

EXAMINING

The WATCHTOWER Society

REVIEWING
THE 1975 YEARBOOK
OF JEHOVAH'S WITNESSES

A QUESTION SETTLED
NEVER TO RISE
AGAIN

1975
YEARBOOK
OF
JEHOVAH'S WITNESSES

*"Something
Special"*

?

ARE YOU MY WITNESSES, SAYS JEHOVAH. ?

False Shepherds

PUBLISHED
"THE 1975 YEARBOOK"

THE 1975 YEARBOOK

Every year the Watchtower Bible and Tract Society publishes a **Yearbook**, with each one featuring a different theme. **The 1975 Yearbook** is an updating of the Society's history, and continues where their book, **Jehovah's Witnesses in the Divine Purpose**, ended. The following study selects four of the claims made in **The 1975 Yearbook** and introduces information that challenges the reliability of each claim.

1. "An international newspaper syndicate featuring C.T. Russell's sermons was developed. Though Russell might be traveling, weekly he would send this syndicate, made up of four members of the Society's headquarters staff, a sermon about two newspaper columns in length. They, in turn, retelegraphed it to newspapers in the United States, Canada and Europe. The Society bore the telegraph expense, but the newspaper space was given free," p. 46-47.

This merely reiterates one portion of "Jehovah's Witnesses in the Divine Purpose," a discussion between two people of Pastor Russell's sermons being carried in 3000 newspapers.

"Tom: Did the Society have to pay for this space like advertising, or did the newspapers pay Russell? John: The newspaper space was given free and the telegraphic expense was borne by the Society," p. 50.

What we read above is not "the whole truth and nothing but the truth," as we shall see in the following quotes from some of the major newspapers in the country.

"Pastor Russell's sermons appear weekly in approximately fifteen hundred newspapers in the United States, Canada, Great Britain, South Africa, Australia and Scandinavia, in four languages. As New York is not controlled by the Syndicate we have contracted for the publication of these instructive sermons in the leading newspapers of this metropolis, paying

therefore advertising rates--INTERNATIONAL BIBLE STUDENTS ASSOCIATION."

This statement appeared in The New York Times, October 5, 1914, cf. also September 21 and 28; October 12, 19 and 26; November 2, 9 and 29; December 7 and 14. We find similar wording in the Los Angeles Tribune for Monday, April 26, 1915. "...Metropolitan cities are not controlled by the Syndicate, hence we are permitted to publish these instructive sermons in the leading newspapers, paying therefore at advertising rates--INTERNATIONAL BIBLE STUDENTS ASSOCIATION."

Writing of Russell's advertising, John Brown said, "Even the papers, however, are beginning to rebel, and only recently, the Chicago Tribune and the Chicago Herald, each in turn, cancelled its Russell contract, and followed these cancellations with a public apology for running the Russell copy, even for pay." **In the Cult Kingdom** by John Elward Brown, p. 51-52.

Russell's sermons were carried by several newspapers due to a guaranteed increase of subscribers, and not to Russell's incomparable discourses.

"We are bound to consult the wishes of the **Gazette** publishers, because **only upon condition of their securing a good list of regular subscribers** do they propose to continue the publication of these discourses," (emphasis ours), **Zion's Watch Tower**, 1/15/04, pp. 30-31; Reprints 3311.

"Under these circumstances it behooves all of us to encourage the editors of the newspapers publishing the sermons. They should know that their work is appreciated. Letters sent to them should be moderate and kind. They are not publishing the sermons because of any personal interest in them, but merely because the public are reading them. Let us hold up their hands, not only encouraging them with postcards, assuring them of appreciation of the sermons and of the good work they thereby assist in, but let us also

give to such papers a financial encouragement through subscriptions.

"The WATCH TOWER Office frequently has special agents' rates for newspapers. In any event it knows quite well which papers would most need a little encouragement in the way of new subscriptions. Subscriptions sent to us will be wisely used. Many of our readers doubtless can afford to take several papers..." **The Watch Tower**, 11/1/12; Reprints 5131.

