

Jehovah's Witnesses

Part 2 - Documents

by Maurice Barnett

**Olin Moyle Letters and Lawsuit
Charles Russell Lawsuits
Rutherford Death Certificate
Letter from Society of Russell's Death
J.R. Mantey's Letter to the Society
Franz Handbill - 1975 Failure and Coverup**

"identifying themselves with Jehovah's organization is essential to their salvation." (*Kingdom Ministry*, Nov 1990, 1)

"The Catholic Church occupies a very significant position in the world and claims to be the way of salvation for hundreds of millions of people. Any organization that assumes that position should be willing to submit to scrutiny and criticism." (*Awake*, Aug 22, 1984, p. 28)



The WATCH TOWER

And Herald of Christ's Presence



ROCK OF AGES
Other foundation can
no man lay
A RANSOM FOR ALL

REPORT
on
M

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Investment Committee
APPOINTED BY THE

THE
BIBLE STUDENT ASSOCIATION.

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OLIN MOYLE SUIT AGAINST THE SOCIETY

Olin Moyle was Head Legal Counsel of the Society from 1935 to 1939. He had a falling out with Judge Rutherford and, following a smear campaign by the Society, sued for libel. The suit was filed in 1940. Moyle won his case but the Society appealed twice after that, taking it all the way to the New York Appellate Court where the Society ran out of appeals. By that time, Rutherford had died. Moyle did not receive all that he had specified in his suit. It was finally cut down to \$15,000. The Society leaders were so enraged at Moyle, they paid him the money in silver because they considered him to be Judas.

In 1935, Moyle sold his home and belongings and moved with his family from Wisconsin to Bethel in Brooklyn. While Moyle worked with the Watchtower's legal department his wife, Phoebe, worked as a chambermaid in the Bethel home and their son Peter worked in the cafeteria and later in the press room as a linotype operator.

Moyle had been greatly disturbed by the free use and defense of alcohol at headquarters as well as filthy language and dirty jokes as well as the dictatorship of Rutherford. Reproduced here is a letter Moyle wrote to his "home" congregation in Wisconsin and two letters he wrote to Rutherford complaining about these conditions at Bethel, accusing Rutherford of complicity. Rutherford exploded, immediately kicked Moyle and his wife out of Bethel, immediately having all their belongings dumped on the sidewalk outside. Not content with these actions, Rutherford slandered Moyle and his wife in the pages of the Watchtower in October, 1939. The complete trial transcript of Moyle vs. Rutherford can be found on this website.

Two things may have prompted Moyle's filing the lawsuit for slander. Of course, the slanderous attack by Rutherford furnished the primary reason. The second reason may have been that Rutherford strongarmed Moyle's son, Peter, by threats and intimidation. As a result, Peter sided with Rutherford. This divided the Moyle family and further pushed Moyle to sue.

On the following pages is reproduced copies of Moyle's original letters along with the pages from the Watchtower carrying Rutherford's attack on Moyle and the public "confession" of Peter Moyle. The letters were originally furnished to me in 1973 by Roy D. Goodrich of Back to the Bible Way, in Fort Lauderdale, Florida. The letters Goodrich provided me had been available to anyone on request, along with some other material. Now, however, they are posted on the internet on several websites so that they are more available.

The story of Goodrich is interesting in itself as it relates to the history and nonsense of the Society. For many years, Goodrich had been a Witness in the 1920s, before they were called Jehovah's Witnesses. He worked at Bethel headquarters. But he was disfellowshipped by Rutherford over an article Goodrich wrote in *Golden Age* in March of 1930. Goodrich was waging a campaign against a quack medical machine, the *Ocilloclast*. The machine was endorsed and encouraged by Rutherford so that it was used extensively at Bethel and across the nation to, it was claimed, diagnose and cure disease; it was a fraud. The enraged Rutherford had Goodrich kicked out.

Following the letters are the pages from the October, 1939, Watchtower where Rutherford slandered Moyle that then prompted Moyle's lawsuit. The Watchtower attack on Moyle carries the signatures of "Fred W. Franz, N. H. Knorr, Grant Suiter, T. J. Sullivan, W. P. Heath, W. H. Reimer, W. E. Van Amburgh, M. Goux, C. A. Wise, C. J. Woodworth. Approved for publication J. F. Rutherford, Pres." This is why others were included in Moyle's lawsuit.

Rutherford never even tried to refute Moyle's accusations. See that in the Watchtower pages. Moyle's letters detail the character of Rutherford moreso than any other testimony. But Rutherford considered any criticism of himself to be a wicked attack on God.

Sept. 25, 1939

To: Jehovah's Witnesses,
Milwaukee, Wisconsin

Dear Brethren:

On March 21st of this year I was excommunicated from the Milwaukee Company of Jehovah's Witnesses under orders from the Society's president. Many of you brethren are still in Ignorance of this fact, and some have inquired as to why sister Moyle and I do not now attend meetings. Others have wondered about the controversy between Judge Rutherford and myself. During the year you have heard and read just one side of that controversy - the Society's side - and strenuous efforts have been made to keep you from knowing any facts I might present. Any consideration of my side of the case is branded by the Society as an act of treason against the "Theocracy" and a stirring up of dissension.

In order that you may know some of the FACTS, I am attaching to this letter copies of two letters to Judge Rutherford, to wit: First: my letter of July 21, 1939, tendering my resignation as the Society's counselor. Second: Copy of letter of May 18, 1940, reviewing Judge Rutherford's subsequent actions in the matter. These letters contain FACTS of which the Society's president is desperately trying to keep you and all of Jehovah's Witnesses in ignorance.

Many have wondered why the Judge has waged such a malicious and vindictive campaign against me. There is just one answer: FEAR. The whole story was not told in my letter of protest. There are many additional FACTS about this self-styled administrator of "The Theocracy", which if generally known would cause him to be looked upon with abhorrence and disgust. FEAR of exposure impelled him to embark on a smearing campaign against my good name and reputation with the purpose of thoroughly discrediting me in the eyes of his supporters. FEAR is the motive which causes him to blacken others rather than have his own misdeeds brought to light. FEAR of the truth has brought to birth many a religious inquisition and Judge Rutherford follows in that well beaten path. Whether the whole story of his monumental deception of God's people shall be published is a matter of time and the Lord's leadings to determine.

For more than twenty years Sister Moyle and I gave our best efforts and service to the work directed by the Society. We did this as unto the Lord and it has been heart-rending for us to believe that the organization has departed from the faith. BUT WE CANNOT DENY FACTS. The Society's intolerant attitude and practices cannot be reconciled with Christianity. Real Bible study has been gagged and suppressed by the organization. The comforting doctrines of Restitution, Resurrection and the Kingdom have been set aside and are replaced with the wondrous delusion that the Jonadab babies will fill the earth. God's people among Jehovah's Witnesses are being ensnared into bondage to a Rutherford Hierarchy which is of the same order and just as intolerant as the Papal machine. Truly the message, "Come out of her my people, that ye be not partakers of her sins," applies as fully to the Watch Tower organization as to any other false religious organization.

It is my hope and prayer that this letter and its accompanying enclosures will help some to break these chains of restraint and come forth into the liberty wherewith Christ has made us free.

Your brother in His service,

July 21, 1939

OLIN R. MOYLE Counselor
 117 Adams Street. Brooklyn . New York
 Telephone Triangle 5-1474
 July 21, 1939

Judge J. F. Rutherford, Brooklyn, N. Y.

Dear Brother Rutherford:

This letter is to give you notice of our intention to leave Bethel on September 1st next. The reasons for leaving are stated herein and we ask that you give them careful and thoughtful consideration.

Conditions at Bethel are a matter of concern to all of the Lord's people. Nowhere among imperfect men can there be perfect freedom from oppression, discrimination and unfair treatment, but at the Lord's headquarters on earth conditions should be such that injustice would be reduced to the minimum. That is not the case here at Bethel and a protest should be made against it. I am in a good position to make such protest because your treatment of me has been generally kind, considerate and fair. I can make this protest in the interests of the Bethel family and of the Kingdom work without any personal interest entering into the matter.

Treatment of Bethel Family.

Shortly after coming to Bethel we were shocked to witness the spectacle of our brethren receiving what is designated as a "trimming" from you. The first, if memory serves me correct, was a tongue lashing given to C. J. Woodworth. Woodworth in a personal letter to you stated something to the effect that it would be serving the devil to continue using our present day calendar. For that he was humiliated, called a jackass, and given a public lambasting. Others have been similarly treated. McCaughey, McCormick, Knorr, Prosser, Price, Van Sipma, Ness and others have been similarly scolded. They have been publicly called to account, condemned, and reprimanded without any previous notice. This summer some of the most unfair public reproaches have been given.

J. Y. McCauley asked a question which carried with it a criticism of the present method of Watch Tower study. For that he was severely reprimanded. Your action constituted a violation of the principle for which we are fighting, to wit, freedom of speech. It was the action of a boss and not that of a fellow servant. Securing an efficient mode of study with imperfect study leaders is no easy task, and no method yet produced has proved to be one hundred per cent perfect. You stated that no complaints had come to you concerning this method of study. If that be the case you have not had all the facts presented to you. There is complaint in various places that the Watch Tower studies have degenerated into mere reading lessons. It may be that the present method is the best that can be used, but in view of known limitations honest criticism should not be censored nor honest critics punished.

Brother Worsley received a public denunciation from you because he prepared and handed

to brethren a list of helpful Scripture citations on fundamental topics. How can we consistently condemn religionists for being intolerant when you exercise intolerance against those who work with you? Doesn't this prove that the only freedom permitted at Bethel is freedom to do and say that which you wish to be said and done? The Lord certainly never authorized you to exercise such high handed authority over your fellow servants.

Since the Madison Square Garden meeting there has been a distressing condition of restraint and suspicion at Bethel. The ushers were placed in a tough spot but did an excellent piece of work. They exercised care and diligence in watching arrivals at the Garden, and prevented a number of suspicious characters from entering. They were on the job immediately when the disturbance started and quelled a disturbance which would have otherwise reached serious proportions. But for two weeks following the convention there has been constant criticism and condemnation of them from you. They have been charged with dereliction of duty and labeled as "sissies". To see some of these boys break down and cry because of your unkind remarks is, to say the least saddening.

The brethren at Bethel have thoroughly demonstrated their loyalty and devotion to the Lord, and do not need to be berated for wrong doing. A suggestion or a kindly admonition from you would be more than sufficient to check any wrongful action, and would eliminate resentment and induce greater happiness and comfort for the whole family. You have stated many times that there are no bosses in the Lord's organization but the undeniable fact cannot be evaded that your actions in scolding and upbraiding these boys are the actions of a boss. It makes one sick at heart and disgusted to listen to them. If you will cease smiting your fellow servants Bethel will be a happier place and the Kingdom work will prosper accordingly.

Discrimination

We publish to the world that all in the Lord's organization are treated alike, and receive the same as far as this world's goods are concerned. You know that is not the case. The facts cannot be denied. Take for instance the difference between the accommodations furnished to you, and your personal attendants, compared with those furnished to some of your brethren. You have many many homes, to wit, Bethel, Staten Island, California etc. I am informed that even at the Kingdom Farm one house is kept for your sole use during the short periods you spend there. And what do the brethren at the farm receive? Small rooms, unheated thru the bitter cold winter weather. They live in their trucks like campers. That may be all right if necessary, but there are many houses on the farm standing idle or used for other purposes, which could be used to give some comfort to those who work so long and so hard.

You work in a nice air conditioned room. You and your attendants spend a portion of the week in the quiet of country surroundings. The boys at the factory diligently work thru the hot summer months without such helps, or any effort made to give them. That is discrimination which should receive your thoughtful consideration.

Marriage

Here again is shown unequal and discriminatory treatment. One brother left Bethel some time ago for the purpose of getting married, and, so I am informed, was refused the privilege of pioneering in New York, apparently as an official disapproval of his action in leaving Bethel. On the other hand when Bonnie Boyd got married she didn't have to leave Bethel. She was permitted to bring her husband into Bethel in spite of the printed rule providing that both marrying parties should have lived there for five years.

Harsh treatment of one and favored treatment of another is discrimination, and should not have a place in the Lord's organization.

Filthy and Vulgar Language

The Biblical injunctions against unclean, filthy speaking and jesting have never been abrogated. It is shocking and nauseating to hear vulgar speaking and smut at Bethel. It was stated by a sister that was one of the things you had to get used to at Bethel. The loudest laughter at the table comes when a filthy or near filthy joke goes through, and your skirts are not clear.

Liquor

Under your tutelage there has grown up a glorification of alcohol and condemnation of total abstinence which is unseemly. Whether a servant of Jehovah drinks alcoholic liquor is none of my business, except in giving a helping hand to a brother who is stumbled thereby. Whether I am a total abstainer is nobody's business but my own. But not so at Bethel. There appears to be a definite policy of breaking in new comers into the use of liquor, and resentment is shown against those who do not join them. The claim is made, "One can't be a real Bethelite without drinking beer." Shortly after we arrived it was arrogantly stated, "we can't do much with Moyle, but we'll make a man out of Peter." A New York brother intimated that I was out of harmony with the truth and with the Society because I didn't drink liquor. A New York sister stated that she had never used liquor or served it until some of the Bethel boys insisted upon it. A brother who used to drink liquor to excess became a total abstainer after getting the truth. He knew that a single drink of liquor would start him off to his former drinking habits, but in spite of that brethren from Bethel insisted upon his imbibing liquor and inferred that he was out of harmony with the organization through refusing. Total abstainers are looked upon with scorn as weaklings. You have publicly labeled total abstainers as prudes and therefore must assume your share of the responsibility for the Bacchus like attitude exhibited by members of the family.

These are a few of the things which should have no place in the Lord's organization. There are other more grievous injustices but I have had no personal contact with them and therefore do not discuss them.

It hasn't been an easy or pleasant task to write these things to you, and its still harder to make this protest effective by leaving Bethel. We sold our home and business when we came to Bethel and fully intended to spend the rest of our lives at this place in the Lord's service. We leave in order to register most emphatically our disagreement with the unjust conditions related in this letter. We are not leaving the Lord's service but will continue to serve Him and His organization as fully as strength and means will allow.

Neither am I running away from battling the Devil's crowd in the courts. I expect to return to the private practice of law, probably in Milwaukee, Wisconsin, and hope to be in the fight in every way possible. With this letter I am enclosing a statement of the major cases now pending in which I am actively participating. It would be unreasonable and unfair to drop these matters into your lap without further assistance or consideration. I am ready and willing to press these issues in the courts just as vigorously and carefully as though I remained at Bethel, and will do so if that is your desire.

We have considered this action for some time, but this letter is delivered to you just as we are leaving on a vacation trip for very specific reasons. First: It is desirable that you take time for thought and consideration of the matters herein set forth before taking any action. Hasty and ill considered action might be regrettable. Second: Frankly I have no desire for a verbal argument with you over these matters. I have had plenty of occasion to observe that a controversial matter

does not receive a calm and reasoned discussion of the facts. Too often it turns into a denunciation of some person by you.

I am not interested in that kind of a wordy battle. These statements are the reasons presented by Sister Moyle and myself for leaving Bethel. If we speak erroneously or wrongfully we are responsible before the Lord for so speaking. If we speak truthfully, and we stoutly contend that everything here related is the truth, then there is an immediate responsibility on your part to remedy the conditions necessitating this protest. May the Lord direct and guide you into fair and kindly treatment of your fellow servants is my wish and prayer.

Your Brother in the Kings service,

Olin R. Moyle

P.S. Should you desire to write to me concerning these matters during vacation a letter will reach me at Ticonderoga, New York, General Delivery after July 29th.

May 18, 1940

Judge J.F. Rutherford,
124 Columbia Heights
Brooklyn, New York

Dear Brother Rutherford:

Recently the Milwaukee Company Servant, in accordance with your directions, handed me a letter excommunicating me from the Milwaukee Company, at the same time stating, "I am sorry to do this Olin. I like you as a man, but you are in bad with the Society." He well knew that my course of action in Milwaukee had always been in harmony with the Truth, but nevertheless felt obligated to put on the ban of excommunication because you desired it. Some others of the Company took a similar stand. They realize that I am loyal to the Lord and to the Truth, but for fear of incurring your displeasure they comply with the interdict.

This raises an issue of great importance. Which is Supreme: An edict from you, or the principles of righteousness? Must Jehovah's Witnesses condone and support that which is evil solely because you request it? Do your commands as president of the Society supersede and set aside the laws of Almighty God?

Abstractly stated, there is no doubt but what you will agree that the laws of God and the principles of truth and justice set forth in God's Word are superior to any demands, requests, or directions issued by you or the Society. But in the discord and division you are stirring up about me there has been a very definite disregard of this fundamental principle of Supremacy. This should cause you to seriously consider; your course, and for your own welfare I am again reviewing the matter.

During the past few months you have used the Society's facilities to discredit and degrade my name and reputation regardless of facts, truth or justice. You have hurled forth false accusa-

tions and circulated lies promiscuously in manner similar to those who propagate false religion. I cite a few instances:

FIRST: The September 1st Watch Tower contained a notice that my services as counselor were terminated because of “unfaithfulness to the Kingdom interests and the brethren.” This was wholly untrue. The work I did speaks for itself. And up to within a short time of my leaving you often commended my zeal and earnestness in fighting our cases. The truth is that I resigned my position and gave you thirty days notice thereof. You speeded my exit because I told you the truth about your own wrongful acts.

SECOND: You caused to be published in the October 15th. Tower a statement alleging that every paragraph, except the first of my letter of July 21st to you was false. This was a whopper. Your record of scoldings, petulant outbursts of temper, and discrimination against the Bethel brethren is too well known to be successfully denied. C.J. Woodworth admitted the truth in his letter to me on August 15th. Then under your direction he reversed himself and signed a letter or statement alleging my letter to be totally false. Thus under coercion from you the Lord’s people are required to speak lies and bring false accusations. Others even among the Board of Directors have privately deplored your tirades against your brethren, but they still retain your favor by keeping quiet. Fear of you and the desire for your favor more than the favor of God could be the only motive for the Directors to sign such a slanderous statement.

THIRD: Early in September you sent M.A. Howlett to spread and enlarge your campaign of defamation. It is now clearly evident that his job was to spread the idea that I am busy circulating falsehoods and stirring up strife and division in the Companies. He made no investigation to determine FACTS but did a very successful job of building up a case of opprobrium upon nothing.

May I remind you that the circulation of TRUTH does not constitute the stirring up of strife and division. If I had circulated the letter of July 21st among the brethren I would be doing no more than giving them information to which they are entitled. I have actually shown it to about a dozen of my friends, but no more. The brethren of Milwaukee who excommunicated me under orders from you, are still ignorant of the contents of that letter. But Howlett had to “make a case” and thereupon arranged for a bunch of letters and declarations referring to “malicious letters of Moyle” and Moyle’s “attempts to cause division among the brethren.” Chicago, Rockford, Aurora, Kankakee, Waukegan, and other places arose to the occasion and turned in such declarations. The striking fact is THAT I HAVEN’T BEEN NEAR ANY OF THOSE TOWNS OR CIRCULATED ANYTHING IN THEM. Nevertheless, you continue publishing the statements in order to cause brethren throughout the country to believe a lie.

We are told that a “false witness that speaketh lies” is an abomination unto the Lord. How can you reconcile your tactics with this plain declaration from Jehovah?

FOURTH: By the use of falsehood and compulsion you secured my excommunication from the Milwaukee Company of Jehovah’s Witnesses. The brethren here know that I am loyal to the Lord. But you wrote that I had “committed an assault upon the Society” (which is another lie out of whole cloth) and that I should be gagged and not tolerated. The brethren through fear then complied with your autocratic demand.

NOW MARK THIS: There wasn’t the slightest sign of division or strife in the Milwaukee Company until you and Howlett sowed the seeds of discord. Now there is dissatisfaction and unrest. Why? Because you stirred up a false issue and caused confusion among the brethren. On account of the falsehoods of a henpecked sycophant of Racine you kicked Harvey Fink, Zone Servant, out of office.. And because he would not join in your interdict against me he has been treated like a leprous person by the brethren of the Company. The fact that Harvey Fink is

thoroughly loyal to the Lord and active in the Kingdom work has been disregarded by you. Obedience to your demands thus comes ahead of loyalty to Almighty God. Many are sick at heart over such unrighteous acts, and others follow your example of spreading false accusations and poison. That is the kind of discord you have brought to birth in the Milwaukee Company.

This isn't the whole story. One evil begets another and the perverse course you started on August 8th, has spread until it has reached voluminous proportions. No individual has heretofore received the extensive calumnies accorded to me in the Watch Tower. The conclusion is inescapable that while pouring out much condemnation on religion, you are guilty of indulging in the worst kind of religious practice, to wit, that of persecuting a brother who had the temerity to tell you the truth. And it is FEAR that has led you into this trap. You were afraid that I would broadcast to all brethren the facts concerning your unbridled use of the tongue, and you thereby determined to smear me so badly that no one would believe me. You have had some measure of success BUT AT WHAT A COST. "Wherefore hast thou despised the commandment of the Lord, to do evil in His sight?" Truly you have placed yourself and your reputation ahead of the laws of God. That is of much greater consequence to you than the degradation of reputation is to me.

You claim that I had no right to send you that letter even though its statements be true. In other words, your position is so lofty as to give you immunity from criticism or protest even though you commit the most wrongful of acts. This is further evidence that in your unrighteous course you have exalted and placed yourself and your commands above the laws of God. You have through coercion required Jehovah's Witnesses to condone and support your wrongful course. You have punished those who would not, and have thereby engendered a woeful spirit of fear and restraint among the brethren. That is a vicious use of God-given facilities and a trampling upon of your brethren.

My standing with Jehovah God has not suffered in the slightest by reason of your onslaught. I still love the Lord and still engage regularly in the witness work. I shall continue to do so regardless of your embargo. But through malice and fear you have been ensnared into Satan's trap, and you have violated so many of the plain decrees of Almighty God that a continuance therein must surely merit His stern disapproval. For your own welfare then may I urge you to carefully, honestly and prayerfully review this whole matter, and do that which is right before God and men.

Yours in Kingdom service

Olin R. Moyle
(Johnson Creek, Wis.)

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Libel Case Terminated

ALLEGED li\!l on the \$round:< of statt>lll!tl!>- npp(uri1lg iii sevcnrl i sues of *The Wallf/i/11t*(wr during 1939, ;;nit was filed .hy Oli11 t Jloyle. of \Vu uwatoa.\is.. ngainl t he two w110-rate societie. ""atll 'Tower Bibi» and Tract Society, 0/Pel1nl'ylyvania, and watchtower Bible and Tract Society, Inc., of Xew York : and, on the other cause of ation, against J. F.Rutllfrlond and eleven lli!•O<i:iares in the organization..Action for damages to the amount or \$GO,000 on each rauHo of action, oi-a combined total of \$100,000, was commenced October 11, l!.)4.0. Less than two years thereafter lh<' defendant J. F. Rutherford died, bul the suit continued to be pushed.

This unique libel uit came up for trial before Judge Ughetta of the lew York Supreme Court in Brooklyn's Supreme Court Bnild iug on May 10, 19-13. After an extendl>d trial continuing until May 27, t he jury rendered a verdict, voting t<'n to hl!O, against tlie defendants of the <actlnd awarlfoed the complainant Moyle \$15,000 On neh count, or a total ot \$30,000 dainages. The presiding judge denied all m>tions

by dafense attorney for allemntfre ruling and decided in agreQUUlnl with the jury's verdict.

Appeal wus at once Lakcu J'rom thi:!! decision to the courf s Appdate Division, Second Depa rtment. After clnc re-llrguulcnl by opposing attorneys before Uli\$ court of fh-e jndge(\ followed by judic:ial deliberation, cl!'c'ston was rendered. llwas three to lwo in affirmation ot the judgment of the Suprone Court, but reducing the damtlgCij ooc-lmlf, to \$15,000.

Accol'ding to due JYroceKs ol'11lw, ugin the defendants took app'l111 from the decision, now to the stat e8 hig 1cst court, tile Court of Ap1e;il11 nl AJban .New York's cupital Aller due l'targument and deliberation, this court of seven judge let their decision be known on ovember 22, 1944. affirming dccil lion of Ute lower court. affixing the cots, but offering no opinion onhe case.

Their deci ion being Wltnnimous, and Ute defenrlunt being untble to move for renq,,11111ent of the cno, tho \$15,000 c1an1nges was duly pa id over, with inlere'l accrued, to plam tiIT '\loyle, tlms terminating tlie matter.

fact to the world in order that persons of good will toward God will flee out of Satan's organization and find protection under the Lord and ultimately gain life everlasting. Those who perform their commission faithfully will have a part in the vindication of Jehovah's name, and, in doing that work in obedience to the Lord's commandment, they have entered into the joy of Christ Jesus, their Lord and Head.

