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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

Forty-sixth Thousand

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BOOK DEPARTMENT
Philadelphia School of the Bible, Inc.
1721-23 Spring Garden Street
Philadelphia, Pa.

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

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

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.

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,

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; 1 John 4-1.

THE LIBEL CASE.

Hamilton, Ont.

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

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. Jelfs 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, if 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-

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

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 personal 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-

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

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

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. McJunkin, 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

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

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 condemns 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,

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 re-marrying. A limited divorce which is a di-

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

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."

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 public 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

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

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,

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

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-

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 lawyers 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-

ifornia 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 Watch 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

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 is 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, there 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-

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. Bohnet, Ernest C. Henniges, Chas. T. Russell.

Amount subscribed by each: J. A. Bohnet, \$5.00; E. C. Henniges, \$5.00; 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.

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. Henniges, Chairman and Manager; J. A. Bohnet, 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 Pittsburg 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 Pittsburg, 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 \$10.00 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-

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 ask 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 re-affirm 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-

*84 pages, 10 cents.

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

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

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

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 practising 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 form.' 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

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 unforgiven.

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

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

—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.

“THE UNDER-WORLD OF THE DEAD,”
or
“THE ABODE OF THE DEPARTED
SPIRITS.”

This pamphlet was prepared for and read as a paper before the Toronto, Canada, Ministerial Association, on April 22d, 1912. The Ministers requested that it be published in this form that it might have a wide circulation. The following letters will be sufficient to speak for it. The pamphlet can be obtained from the author at 10 cents per copy, exclusive of postage.

LETTERS COMMENDATORY.

April 30th, 1912.

Dear Brother Ross:

Permit me to thank you most heartily for your very excellent paper on “The Under-World of the Dead.” Your treatment of this subject is most helpful and illuminating. It is manifestly the result of a thorough study of the Scriptures and a wide reading of extra-biblical literature on this theme. It ought to be of great service in these days, when so much is being taught and written that is so entirely opposed to the teachings of God’s Word. On this, as on any theme connected with

religion, it is exceedingly important that we should hear what God the Lord has spoken.

Sincerely yours,

B. W. MERRILL, B. A.,

52 Rose Avenue.

Associate Pastor of Jarvis St. Baptist Church.

This excellent paper received the hearty commendation of the Ministerial Association of Toronto. It indicated a laborious and thoughtful examination of every passage of Scripture bearing upon the subject as to its meaning and systematic relations. Once again it evinces the need of an honest theologian to interpret Scripture and the crying need of theologians in our modern pulpits. Mr. Ross uses Scriptural discriminations, no matter what men may think. He completely slays the modern heresy of "Millennial Dawnism" and its annihilation and restoration theories and also of soul sleeping. The Bible settles every conclusion for him. It is concise, lucid, and is worthy of wide circulation. May the Lord bless its distinctive message to an unbelieving age.

JOHN McINTOSH, B. A.,

Secretary of Ministerial Association.

405 St. Clarence Ave., Toronto, Ont.

I listened with great interest and profit to Mr. Ross' admirable paper. His careful biblical treat-

ment of rather a difficult theme, throws light on a number of important questions, and is especially calculated to expose the unscripturalness of certain current isms which are harmful in their tendencies as they are active in the propaganda.

J. H. FARMER, LL. D.,

McMaster University,

Professor of New Testament Greek.

Toronto, April 29th, 1912.

NOTE.

Every day brings me a large number of letters asking for information about Russell and Russellism. Without any malice or thought of revenge, but wishing to warn the innocent public and to protect weak Christians, I willingly consent to the publication of this pamphlet, giving only a few of the facts on hand.

J. J. R.

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