In the December 1, 1904 **Zion's Watch Tower**, it speaks of what happens to a newspaper that discontinues Russell's sermons:

"The arrangement with the latter [**Pittsburg Gazette**] was for one year, and expires with the present month. Should it not be renewed all of its unexpired subscriptions sent to us for it will be placed in other journals publishing the discourses as a regular weekly feature," p. 356; Reprints 3465.

"Word has come from many brethren and sisters of their efforts to secure the publication of Brother Russell's Sunday discourses in papers published nearer to them than the **Pittsburg Gazette**. Many have sent postal cards to their favorite local papers, saying that they would gladly subscribe for a year if assured that these sermons would appear regularly and in full...Where papers are obtainable regularly at a news-stand it is not necessary to promise a year's subscription: it would be enough to say that you would get the papers of your news-dealer and extra copies of those issues containing these discourses...in cases where subscriptions are sent in for a journal it would be well to say that the sermons are one of the attractive features, or that it is sent on the understanding that the sermons will appear regularly," **Zion's Watch Tower**, 11/1/04, pp. 324-325; Reprints 3450-51.

"If we were asked how it happened that the Pastor Russell Sermons gained such remarkable acceptance, we would of necessity say, it did not happen, but was unquestionably of the Lord's blessing and direction. If it were then asked what were the main agencies used by the Lord to secure such remarkable results, we would say voluntary and unstinted efforts by consecrated brethren. Nothing influences a newspaper editor more than letters from his readers and we venture to say that tens of thousands wrote letters of appreciation of the sermons," **Meet Our British Brethren** by

Robert Hollister, p. 6.

If there is any doubt in the mind of the objective reader, the 1915-1916 annual report should be conclusive. Under the subtitle "The Newspaper Work" they said:

"We remember when we thought if we could secure fifty newspapers to publish the sermons it would be a wonderful witness. About twenty years ago Brother Russell saw the great advantage of reaching the people by means of the public press. At that time the large sum of half a million dollars seemed within his reach. He planned to use this for having the truth spread broadcast through the magazines. Just as he expected to receive the money, the death of one man blocked the way. It was a great disappointment for a while, but he knew that the Lord was still at the head of the harvest work. Later, with an astonishingly small sum, the Lord opened another way, and at one time about 2,000 papers were publishing the sermons simultaneously and altogether over 4,000 papers published weekly reports," **Watchtower**, 12/15/1916, pp. 388-89, reprint p. 6022.

EVASION TACTICS: THE 1925 BLUNDER

2. In an effort to cover up the 1925 fiasco, they quote a member of the Society, who, in order to convey the general mood of the group, recalls:

"1925 was a sad year for many brothers. Some of them were stumbled; their hopes were dashed. They had hoped to see some of the 'ancient worthies' (men of old like Abraham) resurrected. Instead of its being considered a 'probability,' they read into it that it was a 'certainty,' and some prepared for their own loved ones with expectancy of their resurrection," p. 146.

The following will enable the reader to see why "1925 was a sad year for many" and why "they read into it that it was a 'certainty' and not just a 'probability.'"

Judge Rutherford wrote in his book "Millions Now Living Will Never Die" pp. 89-90, the reasons why they could anticipate that very miracle:

"Therefore we may confidently expect that 1925 will mark the return of Abraham, Isaac, Jacob and the faithful prophets of old, particularly those named by the Apostle in Hebrews chapter eleven, to the condition of

human perfection," (emphasis ours)

Under the sub-title "POSITIVE PROMISE," Rutherford wrote on p. 97 of the same book:

"Based upon the argument heretofore set forth, then, that the old order of things, the old world, is ending and is therefore passing away, and that the new order is coming in, and that 1925 shall mark the resurrection of the faithful worthies of old and the beginning of reconstruction, it is reasonable to conclude that millions of people now on the earth will be still on the earth in 1925. Then, based upon the promises set forth in the divine Word, we must reach the positive and indisputable conclusion that millions now living will never die," (emphasis ours).