¹¹Never before were creatures granted such a privilege. Never again will creatures have a like privilege. Before them they see the kingdom, the Theocracy that shall forever rule in righteousness. They are blind to everything else, because the kingdom, to them, is everything. The remnant know that they must die as humans in order to enter fully into God's spiritual house. They are therefore fully determined to spend and be spent wholly in the service of Jehovah and his King. They are now joyful, and their joy will be complete when they have seen the Lord's victory at Armageddon.

^oSeeing and appreciating their relationship with the Most High, sorely the faithful remnant will permit nothing to deter them in their continuous service

to Jehovah. They will go on in faith and with ever-increasing courage unto the end. Now they know the meaning of the scripture, to wit, "Jehovah dwelleth in Zion." (Joel 3:21, *A.R. V.*; Ps. 132:13, 14) Now the remnant have raised the song of joy, which will never end. To them the Lord says: "Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee; and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation." (Zech. 2:10-13) "Behold, I, and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." (Isa. 8:18) The end of religion is in sight. The victory and vindication of Jehovah is near. The joy of the remnant and their companions increases, and they continue to sing the praises of the Most High.

Proue ye Jelurca. . . . Thil wMb of Jehoooll or greot, 1011gltl out of oll t. . . tlot hove pleuv re thereift. Hu vorlc ii lsottOr oitd fNjea&y; and li.ii rigltkousttuend11retla fOr" toel'. He llath mo<W ltu v: on&rful 10orl.:f to be remembered: . . . He llathi dotetd lli. \$ pe op lAl p'ltMr of ltis taorb, in gioi" g tlem :die leriuge of tile il0io111. The uorb of hit hollid.. art India and jv11e; oU hia pre- eepta ore "ll. . . . Holy 01ld reetrclld is ltil Mme. Tit• fea r of Jelt(f)JA ii ilie begonillg of toisdoni; a good vndtntondillg lat'e aUtMy tlat do l'i& eommmrdments: 111"1 praiJe indurcth for eer.

-Psalm 111:1-10, *A.R. V.*

INFORMATION

BEING reminded that this is the time when God is removing from his organization everything that can be shaken, "that those things which cannot be shaken many remain" (Heb. 12:26, 27), the members of the board of directors of the WATCHTOWER NAME AND TRACT SOCIETY, for the information and protection of those who are devoted to God's organization, request that *The Watchtower* publish what follows:

On the 21st of July, 1939, a paper writing in the form of a letter, signed by O. R. Moyle, was left at the desk in the lobby of the Bethel home addressed to the president of the Society. Because the paper involved the entire firm by at Bethel, it was properly brought before the board and before the family. This letter, being filled with false slanderous and libelous statements was vigorously condemned by the board, and by all the members of the Bethel family. The board unanimously adopted the following Resolution, which was also approved by the family:

"At a joint meeting of the boards of directors of the Pennsylvania corporation and the New York corporation of the WATCHTOWER NAME AND TRACT SOCIETY held at the office of the Society in Brooklyn, N.Y., this 11th day of August, 1939, at which other members of the family were

present, was read to said boards and in the presence of O. R. Moyle a letter dated July 21, 1939, written by said Moyle and addressed to the president of the Society.

"For four years past the writer of that letter has been entrusted with the confidential matters of the Society. It now appears that the writer of that letter, without excuse, libels the family of God at Bethel, and identifies himself as **his** evil against the Lord's organization and as a murmurer and complainer, even as the scriptures retold. (Jude 4-16; 1 Cor. 4:3; Rom. 14:4)

"The members of the board of directors hereby resent the unjust criticism appearing in that letter, disapprove of the writer and his action and recommend that the president of the Society immediately terminate the relationship of O. R. Moyle to the Society as legal counsel and as a member of the DeWitt family."

Aside from the introductory paragraph announcing the

writer's purpose to leave Bethel at a fixed time every paragraph of that letter is false with lies, and is a wicked slander and libel not only against the president but against the entire family. For that reason the letter has not been published by the Society. The letter was published by the Society in 1940, and the writer, O. R. Moyle, being refused, now causes his

libelous paper to be published and circulated among certain companies of the consecrated, causing it the same to be publicly read, and then by his own words, which may be called 'fair speech', he pretends to be in harmony with the Society, and thus further deceives the unsuspecting ones. His only possible purpose in further publishing his letter is to justify himself and to 'cause division among the brethren', both of which are condemned by the Word of GOD. (Luke 16:15; Rom. 16:17, 18) For this reason the brethren should be warned. "The afore-mentioned letter" being filled with lies leveled against the brethren, the same is bated by Jehovah: "Six things doth the Lord hate; yea, seven are an abomination unto him: . . . a false witness that speaketh lies, and he that soweth discord among brethren."-Pro>. 6: 16-19.

By inducing others to join with him in the circulation and publication of his slanderous letter among the consecrated he makes others party to his wrong. The slanderous paper, being in opposition and against the interest of the Theocratic government, is pleasing only to the Devil and his earthly agents.

For four years Moyle was entrusted with the confidential matters of the Society, and then, without excuse, he assaults and maligns those who trusted him. Judas was entrusted by Christ Jesus with confidential matters, and Judas proved his unfaithfulness by furnishing to the enemy that which

they could use and did use against the Lord. He who injures the brethren of the Lord maligns the Lord himself, and the end of such the Scriptures plainly point out. Having been warned, each one must choose to join the "evil sectant" and take the consequences. (Matt. 24: 48-51 or choose faithful to Jehovah and his government by Christ Jesus. Choose whom you will serve.

approved for

11>>

WHO INTERPRETS THE BIBLE ?

MAN has a natural tendency to keep a record of events for his benefit and that of succeeding generations.

This is proof that the Creator purposed it thus to God. God planted this faculty in man. Man is the best of God's earthly creation; and since man has a tendency to keep a record of events, it is only reasonable that his Maker would provide a means for man to keep a record of the most important things concerning himself. If Jehovah God had to do with the keeping of such a record, then he it known that that record is correct and contains the truth.

The Bible is a history of God's creation of things earthly, and also gives such information concerning his heavenly creation as relates to man and man's home. The Bible is God's revelation of himself to his intelligent earthly creatures. It is his expressed will, and therefore is the statement of his law for the government of his intelligent earthly creatures. Most of the Bible is a record of things which have taken place, but which foreshadow greater things to come. As the inspired Bible writer states it, in 1 Corinthians 10: 6, 11: "Now these things were our examples, . . . Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." That part of the Bible which we call prophecy is the foretelling and recording of events that must come to pass, before they actually do come to pass. Prophecy is therefore the history of man written in advance. For this reason prophecy cannot be understood by man until it is in the course of fulfillment or has been fulfilled.

The writers of the Bible God chose to do the writing because of their faith in Him and their faithfulness to him. His unlimited power operated to create the things of the earth, so that power or Spirit operated to direct and infl-

ence the mind of Moses and the other holy men to make record of God's will concerning man. King David was one of the faithful men devoted to the Lord, and concerning that part of the Bible which he wrote he said: "The spirit of the Lord spake by me, and his word was in my tongue." (2 Sam. 23:2) These faithful men of old are called "prophets", and they wrote prophecy. The apostle Peter, who was chosen by Jesus as one of his apostles, under inspiration wrote, at 2 Peter 1: 19-21: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day stars arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy spirit."

God reveals himself and his purpose to his people in his own due time. His prophecy, therefore, cannot be understood until it is God's due time for understanding it. This was plainly stated to the prophet, Daniel, who wrote: "And I heard (the prophecy by the angel), but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, O man, thy words are not closed up and sealed till the time of the end." "But thou, O Daniel, shut up the word, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." (Dan. 12: 8, 9, 4) For a long while the students of prophecy have limited the fulfillment of these words last quoted to travel by man upon wheels down the earth by means of rapid transit machines, such as locomotives, steamships, automobiles, airplanes, and other like means; and also to the great increase of knowledge relating

fileWATCHTOWER

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WATCH TOWER BIBLE b TRACT SOCIETY
117 Adain Street Brooklyn. N.Y.. U. S. A

J. F. Btmf:1170:11>Prrsi<Jcn1 W. E. VAN Almur. on, Secretary

..And !lll thy chlclren shall be tauht of Jehovah; and reat 6hall be the peace of thy children." -lui4ll s1-r3.

nm SCRJPTURES CLfARLY TEACH

THAT JEHOVAH is the only true God, Is Iroru everlasting to nerlnstJJ>g. the \tnlrer or hen\cn nnd enrth nod up Giver ot lite to his crntures; thltt the Logos was the bc;Jnning of his crenlon. and his act\ve agent in the crenUon o(oil things; tbnr the Logos 13 now t\te Lord Jesu Christ In glory, clothed with ull power U: benvcn l.nd earth, rwd the Chlet Exeeutlve Officer of Jehovah.

THAT QOD crened the earth tor man, created perfect man tor tho earth ond placed him upon It; tbnr ruan 'TllllllllJY dl&-obcyed God's law and was sentenced to death; that by reason of Adl m's vrong net all men l lre born stnoers and without the right to Ue.

THAT JESUS was du e humon, and the man JesWI sullered death In order to produce the ransom or reclitmpthe J>plo for obodent ones ot mnnJ.ind; tlutt GOD mtسد up Jesus divine and e=lted him to hearcn above every creature and above every no.me and clothed him wJth ON power and nulhorJty.

THAT JEHOVAH'S ORGAN ATDN Is n Theocroney Clilled Zion, and tluit Christ Jesus Is the CbJo.t OR thereof anti Is the tightul <Ing ot tho vorlu :that the anoloted .ind ;fnJlful followers o! Christ Jesu nre children of Zloo. members o! Jehovah's orgnn\ui-tjon, nnd uc his witnesses whose doQ' and prlvle;e It is to testify to the ;uprncy o Jehovah, declare bis pul'J)ose,; Lowrnr monklnr as expressed In the Bible, and to bear the frults of the kingdom before 1111 who WIM bett.

THAT THE WORLD has ended, and the Lord J(SUS Cllr1st luus llnred by Jebotah upon his throne uthortty, hns oust Snt-in !tom heaTI-n and Js proceeding to the @Stnblshment ot God's khdom on earth.

THAT THE RELIEF and bles.slng:s of the peopIC\$ of earth con come onlj' by and through Jchol-a-ls kingdom under Chrlist, wth hns now begun; that the Lord's ne'tt grort act Is the destruction ot Sftnn's orgnlnnton nnd the establshluent of righteousness In tci cartb and tttat tinder the ldnqdom the J)QOple of ood wlll that lordve Armng<ddon shall curry out the dlvne m. nd.ite to "fill the enrth" with a rlghteous race,

"TRECJACYo TESTID'OI'W PJ:RIOD

The roonth of October bt>gins a new strvie year anrl hl Is been named "Thocroey" Testimony Period. The grc<lt Thocnrl's pro-fision fo lfield scl'ice thou is tle book Salwtion tvg. ther with the 1'ew booklet G011H1mc•lt awd PtOC4, flit to be n:k:ucd for distribution beginning with October. This coubinlllion OI' lilt.r.iture ill be oJicred on a 25e contribution or c<rru;pomling value in other Engli:h-epellking U.luk Thi Period is to be wor<l-wido, uid Lhose lands nol ylt hal m:< tmui;ntions oC lhc above in their nml've lmagunge wll oftir is hku comuination of lbe 111st book and booklet, E1Iemks or Ri'ches nloug with r'asci:un or Freedom or Facu Ult Facts. This announcement bould suffice to start you to plan ind pht-pire for 1111 unstint.ed share iJl this Thcoemtic k:itimony. Your fl lithfuJ report of work wll bllp to m:ake up all accurtc world record.

coVBRNMENT AND PEACE"

Honest hlllren or the two spcehe!! by the Society's president to the world convntion alld ndio audic-ncc from Nt•w York city have befor. nnLicip:tlng Ulis new booklet, for it conLnins his rous:ing, ConYention-fClllure speeches "Governmnt and PCMC" aud "Violory". Milliorul OI' olhrni of good will nlso "ill be en;er to read this booklet. It is of 04 J>ll'CS, nnd is self-covered, but the

ITS MISSION

BIS jonrnl Is publshld tor lile pul'J)() ot cnablfo l.be people to Jwow Jeliorrh Ood adD his purf'0<<<S a, oprt'S'Id In the Dible. It publiMCll Dible hu, tructuou Stx'c:lfi:~ily ll"- Blgnd to aid Jehovnh's witnesses nod tlll IK•ple of i:oiI ,,..ill. It arraoges r>ysetnr.tllic Bible study tor its rcttkr!I nnd tlll Sod.,tr supplies other litel'ltture to ald In such studll"S. It ptllJL:JLE!! suitable mntttfal for rndlo bronr!CMtan;;; n.o.cJ for other J1 lennis oC Ilul>llc instruction In the Scriptures.

It adheres strictly to the Bible as authorlty for Its nU'tmnc"- It's enUrey tree and separat& rom all religion, p:irtes, SA'Cl: OR other worldly ori:nlz:otlons. It Is wholly and without rest'rft: ttoo tor the kill;dom o Jcbohnh God upder Cbrillt hls belo'FO Kllg. It Is ool cl01; iDRtic, but Invites caretul use<l crltlml ex:nulna-tion ot Its contents IJ3 the light of the Scriptures. It t~I not lo-du.Jgc lo controrsy, nod Us colunms: ire nl't open to rersonnlitics.

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(Translations of this journal appear in several languages.)

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By tnsou of hi! wlfmlbfultesa to the kingdom interc,t., 1111 to thO>IC who serve lhc klnedom. O. R. l>fQ Yno loni:lr wllh the Society. The full bonrJ or dlrectors of tho Society on "U•n li, by lk.,,olulou, un1111lmo11'ly dcllUlDlded Uult tho pres11lr111 Mwrf Moyle's connc:l:too with tho S eJ.LJ.mul'Jntely. JI w:l lum-. Brethren 'Will nndrt:M lhcir communi liO'l'!: concernui: thrii- 1 -:J dafficulli :'"ucHTOWFH Bm1 K A ND TkACI Soc't n.L<:ral JI., IJ7 Acl mis Sl.,,Drooklyn,N.Y.

"SALVATION"

This new book, written by tho prrlrknr of the Socit'ly, ";;t the fc:ilnre relense of tho reel'ut world-wltu ronvcnl.J0111 u(f,•l'>- vah's til.nesll ,jth il:l hub al Kew York City. Thi! itulhm of 11ml book lor the l.iJn'S d'l'i'Crllie: it us "A text-book for lbe Ju11311ul'!.". But a 11 ludy or i!38-l illlges of conlents wll prove U> yvu II ..

(COlln111t>d o•page #1)

ye terrified because of them." Gog, who is Satan's invisible field marshal, has brought into the conspiracy all of his forces, and these are directing their efforts against Jehovah's "hidden ones" (Ps. 53: 3) ; but those who trust Jehovah implicitly need not and will not fear. (Pss. 27: 1; 118:6; Zeph. 3:16; Heb. 13:6; I John 4: 17,18) Therefore the remnant in this day of judgment are bold in declaring the message of the kingdom and will continue so to do regardless of all opposition.

Prior to 1918 Jehovah caused the truth then due to be proclaimed on earth, and "Christendom" had an opportunity to know about the kingdom of God under Christ. While that work, the "Elijah work", as it is called, was thus being done, and particularly in the year 1918, the Lord's faithful people were ill-treated by "Christendom". Among God's covenant people in that time there were the "elective elders" who, like the "rich man", failed to serve God, and because of their unfaithfulness it became necessary to clear these out that the approved ones might be prepared for God's purposes. "For thus saith the Lord of hosts, A I thought to punish you, when your fathers pro-

voked me to wrath, saith the Lord of hosts, and I repented not." (Zech. 8: 14) The Lord did not repent but has done the purging work that he may have a company who "offer unto [him] an offering in righteousness". (fol. 3: 14; Ez. ch. 20: 35-38) Judgment will begin at the house of God and continue until God's sanctuary is cleansed, and then lawless against God shall have an end.-1 Pet. 4: 17 ; Ezek. 21:24, 25.

From and after 1922, and more particularly since 1926, Jehovah has prospered his "faithful servant" class Jehovah foretold this in these words (Zech. 8:15): "So again have I thought in these days to do well unto Jerusalem, and to the house of Judah; fear ye not." This Jehovah has done because it is the time for the vindication of his name, and not because the remnant deserved the blessing. (Ezek. 36:21-23) The "myn child" having been born by his "woman" in A.D. 1914 (Rev. 12:J.5), meaning the Kingdom having begun there, it is the "set time" to favor Zion, his capital organization, and to honor and vindicate Jehovah's name. This he will do by his kingdom under Christ. -Ps. 102:13; Isa. 63:4.

LETTERS

RESOLUTION

The company of Jehovah's Witnesses at Rio de Janeiro recently unanimously adopted the following resolution defining their stand for the Theocracy:

"We, Jehovah's Witnesses organized & established in the company of Rio de Janeiro, in view of the notice of the union by a drinking squad of A. Ogilvie, died in view of the front in the war between Germany and Poland, present through the president of the Society, J. F. Rutherford, our voices of accord with the brethren who are faithful in Germany, on the side of Jehovah God, asking his protection for all who are beating with dignity the perils to which they are at all times subjected in order that we may hold in the highest place the name of Jesus Christ, through Christ Jesus, and thus maintain our allegiance to him, obeying faithfully his commandment."

JEHOVAH HAS LIED AND BLESSED

OUTBROTHERLY REVEREND:

At the united service meeting of the Greater Olatona, completed by Jehovah's Witnesses it was unanimously decided that we send to you once again in union of our fervent love in the Lord, and our deep appreciation of the way in which Jehovah has led and blessed us through you in the year which has just passed.

Though the war clouds continue to hang ominously over us, and many of the brethren are likely to be baled before tribunals and conscientious objectors shortly, yet the eternal loyalty of all the brethren has not diminished, but rather is asserted, as is illustrated

(Continued from page 370)

lecture record on any particular subject of vital interest today. These are 64 pages of material, enclosed in a sturdy cover, and the booklet will be supplied on your contribution of 5c a copy. The local organization should send in their order in combination through the local company.

LETTER CALIFORNIA

The Lord Jesus said "I will be for the new heaven and earth, and I will be with you, and you shall rejoice in my salvation." (Psalm 135:5) A beautiful color illustration, especially painted, harmonious with the theme of the text, and its portrayal of what is impending will

of these conditions. We find the people are more receptive of the message and our numbers continue to increase. What with this fact that, though the nation is at war, we are able to continue almost undisturbed in our privileges of service, we realize that, though there is indeed on the earth a "darkness of nations and perplexity", we are now looking upon the dawn of our benediction and rejoice, for our redemption draweth near.

We appreciate the fraternal greetings, and are determined by Jehovah's grace to stand shoulder to shoulder with you and to continue steadfastly in our service right to the end.

We render thanks to the Lord for the receipt of C&T things committed to us through the column of "The Watchtower", and in prayer that he may continue to bless you as you keep pressing the gates of the enemy.

IN FULL HARMONY

(The following is from the son of O. R. Loye!!! L.O. & R. B. W. 1118 ROTHUOJU):

On August 8, 1939, when the Bethel family reads a message to press their disapproval of the letter of O. R. Loye, I received the approval by remaining quiet. My opinion and criticism or the matter I am now of the opinion that my action was wrong.

I wish to state that I am in full harmony with the Theocracy of Jehovah and I magnify the Society and the visible God. I desire to cooperate to the best of my ability in cooperation.

Yours in the Kingdom, intellectual,

P. T. J. O. M. O. L. L.

gloved your pearl. Not calculated pads indicate the principal Testimony Period of the year and the special lines of movement of the other months of activity in publishing the Kingdom. Calculations, of which the supply is limited, will be sent on order, remittance accompanying, at 25c each, or \$1.00 for 6 copies to one address. Companies will please order through their respective territories.

"WATCHTOWER" STUDIES

With of J11DWJ7 21: "Aurora Comforted.."

1-2-1 inclusive, T.A. Watchtower Letter December 15, 1931.

Week of January 28: "Truce Comforted,"

W 25-65 inclusive; ie, Tit Watchtower December 16, 1931.

Rutherford Death Certificate

Department of Public Health

CITY OF SAN DIEGO, CALIFORNIA
DIVISION OF VITAL STATISTICS

CERTIFIED COPY OF LOCAL RECORD

This is to Certify, That the attached is a full, true and correct copy of the ~~birth~~ certificate of death of JOSEPH FRANKLIN RUTHERFORD

which is on file in this office, and of which I am the legal custodian.

In Testimony Whereof, witness my hand and seal of office at San Diego, California, this 6th day of February, 1942

Oliver M. Loxton, M.D.
Local Registrar of Vital Statistics

Form 809 1-31 7-41

MARGIN RESERVED FOR BINDING
WRITE PLAINLY WITH UNFADING BLACK INK—THIS IS A PERMANENT REC
Read Instructions on Back
VITAL STATISTICS

(B) CITY OR TOWN <u>San Diego</u> IF RESIDES OUT OF TOWN LIMITS, WRITE RURAL (C) NAME OF HOUSE OR INSTITUTION <u>4440 Braeburn Road</u> IF NOT IN HOSPITAL OR INSTITUTION, GIVE STREET ADDRESS OR LOCATION (D) LENGTH OF STAY (SPECIFY WHETHER YEARS, MONTHS OR DAYS) IN HOSPITAL OR INSTITUTION IN THIS COMMUNITY <u>1 yr</u> IN CALIFORNIA <u>1 yr</u>		(A) STATE <u>California</u> (B) COUNTY <u>San Diego</u> (C) CITY OR TOWN <u>San Diego</u> IF OUTSIDE CITY OR TOWN LIMITS, WRITE RURAL (D) STREET NO. <u>4440 Braeburn Road</u>	
(E) IF FOREIGN BORN, HOW LONG IN THE U. S. A. _____ YEARS		20. DATE OF DEATH: MONTH <u>January</u> DAY <u>8</u> YEAR <u>1942</u> HOUR <u>1</u> MINUTE <u>36 pm</u>	
3. (A) IF VETERAN, NAME OF WAR <u>no</u>		3. (F) SOCIAL SECURITY NO. <u>none</u>	
4. SEX <u>Male</u>	5. COLOR OR RACE <u>White</u>	6. (A) SINGLE, MARRIED, WIDOWED OR DIVORCED <u>Married</u>	
8. (A) NAME OF HUSBAND OR WIFE <u>Mary M Rutherford</u>		8. (C) AGE OF HUSBAND OR WIFE IF ALIVE <u>72</u> YEARS	
7. BIRTHDATE OF DECEASED: <u>November 8, 1869</u>			
9. AGE <u>72</u> YRS <u>2</u> MOS <u>0</u> DAYS		IF LESS THAN ONE DAY OLD	
9. BIRTHPLACE <u>Versailles, Missouri</u>			
10. USUAL OCCUPATION <u>Editor</u>			
11. INDUSTRY OR BUSINESS <u>Publishing (Retired)</u>			
12. NAME <u>James Calvin Rutherford</u>			
13. BIRTHPLACE <u>Versailles, Missouri</u>			
14. MAIDEN NAME <u>Leonora Strickland</u>			
15. BIRTHPLACE <u>Versailles, Missouri</u>			
16. (A) INFORMANT <u>Bonnie Heath</u>			
(B) ADDRESS <u>4440 Braeburn Road</u>			
17. (A) PLACE <u>R.P.D. Hwy.</u>			
(B) SOCIAL REGISTRATION OR ADDRESS NO. DATE <u>1-22-42</u>			
18. (A) EMBALMER'S SIGNATURE <u>Harvey L. Lewis</u> LICENSE NO. <u>2463</u>			
(B) FUNERAL DIRECTOR <u>Lewis Mortuary</u>			
ADDRESS <u>2876 El Cajon Blvd.</u>			
BY <u>Harvey L. Lewis, Jr.</u>			
19. (A) 1/12/42		24. PHYSICIAN'S SIGNATURE <u>G. R. Stevenson</u>	
L. E. E.		ADDRESS <u>328 Maple St.</u> DATE <u>Jan. 8-42</u>	

STATE OF CALIFORNIA
DEPARTMENT OF PUBLIC HEALTH

CERTIFICATE OF DEATH

U. S. DEPT. OF COMMERCE
BUREAU OF THE CENSUS

Letter from Society headquarters to Bible Students about Russell's death

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Nos. 13, 15, 17 Hicks Street

November 13th, 1916.

Dearly Beloved Co-Laborers in the Harvest Field:-

The great shock of our Beloved Pastor's death has undoubtedly affected you in the Field as much as it did those of us here in the Bethel and Tabernacle.

