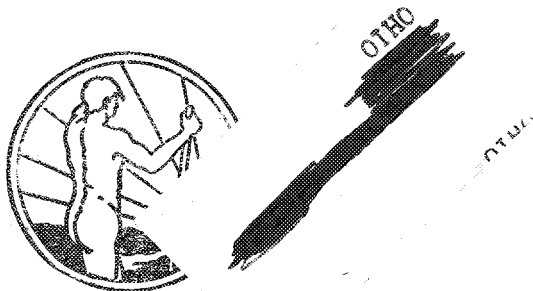


# The Golden Age

A JOURNAL OF FACT HOPE AND COURAGE



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## *in this issue*

### THE TRUTH

an address by Judge Rutherford broadcast  
throughout North America over a network  
of 51 radio stations

### A PROCLAMATION

### "HIS LIGHTNINGS"

beginning of a true story that is stranger  
than fiction

### MORE INTOLERANCE

or why the Government of Canada sup-  
presses free speech in 1928

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Volume IX - No. 228 June 13, 1928

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# The Golden Age

Volume IX

Brooklyn, N. Y., Wednesday, June 13, 1928

Number 228

## A Continent-wide Proclamation

ON SUNDAY afternoon, May 13, 1928, at 3 o'clock Eastern daylight saving time, Judge Rutherford addressed an audience in the Strand Theatre, Albany, New York.

By means of a nation-wide network of wire-connected broadcasting stations that address, as delivered in Albany, was simultaneously broadcast and heard by hundreds of thousands, if not millions, of persons in cities, rural regions, mountain fastnesses and desert retreats throughout North America, as well as in ships moving upon the high seas and in lands beyond the seas.

The radio hook-up was a complete success from every point of view. Throughout thirty states of the Union the message was broadcast. Fifty-one stations were on the honor roll; for it is a great honor to have the privilege of proclaiming THE TRUTH at a time like this, or having any share in so doing.

The Empire State, appropriately, was at the head of the list, with five stations. WGY, Schenectady, as the key station, broadcast simultaneously on regular and short wave lengths. WABC, WRNY and WGBS, all of New York city, and WLTH, Brooklyn, were interconnected with the key station by wire lines.

Illinois, California and Washington had four stations each. In Illinois there were WORD, WCFL and WENR, all in Chicago; and WJBL, Decatur. In Washington there were KFPY, Spokane; KVOB, Bellingham; KPQ, Seattle; and KVI, Tacoma. In California there were KFWM, Oakland; KPLA, Los Angeles; KFON, Long Beach; and KFSD, San Diego.

### THE TRUTH

That is the title of the masterful address delivered by Judge Rutherford in Albany, N.Y., Sunday, May 13, 1928. The complete address is printed in this issue, beginning at page 601.

Subtle and most persistent effort was made by powerful but extremely selfish interests to prevent the people of America from hearing this address by means of radio. The supreme power of Jehovah, the Eternal Creator, melted all opposition. The story of how the first independently organized national chain broadcast became a reality on May 13 is also told in this issue, beginning at page 583.

Texas had three stations, WRR, Dallas; WBAP, Fort Worth; and KPRC, Houston. These three stations, together with KFJF, Oklahoma City, and KWKH, Shreveport, La., provided an excellent witness for the truth in the great Southwest.

### How the Stations

#### Were Distributed

THE New England states had four stations: one each in New Hampshire, Massachusetts, Rhode Island and Connecticut. These were WBRL, Tilton, N. H.; WNBH, New Bedford, Mass.; WLSI, Providence, R. I.; and WICC, Bridgeport, Conn., sufficient to cover the whole area, for they are well distributed.

The North Atlantic seaboard was taken care of by one station in New Jersey, two in Pennsylvania, one in the District of Columbia, and one in Virginia. These were WODA, Paterson, N. J.; WNAT, Philadelphia, Pa.; WEDH, Erie, Pa.; WRHF, Washington, D. C.; and WTAR, Norfolk, Va.

The South Atlantic seaboard and Gulf states had two stations in North Carolina, two in Tennessee, one in Alabama and one in Florida; namely, WNRC, Greensboro, N. C.; WBT, Charlotte, N. C.; WNOX, Knoxville, Tenn.; WBAW, Nashville, Tenn.; WBRC, Birmingham, Ala.; and WQAM, Miami, Fla. An extraordinary witness was given at Miami.

In the Middle Western states there were two stations in Ohio, two in West Virginia, and one in Indiana. These were WHK, Cleveland, and WCAH, Columbus, Ohio; WWVA, Wheeling,

and WOBV, Charleston, W. Va.; and WKBF, Indianapolis, Ind.

