endeavor" and that was the Bronx. The Bronx was not a very small borough nevertheless our little ecclesia covered the whole Bronx with Bible Student Monthlies, supplied by the Society. And of course these tracts were in the languages; oft times for different sections of the Bronx: some Italian, some German, some English, some even in Hebrew or Yiddish. There were only about six of us to carry it on. The Society would send us the tracts and we would all get together on an evening and fold them so that they might easily be put into the letter boxes of the people that we intended to serve. Needless to say these were always very joyful occasions, and the conversations were in their very nature blessed.

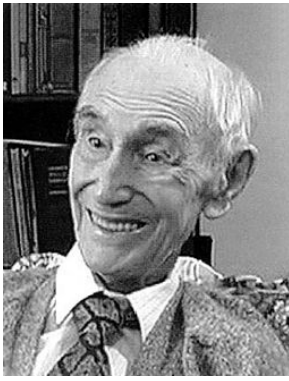
When we moved to Jersey City and joined that ecclesia, we often engaged in a public ministry. Often we had conventions attended by many friends and served by consecrated brethren. There was at the time, a small group of Polish friends in the general area, who could not afford the expense of a general convention and I am so happy to say that the Jersey City ecclesia took these poor classes into account. There were times when we arranged to give these Polish brethren an hour or so on our programs, in which they could have a Polish speaker address them. Many a time I stood there listening to the Polish speaker, when I could not understand a word that he said except the name "Jesus" in Polish. But I could read the blessing of God on the faces of his auditors. These Polish friends were always very grateful for these privileges.

During the many years that we were identified with the old Jersey City ecclesia, there was a Greek brother, Tony Logothetou who, because of his disability to speak English fluently, never would accept eldership, but he found other ways in which he would serve his English brethren. The Society, after Br Russell's death, gave up the "*Photo Drama*" and in due time, sold the Creation Temple. Brother Tony made it his business to acquire as many of the glass slides of the "*Photo Drama*" as he could and the machine necessary for the showing of the pictures. Then independent of the ecclesia, he asked me to accompany him to the various classes so that they might hire halls and theaters, etc., where he would show the "*Drama*". Sometimes the classes desiring the showing could not afford the showing of it in four parts. This meant that we would have to take out some of the slides to give, as it were, an abbreviated version. This made it necessary for him to operate the machine and for me to memorize the materials appearing in the "*Photo Drama*" scenario for these slides. And so we proceeded in that manner. The appreciation of those who were privileged to attend these showings is beyond the ability of mere words to express. Thus it is that much of the harvest work was carried on in the days of yore.

Editors footnote:

His modest account does not even mention his extensive study notes on "*The Tabernacle*", "*Song of Solomon*", "*Passover and Memorial*" and "*Wilderness Wanderings*".

The complete autobiography of Anton Frey can be found at: [www.BibleStudentArchives.com/lives.html](http://www.BibleStudentArchives.com/lives.html)



## Albert O. Hudson b.1899 d.2000

Albert Owen Hudson, of Milborne Port England, was a faithful Christian, Bible Student and Scholar of the twentieth century and the author of many books. He was born in 1899 and died in 2000 at 101 years of age. In his early years he worked as an Electrical Engineer for Standard Telephones. His aptitude for detail served him well in research Biblical details. He had access to the British Museum to reference ancient records in support of Biblical and historical studies.

The Bible Fellowship Union began publishing a journal in 1924 "*The Bible Students Monthly*". In 1935 the name was changed to "*The Bible Study Monthly*". The journal was headed by Albert O. Hudson since its inception, and included many of his articles. The original journals are now available with the 70 year index at: <https://www.biblestudentarchives.com/BSM.html>

He had a scholarly approach to Bible study particularly Old Testament history and prophecy concerning God's Kingdom and the practical outworking of God's purpose. In 1942 Albert Hudson wrote a series of articles entitled "*Jacob's Trouble*" that appeared as a booklet later that year. There have been two editions and a reprint resulting in many thousands of copies being dispatched across the world. In 1989 he also published "*Bible Students in Britain — The Story of a Hundred Years*".

Brother Hudson had an exceptional memory but also a very methodical filing system to store the fruit of his extensive reading, research and studies. His knowledge of history and the ancient world was outstanding. He loved the study of the Scriptures and sought to clarify doctrinal aspects of the faith. He had a wonderful gift with words, particularly the written word. His treatises contained much valuable information and wisdom.