We received the news on Tuesday evening through the Associated Press dispatches sent all over the country. However, no confirmation was received from Brother Sturgeon, who accompanied him as his Secretary, and we were not inclined to believe the report until we heard from him. A number of the family remained up all night waiting until 6:30 in the morning, when Brother Sturgeon's wire came announcing our dear Pastor's death and that he would arrive home Friday morning with the body. So we waited patiently for his arrival! These two days of waiting were days of great anxiety to us, during which time our minds were filled with a continued series of conflicting emotions. We were solemn and sad, yet happy and glad, for we realized that our dear Pastor was with the Lord and that his work would continue.

On Friday morning Brother Sturgeon arrived with the remains, which were immediately taken to the undertaker's rooms, and later, on Saturday, brought to the Bethel, where they lay in state until Sunday morning and were then taken to The Temple, where the funeral services were held.

Brother Sturgeon told us about his experiences on the last trip, which, according to the TOWER announcement, was to include Lansing, Michigan; Springfield, Ill.; Wichita, Kans.; Dallas, Galveston, Houston and San Antonio, Texas; San Diego, Cal.; Topeka, Kansas; Tulsa, Okla.; Lincoln, Nebraska, and New York City Temple, November 5th. All appointments were filled enroute save Springfield, Ill., a train wreck having occurred, causing a delay of several hours. He arrived at Dallas, Texas, in time to serve at the Convention there. The next day he served at Galveston in the afternoon, Houston at night, proceeding to San Antonio for what proved to be his last public meeting. He was suffering so much at San Antonio that it was necessary for him to leave the platform on three different occasions for a period of from five to ten minutes. Just as he left the platform on each occasion, Brother Sturgeon took up the thread of his discourse and carried it on until his return. After the meeting they boarded the train for California. Upon arrival there he was too weak to fill his appointment Sunday afternoon at San Diego. Instead, he remained in his hotel at Los Angeles, and at four o'clock addressed the Church there while seated upon a chair on the platform. This was his last message to the Church. From the hall he went to the train, where a drawing room was provided for the use of himself and Brother Sturgeon on the journey East. He gradually grew worse, and although apparently suffering a great deal made no complaint, being true to the "Morning Resolve." He was too weak to carry on any conversation with Brother Sturgeon aside from indicating the little things he wanted done for his comfort. However, a few expressions were made by him from time to time:

N. B.—Make no allowance for our remembering previous orders and explanations. Make each letter complete in itself. When changing your address give the old as well as the new one. Remit by Draft, Money Order or Registered letter. Give your full address at the beginning of each letter.

When asked about the Seventh Volume, he said, "Someone also can write that." Later he said that others would write the waters of Jordan. A rather remarkable thing occurred on Monday morning--this day before his death, when he asked Brother Sturgeon to make a Roman Toga for him, which consisted of two sheets folded about twelve inches on the top, one in front and one on the back, pinned on either shoulder. After this was arranged he lay down on the couch in the dining room and closed his eyes. Brother Sturgeon understood this to mean that death was near. It is interesting to note that the Toga was worn by those who had kept the vows and finished their work in triumph. At 2:30 Tuesday afternoon he peacefully breathed his last. The body was taken from the train and prepared for burial and placed aboard the next train coming east.

A Memorial Service of THE TOLLER is now being prepared, which will give a detailed account of the funeral arrangements and other interesting facts connected with our Brother's life and work. This I will reach you in due time. Therefore we will not enter into the various details in this letter.

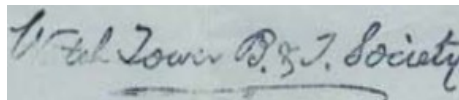
Undoubtedly many of you are wondering what will be done by those left in charge of the work here. We assure you that everything will continue as before, for Brother Russell left detailed arrangements to have the work carried on after he was taken away. Just before his departure on the last trip, he did something we are very proud of: I know him well to do write a personal letter to the household or each of our children's duties and the arrangements he had made for carrying on the work in general. Further, in his will provision was made to continue THE TOLLER. He named an editorial staff of live brothers and left a detailed matter prepared by him to last an indefinite period.

Shortly before he started on his last trip, he placed an order with the Conkey Printing Company for over a hundred thousand copies of STUDIES IN THE SCRIPTURES, which are now in process of preparation. He also wrote a very interesting preface for each of the Six Volumes, which will appear in the new edition. From these facts and many others, we are all convinced that our Beloved Brother is aware that his work in the flesh was about finished and that the end would come soon.

Many letters of greetings and sympathy and many donations or flowers and money to purchase flowers were received. For all of these we desire here to express our deep appreciation. We recognize that you all sorrow with us and we also are sure that the same Holy Spirit which animated the Bethel Family in such a remarkable manner also sustained each and all of you. While we have many things in the present to remind us of our Beloved Brother's presence with us and his untiring zeal on behalf of all the household of faith, and while such will be toned in our hearts, yet we believe that all of the Lord's people will do as our Beloved Pastor often recommended "forgetting the things behind, and pressing forward to the mark of the prize of the high calling of God in Christ Jesus." Jesus, our Forerunner, has entered into the holiest of all and we believe our Beloved Brother is there also in the joy of the Lord. We pray for each of you the Lord's blessing and increasing grace. May the Truth shine brighter into your lives! May the things of the present life become less and less attractive to you, and the things of the Kingdom become more and more your treasure!

With much Christian love, we remain

Your brethren in the Master's service,



COURT TRIALS OF CHARLES T. RUSSELL

Russell's court trials were most embarrassing to him and to modern Jehovah's Witnesses; he lost in both instances. It is interesting to note that the lawyer who represented Russell in Court was none other than "Judge" J.F. Rutherford. They were both losers on every level.

The following pages reproduce a tract written by J.J. Ross exposing Russell. It is an incorporation of two tracts written by Ross, the first one being of eight pages. Because of that tract, Russell sued Ross for libel but lost the case. Ross then wrote *Some Facts and More Facts about the Self-Styled "Pastor" Charles T. Russell*. In it, he reproduced the tract that prompted the libel suit and then reported the information about the trial and its outcome. He also mentions in detail some facts about the legal separation of Russell and his wife with the testimony of Mrs. Russell. The information of the tract speaks for itself.

Ross' tract is the only information now available to the public on that libel suit except for some few references we will note. The court records of the trial have been stolen from the court and obviously destroyed. It is easily assumed that some member of the Watchtower Society was the culprit since the trial proved so embarrassing to their President. The Society headquarters in Brooklyn possesses a copy of the trial, which some have been allowed to see but not to copy.

Ross had accused Russell of knowing nothing about philosophy, theology, the dead languages, that he was a pseudo-scholar having never gone to any school of higher learning. Russell admitted in court that he had attended only public school for seven years and quit school altogether at age 14. He also admitted in court that he knew nothing about the "dead" languages, in short admitted to every charge Ross had made. Although he had claimed he knew Greek, note the following from the Trial transcript:

Question: (Attorney Staunton) "Do you know the Greek Alphabet?"

Answer: (Russell) "Oh yes."

Question: (Staunton) "Can you tell me the correct letters if you see them?"

Answer: (Russell) "Some of them, I might make a mistake on some of them."

Question: (Staunton) "Would you tell me the names of those on top of the page, page 447 I have got here?"

Answer: (Russell) "Well, I don't know that I would be able to."

Question: (Staunton) "You can't tell what those letters are, look at them and see if you know?"

Answer: (Russell) "My way ..." [he was interrupted at this point and not allowed to explain]

Question: (Staunton) "Are you familiar with the Greek language?"

Answer: (Russell) "No."

In 1913, Russell sued the *Brooklyn Daily Eagle* for criminal libel. The newspaper exposed Russell for fraud in a wheat scandal and for lying about reports of his travels abroad, including the reception he had gotten in various places. Russell had pushed a particular strain of wheat as a Miracle Wheat. He claimed that it would produce five times that of any other wheat. He was selling it for a dollar a pound, which was quite expensive for the time. Tests by government agencies, whose representatives testified at the trial, showed that the wheat was in fact of inferior quality to other wheat available. The Eagle also said that the Watch Tower was nothing more than a money-making scheme wherein Russell profited.

The *Eagle* also charged that Russell's trips abroad were a sham. The *Eagle* said:

"All during this time the 'Pastor's' sermons were being printed in newspapers throughout the world, notably when he made a tour of the world in 1912 and caused accounts to be published in his advertised sermons telling of enthusiastic greetings at the various places he visited. It was shown in many cases that the sermons were never delivered in the places that were claimed."

Or, again the *Eagle* said:

"'Pastor' Russell, who has found the atmosphere of Brooklyn uncongenial ever since the *Eagle* published the facts concerning his methods and morals, is making some new records in the far parts of the world. He is delivering sermons to imaginary audiences on tropical islands and completing 'searching investigations' into the missions of China and Japan by spending a few hours in each country."

Russell lost the suit against the *Eagle*. In addition to losing he was exposed again on the stand as a perjurer. Needless to say the Court records of this trial also have been stolen and obviously destroyed. The only records still available concerning this are to be found in the following portions of the *Brooklyn Daily Eagle* - January 1, 1913, pgs. 1-2; January 22, 1913, p. 2; January 23-24, 1913, p. 3; January 25, 1913, p. 16; January 27, 1913, p. 3; January 28, 1913, p. 2; January 29, 1913, p. 16. Also Russell's obituary found in the issue of November 1, 1916, p. 18.

The legal separation suit brought by Mrs. Russell was secured in 1906. Mrs. Russell exposed Russell for immorality and other things. Ross has much to say on this and even some testimony from Mrs. Russell not found in the court proceedings. Again, this court trial has been stolen from the Court records and the only information now available on it is found in Ross' tract.

SOME FACTS AND MORE FACTS

about the

self-styled

"Pastor" Charles T. Russell

(of Millennial Dawn Fame)

By

Rev. J. J. ROSS

Pastor of James St. Baptist Church
Hamilton, Ont. Canada

*The history of the Libel Case: "Pastor" Russell
before the Courts*

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CHARLES C COOK
150 Nasau Street
NEW YORK

FACTS AND MORE FACTS

languages, and yet he is successful in making his disciples believe that the most difficult passages in the Old Testament and the book of Revelation are as simple as a sunbeam to him. "Pastor" Russell was never ordained and has no church affiliation. He would not be given a place in the pulpit of any evangelical church on the American continent or any other country where he and his religious views are known. By thousands he is believed to be a religious fakir of the worst type, who goes about like the Magus of Samaria enriching himself at the expense of the ignorant. Years ago he gave himself the title of "Pastor" and from this many have inferred that he was a properly approved minister of the gospel. In 1879, he married Miss Marie F. Ackley, who divorced him a few years ago on the ground of cruelty and of having wrong relations with other women. In court, she proved improprieties between her husband and one Rose Ball. Mrs. Russell is now living at Avalon, Pa.

"Pastor" Russell was in Toronto a few weeks ago and announced himself as the head and "president" of the so-called "International Bible Students' Association," with head office in London, England. When he first began his propaganda his headquarters were in Alleghany, Pa. In course of time, he was successful in building up an elaborate publishing establishment in Pittsburgh, which he called "Zion's Watch Tower." In a worldly way things went well with him for a time. Then he gave the

Some Facts about the Self-Styled "Pastor" Charles T. Russell

The Leaflet, Published June, 1912.

In this leaflet I am to tell you something about the so-called "Pastor" C. T. Russell, the founder and chief executive of "Millennial Dawnism." Though the name of Russell is quite familiar, very little is known about the man himself. Nothing is known of his parentage nor of his early boyhood. We first hear of him selling shirts in Alleghany, Pa., having inherited this business from his father. He lectured on religious subjects from time to time in various halls and churches, becoming known as the crank preacher. He got a considerable following of the common people, and sold out the five men's furnishing stores which he owned, thenceforth devoting all his time to teaching and preaching his peculiar religious doctrines and giving out that he himself "was some great one." He never attended the higher schools of learning, knows comparatively nothing of philosophy, systematic or historical theology, and is totally ignorant of the dead

ABOUT "PASTOR" RUSSELL 5

name "Millennial Dawn" to his publications. The stories of the divorce proceedings got into circulation about him, and his business suffered. Wishing to frustrate the verdict of the court in giving his wife alimony, he changed the names of his publications to "Studies in the Scriptures," and transferred the head office to Brooklyn, N. Y., where it is at the present time. Since taking this new location the institution is known as "The Watch Tower Bible and Tract Society," "The London and Brooklyn Tabernacles," "The People's Pulpit," and now the "International Bible Students' Association." It comes out that these names separately and together are appellations bestowed by Russell upon himself, and his followers. By the name "International Bible Students Association," the public is deceived into thinking that the institution is international in extent, that the governments of the world are behind it, and that it is made up of accredited representatives of all the denominations and theological colleges, when in fact the name stands only for the followers of one man, and not a scholar at that. That appellation is, therefore, a misnomer. Its purpose and use is to deceive the public. The opinion of that organization (if it be an organization) is the opinion of one man.

At the present time, the "Brooklyn Eagle" has its talons in Russell, and shows him to be a most undesirable citizen. Many other papers, both secular and sacred, on both sides of the line, are compelling him to stand forth in the limelight in his true

colors. By "The Brooklyn Eagle," he stands charged with defrauding his wife of her dower interest, with having his name sensationally connected with those of other women, with giving himself out as an interdenominationalist, when, in fact, he is connected with none, but opposed to all, with publishing himself as giving addresses to great crowds in important places, where he has not spoken a word at all, with seeking to dupe certain ministers into supporting daring transactions, with being connected with lead, asphalt and turpentine companies, with selling or causing to be sold "Miracle Wheat," at \$60 a bushel, with influencing the sick and dying to make their wills in his favor, with engineering the sale of a property worth \$35,000 for \$50 for the purpose of defrauding another. These are sins no man would care to have charged against him, and yet they are publicly accredited to this "Pastor" Russell, the "President" of the so-called "International Bible Students' Association" that world-wide society that spoke the other day with such authority on the subject of eschatology, stating that there was no hell for the sinful. Does it not look as if the wish were parent to the thought in his case? These and other charges have been made against this false teacher and shepherd, and remain unanswered. He is an eccentric individual and advertises on the bill-boards in a most grotesque fashion. Judging from his advertisements of himself, many do not think him normal, and so are persuaded that he is self-deceived.

being exclusively a quantity, not a quality of life; that it is not a present possession on faith, but a future inheritance conditioned upon good conduct and character here. Moreover, Russell teaches and *affirms* in these books that there is no conscious future punishment for sin, and, though inconsistent, after death some time, somewhere, there will be a second chance and another offer of salvation.

Thus we see from a careful and unprejudiced analysis of the teachings of the "Millennial Dawn" Books, issued by the self-styled "Pastor" Russell, that the system of error which he represents is a combination of Unitarianism, Universalism, Restorationism, Second Probationism, Swedenborgianism and Annihilationism.

Every reader is warned against this false teacher and his teaching as dangerous in the extreme. It is safer to stand by the Lord Jesus than by any human teacher. It is safer to take our system of truth from the Bible than from the Watch Tower. It is safer to take the creeds of Christendom than the vagaries of one man. See Matt 7-15; 1John 4-1.

THE LIBEL CASE.

Hamilton, Ont.

Because of the publication and circulation of the foregoing leaflet entitled "Some Facts about the

Russell has published a set of books, bound in six volumes, including about two thousand pages, which he now calls "Studies in the Scriptures." The title is misleading and is intended to deceive the Christian public. The teaching of these books subverts the faith of Christians of all evangelical denominations and substitutes for the truth as it is in Christ the destructive doctrines of one man, who is neither a scholar nor a theologian. The whole system of Russellism is anti-rational, anti-scientific, anti-Biblical, anti-Christian and a deplorable perversion of the Gospel of God's dear Son.

There is nothing in the English-speaking world to compare with the system presented in the books for error. The great heretical leaders of the early centuries were not more daring, more blasphemous or more destructive than is the author of these books. They contradict almost every fundamental of evangelical Christian faith by a bold denial of the proper deity, incarnation, resurrection, ascension and high priestly intercession of Jesus Christ. Russell also denies the Second Advent of Christ in the Biblical sense of that event, the personality, work and deity of the Holy Spirit, the Trinity and the atonement made, through the death and risen life of Christ. He teaches that the Second Advent of Christ took place in 1874, that those who sleep in Christ experienced their resurrection in 1878, and that the present order of things will terminate in October, 1914. He also makes bold to affirm, the Bible to the contrary, that "eternal life" is mere existence,

Self-Styled 'Pastor,• Charles T. Russell" of Millennial Dawn Fame of Brooklyn, N. Y., purporting to reflect* seriously upon his character, on Dec. 2nd, 1912, Mr. Russell issued a summons against me charging me with criminal, defamatory libel. On Dec. 9th, the case came up for hearing before Magistrate George H. Jelfs, Esq., in the police court of Hamilton, Ont., and a committal for trial was made, without permission being given to the defense to cross-examine Mr. Russell, the Magistrate claiming that he had not the power to try the case. Mr. Russell was compelled to give a cash security of five hundred dollars to appear in Hamilton at the next sitting of the High Court of Ontario and to push the case to a finish. I was not asked for a bond or even for my signature to appear and defend the case, which was very unusual. This decision of the Magistrate was appealed to Chief Justice Meredith of Toronto and was ruled out by him as irregular and illegal. This necessitated the case being begun over again, whereupon Mr. Russell came to Hamilton again secretly, issued a second summons and left the city immediately for parts unknown.

The case came up a second time before Magistrate George H. Jeffs in the Police Court of Hamilton, Ont., on Feb. 7th, 1913 but Mr. Russell did not put in an appearance. We were informed that Mr. Russell was not in Canada and that he could not be forced into the country, that for an unknown period he would be out of the United States and that the case could go on without his presence. Through my

Attorney, George Lynch Staunton, K. C, an application was made for an enlargement of the case for the purpose, it at all possible, of securing the presence in Hamilton of Mr. Russell for direct and cross-examination* Now the fight was on. It is worthy of note that Mr. Russell, though present in Court and hearing all- the damaging evidence against him in his case against the Brooklyn Eagle for damages amounting to one hundred thousand dollars, did not enter the witness box in his own defense. The defense was anxious for him to be put in the witness box, but the prosecution did not allow him to appear. It was announced and expected that he would appear to explain and refute the charges, brought against him, but all were disappointed. In speaking of **Pastor" Russell's character Ex-Judge Oeland stated the following to the jury. "What the character of the plaintiff is, you can infer from the fact that he did not take the witness stand and let you look into his eyes as he told of his past life. He did not give you and me a chance to question him as to how he became a preacher of religious doctrines, why he left Pittsburg, why he came here and what he intends to do when he leaves here." My Attorney wrote his Secretary, requesting that Mr. Russell come to Hamilton and submit to cross-examination in the witness box. A reply was received to the effect that Mr. Russell had left the United States and it was not known when he would return. If this were true why did he leave the United States when his presence was required for the case here in Ham-

would not have signed my name to the leaflet. I still believe those facts to be true and I am confirmed in my faith by the verdict given by the jury in Brooklyn the other day. There was no malice in my writing that leaflet and therefore no attempt at revenge. You never did me any pe.-sonal harm. I never heard or saw you until you appeared in the police court here a few weeks ago. The leaflet was published purely for the public good, and as a warning to weak Christians."

"The case, as you doubtless know, came up for hearing again in the Hamilton police court on the 7th inst. That hearing was postponed for three weeks and will come up again, I expect on the 28th inst. This postponement was granted that the defense might, if at all possible, secure your presence here in Hamilton on that date, the defense having obtained the right of putting the complainant into the witness-box for cross-examination, should he present himself on Canadian soil. I write this personal letter under registered seal, earnestly requesting you to come to Hamilton for the next hearing of our case on Feb. 28th. If it be impossible for you to appear here on that date, will you please fix a date and inform me or my attorney accordingly, and we will endeavor to have a postponement made to meet you. I urge you to come. For your own sake, the sake of your friends and followers and also for the sake of the public in general you ought to appear. The defense requires your presence here. In all fairness to all concerned you surely are under obliga-

ilton? About this time I was informed by Mr. S. F. Washington, K C, Counsel for the prosecution, that if I would render Mr. Russell a mild apology, he would drop legal proceedings immediately. I informed Mr. Washington that knowing the facts as I did about that man and his teaching, a heavy fine or a term in jail would be preferable. The defense was now granted an order to force the prosecutor in the witness box, should he put foot on Canadian soil. Our problem was now to get Mr. Russell into Canada. I wrote him a personal letter urging him to come to Hamilton on the next date fixed for the hearing of the case and offered to pay his expenses. The following is the letter, dated Hamilton, Ont., February 18, 1913:

"Mr. C. T. Russell,
Brooklyn, N. Y.

Dear Mr. Russell:-

"You have entered legal action against me for defamatory libel because I published and caused to be circulated a leaflet entitled, 'Some facts about the self-styled Pastor Charles T. Russell. I am sincerely desirous that you should push this action to a finish. If I set you forth in a false light, I wish to know it and to take the consequences, and if I told you the truth I wish the Canadian public to know it. When I published that leaflet I believed the facts stated to be absolute truth. Had I any doubt about the truthfulness of them, I certainly

tion to come. Should you come I will be pleased to pay your return fare from and to Brooklyn, N. Y.

"Earnestly awaiting your reply, I am,
Sincerely yours,
J.J. ROSS."

This letter was ignored by him until he was compelled later to notice it. This made it necessary to take an additional step in which an order was granted in the County Court for the appointment of a commission to go across the border to Brooklyn, N. Y., and to compel Mr. Russell to undergo cross-examination there. As soon as he was advised of this — thinking doubtless that it would be to his advantage and presuming that the Hamilton people did not know as much about him, his teachings and methods as the Brooklyn people did, he wrote the Crown Attorney that he would come to Hamilton and submit to cross-examination. He came. He was put into the witness box by the defense. He was on the stand for nearly five hours, and at the conclusion of the examination, there being no other course the Magistrate again ordered a committal for trial. The cunning "Brooklyn Pastor" seems not to have enjoyed this experience in a Canadian Court and his cross-examination by a Hamilton lawyer, and he seems also to have resolved that this experience should not be repeated. At all events, when he found himself safely back in Brooklyn and had a little time to recover himself, he wrote me a lengthy letter urging me to apologize and he would drop legal proceedings at once. His exact words are "If

you will apologize the error of your course, assuring me that you regret it and that you will do what you can to correct the misimpressions thus put forth, I will accept the apology and discontinue legal action against you forthwith." Seemingly he thought I did not know my grounds and that he had struck terror to my heart. But "The Devil is an ass." This is apparently his common method. Because Mr. W. R. Bradlaugh, editor of "The Christian's Armoury," 70 Kings Cross Road, London, W. C, England, published an exposure of Mr. Russell, he was successful in extorting an apology, under extreme pressure and threats, the shortness of time (which was only four days for the defense to prepare the case), the distance to bring witnesses and the cost of litigation, compelling Mr. Bradlaugh to publish in three successive issues of his paper a correction, withdrawal and apology. Within two days, however, the lawyer for the defense was in the possession of facts which should have made the retraction null and void. Since that time Mr. Bradlaugh has published a full explanation giving some of these facts, thereby practically withdrawing his apology to Mr. Russell and he still continues the exposure of him. By wilful misrepresentations and threats of legal procedure, he has also compelled the editor of an American church paper called "The Megaphone" to apologize and retract. I received his request for an apology on March 21st, 1913, and on the self-same date without it being necessary for one moment's consideration, I sent the following very brief reply. "On my

Mr. Russell. According to the law of the State of Pennsylvania, a few years ago, she divorced her husband, obtaining alimony, which he did not pay, but his friends made payment to save him; he fought the case for five years, appealing it twice. On the third trial not only did he lose, but the alimony was increased and all the costs levied upon him. All who know Mrs. Russell, speak in the highest terms of her.

This, in brief, is the outline of the libel case brought against me, and I declare that the facts herein stated are truth.

RUSSELL BEFORE THE COURTS.

In writing further about Russell, or Russellism, the authority for what I state is not "hearsay" evidence. I have before me the evidence obtained in the Court of Common Pleas No. 1 of Alleghany County, Pa., U. S. A., June term, 1903, before Honorable F. H. Collier, P. J., and a jury, when S. J. Porter and D. F. Patterson, Esquires, acted for Mrs. Russell and J. McF. Carpenter and W. M. McLun-kin, Esquires, represented Mr. Russell. Mr. Alexander Callow, the Official Reporter of the Court of Common Pleas, No. 1 of Alleghany County, Pa., U. S. A. certifies, under oath, that this document numbering from one to two hundred and fifty-two inclusive contains a full and correct transcript of all

return to the city to-day I found your letter of the 19th inst. awaiting me. I have carefully noted its contents and in reply I wish to say that I have no apology to offer and no promise to make as to the future and I calmly await the decision of the Canadian Court of law."