In the Northwestern states there were three stations: one each in Wisconsin, Minnesota and Iowa, in addition to the battery of four stations in Illinois, already listed. These were WEBC, Superior, Wis.; WRRM, Minneapolis, Minn.; and KTNT, Muscatine, Iowa.

In the Western Central states, reaching through to the Pacific Coast, there were six stations: two in Colorado, and one each in Missouri, Kansas, Utah and Oregon. These were WIL, St. Louis, Mo.; KFII, Wichita, Kansas; KLZ and KOA, Denver, Colo.; KSL, Salt Lake City, Utah; and KEX, Portland, Ore.

### *Excellent Reception Everywhere*

**T**HERE would have been many more stations. The extraordinary and sudden demand for equipment to make the desired connections found the American Telephone and Telegraph Company unable to respond to the full extent. It must be recorded here, however, that what they could do was excellently done. Only four stations had momentary interruptions in the wire service to the studios, and only one of these was long enough to break the thread of the lecture. In only a few isolated instances was the reception other than *best*.

We can hardly give space to the reports of reception that have come in from all parts of the United States. They are very similar in phraseology. All were delighted with the lecture, and heard every word as plainly as though given in their own homes. But we select a few representative expressions from the sheaf of cable and telegraph messages before us.

### *In Britain and New England*

**C**APTAIN WARDEN, Glasgow, Scotland: "Enjoyed address. Good reception. Greetings reciprocated."

G. Y. McCormick, Brooklyn, N. Y.: "Wonderful message. Listeners report fine reception, four local stations."

Tena B. Welldon, Manchester, N. H.: "Lecture received well here over WBRL. Excellent reception at Franklin."

H. G. Parker, Springfield, Mass.: "Heard lecture clearly through Schenectady at hall of Springfield I. B. S. A."

J. A. Payette, Attleboro, Mass.: "Judge

Rutherford's lecture from WLSI clear, distinct and thrilling. No interference."

Jacob Walz, Bridgeport, Conn.: "Message received fine over WICC."

### *On the Atlantic Seaboard*

**C**HARLES R. HESSLER, Paterson, N. J.: "Lecture by Judge Rutherford came in clear as a bell."

G. G. Calhoun, Philadelphia, Pa.: "Hundred fifty heard program very plainly over WNAT."

Leo E. Connor, Erie, Pa.: "Perfect reception Watchtower program through WEDH, Erie. Heard lecture through amplifiers in auditorium as well as if speaker were present."

A. L. Smith, Washington, D. C.: "Judge Rutherford's lecture a wonderful message. Reception excellent in Washington."

Jack Light, manager, WTAR, Norfolk, Va.: "Program came through perfect. Radio audience report wonderful reception every word spoken. Clear as a bell."

S. P. Honaker, Charleston, W. Va.: "Program came in and broadcast perfectly from station WOBV."

Mrs. Wayne M. Nelson, Greensboro, N. C.: "Program came through fine over local station WNRC."

Dr. James A. Edwards, Birmingham, Ala.: "Program came in clear. A wonderful message. Radio party in theatre here voted thanks."

Richard A. Johnson and J. P. Montz, Miami, Fla.: "Lecture came in clear. Thousands heard in eight city blocks and throughout Bay Front Park, using complete Shrine convention equipment. Much joy." [The "equipment" mentioned consisted of a cluster of forty-eight loud speakers interconnected by wires and then connected as a unit with the studio of WQAM, Miami.]

### *In the Middle West*

**G**EORGE and Charlotte Kakavas, Cleveland, Ohio: "We heard you magnifying Jehovah. Our prayers are ever with his organization."

H. Zimmerman, Columbus, Ohio: "Tone clear. Volume good. Good reports from listeners."

Edna Gehres, Chillicothe, Ohio: "Reception of Judge Rutherford's lecture very good."

Paul Borchert, Indianapolis, Ind.: "Words fail us to express our joy for Judge Rutherford's lecture THE TRUTH. Every word clear and distinct. Music beautiful. No static nor any interference."

Adam Grindal, Decatur, Ill.: "Wonderful reception of your program THE TRUTH in Decatur."

J. P. Holmes, Chicago: "Program heard here as distinctly as if Judge in room. Tuned in on all three stations and it came in fine. Reports verbally indicate little line noise, but much enjoyment of program. Greetings and congratulations from Chicago."

#### *In the Northwest*

**T.** Esquirt, Duluth, Minn.: "Rutherford lecture came in clear. Much appreciated."

S. Paulson, Minneapolis, Minn.: "Program came in fine. Clear as a bell."

L. O. Hillyard, Dubuque, Iowa: "Program came in perfectly. Wonderful message. God bless you."

E. F. Edinger, Cedar Rapids, Iowa: "Heard wonderful message of TRUTH clearly from KTNT. This station also provided a tent seating fifteen hundred people which was filled to capacity listening to lecture." [Another report, from Muscatine, suggests that approximately eight thousand people heard the address there, as great numbers were closely packed in automobiles outside the tent.]