Fred Franz, under cross-examination at the trial in Scotland in 1954, was questioned concerning the 1925 date:

Q. Am I right that it was at one time forecast that in 1925 Abraham and other Prophets would come back to earth?

A. They were expected to come back approximately then.

Q. But they did not come?

A. No.

Q. It was published, was it not, to the body of Jehovah's Witnesses that that was to be expected in 1925?

A. Yes.

Q. But that was wrong?

A. Yes, and Judge Rutherford admitted it to the Headquarters, (pp. 120-121).

"CLEARLY PROPHESED"

Judge Rutherford first delivered the "Millions Message" in Los Angeles, and he was recorded in the Morning Tribune on February 25, 1918 as having avowed that "millions of persons now living are not destined to die has been clearly prophesied." The San Francisco Chronicle, February 16, 1920, p. 8 records for us:

"Millions Now Living Will Never Die, Judge Rutherford tells Audience -- 1925 Begins New Era.... Judge Rutherford made the assertion that the old era was over and the new era, when Christ would take charge and everlasting life would begin, was just beginning and would reach its climax in 1925."

As late as February 14, 1925, the San Francisco Chronicle carried an advertisement of the "Judge's" speech at the Oakland Municipal Auditorium, with the bold headlines declaring: "CIVILIZATION DOOMED but- 'MILLIONS NOW LIVING WILL NEVER DIE!'"

PUBLICATIONS PROCLAIM 1925 AS THE YEAR

"As he began his sojourn in the land in the year 2,045 B.C., it follows that the 3,960 years begin to count from 2,035 B.C. 2,035 plus 1,925 equals 3,960. Accordingly Abraham should enter upon the actual possession of his promised inheritance in the year 1925 A.D," **The Watch Tower**, 10/15/17, p. 318.

One colporteur wrote in a letter recorded in **The Watch Tower**, 11/1/20, p. 334:

"Some one asked me the other day: Suppose you should be here in 1925 what would you do? I said, I believe I will be home in the Pleiades before then..."

What is meant by "Pleiades"? **The Watch Tower** of 9/1/17 gives us the answer:

"By the use of modern appliances, scientists tell us that they are able to measure the distance to the sun, and even to the Pleiades, supposed to be the throne of Jehovah," p. 259.

"We have no doubt whatever in regard to the chronology relating to the dates of 1874, 1914, 1918, and 1925," (emphasis ours), **The Watch Tower**, 5/15/22, p. 147.

"Let us take courage, therefore, dear brethren, in constantly keeping before the minds of the people the slogan of the day, the message of the hour, 'Millions Now Living Will Never Die'; for the time for restoration blessings is at hand," **The Watch Tower**, 8/15/22, p. 246.

"What is the real purpose of the service work of the Society? The answer is, To give the people the message that is now due to be given, telling them that Satan's empire is at an end; that the kingdom of heaven is here; and that millions now living will never die, but will have an opportunity to be restored to life everlasting and happiness," **The Watch Tower**, 8/15/22, p. 247.

"During the year the classes throughout the United States and Canada on a fixed day held public meetings all using the subject 'Millions

Now Living Will Never Die.' It was thought well to have a general witness throughout the world on this same subject," **The Watch Tower**, 12/15/22, p. 391.

"Some are inclined to become doubtful about 1925; hence they are growing lukewarm. But, beloved of the Lord, what difference does it make whether the things expected to transpire in 1925 transpire or not? God will not change his plans... But suppose 1925 finds the bride class all beyond the veil. If you have held fast to the faith in the spirit and have not relaxed your zeal for the King and the kingdom, then your joys will be full and complete. It is safer not to take any chances now by becoming weary in well-doing," **The Watch Tower**, 2/1/23, p. 35.