The High Court opened on March 1st, 1913 and the case came before the Grand Jury for consideration. The only evidence that was in was obtained from "Pastor" Russell himself under cross-examination. After comparing the charges made in the leaflet with the evidence thus obtained, the jury found absolutely no ground for libel and handed down the verdict "no bill." Thus the case was thrown out of court by the evidence furnished by "Pastor" Russell himself.

The defense was exceedingly sorry that the case did not reach the petit jury, that the facts we had on hand might be made known to the public. During the pending of the trial considerable excavating work was done and the so-called "Pastor" Russell's life and character were dug out as was also his Christ dishonoring and blasphemous teaching. Our witnesses were all present for the trial, but were not called, it being unnecessary. Among them was Mrs. M. F. Russell, the woman he promised before God and certain witnesses to honor, love, protect and cherish until death did them part. Mrs. Russell is a modest, intelligent, charming devoted Christian woman. One can see at a glance that she possesses a vastly superior intellect and personality to that of

the evidence taken. I have also beside me the evidence obtained in the Superior Court of New York, U. S. A., which was held in the presence of Justice Charles H. Kelvy, Esq., and a jury, in Mr. Russell's libel case against the Brooklyn Eagle for damages amounting to \$100,000. Then I also have in my possession a complete and correct transcript of all the testimony obtained from Russell himself here in the police court of Hamilton in his case against me for criminal libel, held before George H. Jelfs, Esq. Together with these documents I have his books, papers, letters written by him, etc., and knowledge secured from personal investigation into his life, character, teaching, and business methods, etc. What I now tell the reader is first hand knowledge and I will be prepared to defend it in the Court of Law.

When Mr. Russell's case against me came up for its first hearing on Dec. 9th, 1912, it was necessary for him to be present in person to identify himself and to deny the charges, or whatever charges which he claimed to be untrue, contained in the leaflet. Under oath, he positively and most emphatically denied every charge made against him. The leaflet was read part by part to him and he was asked by the Crown Attorney, "Is this true?" His answers throughout were "No, no, no," "Absolutely untrue," "Decidedly untrue," "That is not true," etc, until he came to the "miracle wheat," and then he said, "The item about the miracle wheat might be said to have a particle of truth, just one grain of truth in it in a sense." This is the only admission of truth, he al-

lowed, in the charges made against him. By denying these charges, he claimed for himself a high scholastic standing, having a knowledge of the dead languages, having taken a course in theology, systematic and historical theology, ordination, church affiliation and so on. But now what are the facts as they were brought out by the examination on March 17th, 1913? As to his scholastic standing, he had sworn that what was said about it was not true. Under the examination, he admitted that, at most, he had attended school only seven years of his life, that the public school, and that he had left school when he was about fourteen years of age, just at the opening of the adolescent period, when the directional element is so necessary in a boy's life. "Do you know the Greek?" Asked the Attorney. "Oh, yes," was Russell's reply. Here he was handed a copy of the New Testament in Greek, by Westcott & Hort, and asked to read the letters of the alphabet as they appear on the top of page 447. He did not know the alphabet. "Now," asked Mr. Staunton, "Are you familiar with the Greek language?" "No," said Mr. Russell, without a blush. When he saw that he was caught, then he admitted that he knew nothing about Latin, and Hebrew and neither had he ever taken a course in Philosophy, Systematic Theology and neither had he ever attended any of the higher schools of learning. A trap had been set for him at every one of these points, and having been caught in the first, he thought it best for him to "own up before he was

or any body of men living." After a considerable pause and his eyes fixed on his feet in the witness box, he said, "I never was." He was caught again! and he was not abashed. This is the gentleman that gives himself forth all over the world as a fully accredited minister of the gospel. What a low standard of morals he must have! What a seared conscience he must possess. He swore he would tell the truth, all the truth and nothing but the truth, and that under the eyes of Almighty God. But how artful he is even under oath in devising falsely! In other words, what a fabricator.

We now come to Russell's domestic life. It was such as to make life intolerable to his wife, and to justify her in leaving him and afterwards suing for a limited divorce, which one court granted and a higher one, on appeal, confirmed, and at the same time most severely censuring "Pastor" Russell for his conduct, which the court described as "insulting," "domineering" and "overbearing" to a degree which made life intolerable to a sensitive Christian woman. But Russell swore here that his wife had not divorced him, and that the court had not granted alimony from him. Under fire by Mr. Staunton, he was compelled to confess that the court did divorce him from his wife though not "absolutely" and that the court did grant his wife alimony. Had Mrs. Russell sued for absolute divorce she could not have obtained alimony, which she needed. In the divorce that was granted, neither party have the privilege of remarrying. A limited divorce which is a di-

shown up." As it was, he was shown up. This is the man who goes about claiming that he alone has the proper understanding of the Scriptures, condemning the translators of the Bible and denouncing all ministers and teachers of the Word except himself, and his little satellites, as ignorant, empty-headed and deceitful. Russell has made quite a free use of the dead languages in his books, but this is evidently not done by himself, but another, with the end in view of misleading the ignorant, and trying to catch the educated. He has familiarized himself with a few big Greek terms which have become Anglicized, such as "Apocalypsis, Epiphaneia, parousia, parakletos," etc., puts his own meaning into them and then goes about using them before his audiences, and those who do not know any better think him a highly-educated man. This is the man also who combed all books and papers except those written by himself or published by the Watch Tower Bible and Tract Society.

Now as to his ordination. Remember that the self-styled "Pastor" is still under oath and that he says, "The oath is sacred." It is indeed sacred to him. "Is it true that you were never ordained?" asked his counsel. "It is not true," replied Mr. Russell. But my counsel takes him in hand and being wileful, it is difficult to keep the arch-heretic to the point. His Worship, the Magistrate, was appealed to and Russell is informed that he must answer yes or no. "Now," said Mr. Staunton, "You never were ordained by a bishop, clergyman, Presbytery, council,

orce from bed and board is just as bad as the absolute divorce, which is a breaking of the marriage tie. In order that my reader may understand this I quote from the charge to the jury by Judge Collier who was on the Bench at that time. He said to the jury: "In this state, one of the causes for divorce is the offering of such indignities to the person of the wife or husband as to render his or her condition intolerable and life burdensome and thereby forcing him or her to withdraw from the society of the wife or husband. That is this case, and it is totally immaterial whether it is a divorce from bed and board or a divorce from the bonds of matrimony, because in both cases the family relation is dissolved and every one is harmed if the law is not complied with. I mention these things because it is my solemn duty to do so, so that you will understand it, and I have no doubt you do."

"With that in view, examine the evidence. This lady must satisfy you, gentlemen, under the libel she has filed, clearly by the strength of the evidence that such personal indignities were put upon her from time to time continuously for some period of time, not occasionally, but continuously for some period of time, so as to render her condition intolerable and life burdensome and force her to remove from her husband's house.

"You all know, your common sense teaches you that, without a judge telling you that every little spat between a husband and wife, after living fourteen years together, is not a cause for divorce. Every

little disagreement, not speaking sometimes, or being rough, are not causes for divorce, because the marriage relation covers all that. The vows they take, as you all know, cover all that. It must be something more than that, it must be such indignities to her person as to cause her to leave her husband because of the indignities cast upon her making her life burdensome and her condition intolerable."

"Now with that definition apply the evidence. Another rule of law is that it must not be partly her fault, it must be all the fault of her husband

You are to pass upon these facts, and you are to judge of the circumstances of these people, their intelligence, their manner of living, their pursuits and everything of that kind. You will judge and say whether these indignities, if they were committed, caused her to feel that her condition was intolerable and her life burdensome and she would have to go away."

"If they did--and I have only mentioned some of them, then she would be entitled to a divorce from bed and board and be entitled to a divorce absolutely if that is true. There is no difference between a divorce from bed and board, and divorce absolutely; don't get mixed about that. One is just as bad as the other; it takes the same amount of cause in the one case as in the other."

The divorce was given, and the alimony granted Mrs. Russell. Russell had a considerable property in his own name. He tried to practise fraud upon his

When Russell saw that he had failed in this, he attempted another course of fraud. He sought to evade payment fixed by the court by fleeing from one state to another, making it necessary for his wife to get an extradition order, which she did, and which led to the condemnation of the cunning "Pastor" by a third court, and the increase of the alimony. Commenting on Russell's defense and conduct on this occasion, Judge Delady said: "There is not one syllable in the testimony to justify his repeated aspersions on her character and her mental condition, nor does he intimate in any way that there was any difference between them other than that she did not agree with him in his views of life and methods of conducting their business. He says himself she is a woman of high intellectual qualities and perfect moral character. While he denied in a general way that he attempted to belittle his wife as she claimed, the general effect of his own testimony is a strong confirmation of her allegations." We have not space here to quote to any extent from the court records of this case; all we can do is to summarize the findings, and we will give nothing but what is published in the property and shall rather understate than overstate the case, from Mr. Russell's point of view. It came out in the evidence first that his "conceit," "egotism" and "domination" were such as to make life intolerable to any sensitive woman. Second, that his conduct in relation to other women was "improper." Third, that on one occasion that he was silent to his wife for four weeks, and

wife by transferring his property to corporations and societies over which he himself had absolute and complete control. Referring to this fact, the court said, "The purpose of this whole transaction was to deprive his wife of her dower interest and was a fraud upon her." Mrs. Russell was compelled to petition the court to compel her husband to pay alimony, and an attachment was ordered Judge J. R. McFarlane who was on the Bench at the time, and had heard the petition expressed the opinion of the court in the following words: "The answer of respondent to the rule for attachment is in large part a reiteration of the defence, set up to the application to fix alimony. So far as he is concerned, it has been adjudicated against him that his property was disposed of by him in fraud of his wife's rights, and his iteration and reiteration of denial of this charge is, at the least, in bad taste, especially in view of the circumstances surrounding the sale by the Sheriff of the Arch Street property upon a trifling judgment against him." (This was the Bible House, worth \$40,000 conveyed by Sheriff's deed to the Watch Tower Bible and Tract Society for \$50.00 on a judgment of less than \$200. Transfers were all made to this Society which he controls absolutely.)

"The transfers were made, so far as the respondent is concerned, without the right to do as against his wife."

"To refuse an attachment would allow any respondent to put his property in the hands of a friend who is amenable to his will, and then defy the power of the court"

only communicated with her by letters of a reproachful character. Fourth, that he sought by most despicable means to isolate his wife from society, and designed to get her pronounced insane in order to put her away.

As to his "improper" conduct towards other women. That you might see that I know whereof I speak and am telling the truth, I will quote from Mrs. Russell's evidence upon this subject taken in the Court of Common Pleas No. 1. She is under oath, and direct-examination by her Attorney, Mr. Porter.

Q. When did you have your first material disagreement with your husband?

A. The first serious trouble with my husband was what you stated this morning, the first indignity with this woman who was in the office and in our home.

Q. What was the name of the girl?

A. Rose Ball.

Q. That is the girl you spoke of a few moments ago?

A. Yes, sir.

Q. How long had she been with you before this trouble arose?

A. She came to us in about 1884.

* * * * *

Q. Did she live with you?

A. Yes, sir.

Q. How long did she live with you?

A. She was with us for about ten or eleven years —oh, she was with us about twelve years.

Q. Just state what you observed about your husband's conduct with this girl in your presence in your home,

A. Previous to this time my husband had suggested to me the idea of separation, and he said if I would agree to a separation he would give me the house in which we were living. He said we were incompatible.

Q. When was that?

A. That was shortly before this objection was made, about 1893. We were still living on Clifton Avenue.

Q. What brought about the proposition from your husband?

A. A number of disagreements, and one thing was this; there had been letters that my husband had written to parties to which I had to make very serious objections. One of them came to me in this way. Mr. Russell had certain letters, certain envelopes that were marked, "Personal" was printed on them, and he sent a number of these envelopes to persons that he wanted to correspond with him privately.

* * * * *

Q. I want you to tell us what your husband did in company with this woman Rose, in your presence and in your home.

A. One evening I spent the evening downstairs, and our library and bedroom were next to each

and if you are going to do things like this, what will happen? Suppose you are all right, don't you suppose people will talk about things like this? and I said, "I am not satisfied with it," and he said he wasn't going to be ruled by me. But I felt distressed about that.

Q. When would he go to the Watch Tower in the morning?

A. I don't remember; he generally went down alone.

Q. Who would return with him?

A. She came with him in the evenings, and they came home about eleven o'clock and the young men that were in the office—she was the only girl, and the young men would go home, and he wouldn't allow her to go home with them, and she must wait and always go with him.

Q. I want the mere fact Did this girl Rose go home with your husband?

A. Yes, sir.

Q. And the young men came home ahead of them?

A. Yes, sir.

Q. State to the Court and Jury what talk, if any, you had with this girl Rose, in regard to her relations with your husband, which you communicated to your husband.

A. I told him that I had learned something that was very serious, and I didn't tell him right away I let a day elapse until I felt I had control of myself and could talk, and then I told him that I had something very serious to tell him about this matter and

other upstairs on the second floor and I spent the evening downstairs reading, and I went upstairs about ten o'clock to my room, and I supposed that he was either in the library or had retired, and when I went up there, I found that he was in neither place, and I stepped out in the hall and there I found that he was in his night robe, sitting beside Miss Ball's bed and she was in bed. On other occasions I found him going in there, and I found she called him in and said she wasn't well and wanted him in, and I objected to this, and I said that it was highly improper, and I said, "We have people about the house, and what kind of a name will be attached to this house, if you do that kind of thing?" and he got angry.

Q. You state that you found him doing this at other times. How often after that?

A. I found him a number of times; I don't remember how often.

Q. In her room?

A. Yes, sir. And I found him in the servant girl's room as well, and I found him locked in the servant girl's room.

Q. Did he make any explanation why he was in the girl's room?

A. No, he did not, he just got angry.

Q. What did you say to him about this conduct and what did he say?

A. I said to him. "We have a great work on our hands," and I said, "In this work you and I have to walk very circumspectly before the world,

he said, "What is it?" and I said, "Rose has told me that you have been very intimate with her, and that you have been in the habit of hugging and kissing her and having her sit on your knee and fondling each other, and she tells me you bid her on no account to tell me, but she couldn't keep it any longer. She said if I was distressed about it she felt she would have to come and make a confession to me, and she has done that."

Q. What year was that?

A. He tried to make light of it at first, and I said "Husband, you can't do that. I know the whole thing. She has told me straight, and I know it to be true." Well, he said he was sorry; it was true, but he was sorry. He said he didn't mean any harm. I said "I don't see how you could do an act like that without meaning harm."

Q. What year was that?

A. In the fall of 1894.

Q. Did you state to your husband at this meeting any endearing terms?

A. Yes, sir.

Q. What were they?

A. I said, "She tells me that one evening when you came home," I asked her when did these things occur? I said to him, "She says they occurred down at the office when she stayed down there with him in the evenings after the rest had gone, and at home at any time when I wasn't around"

Q. Now, about the endearing terms?

A. She said one evening when she came home

with him, just as she got inside the hall, it was late in the evening, about eleven o'clock, he put his arms around her and kissed her. This was in the vestibule, before they entered the hall, and he called her his little wife, but she said, "I am not your wife." and he said, "I will call you daughter, and a daughter has nearly all the privileges of a wife."

Q. Then, what other terms were used?

A. Then he said, "I am like a jelly fish. I float around here and there. I touch this one and that one, and if she responds, I take her to me, and if not, I float on to others," and she wrote that out so that I could remember if for sure when I would speak to him about it And he confessed that he said those things.

When here in court, Russell confessed with some difficulty that his wife had "found" him in his night robe in the room of Rose Ball, sitting by her bed and holding her hand, but explained that he was "only feeling her pulse," he admitted also that his wife "found" him locked in the room of the other servant girl, Emily Matthews, but explained that he had locked the door that the young woman might hear what he had to say to her. It is due Mr. Russell also to state that in the Court of Common Pleas, he swore that he was only locked in the servant girl's room a minute, and in our Court, he swore he was locked in the room but "two minutes." But his wife has a little different story to tell about the length of time that her husband was locked in the room. Though not under oath-the oath makes no differ-

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fornia Asphaltum Co., the organizer of the Selica Brick Co., which he "entirely" managed from the Bible House on Arch Street, Pittsburg, the Brazilian Turpentine Co., in which he had a controlling interest, a Cemetery Company, located in Pittsburg, and the United States Coal and Coke Co., with capital stock of \$100,000. It should have been most humiliating to swear to one thing and then, when facing the facts, again under oath to be compelled to confess to the very opposite. What do you call this? Is it strange that the jury brought down the verdict "No bill"?

But there is also the "Watch Tower Bible and Tract Society." This is professedly a religious organization, having as the end of its existence the propagation of Christian knowledge. Originally seven persons composed this society. In the evidence taken here, it came out that there were only five in that society now, Russell being the head and President and one William E. Van Amburg, the Secretary and Treasurer. This "Watch Tower Bible and Tract Society" was formerly "Zion Walch Tower Bible and Tract Society of Pittsburg." Into this society the so-called "International Bible Students," Russell's followers, "About 100,000 strong," as Russell says, pay their money. In 1912, there was paid into this society in cash donations alone, no less than \$202,000. For every \$10 sent in at any one time, by any one person, there is allowed for that person, if they wish to make the application for it, one voting share. The voting takes place on the first Saturday

ence to her she said, "It was between six and seven o'clock in the morning. I missed my husband and went in search of him. I called to him but there was no answer. I went to Emily's room, and found the door locked. I called to him, and knocked on the door. I stood there for seven or ten minutes; then he came out. I reprimanded him, and he only got angry and said 'I will not be run by you.' These are not my words, but a statement of Mrs. Russell to my Ja-wyers in my presence. Though I will not vouch for the truthfulness of this statement, I have all confidence in Mrs. Russell's veracity.

RUSSELL AND HIS BUSINESS CORPORATIONS.

In the leaflet, Mr. Russell is charged with being connected with "Lead," "Asphalt" and "Turpentine" Companies. Under his direct-examination by his attorneys, he was asked, "Now if these charges did appear in the Brooklyn Eagle, are any one of them true?" "They are not true," was his most emphatic answer. "Not true?" "Not true." But when he was forced into the witness box by the defense and learned that we had the facts about these Companies on hand, and the charters of them in our possession, he made a clean breast of the whole thing. He confessed being a stockholder in the Pittsburgh Asphaltum Co., which afterwards became the Cali-

ABOUT "PASTOR" RUSSELL

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of every year, and that exclusively for the election of the officers of the said society, which are three in number, the President, Vice-President, and Secretary and Treasurer. The money paid into this Society is not in any sense returnable to the giver, and non-dividend bearing; when one gives money into that society, it is gone completely, it is gone, forever. But where? It came out in the evidence in the Eagle case that only 50,000 shares had up to date been issued of the 400,000 or 500,000 that could be issued if the shares were all called for. This means that there is represented in the Watch Tower Bible and Tract Society alone, of which "Pastor" Russell is the head, and which society is the mother of all his other business corporations between four and five million dollars. It also came out in the evidence that of the 50,000 voting shares--and remember that they are only voting shares--Russell holds 47,000 of them. The other 3,000 being distributed unequally among the other four or six members of the society. On every first Saturday in the year, as I said, this society of five men meet to elect the officers and Russell casts for himself, if necessary 47,000 votes, representing \$470,000. He is always elected to the Presidency of this "Religious" Society without opposition, in fact, he is always elected unanimously. Is it any wonder? Russell financially and in every other way dominates that society and clearly he is that society. He will say, as he did frequently here "The Society says," or "The Society has" or "The Society does," etc. But

the "society" is always and only himself. When money is sent into that society Russell has absolute control over it. In the Hamilton, Ontario, Insane Asylum, then is a patient from whom Russell or "The Society" obtained-how, I do not know-the sum of \$10,000, this was all the man had, and there is no hope of getting that money returned. Russell, or again, the "Society" for they are generally synonymous terms recognizes responsibility in this case, and pays a nominal sum for that man's keep in the asylum. This is a sample of how the "Society" gets its money. It is no wonder that the Society advertises "No collections" in its meetings.

But there is another Russellite Company, I wish to speak about. This is left to the last, because it has a vital connection with the Watch Tower Bible and Tract concern. I mean the United States Investment Co. The crafty "Pastor" has never been willing to admit that there is, and has been, this secret Russellite incorporated body. He denied that the United States Investment Co. was a Russellite Co., that he was the President or Manager of it, that he was a stockholder in it, or that he had any interest in it whatever. He also claims that this United States Investment Co. had long ago become defunct. In the "People's Pulpit" a Russellite paper, Vol. 3, No. 13, in the second column, near the top of Page 2, you will find the "Pastor" explaining to his readers about this Company. He says, "I have not one dollar invested in it; nor have I been even nominally connected with it." I cannot under-

ARTICLE 5.

Contemplated duration 20 years, unless sooner dissolved by majority of the stockholders in number and value of interest.

ARTICLE 6.

Officers--E. C. Hennings, Chairman and Manager; J. A. Bonnet, Secretary Treasurer and Manager; C. T. Russell, Manager.

The claim is now made that this U. S. I. Co. Ltd. has no property, and has been out of business for "many years." The records in Pittsburgh show transfers of property to this self same society as late as 1911, and November, 1912. You can see that the U. S. I. Co. Ltd. is in existence, is doing business, and is just another name for Russell. It is purely a holding Company for the Bible and Tract Society, and it holds all it can get its hands on. We found that the U. S. I. Co., which is Russell, holds or did hold 28 houses and lots in Binghamton, N. Y., several lots in Tacoma, Wash., a farm near Rochester, N. Y., a house and lot in Buffalo, a farm in Oklahoma, 100 lots in Texas, a house and lot near Pittsburgh, and five thousand and five hundred acres of land in Kentucky. This is only a small fraction of what this company holds. We must remember according to the charter out of the \$1,000 invested in that company Russell has, or had, \$990.00 of it. It is said that the other \$1000 was supplied by him, giving the other two men five shares each, in order to satisfy the law of that State. However that may be, is it not clear that the U. S. I. Co. Ltd. is al-

stand how a man who is normal intellectually and morally can make such denials. His own Secretary and Treasurer, testifying for the defense in the Eagle case, swore that there was that Company, that it was in the present doing business, and that it was a holding company for the Bible and Tract Society. That the reader might see how Russell told the exact truth and nothing but the truth about himself and this Company, I will give him an extract from the Company's charter. From the records in Pittsburgh we learn that this Company was incorporated June 24, 1896.

The following is the extract from the charter:

ARTICLE 1.

Names of Subscribers: John A. Bonnet Ernest C. Hennings, Chas. T. Russell.

Amount subscribed by each: J. A. Bonnet, \$5.00; E. C. Hennings, \$500; Charles T. Russell, \$990.00.

ARTICLE 2.

Capital Stock, \$1,000; dividend into 1,000 shares; par value of \$1.00 each--all paid in.

ARTICLE 3.

For purpose of buying and selling real estate, patent rights, stocks, bonds and other securities, merchandise, and building houses, etc. Location of Association and its Principal office, 58 Arch St., Alleghany.

ARTICLE 4.

Name of Association is U. S. Investment Co. Ltd.

together and only Russell. As it appears to me, this is the way it works. The International Bible Students all over the world, and others who are foolish enough to do so, send their money into the Watch Tower Bible and Tract Society, which is Russell. A part of that money is used to pay the expense of circulating Russell's literature, paying his advance agents and "pilgrims," which always means chiefly the glorifying of Russell, and the rest goes through to the U. S. I. Co. Ltd., which is also Russell, and is invested in lands, lots, timber limits, houses, etc., etc. You can see it is all Russell. It is claimed that he is many times a millionaire, and yet he has not one cent that we could find in his own name. If Mrs. Russell were not living, or if the divorce were not a limited one, would such be the case? To answer the question is sufficient.

CONCLUSION.