E. W. Stewart, Alliance, Neb.: "Radio lecture received in Nebraska. Every word clear. Greetings in His name."

#### *In the Southwest*

**P.** C. Truscott, St. Louis, Mo.: "Watchtower program came in excellently. Talk by Judge Rutherford very encouraging."

R. C. Greisen, Wichita, Kans.: "Musical program and lecture by J. F. Rutherford came in over KFII just grand. Eighteen people in reception room at station. All pleased."

S. F. Cole, Oklahoma City, Okla.: "A wonderful witness. Reception perfect."

H. L. Brian, Shreveport, La.: "Lecture heard good, clear, strong, except cut out one or two minutes at one forty. Music excellent. Thousands heard here."

A Dallas audience, Dallas, Texas: "Both Dallas and Fort Worth stations perfect. Appreciations greatest ever."

J. C. Watt, Fort Worth, Texas: "Judge Rutherford's lecture clear as a bell over WBAP."

H. A. McElvy, Houston, Tex.: "Radio program this afternoon received OK. Forty listened in. Heard every word."

#### *In the Far West and Pacific Coast*

**L.** T. BARBER, Denver, Colo.: "Reception at Denver absolutely OK in every respect."

B. McPherson, Salt Lake City: "Message came in clear as a bell. We got every word."

Leroy Marsh, Ogden, Utah: "Wonderful lecture. Perfect reception."

George Martinich, Bellingham, Washington: "KVOS Bellingham reception excellent."

Charles H. Dornton, Seattle, Wash.: "Program came through fine. Attendance good."

E. O. Miller, Portland, Ore.: "Complete break three minutes. Otherwise reception wonderfully clear. Fifty attending."

N. A. Yuille, Redwood City, Calif.: "About fifty heard your lecture here. Reception clear and distinct."

R. A. Bayless, Long Beach, Calif.: "Reception here of your lecture perfect. Greatly enjoyed. Greetings."

C. F. Condart, San Diego, Calif.: "Hook-up over KFSD complete success. Every word clear as a bell."

Dr. A. G. Eckols, San Diego, Calif.: "Friends assembled. Truth message fine. More power to you. Love."

Perhaps the finest message of all was one from Anton Koerber, Washington, D. C.: "Jehovah's message came over WRHF as a beautiful song." That is what it seemed like to those who heard it.

It may be added that the message was heard as plainly in Scranton, Pa., as though the Judge was present in the room.

#### *And in Sweden*

**A** RADIOGRAM received from Mr. T. H. Eneroth, manager of the International Bible Students Association's office in Stockholm, Sweden, gave us a slight thrill. His message is dated May 22, and reads: "Met two who heard distinctly thirteenth."

#### *Evidence of Public Interest*

**L** ETTERS now being received by Judge Rutherford from all parts of the country indicate that the address aroused unusual interest among listeners. A few of these letters have been entrusted to us by Judge Rutherford for reproduction here:

Rochelle, Ill., May 13, 1928

Judge Rutherford,  
Brooklyn, N. Y.  
Your Honor:

Your address over radio heard today. Congratulations you surely deserve. Having had sadness within last month, my thoughts have wandered as to where our dear ones venture after death.

Tears I shed while listening to your oration, and my belief is right along your same ideas. You will lighten my burden of sorrow, after losing my sweetheart, to whom I was engaged and had everything in life to live for, if a copy may be granted to me; and your reward will be remembrance in my regular evening prayers. I am

Yours very respectfully,  
ARTHUR BOWKER.

Chicago, May 13

DEAR JUDGE:

Your sermon today on "The Truth" was the finest analysis of the great Scripture subjects I have ever heard.

I shall greatly appreciate your sending me a copy of it.

Gratefully,  
EDWARD HOPKINS, JR.

Branford, Conn., May 14, 1928

Judge Joseph Rutherford,  
President, International Bible Students Association,  
Brooklyn, N. Y.

Dear Sir:

My husband and I heard and were intensely interested in your lecture over the radio yesterday, entitled "The Truth", and we would like to further study the subject by means of your pamphlet, which the announcer said might be obtained by writing to you.

We would most certainly appreciate your sending us one. Thanking you in advance, I remain

Very truly yours,  
MRS. M. J. BRANDRIFF.

Hudson, N. Y., May 13, 1928

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

Dear Sir:

You have just closed your lecture "Truth" and we are intensely interested and thank you for the copy of same offered, to let some read it that were not permitted to hear the same.

We would have had a room full had we known of it. You were in our room. Thanking you for all, we are

Very truly yours,  
J. R. BILLINGHAM.