"The jubilee cycles show that 1925 will mark the complete passing of the old order and the inauguration of Messiah's kingdom; that shortly thereafter will begin the resurrection, i.e. the restoration of mankind..." **The Golden Age**, 3/16 & 3/30/21, (special double issue), p. 367.

"The chief thing to be restored is the human race to life, and since other Scriptures definitely fix the fact that there will be a resurrection of Abraham, Isaac, Jacob and other faithful ones of old, and that these will have the first favor, we may expect 1925 to witness the return of these faithful men of Israel from the condition of death, being resurrected and fully

restored to perfect humanity and made the visible, legal representatives of the new order of things on earth, right here in Jerusalem," **The Golden Age**, 3/16 & 3/20/21, p. 381.

With the above evidence, it is easy to see why "1925 was a sad year for so many brothers." They expected the earth to be restored, the resurrection and a reuniting of loved ones. They had a right to be sad; the Judge had let them down.

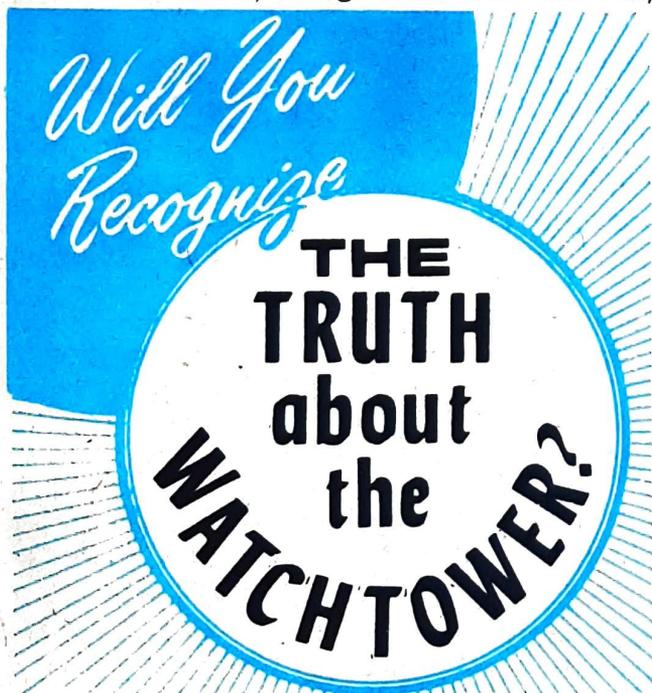
FALSIFIED ACCOUNT EXPOSED

3. Rutherford developed a lung condition while serving his prison sentence, and thus it was necessary for him to spend time at San Diego to recuperate.

"In time, a direct contribution was made for the purpose of constructing a house in San Diego for Brother Rutherford's use. It was not built at the expense of the Watchtower Society. Concerning this property, the 1939 book SALVATION stated: "At San Diego, California, there is a small piece of land, on which, in the year 1929, there was built a house, which is called and known as Beth-Sarim," p. 194.

Here they made the direct statement that the "purpose of constructing a house in San Diego" was expressly for "Brother Rutherford's use." Then they cited another passage from the book SALVATION (p. 311), which, when examined, reveals a totally different "purpose" for the construction of Beth-Sarim. The very next line in the SALVATION quote reads:

"The Hebrew words BETH-SARIM mean 'House of the Princes,' and the purpose of acquiring that property and building the house was that **there might be some tangible proof** that there are those on earth today who fully believe God and Christ Jesus and in His kingdom, and who believe that the faithful men of old will soon be resurrected by the Lord, be back on earth, and take charge of the visible affairs of earth...It stands there as a testimony to Jehovah's name; and if and when the princes do return and some of them occupy the property, such will be a confirmation of the faith and hope **that induced the building of Beth-Sarim,**" (emphasis ours).