Sufficient has been said. We must keep the rest of our powder dry, and, therefore, will conclude. I will not say anything about Russell's teaching except to reaffirm what was said in the leaflet. The best thing on his teaching is "Millennial Dawnism" by Rev. I. M. Haldeman, D. D., published by C. C. Cook, 150 Nassau St., New York.* The teaching of Russell is contrary to all the accepted stand-

ards of faith, both Protestant and Catholic. He denies not only the fundamentals of the Bible regarding the God-given plan of salvation, but admits that his views stand against the whole of Christendom, without exception, and denounces every creed and every orthodox church from the beginning of this dispensation to the present. He claims that he is the only one who has the proper understanding of the Scriptures, and condemns, without exception, the translators of the Bible and all ministers as untrue and deceitful. He does this only to attract attention to himself and his cult. For a man to condemn all other men as liars, deceitful and cowards, as Russell is doing for the purpose of exalting himself, makes him a deceiver and a false prophet, and one who is not to be trusted in matters of religion, to say nothing of morals. We charge him with a moral nature very much below par, for which he himself is to blame. Not to say anything about his "improper," "unprofessional" conduct with the two young women mentioned in the evidence, when his followers must take the following vow: "As far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door of the room stands wide open? exceptions (in the case of brethren,) wife and children, mother and natural sisters; (in the case of sisters,) husband, children, father, and natural brethren;" we are made to think that morals are not what they ought to be. If this is evidence of good morals, I do not know yet what true piety is. This is the vow taken

land, interfering between husbands and wives, and separating between parents and children. We have received many letters telling how much unhappiness Russell and his vagaries have caused in families. A prominent lawyer in one of our great cities wrote me, saying "Russell broke up my home," and sent me a letter of Russell's to the lawyer's wife, suggesting divorce with alimony, and asking that the letter be not shown her husband. How vulgar! The following is an extract from that letter, written by Russell and signed by his own hand. It is dated May 15th, 1908, and addressed from the Bible House, Alleghany, Pa. He says: "Take up the following prescription: Your husband knows that he has no legal right to interfere with your religious principles, and that his case would not stand in court that a showing in court that he prohibited you from the exercise of your conscience in a reasonable manner would be cruelty and indignity to your person and conscience, and be a ground whereon you could have a divorce with alimony sufficient for the support of yourself and children in reasonable comfort; for I judge that your husband is a man of talent and property." His knowledge of Canadian law is something like his knowledge of the dead languages. We charge him with accumulating vast wealth out of the gifts sent in to him or "the society" by the guileless on the pretext that it is alone the Lord's work. If these gifts all go to the Lord's work, how can the Watch Tower Bible and Tract Society, which is a

by many of the Russellites. What a reflection "on the opposite sex." I charge him with consummate conceit. Under the pretext of advertising and commending the Bible, he plasters sanctimonious pictures of his own face over all the bill-boards, and pushes samples of the same picture under the doors of our homes. Then in his papers and in the headlines of his sermons, which he pays the papers to publish, he speaks about "great discourses," and "big crowds," etc. Any mountebank can get a crowd by advertising himself as Russell does, but he will not get the same crowd a second time. It is not every public speaker or quack that can employ a promoter or advance advertising agent to publish abroad his coming, and the sensational themes of his discourses, and pay him \$3,000 a year stipend. If you have any doubt about the absolute truth of what I here state, look in the Watch Tower for January 1st, 1912, and you will find him speaking of himself a hundred and seventy-four times, and the Lord and Master but seven times. I charge Russell also with defamatory libel. He swore here that the ministers of all denominations proclaimed in public what they denied in private, and so knowingly and intentionally were deceiving the people. We charge him with perjury, or wilfully "making a false oath. He denied, under oath, that he was totally ignorant of the dead languages, etc., and under the test had to confess that he knew absolutely nothing about them. We charge him, also, with creating unhappy homes in our

purely Russell concern, a getting society, and the United States Investment Co., another Russell concern, a HOLDING society, have and retain so much property? I charge him with fraud, or practicing a course of action which is meant to deliberately deceive the public, for personal advantage. You will find in the headlines of his "People's Pulpit" that he announces himself, his paper and his cult as "interdenominational," that is, something that belongs to all the denominations. In the use of this word, the paper is put into the homes of the people by the authority of the Baptist, Methodist, Anglican, Presbyterian and even Roman Catholics. What a lie this is. Russell and his satellites would not be allowed in any of the churches, Y. M. C. A. buildings or even semi-religious halls on the American continent or anywhere else where he and his teachings are known, and yet he is an interdenominationalist. You will find, also, that he has seized upon "the Layman's Missionary Movement" and by inserting the word "home" into that name used to deceive the people to call attention to himself and to get "The Bible Studies Monthly," another sheet published by him into the homes. People who do not know any better, think when they see this paper, that it has behind it the authority of the great Layman's Missionary movement of America. This is a sample of how Russell and his followers deceive the people. I charge him with blasphemy, or slander of God and his Word. On Page 298 of his Watch Tower of the issue of September 15, 1910, it is writ-

ten, concerning his books: "If the six volumes of 'Scripture Studies' are practically the Bible, topically arranged, with Bible proof texts given, we might not improperly name the volumes 'the Bible in an arranged forDL' That is to say, they are not mere comments on the Bible, but they are practically the Bible itself. Furthermore, not only do we find that people cannot see the Divine plan in studying the Bible by itself, but we see, also, that if anyone lays the 'Scripture Studies' aside, even after he has used them, after he has become familiar with them, after he has read them for ten years---if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he had merely read the 'Scripture Studies' with their references and had not read a page of the Bible as such he would be in the light at the end of two years, because he would have the light of the Scriptures." What blasphemy! "When man thus belittles God's Word and makes his own superior to that of God, it seems to be nothing short of the worst kind of blasphemy. Reflect upon it--to confine oneself to the Bible means outer darkness---to take the word of this one man and never read a page of the Bible means to be in the light." This inspiration has its origin in the pit! Who is this man? He claims to be "That servant" of Matthew 24 and 46. Does it not appear to be clear that he is rather "that man of sin" of 2 Thessalonians, 2 and 3? With all

dated May 16th, 1913, to all the readers of Zion's Watch Tower, the paper of which he is Editor, explaining why he did not take action against me in the Canadian Civil Court. These are his exact words, "I did not think it worth while to sue Rev. Ross for money damages when he had no money." When he thinks it to his advantage and thus draw public attention to himself, he goes about saying that the preachers in "Babylon" have lots of money, for they get such big stipends, etc. But this poor preacher has "no money." I wonder how much he wants? When Mr. Russell asked me to apologize, he assured me that he had no "unkind feelings," that his purpose in taking legal action was not to put me in jail, but rather to "stop me in a wrong course" and to clear himself. He confessed that he did not have the power to stop me, as Saul of Tarsus was stopped. Of course, he had no ulterior motive in taking the action that he did! Now he tells his followers that the reason that he did not take action in a civil court for "money damages," is because I have "no money." Just think of it, "no money"! Then plainly, he is not anxious about clearing himself. A five-cent verdict or a verdict without one cent damages in his favor, would go a long distance in clearing him and restraining others from exposing him. It is money that he is after. Is this not in perfect keeping with the whole of his methods in his Judaized and Paganized religious propaganda? Had I money--but of course I have no money--then he is sure--positively sure

sympathy and sincere regret, I commit this false prophet and shepherd to Him who judges righteously, praying that the Lord may open his eyes and the eyes of his followers before it is eternally too late, for it is a fearful thing to fall into the hands of a holy and just God with sins unforgiveIL

RUSSELL'S EXPLANATION.

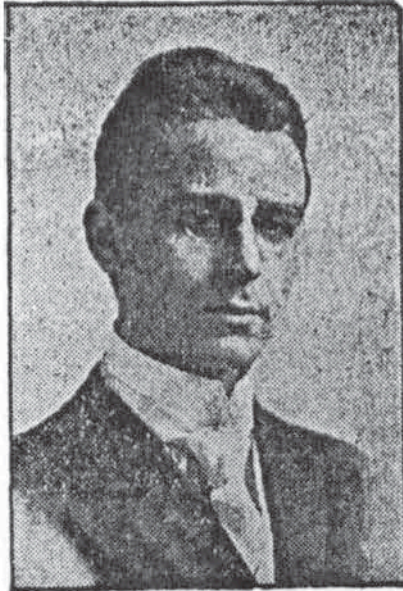
It is now May 26th, 1913. It was on the 1st ult. that the decision of the Grand Jury was handed down. I have waited all of this time to see what Mr. Russell would say in his official organ, "Zion's Watch Tower," about his treatment here in Hamilton. Up to this date no word from him in that paper has been uttered. Seemingly it is his purpose to treat the decision of the jury here with absolute silence, so far as the Watch Tower is concerned. Had the decision been in his favor or had I apologized, it would have been vastly different. The world would have known it long before this. But it seems that many of his followers have been urging him to speak out and to explain why he did not, and does not, take action against me for libel in the civil court; rightfully they are eagerly desirous to see, if at all possible, their chief executive vindicate himself. As a result of the pressure that has been brought to bear upon him, at last, he has sent out a circular letter

-that the civil court of Canada would give him some of it. I am sincerely sorry that I have no money, and that the wileful Brooklyn "Pastor" knows it. The Washington Post has lots of money; that paper exposed him and Russell took action in the civil court of that State for libel against that paper, asking for a large sum of money. That civil court gave him judgment for the enormous sum of \$1. He did not get very much money that time. The Post had lots of money, and why did he only get \$1 by the judgment of the court? The Brooklyn Eagle has an abundance of money. Because that paper compelled him to stand forth in the limelight in his true colors, Russell sued them in the civil court of New York, for the handsome sum of \$100,000. The civil court gave judgment against him, thus justifying the Eagle for exposing him. And now Mr. Russell tells his followers, as an explanation, which is certainly satisfactory to many of them, that the reason for not taking further action against me is because I have no money. The fact is that he took action in the civil court of New York and failed, and then, thinking that he would be successful he took action against me in the criminal court of Canada. The both courts have pronounced against him, and he stands before the world still covered with the many sins charged against him.

CHRIST'S RETURN SOON MANIFEST

"millions now living will never die"

—Judge Rutherford



That there will be a personal, second *coming* and *presence* of Jesus Christ is generally believed by Christians, but as to the object of his *coming* and the manner, in which his *presence* will be revealed there is almost universal confusion. Indeed, few ministers care to discuss the subject.

Jesus did not leave his followers without information, however. He gave certain, clearly defined signs which should be looked for as indications of his presence in the world, and left with the injunction: Watch!

Do you know that most of these signs are either already fulfilled or are in process of fulfillment?

Do you know that most of the problems which mankind has vainly sought to solve (many of them ages old) Christ himself has come to solve during his second presence?

Do you know that the second presence of Christ means that there are millions of people living today who will never go into the tomb, but will live on the earth forever?

You are cordially invited to hear a lecture on this topic by

MR. FRED FRANZ
OF CINCINNATI, OHIO

AT THE ORPHEUM THEATRE

Sunday, January 22, 1922, 3 P.M.

Auspices International Bible Student* Association, Organized by the late Pastor Russell.
Judge Rutherford, New York City Bar, President

NO COLLECTION

SEATS FREE

INVITE YOUR FRIENDS AND NEIGHBORS

The date of 1925 was kept constantly before the Bible Students, and the public, from 1919 to 1925. This handbill advertises the public lecture by Franz for the general public. On this website is a link to newspaper clippings for the period 1919-1925 that advertise lectures on *Millions Now Living Will Never Die*. Rutherford is the primary lecturer. What these items show is the widespread campaign carried on to convince people the world would end in 1925. It just made the failure that much more dramatic.

Letter to the Watchtower from Dr. J.R. Mantey

The following letter from Dr. J.R. Mantey to the Watchtower is self-explanatory. Dr. Mantey is the co-author of *A Manual Grammar of the Greek new Testament*, by Dana and Mantey. It has been widely popular as a Grammar for first year students but is used extensively by many throughout their lives as a reference book. The late Dr. Mantey studied and taught Greek for 65 years.

Throughout all these years, there has been no response to the letter from the Society itself and no legal action was ever taken. There have been attempts by various individuals to criticize Mantey and defend the Society but they have not overcome the facts he states.

I received a copy of this letter from Dr. Mantey shortly after he had sent it to the Watchtower and I was pleased that he gave me permission to publish it. He wrote to me the following: "You may publish any of my articles and cassettes which expose Jehovah's Witnesses. Any of my writings may be copied. The more people read them the better I feel." In a personal conversation with Dr. Mantey, he was even more pointed in his codemnation of the Watchtower, comments that can be seen and heard today on the internet in video clips and interviews. The late Dr. Walter Martin, himself a researcher in cult organizations and doctrines, had an interview with Dr. Mantey as follows:

DR. MARTIN: In John 1:1, the New World Translation (NWT) says that "the Word was a God," referring to Jesus Christ. How would you respond to that?

DR. MANTEY: The Jehovah's Witnesses have forgotten entirely what the order of the sentence indicates - that the "Logos" has the same substance, nature, or essence as the Father. To indicate that Jesus was just "a god," the JWs would have to use a completely different construction in the Greek.

DR. MARTIN: You once had a little difference of opinion with the Watchtower about this and wrote them a letter. What was their response to your letter?

DR. MANTEY: Well, as a backdrop, I was disturbed because they had misquoted me in support of their translation. I called their attention to the fact that the whole body of the New Testament was against their view. Throughout the New Testament, Jesus is glorified and magnified - yet here they were denigrating Him and making Him into a little god of a pagan concept.

DR. MARTIN: What was their response to what you said?

DR. MANTEY: They said I could have my opinion and they would retain theirs. What I wrote didn't phase them a bit.

DR. MARTIN: I don't know whether you're aware of it, but there is not a single Greek scholar in the Watchtower Bible and Tract Society. I did everything I could to find out the names of the translating committee of the NWT, and the Watchtower wouldn't tell me a thing. Finally, an ex-JW who knew the committee members personally told me who they were, and the men on that committee could not read New Testament Greek; nor could they read Hebrew; nor did they have any knowledge of systematic theology - except what they had learned from the Watchtower. Only one of them had been to college, and he had dropped out after a year. He briefly studied the biblical languages while there.

DR. MANTEY: He was born in Greece, wasn't he?

DR. MARTIN: Yes, he read modern Greek, and I met him when I visited the Watchtower. I asked him to read John 1:1 in the Greek and then said, "How would you translate it?" He said: "Well, 'the word was a god.'" I said: "What is the subject of the sentence?" He just looked at me. So I repeated, "What is the subject of the sentence?" He didn't know. This was the only person in the Watchtower to read Greek and he didn't know, the subject of the sentence in John 1:1. And these were the people who wrote back to you and said their opinion was as good as yours.

DR. MANTEY: That's right.

DR. MARTIN: Often we find JW publications quoting scholars. Do they quote these people in context?

DR. MANTEY: No. They use this device to fool people into thinking that scholars agree with the JWs. Out of all the Greek professors, grammarians, and commentators they have quoted, only one (a Unitarian) agreed that "the word was a god."

DR. MARTIN: You have been quoted as saying that the translators of the NWT are "diabolical deceivers."

DR. MANTEY: Yes. The translation is deceptive, and I believe it's a terrible thing for a person to be deceived and go into eternity lost, forever lost because somebody deliberately misled him by distorting the Scripture!

DR. MARTIN: What would you say to a JW who was looking for the truth?

DR. MANTEY: I would advise him to get a translation other than the NWT, because ninety-nine percent of the scholars of the world who know Greek and who have helped translate the Bible are in disagreement with the JWs. People who are looking for the truth ought to know what the majority of the scholars really believe. They should not allow themselves to be misled by the JWs and end up in hell.

414 Palmetto Road
New Port Richey
Florida 33552

Watchtower Bible & Tract Society
117 Adams St.
Brooklyn
New York 11201

Dear Sirs:

I have a copy of your letter addressed to Caris in Santa Ana, California, and I am writing to express my disagreement with statements made in that letter, as well as in quotations you have made from the Dana-Mantey Greek Grammar.

(1) Your statement: “their work allows for the rendering found in the Kingdom Interlinear Translation of the Greek Scriptures at John 1:1.” There is no statement in our grammar that was ever meant to imply that “a god” was a permissible translation in John 1:1.

A. We had no “rule” to argue in support of the trinity.

B. Neither did we state that we did have such intention. We were simply delineating the facts inherent in Biblical language.

C. Your quotation from p. 148 (3) was in a paragraph under the heading: “With the subject in a Copulative sentence.” Two examples occur there to illustrate that “the article points out the subject in these examples.” But we made no statement in this paragraph about the predicate except that, “as it stands the other persons of the trinity may be implied in theos.” And isn’t that the opposite of what your translation “a god” infers? You quoted me out of context. On pages 139 and 140 (VI) in our grammar we stated: “without the article theos signifies divine essence...theos en ho logos emphasizes Christ’s participation in the essence of the divine nature.” Our interpretation is in agreement with that in NEB and the TEV: “What God was, the Word was”; and with that of Barclay: “The nature of the Word was the same as the nature of God”, which you quoted in your letter to Caris.

(2) Since Colewell’s and Harner’s articles in JBL, especially that of Harner, it is neither scholarly nor reasonable to translate John 1:1 “The Word was a god”. Word-order has made obsolete and incorrect such a rendering.

(3) Your quotation of Colwell’s rule is inadequate because it quotes only a part of his findings. You did not quote this strong assertion: “A predicate nominative which precedes the verb cannot be translated as an indefinite or a ‘qualitative’ noun solely because of the absence of the article.”

(4) Prof. Harner, vol 92:1 (1973) in JBL, has gone beyond Colewell’s research and has discovered that anarthrous predicate nouns preceding the verb function primarily to express the nature or character of the subject. He found this true in 53 passages in the gospel of John and 8 in the Gospel of Mark. Both scholars wrote that when indefiniteness was intended the gospel writers regularly placed the predicate noun after the verb, and both Colwell and Harner have stated that theos in John 1:1 is not indefinite and should not be translated “a god.” Watchtower

writers appear to be the only one advocating such a translation now. The evidence appears to be 99% against them.

(5) Your statement in your letter that the sacred text itself should guide one and “not just someone’s rule book”. We agree with you. But our study proves that Jehovah’s Witnesses do the opposite of that whenever the “sacred text” differs with their heretical beliefs. For example the translation of kolasis as cutting off when punishment is the only meaning cited in the lexicons for it. The mistranslation of ego eimi as “I have been” in John 8:58. The addition of “for all time” in Heb. 9:27 when nothing in the Greek New Testament supports it. The attempt to belittle Christ by mistranslating arche tes ktiseos “beginning of the creation” when he is magnified as “the creator of all things” (John 1:2) and as “equal with God” (Phil 2:6) before he humbled himself and lived in a human body here on earth. Your quotation of “The Father is greater than I am” (John 14:28) to prove that Jesus was not equal to God overlooks the fact stated in Phil 2:6-8. When Jesus said that was still in his voluntary state of humiliation. That state ended when he ascended to heaven. Why the attempt to deliberately deceive people by mispunctuation by placing a comma after “today” in Luke 23:43 when the Greek, Latin, German and all English translations except yours, even the Greek in your KIT, the comma occurs after lego (I say)? - “today you will be with me in Paradise”. II Cor. 5:8, “to be out of the body and at home with the Lord”. These passages teach that the redeemed go immediately to heaven after death, which does not agree with your teachings that death ends all life until the resurrection. Cf. Ps. 23:6 and Heb. 1:10.

The above are only a few examples of Watchtower mistranslations and perversions of God’s Word.

In view of the preceding facts, especially because you have been quoting me out of context, I herewith request you not to quote the Manual Grammar of the Greek New Testament again, which you have been doing for 24 years. Also that you not quote it in any of you publications from this time on.

Also that you publicly and immediately apologize in the Watchtower magazine, since my words had no relevance to the absence of the article before theos in John 1:1. And please write to Caris and state that you misused and misquoted my “rule”.

On the page before the Preface in the grammar are these words: “All rights reserved - no part of this book may be reproduced in any form without permission in writing from the publisher.”

If you have such permission, please send me a photo-copy of it.

If you do not heed these requests you will suffer the consequences.

Regretfully yours,

(signed)

Julius R. Mantey

Progression of the buildup, failure and coverup for 1975

From 1966 on, there was a constant presentation of the date, 1975. It was regular in its appearance in numerous publications of the Society. The following pages show the progression of the campaign without containing every publication in the years before and after 1975. There was much more published and orally transmitted than is included here. There is no doubt that the Society specifically and definitely pushed 1975 and what was supposed to happen then. The Witnesses expected the end in 1975 and that can easily be seen in their publications. However, as was to be expected, by the time of 1975 the excuses for a failure began to appear.

The Witnesses were even blamed for misunderstanding what was taught and for building the date up in their own minds into something it was not, as here:

We may be forgetting that, when the 'day' comes, it will not change the principle that Christians must at all times take care of all their responsibilities. If anyone has been disappointed through not following this line of thought, he should now concentrate on adjusting his viewpoint, seeing that it was not the word of God that failed or deceived him and brought disappointment, but that his own understanding was based on wrong premises." (*Watchtower*, Jul 15, 1976, pp. 440-1).

They have not set a definite date since 1975 but still keep before their people the probability of the very soon time of the end. Notice:

"More is needed, though, than merely recognizing the sign. Jesus went on to say: "What I say to *you* I say to *all*, Keep on the watch." (Mark 13:37) This is of utmost importance to all of us today whether of the anointed or of the great crowd. Nine decades have passed since Jesus was installed as King in heaven in 1914. As challenging as it may be, we must prove ourselves ready and *keep* on the watch. Understanding that Christ is present invisibly in Kingdom power helps us to do that. It also alerts us to the fact that soon he will come to destroy his enemies "at an hour that [we] do not think likely."— Luke 12:40." *The Watchtower*, Feb. 15, 2008.

Another tactic has been just an outright denial that a date was ever set for the end. I wrote an article in 1974 on the JW's prediction for 1975. The article was sent by a fellow preacher to a prominent Jehovah's Witness who responded as follows:

"Mr. Barnett's frenzied polemic concerning the date 1975 was actually amusing. Where he got his information about the date 1975 I don't know. He certainly did not get it out of any printed matter published by Jehovah's Witnesses. The book *Life Everlasting in Freedom of the Sons of God* did not set 1975 as the date for Armageddon, Mr. Barnett's claims notwithstanding. If you examine that publication you will find that it set 1975 as marking the end of 6,000 years of human history according to the Bible's chronology. Nothing more. No one of Jehovah's Witnesses has set any deadline for Armageddon, 1975 included. Barnett's argumentation is dishonest since in his overwhelming zeal to shoot down JW's he allows himself to indulge in a good bit of misrepresentation. If 1975 passes without the appearance of the biblical Armageddon I doubt very few Witnesses will be disturbed since the Watchtower Society has not made the prediction that Armageddon will come in '75 in the first place. Your hopes that this piece of writing you sent will be 'beneficial' are due to go unfulfilled. You already wasted ten cents worth of postage to send it."

That is typical JW doubletalk. Note: He says "if 1975 passes without..." Freudian slip? He also says that at least some Witnesses might be disturbed over a failure of 1975. Why would that disturb anyone if such had never been taught? The reader can see in the following pages that an end of the world in 1975 WAS taught and Witnesses were encouraged to accept and act on that even to the point of selling property and dropping schooling. And after 1975, many thousands of Witnesses left the Society because of that failure. In places entire Kingdom Halls withdrew association from the Society and for a couple of years they lost more members than they gained.

then will be sharp and quick, and of the result there will be no doubt. Victory is certain.

¹¹ The rod of iron is for breaking up the Devil's world. Christ will dash the nations to pieces, just as the Bible foretold: "You will break them with an iron scepter, as though a potter's vessel you will dash them to pieces."—Psalm 2:9.

¹² When will Armageddon be fought? Jehovah the great Timekeeper has scheduled Armageddon to come at the close of the "time of the end." That time is near. How near? No man knows the day and hour. "Concerning that day and hour nobody knows," said Jesus, "but only the Father." (Matthew 24:36) God has set the date for this world to come to its end. No man knows that date, but we do know it will be very soon.

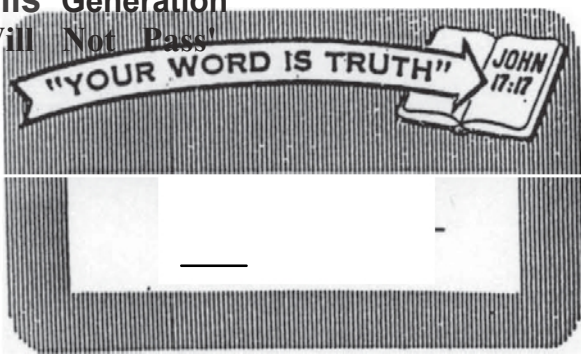
¹³ How do we know it is soon? Because the time left for the Devil, now that Christ has hurled the Devil down to the earth, is called "a short period of time." (Revelation 12:12) The time left for the Devil's world is now very short.

¹⁴ We know Armageddon is near for another reason. Jesus said that the generation of people living when the "time of the end" began would not pass away before Armageddon breaks out. When did Jesus say this? When he told us about the many parts of the sign of the "time of the end." That sign is made up of different happenings. All these happenings must come upon one generation to make up the sign. Since 1914 they have come. What does this mean? Jesus answers: "When you see all these things, know that he is near at the doors. Truly I say to you that this generation will by no means pass away until all these things occur." (Matthew 24:33,34) Many are the people alive since 1914 who will still be living when it is time for Armageddon to begin.