"FAITHFUL SERVANTS" DON'T SHOW, HIGH HOPES SMASHED

For further proof that Beth-Sarim was not built for "Brother Rutherford's use" because of poor health, we look at a small portion of the DEED to the property that clearly states its intended purpose:

"[speaking of the kingdom of God established on earth], among those who will thus be the faithful representatives and visible governors of the world will be David, who was once King over Israel; and Gideon, and Barak, and Samson, and Jephthae, and Joseph, formerly the ruler of Egypt, and Samuel the prophet and other faithful men who were named with approval in the Bible at Hebrews the eleventh chapter. The condition herein is that the said WATCH TOWER BIBLE AND TRACT SOCIETY shall hold said title perpetually in trust for the use of any or all of the men above named as representatives of God's Kingdom on earth and that such men shall have possession and the use of said property herein above described as they may deem for the best interest for the work in which they are engaged.

"This property has been acquired and the improvements built thereon at the instance and under the direction of the said Joseph F. Rutherford and dedicated to Jehovah God and to his King Christ who is the rightful ruler of the earth and for the express purpose of being used by those who are servants of Jehovah God." (The deed is recorded in Book 1741, p. 69 at the County Record Office, San Diego County, Calif.)

Who are the "servants of Jehovah God" spoken of above? Can this also include "Brother Rutherford"? Fred Franz answers this for us in his testimony concerning Beth-Sarim during the forementioned trial in Scotland:

Q. Do you still maintain a property known as Beth-Sarim in San Diego, California?

A. No.

Q. Beth-Sarim was, was it not, a mansion in San Diego kept for the second coming of some of the prophets?

A. Kept for the resurrected prophets.

Q. Namely who?

A. Abraham, Isaac, Jacob, David, Moses, and so on - Daniel.

Q. Was that in the days of Judge Rutherford or Pastor Russell?

A. No, that was in the days of Judge Rutherford.

Q. Were the whole body of Witnesses instructed to accept that the mansion was being kept for that purpose?

A. Yes.

(page 120)

Writing of the ancient witnesses of Hebrews chapter eleven, Rutherford wrote:

"There is at least one house on earth the title to which is held in trust for the use and benefit of those faithful men. Whether they occupy it or not, this house has been a means of advertising the kingdom throughout the earth and calling to the attention of the people that those faithful men will be back on the earth, and that the Lord will use them as governors or local rulers... The public press has ridiculed and scoffed at BETH-SARIM, but those who love the Lord rejoice that this has been used as a means to publicly call attention to the faithful men whom God will bring forth," **The Watchtower**, 3/15/37, p. 86.

The first book that the Society published after Rutherford's death, **The New World** leaves little doubt as to the Beth-Sarim:

"The Lord Jesus has now come to the temple for judgment, and the remnant of the members of 'his body' yet on earth he has gathered into the temple condition of perfect unity with himself (Malachi 3:1-3), and hence **those faithful men of old may be expected back from the dead any day now.** The Scriptures give good reason to believe that it shall be shortly before Armageddon breaks. **In this expectation the house at San Diego, California,** which house has been much publicized with malicious intent by the religious enemy, **was built**, in 1930, and named 'Beth-Sarim,' meaning 'House of Princes,' " p. 104, (emphasis ours).

RECORD PROVES THE WATCHTOWER DECEIVES THE UNAWARE

The above evidence affirms that Beth-Sarim was not built for "Brother Rutherford's use" as **The 1975 Yearbook** would lead one to believe, but rather it was built for the resurrected Princes who were originally to return in 1925. Not only did they not return that year, but they have yet to appear!

A QUESTION SETTLED

NEVER
TO
RISE
AGAIN

WAS RUSSELL DIVORCED? "THE 1975 YEARBOOK," CONTINUED...

4. Pastor Russell's divorce did not do much to enhance his moral image. In **The 1975 Yearbook** they spend considerable space to prove that Pastor Russell was not divorced, but merely separated from his wife:

"C. T. Russell himself fully understood that the court did not grant an absolute divorce, but that this was a legalized separation. At Dublin, during a 1911 tour of Ireland, he was asked: 'Is it true that you are divorced from your wife?' Of his answer, Russell wrote: 'I am not divorced from my wife. The decree of the court was not DIVORCE, but SEPARATION, granted by a sympathetic jury, which declared that we would both be happier separated,' " pp. 67-68.