¹⁵ How will Armageddon come? It comes after the earth-wide warning now being sounded by Jehovah's witnesses. But most people laugh at the warning of Armageddon. It is as Jesus said: "They have shut their eyes; that they might never see with their eyes and hear with their ears and get the sense of it with their hearts." (Matthew 13:15)

11. What is the rod of iron for? 12. When will Armageddon begin? 13. How do we know Armageddon is near? 14. How do we know that many people alive since 1914 will still be living when Armageddon begins? 15. How does Armageddon come upon this world?

'This Generation Will Not Pass'



IN THE CENTURIES ago the disciples of Jesus Christ approached him and asked: "Tell us, When will these things be, and what will be the sign of your presence and of the conclusion of the system of things?" In answer Christ pointed forward to his second presence. The foretold world wars, food shortages, earthquakes and kindred calamities, saying, too, that "the good news of the kingdom" would be preached in all the inhabited earth for a witness. Then the end of the wicked system of things would come. (Matt. 24:3-14) Continuing with this same theme, he declared: "Truly I say to you that this generation will by no means pass away until all these things occur." (Matt. 24:34) But what "generation" did Christ have in mind?

Was Jesus using the word "generation" in a symbolic way? No, we should not say that the word "generation" here has a symbolic meaning and that it refers, for example, to persons of the spiritual body of Christ, exclusively, or only to the true Christian organization itself.

The word "generation" at Matthew 24:34 is to be viewed in an ordinary sense, as at Acts 13:36 and Mark 8:12. Acts 13:36 speaks of David's very own generation, a literal generation. The generation of persons living in Jesus' time, persons who sought a sign, according to Mark 8:12, was a literal generation. That a symbolic application to a "generation" of wicked

persons; is not meant at Matthew 24:34 is apparent when we read the preceding verse: "Likewise also you, when you see all these things, know that he is near at the doors." It is the generation of persons who "see all these things" to whom Jesus refers in verse 34, irrespective of whether such persons are righteous or wicked. Since Jesus was foretelling conditions prevailing now at the world's time of the end, the generation now living is the one to which he pointed forward in his prophecy of the last days.

Bible prophecies indicate that Christ was installed as the King of God's heavenly kingdom in 1914. Without delay, the newly enthroned Potentate waged war against the Devil and his demons, resulting in their ouster from the heaven. (Rev. 12:7-9) The "generation" of Matthew 24:34 includes persons alive at the time that the war in heaven began in 1914. All who were living or who came on the scene around that time are part of that generation. Members of that generation will see the end of this world.

It should be noted, however, that the world's end does not come after the end of that generation. It comes within that generation. Jesus himself said that the generation would not pass away "until all these things occur." "Now learn from the fig tree as an illustration this point: Just as soon as its young branch grows tender and it puts forth leaves, you know that summer is near. Likewise also you, when you see all these things, know that he is near at the doors." (Matt. 24:32, 33) The happenings that he foretold do not indicate that the end would come in the next generation; they are 'the sign of his presence' and of the impending end of the old world. The generation living in 1914, millions of whom are still alive on earth, will be living when the end comes at Armageddon. Among these persons are many who will

survive the destruction of the wicked, many who will never experience death at all.-Rev. 16:4, 16; John 11:26.

As it is, it is difficult to assign any specific time period to a generation. This is so especially in view of the fact that more than one generation lives at a time on earth. There is no clear line of demarcation between one generation and the next. Children often associate with their grandparents and great-grandparents. The average life-span even varies from country to country. Then too, there have been changes over the years. Before the flood of Noah's day man's life-span was hundreds of years. Now it is much shorter. According to the inspired psalmist, man's days are seventy years, or, "because of special mightiness they are eighty years." (Ps. 90:10) Yet in saying this the Scriptures are not assigning a specific length of time or number of years to a generation.

Even if we were to use seventy or eighty years as the length of a generation, this would not enable us to determine the time for Armageddon's commencement. Why? Because this war of God is not scheduled to occur exactly at the end of this generation. It comes within the generation. Within the span of a generation, the generation experiencing the realization of the event; foretold in Jesus' prophecy, the lives of the majority of persons will be cut short in Armageddon's destruction. When? The day and hour are unknown to man. -Matt 24:36.

Yet, because we cannot be precise in assigning a number of years to a generation and because the time for Armageddon's occurrence is unknown to humans, that is no reason to delay or procrastinate in doing what is right (Jas. 4:17) A young man or woman may look forward to a long life, but time and unforeseen occurrence befall all persons. (Eccl. 9:11) Even those young in years may die on the mor-

row. As in the case of the rich man of Jesus' illustration who planned to gather his crops and build larger storehouses, life may abruptly come to an end. (Luke 12:16-21) So too, your own opportunity to benefit from God's provision for salvation may end tomorrow. The course of practical wisdom is to order your steps now in accord with the righteous principles of God's Word.-Prov. 3:19-22.

Centuries ago the need for proper conduct was emphasized by the apostle Peter. "The time that has passed by is sufficient for you to have worked out the will of the nations," he said. True, the world's end did not then occur, but the lives of those to whom Peter wrote were going to run out Their chance to work for God's approval existed then. How much more urgent it is today! "Since all these things are thus to be dissolved, what sort of persons ought you to be in holy acts of conduct and deeds of godly devotion, awaiting and keeping close in mind the presence of the day of Jehovah, through which the heavens being on fire will be dissolved and the elements being intensely hot will melt!" (1 Pet 4:3; 2 Pet. 3:11, 12) In view of the coming destruction of the wicked, we should live with a constant awareness of the fact that the end is very near, that it will occur in this generation.

Happily, the last generation of this old world will not be the final generation of mankind. The earth abides to time indefinite, forever, and God has purposed that it shall ever be inhabited. (Eccl. 1:4; Ps. 104:5; Isa. 45:18) Before you is the prospect of blessed life in the new world of God's promise. (2 Pet. 3:13) Right conduct and deeds of godly devotion performed now during the closing days of this wicked world's final generation are vital if you are to have a place among those of earth's future generations, generations that will exist throughout eternity.

we have experienced in these calamities!

Major earthquakes have become regular occurrences. On March 6, 1960, the *New York Times* reported: "Ten or more major earthquakes shake the earth every year. The smallest of them releases about a thousand times more energy than an atomic bomb of the type that destroyed Hiroshima and Nagasaki." Peru, Morocco, Algeria, Japan, Chile, Iran, Colombia, Libya, Yugoslavia, India, Alaska and numerous other places have suffered severely from earthquakes in just the past few years.

And what about pestilences? Following World War I the Spanish influenza alone took about 20,000,000 lives. And of food shortages a report in *Look* magazine of June 11, 1946, observed: "A fourth of the world is starving today. Tomorrow will even be worse. Famine over most of the world now is more terrible than most of us can imagine... There are now more people hunting desperately for food than at any other time in history." And, because of the population explosion that has taken place since 1946, the Director General of the United Nations Food and Agriculture Organization reported in 1964 that half of the world's population was then suffering from hunger or malnutrition. Since then the situation has not improved.

All the other features of the sign Jesus gave have also found fulfillment since 1914. For a certainty then, 1914 marked the beginning of the last days! This beginning coincided with Satan's ouster from heaven by the enthroned King Jesus Christ. Speaking of this unparalleled time of distress, the Bible says: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." —Rev. 12:12.

We are in this "short period" of woe

right now! Satan, knowing his time is limited, turns his fury upon all. In every field of endeavor he influences leaders and common man alike to acts of selfishness and violence, and all the world is in confusion. Anyone who reads a newspaper or listens to the news can see the fulfillment of Bible prophecy in our day. Of this time the Bible foretold: "In the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power; . . . wicked men and impostors will advance from bad to worse." —2 Tim. 3:1-13.

When? This Generation!

So it was to our generation that Jesus referred when he added the key thought: "This generation will by no means pass away until all these things occur." (Matt. 24:34) The generation that saw the beginning of woes in 1914 would also see the "end of Satan and his entire wicked system of things. Some who were alive then would still be alive when "the end" comes.

It is to be carefully noted that the youngest of those who saw with understanding the developing sign of the end of this system of things from its start in 1914 are now well over sixty years of age! In fact, the greater part of the adult generation that experienced the start of the "last days" has already passed away in death. The generation to which they belonged is now well along toward its complete passing away.

The time left, then, is definitely limited, and it is very short. Note, too, that Jesus pointedly said "this generation *will by no means* pass away until all these things occur." So we should not look for the passing away of all members of that generation. The end of this wicked system of things will come before all members could pass away.

'Times of the Nations'

Bible chronology also verifies that the "last days" began in 1914. One prophecy based on chronology has to do with what Jesus mentioned when he stated that "Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled." (Luke 21:24) What Jesus referred to was a definite period of time when God would have no representative government in the earth. The last such was ancient Israel, with its capital in Jerusalem.

In the year 607 B.C.E. Jerusalem was trampled on by the Babylonians. Daniel 4:16 notes that "seven times" would pass. At the end of those "times" God would set up his heavenly government, his Kingdom, under Christ "in the midst of [his] enemies." -Ps. 110:2.

Those "seven times," according to the Bible timetable, would be a period of 2,520 years, beginning its count from 607 B.C.E. This reckoning of time brings us to the year 1914.* And that is no accident! It harmonizes completely with the visible sign Jesus gave, which we have seen fulfilled since 1914.

6,000 Years Completed in 1975

There is another chronological indication that we are rapidly nearing the closing time for this wicked system of things. It is the fact that shortly, according to reliable Bible chronology, 6,000 years of

human history will come to an end.

The Bible shows that when God began to shape the earth for human habitation, he worked for six "days," or time periods. From the indications in God's Word, each was apparently 7,000 years in length. Then, Genesis 2:2 states, Jehovah "proceeded to rest on the seventh day from all his work that he had made." This seventh day, God's rest day, has progressed nearly 6,000 years, and there is still the 1,000-year reign of Christ to go before its end. (Rev. 20:3, 7) This seventh 1,000-year period of human existence could well be likened to a great sabbath day, pictured by the sabbath day God commanded ancient Israel to keep after working for six days. (Ex. 20:8-10; 2 Pet. 3:8) After six thousand years of toil and bondage to sin, sickness, death and Satan, mankind is due to enjoy a rest and is in dire need of a rest. (Heb. 4:1-11) Hence, the fact that we are nearing the end of the first 6,000 years of man's existence is of great significance.

Does God's rest day parallel the time man has been on earth since his creation? Apparently so. From the most reliable investigations of Bible chronology, harmonizing with many accepted dates of secular history, we find that Adam was created in the autumn of the year **L,p26** B.C.E. Sometime in that same year Eve could well have been created, directly after which God's rest day commenced. In what year, then, would the first 6,000 years of man's existence and also the first 6,000 years of God's rest day come to an end? The year 1975.* This is worthy of notice, particularly in view of the fact that the "last days" began in 1914, and that the physical facts of our day in fulfillment of prophecy mark this as the last generation of this wicked world. So we can expect

* For details, see "Your Will Be Done on Earth," Watch Tower Bible and Tract Society, pages 94-103.

* See the book *Life Everlasting-in Freedom of the Sons of God*, Watch Tower Bible and Tract Society, pages 29-35.

plunged the world into another and even greater war within the same generation, namely, World War II. Shortly thereafter came smaller wars and revolutions. As Jesus foretold, the end of the Gentile Times would mark "a beginning of pangs of distress" for the earth, and so it has been.

Since 1914, the earth has also experienced unprecedented famine. Food shortages have affected more than twice as many people as were affected in the 900 years before. Pestilences have increased in the earth and go on increasing. Mental and nervous disorders, heart diseases and cancer are reaching the proportions of a global calamity. And earthquakes, too, are bringing increased woe. The yearly toll in lives lost from earthquakes since 1914 has been ten times what it was before that

May 1, 1967

The Watch Tower

They tell us ready knows, namely, that we stand at the threshold of Armageddon, that his wicked rule is about to end, that 'God's kingdom come' will soon be a reality for the earth.—Rev. 12:12.

THE END OF 6,000 YEARS

In examining these Scriptural facts, something else also captures our attention. According to Bible chronology, we are already over fifty-two years into the wicked system of things' "time of the end." That time began in the autumn of 1914 C.E., at the termination of the "appointed times of the nations," and it is already far advanced. Jesus said that "this generation" that saw the beginning of this time period

in 1914 would also see its end. The generation that was old enough to view those events with understanding in 1914 is no longer young. It no longer has many years to run. Already many of its members have died. But Jesus showed that there would still be members of "this generation" alive at the time of the passing away of this wicked system of things in both heav-

en and earth. (Luke 21:32, 33) How much longer will it be, then, before God takes action to destroy the wicked and usher in the blessings of his Kingdom rule?

COMING IN THE NEXT ISSUE

- **Mildness, a Christian Requirement.**
- **Instructing with Mildness.**
- **Commercial World Experiences CAUSE for Mourning.**
- **Do You give Just as You Have Received In Your Heart?**

Interestingly, the autumn of the year 1975 marks the end of 6,000 years of human experience. This is ascertainable from reliable chronology preserved in the Bible itself. What will that year mean for humankind? Will it be the time when God executes the wicked and starts off the thousand-year reign of his Son Jesus Christ? It very well could, but we will have to wait to see. Yet of this we can be certain: the generation that Jesus said would witness those events is nearing its close. The time is close at hand. On God's "timetable" we are in the closing days of a wicked system of things that will soon be gone forever. A glorious new order is immediately before us. This is, therefore, good reason for Christians everywhere to rejoice. Yes, they rejoice because fulfillment of their prayers for the kingdom of God is now at hand.—Luke 21:28.

Therefore, keep in mind the admonition of the Lord Jesus when speaking of our day: "Keep awake, then, all the time making supplication that you may succeed in escaping all these things that are destined to occur, and in standing before the Son of man." (Luke 21:36) The prophecy is sure; the time is short

The Society was laying the groundwork for 1975. The momentum would increase to the full expectations of that year. All of the figures from past dates with all of the expectations, with all of the techniques to spur the lowly Witnesses to greater sacrifices and work are now beginning all over again. The technique is so familiar to anyone who has taken the time to look at the history of the Watchtower. The sad thing is that the Watchtower slaves today know little or nothing of past failures.

ed to be October 5 (Julian) or September 29 (Gregorian) 537 B.C.E.-Ezra 1:1-4; 3:1-6.

"Here, then, very definitely established, is another milestone-the time when the seventy years of desolation of the land of Judah came to an end--about October 1, 537. (Jer. 25:11, 12; 29:10) It is now a simple formula to determine when the seventy years began. One has only to add

24 So when did the seventy years of desolation begin, and when did 61CY end?

70 to 537 to get 107. So about October 1, 1007 B.C.E., the desolating of the land of Judah and the complete emptying out of its inhabitants was fully accomplished.

"The importance of the year (1007 B.C.E. in this Biblical chronology will become more apparent in the following article, as we seek an answer to the provocative question, When was Adam created?

25. The answer to what question is related to the year 1007 B.C.E.?

Why ARE YOU MOVING FORWARD TO 1975?

HAT about all this talk concern- ing the year 1975?

Lively discus-

sions, some based on speculation, have burst into flame during recent months among serious students of the Bible. Their interest has been kindled by the belief that 1975 will mark the end of 6,000 years of human history since Adam's creation. The nearness of such an important date indeed fires the imagination and presents unlimited possibilities for discussion.

² But wait! How do we know their calculations are correct? What basis is there for saying Adam was created nearly 5,300 years ago? Does the one Book that can be implicitly trusted for its truthful historical accuracy, namely, the Inspired Word of Jehovah, the Holy Bible, give support and credence to such a conclusion?

L. 2. (a) What has sparked interest in the year 1975, and with what results. (b) But what questions are raised?

• In the marginal references of the *Protestant Authorized* or *King James Version*, and in the footnotes of certain editions of the Catholic *Douay* version, the date of man's creation is said to be 4004 B.C.E. This marginal date, however, is no part of the inspired text of the Holy Scriptures, since it was first suggested more than fifteen centuries after the last Bible writer died, and was not added to any edition of the Bible until 1701 C.E. It is an insertion based upon the conclusions of an Irish prelate, the Anglican Archbishop James Ussher (1581-1656). Ussher's chronology was only one of the many sincere efforts made during the past centuries to determine the time of Adam's creation. A hundred years ago when a count was taken, no less than 140 different timetables had been published by se-

3. Is the date for Adam's creation as found in many copies of the Bible part of the inspired Scriptures, and do all agree on the date?

am was created. Since man
an to count time with his
g, and since man's most an-
rs started each year in the
• reasonable to assume that
i Adam was created in the
ar.

rough a careful independent
dicated Bible scholars who
the subject for a number of
ho have not blindly followed
nal chronological calculations
>m, we have arrived at a date
reation that is 22 years more
e past than Ussher's figure.
time is running out two de-
than traditional chronology

.lch of the mathematics and
eally, of what benefit is this
o us today? Is it not all dead
ninteresting and profitless as
ugh a cemetery copying old
mbstones? After all, why
any more interested in the
t's creation than in the birth

Well, for one thing, if 4,026
1968 (allowing for the
'ro year between C. E. and
gets a total of 5,993 years,
umn, since Adam's creation.
in the fall of the year 1975,
seven years from now (and
• would be the case if Ussher's
correct), it will be 6,000
ie creation of Adam, the fa-
lankind!

'ED AT CLOSE OF "SIXTH DAY"
' assume from this study
that Arm ageddon will be all
over mn of 1975 and the
long- ousand-year reign of
Christ

is chronology differ from Ussher's in
creation?
rned with the date of Adam's creation ?
lccur before 1975. but what attitude

will begin by then? Possibly, but we wait
to see how closely the seventh thousand-
year period of man's existence coincides
with the sabbathlike thousand-year reign
of Christ. If these two periods run par-
allel with each other as to the calendar
year, it will not be by mere chance or ac-
cident but will be according to Jehovah's
loving and timely purposes. Our chronol-
ogy, however, which is reasonably accu-
rate (but admittedly not infallible), at the
best only points to the autumn of 1975
as the end of 6000 years of man's exis-
tence on earth. It does not necessarily
mean that 1975 marks the end of the
first 6,000 years of Jehovah's seventh
creative "day." Why not? Because
after his creation Adam lived some time
during the "sixth day." which unknown
amount of time would need to be
subtracted from Adam's 930 years, to
determine when the sixth seven-
thousand-year period or "day" ended,
and how long Adam lived into the
"seventh day." And yet the end of that
sixth creative "day" could end within the
same Gregorian calendar year of Adam
's creation. It may involve only a
difference of weeks or months, not years.

- In regard to Adam's creation it is
good to read carefully what the Bible says.
Moses in compiling the book of Genesis
referred to written records or "histories"
that predated the Flood. The first of these
begins with Genesis 1:1 and ends at Gene-
sis 2:4 with the words, "This is the his-
tory of the heavens and the earth . . ."
The second historical document begins
with Genesis 2:5 and ends with verse two
of chapter five. Hence we have two sepa-
rate accounts of creation from slightly
different points of view. In the second of
these accounts, in Genesis 2:19, the origi-
nal Hebrew verb translated "was forming"
is in the progressive imperfect form. This
does not mean that the animals and birds

3L What do the first two chapters or Genesis disclose?

A TIME TO

'Lift Up Your Head' In CONFIDENT HOPE



THE evidence that we are far along in the "last days" can be either good news or bad news to you, depending on the position you take. If you long to be free from a rule that has proved both unsatisfactory and unrighteous and that is torn more and more by discord and confusion; if you really love what is right and have a sincere desire to do the will of your Creator, then this evidence should make you rejoice. Why? Because, as Jesus Christ said: "As these things start to occur, raise yourselves erect and lift your heads up, because *your deliverance is getting near.*"—Luke 21:28.

A perfect government, heaven-based and with heaven's blessing and heaven's power backing it up, will soon take complete control of this earth. In this way God will answer the prayer: "Let your kingdom come." What better news could there be?

Still some persons may say: "How can you be sure? Maybe it is later than many people think. But maybe it is not as late as some persons claim. People have been mistaken about these prophecies before."

The Difference

True, there have been those in times past who predicted an "end to the world,"

OCTOBER 3, 1968

even announcing a specific date. Some have gathered groups of people with them and fled to the hills or withdrawn into their houses waiting for the end. Yet, nothing happened. The "end" did not come. They were guilty of false prophesying. Why? What was missing?

Missing was the full measure of evidence required in fulfillment of Bible prophecy. Missing from such people were God's truths and the evidence that he was guiding and using them.

But what about today? Today we have the evidence required, *all of it* And it is overwhelming! All the many, many parts of the great sign of the "last days" are here, together with verifying Bible chronology.

Take a simple illustration: Suppose on a hot day at the beginning of summer, someone told you that winter was coming within a week because he had seen some trees without leaves. But those trees could have died from disease or age. So, by itself that would not be enough evidence that winter was approaching. Especially so when none of the other trees had shed their leaves, when the heat continued day after day, and when the calendar told you it was just the beginning of summer. You

23

Notice the section beginning with "The Difference." They condemn others for setting dates for the end of the world and thus are false prophets. The reason others fail, they say, is because they don't have the evidence. However, the Society claims that they do have the evidence because they have God's guidance and others do not. Notice that they say, "today we have the evidence required, *all of it.* And it is overwhelming!" Yet, they have NEVER been right in all of the dates they have set. Having failed miserably in 1914, 1915, 1918, 1925, 1930s, 1941. they now have failed in 1975. By their own accusations of others, they condemn themselves as false teachers.

FEBRUARY 15, 1969

The WATCHTOWER.

THE Bible speaks of the time in which we are living as the "last days" or the "time of the end." (2 Tim. 3:1; Dan. 11:40) The facts show that this is a limited period that has a definite beginning and a definite end. It be-

gan in 1914 when Jesus Christ was enthroned as king in the heavens. It will end when God destroys this present wicked system of things. What a relief it will be when the organizations and persons that cheat and oppress, and all who endanger the security of their fellowmen, are gone!

How soon will that be? God's own Son, Jesus Christ, gives the answer. After drawing attention to the many things that mark the period from 1914 onward as the "time of the end," Jesus said: "This generation will by no means pass away until all these things occur." (Matt. 24:34) Which generation did he mean?

Jesus had just referred to persons who would "see, all these things." "These things" are the events that have taken place since 1914 and those yet to occur down to the end of this wicked system. (Matt. 24:33) Persons born even as much as fifty years ago could not see "all these things." They came on the scene after the foretold events were already under way.

However, there are people still living who were alive in 1914 and saw what was happening then and who were old enough

The Last Days of This Wicked System of Things

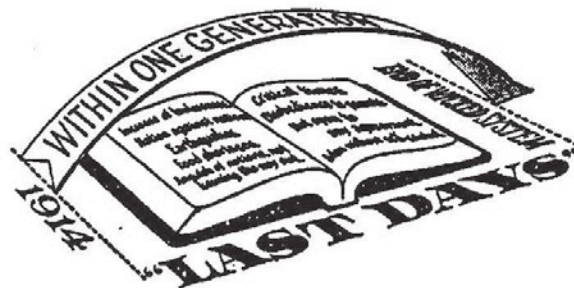
that they still remember those events. This generation is getting up in years now. A great number of them have already passed away in death. Yet Jesus very pointedly said: "This generation will by no means pass away

until all these things occur." Some of them will still be alive to see the end of this wicked system. This means that only a short time is left before the end comes! (Ps. 90:10) So now is the time to take urgent action if you do not want to be swept away with this wicked system.

WHY A "TIME OF THE END"

Although the Kingdom came to power in 1914, Jehovah did not immediately destroy those who were not serving him. How glad we can be of that! For God's long-suffering has afforded us the opportunity to take a firm stand for his kingdom, and so escape destruction. The Bible helps us to view this matter in the proper light, saying: "Jehovah is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance."—2 Pet. 3:9; see also Matthew 24:21, 22 and Romans 2:4.

To this end, Jehovah God has allowed time for a separating work during these "last days." In his description of the "conclusion of the system of things,"



Time of Rest and Refreshment

UR generation will see the end of the

present pressure-ridden

order. In fact, there is even good reason to hope that a new order of God's making may begin within the present decade. Why is this?

From the year 1914 on, the pressures on mankind have grown dramatically, building up to a near-exploding point. As shown earlier in this issue, fulfilled Bible prophecy marks that year 1914 as the start of the foretold "time of the end" for the present stress-filled order. But at the same time it makes the generation then living a 'marked* generation. How so?

Jesus showed this in his great prophecy recorded at Matthew 24, Mark 13 and Luke 21. True, much of that prophecy had a fulfillment in the first century. It forecast the collapse of the Jewish order and the desolating of Jerusalem and its temple. But Jesus' own words make very clear that this prophecy would have another fulfillment, a major fulfillment, at the time of his 'second presence.' That major fulfillment is taking place in this "time of the end" that began in 1914. -Matt. 24:27, 30.

Jesus foretold the wars, famine, disease, earthquakes, increase in crime and other distress that have combined to bring such a tremendous strain on this generation since 1914. He spoke of "anguish of nations" because of their not knowing the way out of the existing dilemma, with men becoming "faint out of fear and expectation of the things coming upon the inhabited earth." Those words fit the condition among mankind from 1914 on as they do in no other period of human history.

at Hand

up, because your deliverance is getting near. . . . Truly I say to you, This generation will by no means pass away until all things occur." Luke 21:25-32.

The Jewish generation that heard that prophecy in the first century saw the fulfillment of Jesus' prophecy about Jerusalem come true less than four decades later, when Jerusalem was destroyed in the year 70 C.E. We can be certain that the major fulfillment of that prophecy in our own time will prove no less reliable.

The generation living in 1914 when 'these things started to occur' has now grown old. In the more than half a century that has passed, that generation's numbers have considerably diminished. Yet the "all things" foretold by Jesus for our day must occur fully before 'this generation passes completely away.' That means that the due time for their full occurrence must be near at hand, very close.

All the other features of Jesus' prophecy have now come true with startling accuracy. We need not doubt that he spoke inspired truth when he said that the generation seeing the start of this "time of the end" will also see its windup. That will mean the end of the present unsatisfying, selfish, oppressive old order and the introduction of God's righteous, refreshing new order.

But why is there reason to hope that this changeover may take place even within the present decade?

The Bible shows that we are nearing the close of 6,000 years of human history.

Happily, though, Jesus said to those putting their trust and hope in his Kingdom government: "But as these things start to occur, raise yourselves erect and lift your heads

Have not these words been fulfilled? Did not the sword of global warfare rage from 1914 onward? Indeed! World War I witnessed the slaughter of humans on a scale never known before. Over nine million combatants died from wounds, disease and other causes. Civilian deaths directly or indirectly resulting from the war also ran into the millions. The second world war snuffed out an even greater number of lives. It claimed an estimated fifty-five million civilians and combatants.

Did not food shortage, like a black horse, stalk through the earth? Yes, in many parts of Europe there was famine during and after the World War I period. In Russia millions died. After the second world war came what *The World Book Encyclopedia* (1973) describes as "the greatest world-wide shortage of food in history." And today the grim fact is that one out of every three people on earth is slowly starving or suffering from malnutrition.

Deadly plague also took its toll. In a matter of months, during 1918-1919, the Spanish influenza epidemic alone killed about 20,000,000. No single disaster had ever before caused such a mammoth destruction of life among mankind.

Truly these things have been too big to escape notice. Says Joseph Carter, in his book *1918 Year of Crisis, Year of Change*: "In that autumn [of 1918], horror was piled on horror, for three of the Four Horsemen of the Apocalypse—war, famine, and pestilence—were indeed abroad." To this day the symbolic horsemen have not stopped their ride.

Thus there exists visible evidence that in 1914

Is This Life All There Is? 1974. Same old theme. The time is almost here, the end will come within the lifetime of those alive in 1914, the generation of 1914, and "many" now living will never die. Shades of 1920!

C.E. the restraining bands were removed—from the symbolic tree stump of Nebuchadnezzar's dream. Jehovah God began exercising authority through the kingdom of his Son, the Lord Jesus Christ. But why did this not improve conditions on earth? Why has the time of Christ's being given ruling authority over mankind been associated with trouble?

This is because Satan the Devil is against God's kingdom by Christ. He fought against it at the time of its being given authority over mankind. But he lost the battle and was ousted along with his demons from the holy heavens. Enraged, he and his demons are stirring up all the trouble they can among mankind to bring everyone and everything to ruin. That is why, after describing the war in heaven and its outcome, the Bible account continues: "Be glad, you heavens and you who reside in them! Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time."—Revelation 12:7-12.

How short is that period of time remaining to the Kingdom's adversary? Jesus Christ revealed that the time of his coming in Kingdom glory and the removal of the ungodly system of things would fall within the lifetime of one generation of people. He said: "Truly I say to you that this generation will by no means pass away until all these things occur."—Matthew 24:3-42.

Hence, some of the generation alive in 1914 C.E. must be among the people to witness Jesus' completing his conquest and taking full control of earth's affairs. That also means that many now living have the opportunity never to die. How so?

HOW ARE YOU USING YOUR LIFE?

IS IT not apparent that most of mankind are living their lives (or themselves?) They are using their lives as *they* see fit, without concern for others. But what about us? The apostle Paul wrote to fellow servants of Jehovah, saying: "None of us, in fact, lives with regard to himself only, and no one dies with regard to himself only; for both if we live, we live to Jehovah, and if we die, we die to Jehovah. Therefore both if we live and if we die, we belong to Jehovah."—Rom. 14:7. 8.

This is something for all of us to give serious thought to: It would be entirely inappropriate for us, while professing to be Jehovah's people, to try to live our lives with regard to ourselves only. As the apostle Paul wrote: "You do not belong to yourselves, for you were bought with a price. By all means, glorify God."—1 Cor. 6:19, 20.

Are we not thankful that Jehovah God has purchased us and that we now belong to Him? He has bought us with the life of his own dear Son so that eternal death does not have to be our lot, but we have before us the opportunity to enjoy everlasting life. (John 3:16. 36) How are you affected by this loving provision of God? Does it not cause you to want to show Jehovah your deep appreciation? The apostle Peter noted that if we have the proper mental disposition we will be moved to "live the remainder of [our] time in the flesh, no more for the desires of men, but for God's will."—1 Pet. 4:2.

Is that what you are doing? Are you living no longer simply to satisfy personal ambitions or desires, but to do God's will? Are there ways in which you could share more fully in doing the will of God?

God's Will for Us

Jehovah makes clear in his Word that his will for us today includes accomplishing a great work of Kingdom-preaching before the end of this system comes. (Matt 24:14) Jesus Christ did a similar work. He said: "Also to other cities I must declare the good news of the kingdom of God, because for this I was sent forth."—Luke 4:43.

KINGDOM MINISTRY, MAY 1974

Kingdom Ministry, May 1974, p.3.

Jesus did not hold back, but was whole-souled in his service to God. When we read the historical accounts of his ministry in the Gospels, how impressed we are with his energy and zeal in doing the Kingdom-preaching! Jesus knew that he had only a short time, and he did not spare himself in finishing his assignment. Should we not today be imitating his example, especially since we have such a short time left now in which to complete the Kingdom-preaching?

Yes, the end of this system is so very near! Is that not reason to increase our activity? In this regard we can learn something from a runner who puts on a final burst of speed near the finish of a race. Look at Jesus, who apparently stepped up his activity during his final days on earth. In fact, over 27 percent of the material in the Gospels is devoted to just the last week of Jesus' earthly ministry!—Matt. 21:1-27:50; Mark 11:1-15:37; Luke 19:29-23:46; John 11:55-19:30.

By carefully and prayerfully examining our own circumstances, we also may find that we can spend more time and energy in preaching during this final period before the present system ends. Many of our brothers and sisters are doing just that. This is evident from the rapidly increasing number of pioneers.

Yes, since the summer of 1973 there have been new peaks in pioneers every month. Now there are **20,394** regular and special pioneers in the United States, an all-time peak. That is **5,190** more than there were in February 1973! A **34-percent** increase! Does that not warm our hearts? Reports are heard of brothers selling their homes and property and planning to finish out the rest of their days in this old system in the pioneer service! Certainly this is a fine way to spend the short time remaining before the wicked worlds end.—1 John 2:17.

Circumstances such as poor health or responsibilities in connection with your family may limit what you can do in the field ministry. And yet, the pioneer ranks include many who have health limitations, as well as some persons with families. But these broth-

Just like the Millerites in the 1840s, and other times in early Watchtower days, the Witnesses sold their homes, gave away personal property because the end is here and they would have no need for any worldly goods. One can only imagine the severe disappointment and embarrassment they suffered when none of what they expected happened.

A Contrast—Missionaries with an Urgent, Lifesaving Work

UNDER the title "When Missionaries Are Expelled," the January 29, 1975, issue of *The Christian Century* pointed out that many of Christendom's "missionaries are coming under fire for criticizing local government." This is an outgrowth of their efforts at social reform, involving political activities and protest movements.

But are such missionaries copying the pattern that Jesus set? In one land, from which some of such missionaries were recently expelled, a college leader wrote to a prominent newspaper: "The government under which Jesus lived was corrupt and oppressive; . . . Yet *the Savior attempted no civil reforms. He attacked no national abuses . . . [Why?] because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart.*" (Italics added)

In contrast to the missionaries of Christendom, the individuals who are missionaries are mis- twenty-five e Watch- on Sunday,

ation program, held at an of Jehovah's witnesses in New a number of speakers who addressed the graduating class made plain this contrast. The school's registrar, E. A. Dunlap, told them that during their schooling they "had been built up spiritually," even as Jesus' disciples had been by witnessing the transfiguration. (Matt 17: 1-9; 2 Pet 1:16-19) What was the objective? Now these missionaries were to go forth to thirteen distant lands "to build up others." This is their work, not social reform.

N. H. Knorr, president of the Watchtower Society, clearly showed that the missionaries were to preach "the kingdom of God that people have to accept and come in line with," Just as did Jesus. People need to be helped to be "in God's image," manifesting his qualities. The speaker called attention to Ephesians 5:1, where Christians are urged to imitate God, the apostle Paul writing: "Try to be like him." (*New English Bible*) That means making changes in one's personality.—Eph. 5:2-8.

Could the missionaries expect to have success in reaching the hearts of persons? They were

encouraged by an experience related by the speaker concerning a woman in Italy who was raised for fifteen years in a convent. Finally she left and took up prostitution. When, years later, she learned the Bible's message from Jehovah's witnesses, she quit the "profession," even though she now had three children to support. She studied the Bible and got baptized. Local Witnesses helped her financially until she got a job, and now she is actively helping other people "to be like him," Jehovah God.

Another speaker, F. W. Franz, the Society's vice-president, forcefully impressed on the audience the urgency of the Christian preaching work. He stressed that, according to dependable Bible chronology, 6000 years of human history will end this coming September according to the lunar calendar. This coincides with a time when "the human species [is] about to starve itself to death," as well as us being faced with poisoning by pollution and destruction by nuclear weapons. Franz added: "There's no basis for believing that mankind, faced with what it now faces, can exist for the seventh thousand-year period" under the present system of things.

Does this mean that we know exactly when God will destroy this old system and establish a new one? Franz showed that we do not, for we do not know how short was the time interval between Adam's creation and the creation of Eve at which point God's rest day of seven thousand years began. (Heb. 4:3, 4) But he pointed out, "we should not think that this year of 1975 is of no significance to us" for the Bible proves that Jehovah is "the greatest chronologist" and "we have the anchor date, 1914, marking the end of the Gentile Times." So, he continued, "we are filled with anticipation for the near future, for our generation." —Matt 24:34.

In the afternoon the students put on excellent Bible dramas, including one that emphasized the urgency of keeping one's senses in the remaining time. The drama involved the attitude of Noah and his family prior to the flood, as they preached and built the ark. According to Jesus' words at Luke 21:34, 35 and Matthew 24:37-42, Noah's experience should alert us to keep on the watch and to be active in the urgent, lifesaving work of preaching about God's kingdom and helping persons to be like Him.

Just a few months before the predicted end of the world will arrive. The appointed time is upon them and the coverup of the failure has started, just like in the past. That coverup escalates over the following years.

trine of the Trinity ('God in three persons'), the immortality of the human soul, a hellfire of torment for the wicked, and other unscriptural teachings. They say that the Witnesses *deceived* them, sometimes for many years-the same charge that "false apostles" made against Paul. But now, they say, they have suddenly seen the light-that these doctrines that they had rejected were true all along. They repent at having doubted such doctrines and having talked against these while being associated with the Witnesses.

Does not this wavering from one position to another raise questions as to the sincerity of these opposers? Most of them were former church members who came to declare that such doctrines were false, originating in non-Christian religions. While they were associated with Jehovah's Witnesses they offered proofs of their conviction to others as they preached to them. Are these men, when turning against Jehovah's Witnesses, following the pattern of the apostle Paul? He once was a firm believer in Judaism, believing that he could gain righteousness by works of the Mosaic law. But he threw these things down when he became a Christian. His opposers said that Christians should return to subjection to the things of the Law, and trust in such works for salvation. Paul answered: "If the very things that I once threw down build up again, I demonstrate myself to be a *transgressor*." Gal. 2: 18.

It is a serious matter to represent God and Christ in one way, then find that our understanding of the major teachings and fundamental doctrines of the Scriptures was in error, and then after that, to go back to the very doctrines that, by years of study, we had thoroughly determined to be in error. Christians cannot be vacillating-'wishy-washy'-about such fundamental teachings. What confidence can one put in the sincerity or judgment of such persons?

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Moreover, Jesus said of his disciples: "They are no part of the world." (John 17:16) But who can deny that the churches of Christendom are an integral part of the world? Those going back to ally themselves with these churches ignore the fact that the clergy have blessed the wars of the nations, members of the same denomination praying on both sides for the victory of their own army and the destruction of the other. Persons returning to support these denominations bring back upon themselves the bloodguilt from which they were once freed.-Compare Numbers 35: 33; Revelation 18:24.

If a person has cleaned up from doctrines that dishonor God-the Trinity, the fiendish torment of souls in an eternal hell of fire, the destruction of our planet Earth, the support of blood-spilling national warfare and like beliefs that would make the Christian defiled as a part of the world-and then turns back to take up these doctrines again, he is doing what the apostle Peter described of some persons in his day. Peter wrote: "Certainly if, after having escaped from the defilements of the world by an accurate knowledge of the Lord and Savior Jesus Christ, they get involved again with these very things and are overcome, the final conditions have become worse for them than the first. For it would have been better for them not to have accurately known the path of righteousness than after knowing it accurately to turn away from the holy commandment delivered to them. The saying of the true proverb has happened to them: 'The dog has returned to its own vomit, and the sow that was bathed to rolling in the mire.' " -2 Pet 2:20-22.

MAKING SURE OF ONE'S POSITION

How, then, can a person be sure that his position is right if he has developed faith in Jehovah God and His kingdom through studying with Jehovah's Witness-

QUESTIONS from READERS

• In speaking of "the sign of [his] presence and of the conclusion of the system of things," Jesus said to his disciples: "Truly I say to you that this generation will by no means pass away until all these things occur." (Matt. 24:3, 34) How are we to understand this?

This prophecy, uttered in the year 33 C.E., had a notable typical fulfillment up until the year 70 C.E., when the Jewish system of things was destroyed, and Jerusalem's temple was thrown down, 'not a stone being left upon a stone.' In Jerusalem alone 1,100,000 Jews perished, according to the historian Josephus. Although many of Jesus' early disciples had died in the persecutions up to some of the generation that Jesus and had witnessed his death, he remained also to see the end of the system of things." / were persons of Jesus' generation.

However, from Jesus' prophecy we stand that his words are to have a later, major fulfillment, culminating in "great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again." This "great tribulation" is to embrace not just a Jewish "system of things" but the entire world of mankind, yes, "all the nations" to whom Jehovah's Witnesses must 'preach this good news of the kingdom before the end comes.' The "pangs of distress" that began to afflict this earth, starting with World War I, show that Jesus' "sign" is having its great antitypical fulfillment from 1914 onward. -Matt. 24:3-8, 14, 21.

What, then, is the "generation" that "will by no means pass away until all these things occur"? It does not refer to a period of time, which some have tried to interpret as 30, 40, 70 or even 120 years, but, rather, it refers to people, the people living at the "beginning of pangs of distress" for this condemned world system. It is the generation of people who saw the catastrophic events that broke forth in connection with World War I from 1914 onward.

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As indicated by an article on page 56 of *U.S. News & World Report* of January 14, 1960, "If you assume that 10 is the age at which an event creates a lasting Impression on a person's memory," then there are today more than 13 million Americans who have a "recollection of World War I." And if the wicked system of this world survived until the turn of the century, which is highly improbable in view of world trends and the fulfillment of Bible prophecy, there would still be survivors of the World War I generation. However, the fact that their number is dwindling is one more indication that "the conclusion of the system of things" is moving fast toward its end.

In this connection, the magazine *The Economist* of March 15, 1960, gave an interesting review of a book entitled "The Generation of 1914," by Robert Wohl. It made this significant remark: "Eventually Mr. Wohl voices his own opinions about the generation of 1914. In a terse and condensed last chapter he suggests that generations are not mathematically definable in terms of numbers of years, but rather around major historical crises, of which the year 1914 is the supreme example."

"The Watchtower" with the Scriptural generation of people that saw the major an era of comparative ent era of war, lawless- many who are now Jehovah's Witnesses were among them. Truly, 1914 marked "the supreme example" of change, for that year set in motion the foretold "beginning of pangs of distress" among the nations. Many persons are still alive who can tell us how catastrophically conditions on earth changed in the year 1914. And the world continues to plunge into worse and worse trouble. We can be happy, therefore, for Jesus' assurance that there will be survivors of "the generation of 1914"—that this generation will not have completely passed away—when the "great tribulation" rings down the curtain on this wicked world system.

"WATCHTOWER" STUDIES FOR THE WEEKS

November 16: Are We Nearing Armageddon?

Page 11. Songs to Be Used: 59, 44.

November 23: Execution of the "Great Harlot"

Nears. Page 17. Songs to Be Used: 90, 96.

They keep before the Witnesses the fiction that the end is still almost here and must occur within the lifetime of the generation of 1914.

cording to [God's] great mercy he gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an incorruptible and undented and unfading inheritance. It is reserved in the heavens for you." (1 Peter 1:3, 4) As these keep a good relationship with their heavenly Father, he strengthens them in the conviction that they are indeed "born again" Christians.

How Can a Person Be Certain?

¹⁶ Those sharing in preaching this good news of the Kingdom in modern times are confident that Jehovah God is leading his dedicated servants by means of his visible spirit-begotten organization, the "faithful and discreet slave." (Matthew 24:45-47) Under its direction the heavenly hope was held out, highlighted and stressed until about the year 1935. Then as 'light flashed up' to reveal clearly the

16. Since when has the "faithful and discreet slave" placed the emphasis on the earthly hope, and to what conclusion does this lead?



Even as physical birth requires an active role on the part of human parents, so being "born again" requires an active role by the Father and his heavenly "wife"

identity of the "great crowd" of Revelation 7:9. the emphasis began to be placed on the earthly hope. (Psalm 97:11) It is reasonable to conclude, therefore, that by that time the full number of 144,000 would have been nearly completed. Of course, any individuals proving unfaithful would need to be replaced. But, understandably, these would be comparatively few. And by whom would these be replaced? It seems reasonable also to conclude that most likely this heavenly hope would be extended to some who had endured in integrity, who had stuck to their dedication over the years, rather than its being held out to unproved newly dedicated ones. (Compare Luke 22:28-30.) However, from reports at hand it appears that even some newly dedicated Christians have considered themselves to be "born again."

¹⁷ Any who in comparatively recent times dedicated themselves and were baptized and who consider themselves to be "born again" would do well to reflect seriously on the following questions: What reasons have you for feeling that Jehovah God has planted this hope in you? Could it be that your emotional feeling is a holdover from the mistaken belief you previously held while in Babylon the Great that heaven is the destiny of all good people? Or could it be that you feel this way because you had great inward disturbances, that you at first fought against the idea but it gradually won out? But did it win out because *you* wanted it that way, perhaps even unconsciously? Such struggles do not of themselves prove that you were "born again."

¹⁸ Or do you feel that you have been chosen by God to be one of the 144,000

17. What kind of feelings cause some to think mistakenly that God has implanted in them the heavenly hope?

18. Why would not appreciation of deep spiritual matters of itself prove that a person had been "born again"?

The Society had long contended that the elect class of 144,000 was filled in 1935. The end of the world was supposed to close within the lifetime of that number. However, time was passing and the elect were dying off. Here is the beginning of a change. There might be some of the elect who would fall out of favor with God and be replaced with younger ones. And, some of the recent converts began to consider they were in the elect. That extends the timeline for Armageddon. The only way one knows he is in the "elect" class is he just "feels" it. No evidence there.

He wrote: "I [beat] my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." (1 Corinthians 9:27; Titus 3:3) Paul "got tough" with himself. He would force himself to do what was right, even when his body desired to do wrong. You must do the same if you are to wage a successful fight.

"In order to be fully armed you also need regularly to pray to God for help. (Ephesians 6:18) Yet you cannot pray for help and then read immoral literature, go to immoral movies or daydream about or flirt with one of the opposite sex. You must work for what you request in prayer!

Fight Against Independent Thinking

¹⁹ As we study the Bible we learn that Jehovah has always guided his servants in an organized way. And just as in the first century there was only one true Christian organization, so today Jehovah is using only one organization. (Ephesians 4:4, 5; Matthew 24:45-47) Yet there are some who point out that the organization has had to make adjustments before, and so they argue: "This shows that we have to make up our own mind on what to believe." This is independent thinking. Why is it so dangerous?

Such thinking is an evidence of pride. And the Bible says: "Pride is before a crash, and a haughty spirit before stumbling." (Proverbs 16:18) If we get to thinking that we know better than the organization, we should ask ourselves: "Where did we learn Bible truth in the first place? Would we know the way of the truth if it had not been for guidance

19. (a) How has Jehovah always guided his people? (b) How is independent thinking manifested by some persons?

20. (a) Of what is independent thinking an evidence? (b) What will help us to avoid placing our own views ahead of the organization's? (c) What first-century example is it well for us to follow?

from the organization? Really, can we get along without the direction of God's organization?" No, we cannot!—Compare Acts 15:2, 28, 29; 16:4, 5.

²¹ When we consider the mighty spirit forces who are fighting against us, we must acknowledge that on our own we could not possibly win. Yet with God's backing, and with the help and support of his organization—our worldwide association of brothers—we cannot lose. (Psalm 118:6-12; 1 Peter 5:9) However, we must never forget that we are in a spiritual war, and that wartime is no time to be relaxing, enjoying only leisure and the pleasures of life. Prayer is the time for vigorous fasting and self-sacrifice able to <*

cc God' and "sta [crafty acts] of the 1 esians 6:11, 12.

21. (a) How only can we win in our fight? (b) What must we never forget, and so what kind of life do we now need to lead?

Can You Answer These Questions?

a When material things become especially prominent in a Christian's life, what problems can result for that person and for others in the congregation?

u What will help us to combat materialistic inclinations?

• What will help us to avoid succumbing to sexual immorality?

D What is an evidence of independent thinking, and what can help us to avoid it?

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As has been the practice of the Society, they browbeat the Witnesses into submission. There can be no independent thinking; it is "dangerous" and "evidence of pride." So, don't think for yourself, just listen to what you are told. It doesn't matter whether what you are told is the truth or not, whether it is dramatically shown to be error. The Society is God's organization and one must believe what it teaches at any given time because even the error comes from God.

Christ Jesus is: "This generation [of 1914] will by no means pass away until all things occur." (Luke 21:32) And Jehovah, who is the source of inspired and unfailing prophecy, will bring about the fulfillment of his Son's words in a relatively short time.-Isaiah 46:9. 10: 55:10. 11.

Are there any past examples of Bible prophecies* being fulfilled in the face of human disbelief and skepticism? And we can briefly examine one of them. The year 33 C.E. saw the fall of Jerusalem.

Jesus said, "For these things, the days will come, the days when you will not find a stone upon a stone that has not been left here and not be thrown down. Furthermore, when you see Jerusalem surrounded by encamped armies, then know that the desolating of her has drawn near,"—Luke 21:6, 20.

Thirty-three years later, the Roman army, under Cestius Gallus, attacked Jerusalem and was at the point of victory. Inexplicably, however, General Gallus ordered his troops to retreat. As a consequence, some of the Jews must have

They still are hawking the 1914 date and the "unfailing" prophecy of the fulfillment of their expectations in a very "short time." Another claim doomed to failure.

A United World

John, a young Canadian, "would bring the world together into a single community." Mikiko, a young girl from Japan, explains how she thinks unity could be obtained: "I would make a land where only good people live." And Milton, from Brazil, gives further ideas: "I would like to see a united world, with one government and one religion."

"And to him [Jesus] there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him." "Many nations will certainly go and **say: 'Come**, you people, and let us go up to the mountain of Jehovah... and he will instruct us about his ways, and we will walk in his paths." -Daniel 7:14; Micah 4:2.

As the preceding comparisons have shown, the future that God promises is just what many young people desire. This future will come to be a reality, for the psalmist, speaking to Jehovah, gives the assurance: "You are opening your hand and satisfying the desire of every living thing." (Psalm 145:16) But when will these promises be fulfilled? Let's see how some other youngsters answer.