The **Watchtower** contends that Russell was not divorced (through an effort of semantics), then quotes Russell himself as denying any such divorce. Russell stands exposed by the same issue of the **Watchtower** in which he claims to be "God's mouth-piece," 7/15/1906:

"The jury was out about two hours and returned with a verdict granting the divorce--much to the astonishment of all concerned. In explanation of the verdict some of the jurors said, 'We concluded that there would be no hope for reconciliation, and that we would be doing a kindness to both parties to decide in favor of a divorce,' " pp. 223-224.

Does this sound like he was just SEPARATED like the Watchtower Society would lead us to believe? Russell was not particularly upset by the idea of divorce, as can be seen by the rest of the above quoted **Watchtower**: "I am not unwilling that my wife should have a divorce, but opposed it because her plea was a false and slanderous one."

The Society is correct in saying that it was not an "absolute" divorce. Had Mrs. Russell sued for absolute divorce she could not have obtained alimony. Judge Collier, who was on the bench at that time, explained 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.

"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 absolute; 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."

Russell appealed the decision of the courts, Appeal, No. 202, April Term, 1908.

The final opinion was given by Orlady, J. on October 19, 1908:

"After a careful review of the 150 pages of testimony in this case, we are satisfied that the verdict was fully warranted, and was rightly sustained by refusing the defendant's motion. The effect to be given to the verdict in such a case has been so recently considered in *Fay v. Fay*, 27 Pa. Superior Ct. 328, that it is not necessary to review the authorities therein cited in vindication of that decision. As was said in that case, it is enough for us to say that we have examined the whole body of evidence in the light of the general principles relative to this cause for divorce, and whilst it is conflicting in many particulars we are constrained to the conclusion that the testimony of the libellant and her witnesses, if believed by the jury, was sufficient to warrant them in finding the facts essential to a lawful dissolution of the marriage tie. Here our duty ends so far as the evidence is concerned."

The decree was closed with the following statement:

"To warrant the granting of a divorce on the ground of the conduct on the part of either the husband or wife, as to render the condition of the other party intolerable and life burdensome, where there is no proof of overt bodily harm actually inflicted or threatened, the evidence should be strong and convincing, the course of ill-treatment complained of must have been long continued, and of a serious character. The

conditions exacted by these decisions, have been fully and clearly met by the libellant, and the proof adduced by her on the trial fully warranted the verdict rendered. No error being found in the record the assignments of error are overruled and the judgement is affirmed."

The documentation could go on and on, but for any sincere person this should be more than enough information to reveal the deceit utilized by the Watchtower Society to capture the unaware individual who really trusts and believes in the Society as his source of "meat in due season." Little does he know that the "meat" is rancid. To the truth seeker, listen to the Spirit of God:

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities," Rev. 18:4-6.

UNRIGHTEOUS DECEPTION

"Persons having 'the love of the truth' need to investigate thoroughly to avoid following an 'unrighteous deception.' Finding and accepting the truth is more important and more vital to anyone than clinging to a deception, even if we and our forefathers have been ensnared by it for generations. This can mean life or death..." *Watchtower*, 5/1/75, p. 271.

MAKING CHRISTIANITY YOUR WAY OF LIFE

The objective reader can easily see the mass deception utilized by the Watchtower Society to keep itself from being exposed. One cannot find eternal life or true fellowship with Jehovah through the Society or its publications. This can only be accomplished if one has a repentant heart and acknowledges that he is a sinner in

desperate need of redemption. Jesus said, "Except a man be born again, he cannot see the kingdom of God," (John 3:3). Not just 144,000, but **everyone** must be born again to see God's kingdom! Invite the Living Savior into your life, ask Him to forgive you, and "pass from death into life," (John 5:24).



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