The Time for a Change Is Near!

Carole, from France, has a "marvelous hope" and foresees, for the near future, "something marvelous-not at all like the world we live in." Samuel, a 15-year-old youth from the same country, also believes in a complete change: "For the year 2000, I visualize a world transformed into a beautiful paradise! But I don't think that either the present world or its rulers will live to



gee that day . . . We are living in the last days of the system of things." Ruth, a German girl of 16, also expresses her confidence in these changes: "I know I'm not smart enough to change the world and make things run right. Only Jehovah, our Creator, can and will do that soon."

But why are the last youngsters interviewed so sure of beneficial changes in the near future? Simply because they have come to know about God's promises through his Word, the Bible. As Jehovah's Witnesses, they are confident of something better—a world of justice and peace where, according to God's promise, even illness and death will be no more.—2 Peter 3:13; Revelation 21:3, 4.

A close examination of Bible prophecies showed these young Witnesses that we are now living in a privileged period of history, for the time has come for God to intervene

Is Tomorrow like Today?

When imagining the future, people often tend to think of it as a prolonging of their present way of life. The famous American physicist Robert Oppenheimer, one of the fathers of the atom bomb, explained why he thought the future cannot be foreseen in that way: There is a complementary danger in foreseeing the future and trying to foretell it. We are often convinced that yesterday's surprises will determine what happens tomorrow. . . . But for good or for bad, tomorrow is novelty. It is the novelty of chance, things that come together in a way one cannot predict. . . . What makes tomorrow is that it cannot be foretold today; it is not implied by today.*

Since man cannot of his own ability peer into the future, he needs to consult a Being of superior intelligence. The Bible describes God as having the necessary capacity in these words: 'I am . . . the One telling from the beginning the finale, and from long ago the things that have not been done.* So it is to him alone that man can turn to find out what the future holds.—Isaiah 46:9, 10.

in human affairs and rid the entire earth of unrighteousness. The Scriptures call this short period preceding God's intervention the time of the end" and specify that it will not last longer than a "generation." It would also be distinguished by wars, earthquakes, epidemics, fear, and rising insecurity—all of which have marked the world since 1914. Since the "generation" of 1914 is now well advanced in years, God's promise is really up-to-date news for young people today.—Daniel 12:4; Matthew 24:3, 7-14, 34.

Preparing Your Future

What, then, should be our attitude toward the future? A choice is offered to everyone. A French journalist put it this way: "There are two ways of showing an interest in the future: One is by trying to visualize it, like someone in, a train watching the countryside go by; the other is by preparing for it" Which do you prefer?

Rather than living in dread of a dark future, you may wish to investigate the beliefs of the young Witnesses to find out if there is a solid basis for their hope. Why not begin a study of God's Word together with one of Jehovah's Witnesses? Instead of waiting passively for the future, you will learn to prepare for it. The marvelous hope of the future can be yours.

The 1914 "generation" is still their key to understanding prophecy. Some of that will soon change. Yet, the message is the same - The time is almost here.

spirit, indicated a decisive move for the expansion of the missionary work. The record at Acts 13:2-4 tells us: "The holy spirit said: 'Of all persons set Barnabas and Saul apart for me for the work to which I have called them.' . . . Accordingly these men, sent out by the holy spirit, went down to Seleucia [the seaport of Syrian Antioch], and from there they sailed away to Cyprus." How thrilling that must have been for Paul and Barnabas—sailing to their first foreign assignment! The apostle Paul was spearheading the Christian missionary activity. He was also laying a foundation for a work that would be completed in our 20th century.

⁹ Paul went on to make three recorded missionary tours plus his journey to Rome as a prisoner. In the course of these, he opened up the work in several cities in Europe and preached the Kingdom message in countries and islands that today are known as Syria, Cyprus, Crete, Turkey, Greece, Malta, and Sicily. He may even have reached Spain. He helped establish congregations in many cities. What was the secret of his effective missionary activity?

Effective Teaching

¹⁰ Paul imitated Christ's way of teaching. Therefore he knew how to relate to people. He knew how to teach and how to train others as teachers. He based his teaching on the Scriptures. He did not try to impress others with his own wisdom but, rather, reasoned from the Scriptures. (Acts 17: 2, 3) Paul also knew how to adapt to his audience and how to use the local setting as a springboard for his message. As he said: "I have made myself the slave to all, that I may gain the most persons. And so to the

9. What did the apostle Paul accomplish by means of his missionary tours?

10. Why was Paul so effective in his missionary activity?

Jews I became as a Jew . . . To those without law I became as without law . . . To the weak I became weak, that I might gain the weak. I have become all things to people of all sorts, that I might by all means save some." —1 Corinthians 9:19-23; Acts 17:22, 23.

¹¹ Paul and his companions were effective missionaries. By perseverance and endurance, they established and strengthened Christian congregations everywhere they went. (Acts 13:14, 43, 48, 49; 14:19-28) The early Christian ministry was so widespread that Paul could eventually write about "the truth of that good news which has presented itself to you, even as it is bearing fruit and increasing in all the world . . . , and which was preached in all creation that is under heaven." Truly, early Christian missionary activity affected people.—Colossians 1:5, 6, 23.

¹² However, by the beginning of the second-century C.E., apostasy was creeping into the Christian congregation, even as Jesus and the apostles had warned. (Matthew 7:15, 21-23; Acts 20:29, 30; 1 John 2: 18, 19) In the centuries that followed, theology and pagan doctrine submerged the Kingdom message. Christendom sent out missionaries, not to preach the true Kingdom of God, but to impose on defenseless natives—often with the sword—the kingdom of their political masters and sponsors. Authentic Christian missionary work ceased but not forever.

¹³ Toward the close of the 19th century, Charles T. Russell, the first president of the Watch Tower Society, saw the need for missionary activity. He thus organized an extensive witnessing campaign, and he

11. What indicates that Paul and his companions were effective missionaries, and how widespread was the Christian ministry?

12. What caused the authentic Christian missionary work to cease for a time?

13. How did a missionary campaign get started in modern times, and what was accomplished by the end of 1916?

They are still pushing the end within the 20th Century. Time is running out with only eleven years left.

dress." That expression forms part of Jesus Christ's great prophecy about events that would precede the end of man's wicked system.—Matthew 24:7, 8.

Today, a small percentage of mankind can still recall the dramatic events of 1914. Will that elderly generation pass away before God saves the earth from ruin? Not according to Bible prophecy. "When you see all these things." Jesus promised, "know that he is near at the doors. Truly I say to you that *this* generation will by no means pass away until all these *things* occur" -Matthew 24:33. 34.

To appreciate why the year 1914 has such historical significance, consider the world situation up until the middle of 1914. Before that time, monarchs such as Czar Nicholas of Russia, Kaiser Wilhelm of Germany, and Emperor Franz Josef of Austria-Hungary wielded great power. Each of these men could mobilize over four million fighting men and send them off to battle. But their forefathers had signed what was called the Holy Alliance, proclaiming that God had

The Real Significance of 1914

AS INDICATED on page 4, "this magazine builds confidence in the Creator's promise of a peaceful and secure new world before the generation that saw the events of 1914 passes away." ...

No doubt 'many of our readers find that statement surprising. Yet, as far back as December 1879—some (then known as *Zion's Watch Tower and Herald of Christ's Presence*) gave Bible evidence proving that 1914 would be a significant year. Even before this—in the middle of the * 19th century—other students of the Bible had hinted that 1914 was possibly a year marked in Bible prophecy.*

Prophecy has been described as history written in advance. This feature of the Bible gives evidence of its divine origin. In addition to telling us of future events, the Bible sometimes gives the length of time that will elapse before something is to occur. Some of these specific prophecies refer to a few days, some to years, and others to centuries.

Daniel, who prophesied about the time for the Messiah's first appearance, also revealed

* In 1844, a British clergyman, E. B. Elliott, drew attention to 1914 as a possible date for the end of the "seven times" of Daniel chapter 4. In 1849, Robert Seeley, of London, dealt with the subject in like manner. Joseph Sciss, of the United States, pointed to 1914 as a significant date in Bible chronology in a publication edited about 1870. In 1875, Nelson H. Barbour wrote in his magazine *Herald of the Morning* that 1914 marked the end of a period that Jesus called "the appointed times of the nations."—Luke 21:24.



Bavarian Alps

when the Messiah would return for his "presence" at what is called "the time of the end." (Daniel 8:17, 19; 9:24-27) This Bible prophecy stretches over a long period of time, not for just a few hundred years, but for more than two millennia—2,520 years! At Luke 21:24, Jesus calls this period "the appointed times."* 1914 Initiates a Time of Distress

The fulfillment of Bible prophecy indicates that we have been living in the time of the end since 1914. Jesus described this time as 'beginning with pangs of distress.' (Matthew 24:8) At Revelation 12:12, we read: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." This explains why the world has been in

greater turmoil since 1914.

This time of the end is, however, to be a relatively short period—stretching over one generation. (Luke 21:31, 32) The fact that we are now 80 years beyond 1914 indicates that we can soon expect the deliverance that God's Kingdom will bring. This means that we will see "the lowliest one of mankind"—Jesus Christ—take complete control of "the kingdom of mankind" and bring about a peaceful and just new world.—Daniel 4:17.

* For a detailed explanation of Daniel's prophecy, see *Reasoning From the Scriptures*, pages 95-7, published by the Watchtower Bible and Tract Society of New York, Inc.

Still at it. But, change is just around the corner.

a time of "great tribulation," Jesus added: "Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father." (Matthew 24:3-36; Mark 13:3-32) We do not need to know the exact timing of events. Rather, our focus must be on being watchful, cultivating strong faith, and keeping busy in Jehovah's service—not on calculating a date. Jesus concluded his great prophecy by saying: "Keep looking, keep awake, for you do not know when the appointed time is Keep on the watch . . . What I say to you I say to all, Keep on the watch." (Mark 13:33-37) Danger lurks in the shadows of today's world. We must keep awake! —Romans 13:11-13.

• Not only must we pay attention to the inspired prophecies concerning these final days of a wicked system but we must anchor our faith primarily on the precious sacrifice of Christ Jesus and God's marvelous promises based thereon. (Hebrews 6:17-19; 9:14; 1 Peter 1:18, 19; 2 Peter 1:16-19) Eager to see the end of this evil system, Jehovah's people have at times speculated about the time when the "great tribulation" would break out, even tying this to calculations of what is the lifetime of a generation since 1914. However, we "bring a heart of wisdom in," not by speculating about how many years or days make

6. (a) On what should our faith be anchored? (b) How may we "count our days"? (c) What does Jesus basically mean by "generation"?

up a generation, but by thinking about how we "count our days" in bringing joyful praise to Jehovah. (Psalm 90:12) Rather than provide a rule for measuring time, the term "generation" as used by Jesus refers principally to contemporary people of a certain historical period, with their identifying characteristics.*

* See Volume 1, page 918, of *Insight on the Scriptures*, published by the Watchtower Bible and Tract Society of New York, Inc.

Alexandra Boulat/Sipa Press



*Suffering humanity
will find relief when
this violent, wicked
generation passes away*

Left and below: Luc Delahaye/Sipa Press



The change has set in. They are beginning a break with the past changing completely their prior definition of "generation" and will even cease referring to 1914. Time has destroyed their fanciful prophetic package based on the Russell/Rutherford speculations. The whole thing goes back to William Miller and the Adventists. They all have been wrong for 170 years. The shameful thing is that so many people continue to fall for the Watchtower line.

To my friends and neighbors in Fannin County from:

Former local representative of the Watchtower Bible and Tract Society; Jehovah's Witnesses

For over 22 years, since 1963, many of you will recall my frequent visits to your home, in support of the views of Jehovah's Witnesses. Because I was particularly active in this work from 1963-1975, I appreciate your kindness and patience in listening to my presentations at your door. However, for the past 10 years, you may have noticed that my visits have become less frequent.

The Watchtower Society alluded to the year 1975 as the end of the world, and when it failed to materialize, I realized that I had indeed become a false prophet to you. Several years after this much-promoted "end of the world" failed to come in 1975, the Watchtower Society revised its largest selling book, "The Truth That Leads To Eternal Life" (published in 15 languages, 100 million copies). This revision was necessary so that the comments alluding to 1975 could be removed. Add to this, the fact, that during those 22 years, more than 20 local residents were lured into becoming Jehovah's Witnesses because of my ministry. I felt and indeed feel now, a great responsibility to these individuals and to

you. In efforts to repair this personal transgression against these aforementioned ones, it was necessary to travel as far north as Chicago, through the southwest states, and to the west coast. Now you may ask the question: WHY DID I WAIT 10 YEARS TO ADMIT THE FACTS?

My personal research over the past 10 years began to make me aware of numerous problems. However, it was not until a member of the Watchtower Bible and Tract Society's Governing Body resigned, Mr. Raymond Franz, that many of us became aware of the facts. He made public, through his book "Crisis of Conscience" detrimental history, past and present, that up till now had been unknown to 99% of Jehovah's Witnesses,

Then, others like myself, knowing where to look, have developed extensive libraries of old Watchtower publications. In research of these publications we have found that the absolute end of the world was predicted at least four times in a 100 year period.

(1). 1914 The end of all governments, and false religion; (predicted from 1876-1914)

(2). 1925 - in 1920 a book "Millions Now Living Will Never Die" said that millions living in 1920 would be alive in 1925 when the end would come and resurrections would begin.

(3). 1938-19:1.1 - During these years, in the publications "Face the Facts," and "Children," it was emphatically emphasized that armageddon was so close that Jehovah's Witnesses should wait until after the end to get married and have children.

(4). 1975 - In 1975 the Watchtower Society published the book "Life Everlasting in Freedom of the Sons of God" As in 1925 this time they pointed to 1975 as the end of the 7001 year of man's existence. They also decided it would be fitting for Christ's 1000 year reign to begin at this time.

To Jehovah's Witnesses this means the end, and that is what we taught for nine years. So the Watchtower Society's track record has a 100% failure rate when it comes to predicting the future with regard to the Bible.

After years of historical research, a historian in Europe was ex-communicated by the Watchtower Bible and Tract Society, for his efforts. This study has revealed that the date, 1914, which is given as the start of the last generation that will see the end of the world, spoken of in Matthew chapter 24, has no support in the historical records, so claimed to be its source. This year, historian Carl Olaf Jonsson published his research under the title "Gentile Times Reconsidered."

The facts mentioned above, however, are not the most devastating facts to be revealed. In the past year, these and many more, have caused thousands of people to divorce themselves from the Watchtower Society, with many more preparing to do so.

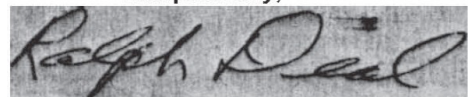
Friends, with respect to Jehovah's Witnesses calling at your homes today, many do not know the facts, nor can they bring themselves to consider available information for fear of being excommunicated, and being total association of their family, and friends. The Watchtower Society policy is that those saying a greeting to, who converse with, or associate with, ex-communicated ones are subject to the same punishment.

THESE PEOPLE NEED YOUR HELP!!

Some of you have shown considerable interest in a completely non-denominational study - a Bible research program with input coming from all persons involved. In Bonham, a publishing company called RESEARCH PUBLICATIONS, has been established to provide publications, and other information for interested persons. If you are interested in more information, or have personal input ideas, please feel free to write or call:

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PHONE: (214) 583-7015
583-8302

Respectfully,



Critic says encouraging belief helped membership

Jehovah's Witnesses revising prediction that world will end 1975

By JOHN DART

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Those faithful Jehovah's Witnesses who have been preparing for the end of the world this fall are now finding it isn't all that certain.

The new date for Armageddon, it seems, would depend on how long it took Adam to name the animals and for God to create Eve:

Faced with an anticipated Sept. 5 deadline and growing expectations among many Witnesses, F. W. Franz, the sect's 81-year-old chief theologian, has put the damper on specific references to the war to end all wars.

nesses said, the worldly political systems and all nonbelievers would be destroyed, leaving Witnesses to enjoy an idyllic 1,000-year reign of Christ on earth.

The Watchtower Society, burned by past erroneous prophecies, maintains that it Never has said flatly that 1975 was going to be IT. But in fact the society has left its followers little else to conclude.

Encouragement of that belief, according to one critic, put life into a sagging growth rate.

The Witnesses count as members only those who are active in door-to-door proselytizing. The number of active Witnesses in 1965 on an average month was only 2.4

Stories abound of sect members who dropped out of society or adjusted their financial plans as the end of the normal world was thought near.

However, the Witness leadership began to respond to expectations among the membership about 1975.

"The publications of Jehovah's Witnesses have shown that, according to Bible chronology, it appears that 6,000 years of man's existence will be completed in the mid-1970s. But these publications have never said that the world's end would come then," said the Watchtower magazine of Oct. 15, 1974.

The 1975 Yearbook of the Jehovah's

News analysis

It could be years before Armageddon, said Franz, vice president of the Watchtower Bible and Tract Society, official name of the Jehovah's Witnesses.

Since 1966, the Watchtower Society has been saying that fall of 1975 would mark the point 6,000 years from the creation of Adam in 4026 B.C. — a date derived by the Witnesses from their own Bible chronology.

By the end of this 6,000 years, the Wit-

per cent above the number the year before.

After the "significance" of 1975 was broached in 1966 (and discussed prominently in the society publication *Awake* two years later) the annual growth rate steadily rose — hitting just over 10 per cent by 1970. Last year, the annual growth rate soared to 13.5 per cent — and a record 297,872 baptisms were recorded.

In peak months, more than 2 million persons were evangelizing, mostly in foreign countries.

The Watchtower Society's year runs from autumn to autumn, so 1975 for the Witnesses began last fall.

Witnesses noted almost offhandedly that the importance of 1975 "was deeply impressed on our minds back in 1966."

But, the yearbook went on, F. W. Franz had cautioned a Baltimore gathering of Witnesses that the Watchtower Society was not saying anything about 1975 and Armageddon.

Interviews with Witness leaders in Los Angeles indicate they do not feel there will be any massive falling away from the organization now that 1975 has lost some of its significance for ordinary members. "It was only immature brothers and sisters reading between the lines who felt that Armageddon was definitely predicted for 1975," said Jim Heidt of Los Angeles.

Note the end of the article, last paragraph. "It was only immature brothers and sisters reading between the lines who felt that Armageddon was definitely predicted for 1975." What hypocrisy! In covering up their mistakes they will blame everyone but Society leaders. There was no "reading between the lines." The predictions by the Society leadership were too plainly stated., They were just an echo of what had been done before. And, they had used the same coverup techniques every time they failed. Yet, they continue keeping the end before their people.

"Our understanding of the meaning of Christ's presence helps to intensify our feelings of urgency. We know that Jesus is already present and has been reigning invisibly as King in heaven since 1914. Soon he will come to destroy the wicked and bring about vast changes to this entire globe. We should therefore be more determined than ever to take an active part in the work that Jesus foretold when he said: 'This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then *the end [te'los]* will come.'—Matt. 24:14." *The Watchtower*, Feb. 15, 2008.

Religion

Witness Under Prosecution

Ex-Jehovah's Witness Raymond Franz

A secretive and apocalyptic sect shuns a former leader long

For 40 years Raymond Franz devoted his whole being to the Jehovah's Witnesses. The religion responded by raising him to the very top, as a member of its worldwide Governing Body. But it was a difficult period for the leadership. In 1975 the sect faced a debacle: the present world did not vanish as Witness publications had all but guaranteed. In a faith in which doubt is not tolerated, questions inevitably arose in the minds of some believers. Gradually Franz began to question other teachings, and now, in a downward spiral as dramatic as an excommunication within the College of Cardinals, he has, been ostracized, or as the Witnesses say, "disfellowshipped." The result is that the former leader is being shunned by almost everyone he ever worked with, cut off from all relatives except his wife, and denied any hope of eternal life.

Officials of the Watch Tower Society, as the religious organization of 2,257,000 followers is formally known, refused all comment on the unprecedented case. But Franz, 59, reluctantly agreed to break his silence and explain to *TIME* the accusations against him. In doing so, he provides a rare glimpse inside the secretive headquarters of the tightly organized faith.

His uncle, Frederick W. Franz, 88, has

Franz is a third-generation Witness. He has been the religion's top ideologue for decades and, since 1977, its head. Raymond Franz began full-time work for the sect as soon as he finished high school. He suffered penury during 20 years as a missionary in the Caribbean, became a trusted writer of official publications, and joined the 17-member Governing Body in 1971.

Known to outsiders for their persistent door-to-door proselytizing, Jehovah's Witnesses exist within what Franz calls a "hermetically sealed" community; every doctrinal blip or scintilla of sin is closely monitored. Nowhere is this more true than at Bethel, the sect's Brooklyn headquarters. By Franz's account, reading or studying of the Bible is considered "evil" unless conducted in authorized discussions following Watch Tower doctrinal guides, lest staffers veer into error.

Because of his own work as an author of an official volume about the Bible and a growing feeling that Watch Tower discipline was too harsh, Franz privately concluded that the religion emphasized human organization rather than biblical teachings. Says he: "While producing people who were outwardly moral, they subverted the essential qualities of humility, compassion and mercy."

Franz never hinted at his uncertainties as he delivered speeches in 50 nations through the 1970s. But to ease his internal

strain, he took a leave of absence from his Bethel duties early in 1980. Meanwhile, the Governing Body had begun a secret investigation of heresy rumors, and it used star-chamber tactics. Initially there were no direct confrontations. Instead, staff members were allegedly threatened with disfellowshipping to get their testimony about doctrinal discussions with others.

On May 21, Franz was summoned to Brooklyn for a fateful grilling by his Governing Body colleagues. Did he doubt that Jehovah had only chosen one organization? Did he question the official End-times chronology? Franz sought to avoid



Losing heaven over one restaurant meal

confrontation but could "only bend so far." It was not enough. Opponents were unable to get a two-thirds majority for his disfellowshipping on the spot, but he was forced to resign from Bethel. In all, about a dozen officials were purged, almost certainly the worst doctrinal crisis Watch Tower headquarters has ever faced.

But the pursuit of Franz was not over. As a refugee from Bethel and his life's work, he found himself with few marketable skills, a \$10,000 settlement from headquarters and \$600 in personal savings. He turned to an old friend in the faith, Peter Gregerson of Gadsden, Ala., who runs a regional supermarket chain. Gregerson loaned Franz and his wife a house trailer to live in and gave him work as a handyman. By 1981 Gregerson too had begun to question Watch Tower dogma and resigned from the faith.

Six months later, the official *Watch-*

tower newspaper announced that the

disfellowshippings were "disassociated." Not

afterward, Franz was seen in a restaurant eating a meal with his benefactor Gregerson. That single sighting provided the technical infraction by which Franz was finally disfellowshipped by the Gadsden leaders 18 months ago. "By one stroke they annulled all my years of service," says Franz. "I frankly do not believe there is another organization more insistent on 100% conformity."

From the leaders' viewpoint, however, it was obviously imperative to strike at Franz and the others. The dissenters' Luther-like emphasis upon "Scripture alone" rather than official interpretation was only one threat to the foundations of the religion. Many other central Watch Tower doctrines were also at stake.

For one, Witnesses believe that only 144,000 of the faithful (a number taken from *Revelation 14: 1-3*) will be "born again" and go to heaven. The faith's rulers, among whom Raymond Franz was once numbered, come from this elite. The "other sheep" who are loyal to the Watch Tower are promised an earthly paradise. Jehovah will shortly annihilate the rest of the human race. The dissenters reject this class system. They contend that the figure of 144,000 is symbolic and that all believers since Christ's day will go to heaven.

Coming occurred secretly in

the Witnesses also teach that the Second

1914, a date reached by complex historical and biblical rationales; the end of the world system must occur during the present generation (an interpretation of *Luke 21: 32*: "This generation will not pass away till all has taken place"). The dissenters have come to believe that Christ's kingdom and the "last days" were inaugurated at about A.D. 33, and that Christ's

return is a future event. However, dissenters, most of whom

moved toward conventional Christianity, except for continuing to reject Christ's divinity. For his part, Franz has not become a bitter Watch Tower antagonist. "There is no life outside the organization" is all he will say about the pain of his shunning. But other ex-Witnesses have launched a barrage of protests, publications and lawsuits. These dissenters contend that roughly 1 million people have left the Watch Tower ranks over the past decade. The Witnesses report that they are still growing, thanks to nonstop recruiting. Still, that success may not go on for long. They have necessarily backed off the 1975 date, but the End must occur during the lifetime of people who still remember the earthly events of 1914. With the rapidly thinning ranks of such oldsters, the Witnesses confront an increasingly troublesome, self-imposed and absolute deadline.

-By Richard N. Ostling.
Report by Ann Constable AJ1811a