Birmingham, Ala., May 13, 1928

Judge Joseph F. Rutherford,  
Brooklyn, N. Y.  
Dear Sir:

Agreeable with your statement at the close of your address which was broadcast today, please forward to me a copy of it.

I enjoyed receiving your message this p. m. on our radio and wish to read and reread it for my own good and that of my family and friends.

With high esteem and a God bless you, I am

Very truly yours,  
JAS. W. WHATLEY.

Miami, Fla., May 13, 1928

Judge Rutherford,  
Brooklyn, N. Y.

Dear Sir:

I have just listened in on the radio to your wonderful lecture "Truth" and I certainly wish we could have more of these nation-wide hookups.

I would surely appreciate receiving a copy of this lecture and any other reading matter pertaining to the truth about the Scriptures, or perhaps you could advise me where I can purchase some literature of this kind.

I received more good and knowledge from listening to this lecture than I ever have in all the times I have been to church.

Yours sincerely,  
H. M. GARWOOD.

Austin, Texas, May 14, 1928

Judge Joseph F. Rutherford, Pres.,  
International Bible Students Association,  
Brooklyn, N. Y.

Dear Sir:

Yesterday I had the pleasure of listening to your wonderful address on Truth which was a revelation of the past and a forecast of the future based on the facts as outlined by the Bible. Permit me to say that I have lived in China, Russia, India, Australia, France and numerous other countries and have heard some of the finest orators and prelates deliver their interpretations of God and the Universe, but never have I been more satisfied and understood more clearly the principles we are striving to attain until yesterday afternoon.

Please forward me a copy of "Truth", as I want to memorize every line, for it means everything in this world for one who has studied nine denominational interpretations and found all of them lacking in the comfort, happiness and contentment you gave to me.

Sincerely and respectfully,  
E. C. PAXTON.

**QUESTION:** Now, if you were convinced that the great Creator of the Universe, Jehovah God, had a message to deliver to the people of America, you would be just as anxious to deliver that message?

**Answer:** Yes; just as I do want to let the people get yours.

\* \* \*

Such were among the words heard on Wednesday, June 15, 1927, by members of the Federal Radio Commission in Washington, D. C. The occasion was a hearing granted by that Board to the Peoples Pulpit Association, owner and operator of radio broadcasting station WBBR (New York). The Association had made application to the Commission for authority to operate its station on a wave length used exclusively at the time in the New York area by station WJZ, operated by the National Broadcasting Company.

Forty days after the above mentioned conversation between Judge Rutherford and Mr. Merlin Hall Aylesworth, president of the National Broadcasting Co., arrangements had been completed for broadcasting throughout the North American continent an address to be delivered by Judge Rutherford at the principal session of the international convention of the International Bible Students Association, held in Toronto, Canada. Soon after three o'clock on Sunday afternoon, July 24, 1927, the voice of Judge Rutherford was simultaneously distributed throughout the land by means of the greatest international network of radio broadcasting stations arranged up to that time. Fifty-three powerful transmitters located in all parts of the United States and Canada participated in this broadcast.

Public interest in the message delivered on that occasion by Judge Rutherford was unprecedented. The ire of a few was stirred to a degree which can not be described in mere words. These few were men and women of so-called influence and prominence, such whose chief purpose in life is to get gain and fame for themselves by exacting tribute and recognition from the "common herd", as they speak of the public in the privacy of their own councils.

Within the week following this unusual broadcast more than 25,000 individuals wrote personally their requests for a copy of the address

which was promised to any who might ask, without charge. The following letter is a sample of the expressions received from the thousands of honest-hearted individuals who heard Judge Rutherford on July 24, 1927.

BEN H. POWELL  
Presiding Judge

HUGH B. SHORT

OCIE SPEER

Judges

F. T. CONNERLY

Clerk

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

My dear Judge Rutherford:

I heard over the radio yesterday your Toronto speech, and I congratulate you upon having the courage to deliver such a speech upon such an occasion. It thrilled me from the beginning to the end. The statements in the main are recognized by me as absolutely correct. I hope that it will do great good. It is the first speech of the kind, delivered upon such a momentous occasion, which I have heard, that meets my genuine approval.

In accordance with the statement that you would send a copy to any one requesting it, I am asking you to send me at least one copy.

Very respectfully,  
[signed] H. B. SHORT.

\* \* \*

Public demand for copies of that address was so widespread that millions of copies in English and more than a dozen other languages have reached the hands of the people in America, Great Britain, France, Germany and other European lands, as well as every other country throughout the civilized world.

Limitations of time and space prevent mention here of expressions made by representatives of the National Broadcasting Co. to members of the Association with respect to the unprecedented favorable public response and the decidedly small number of adverse criticisms which certain so-called prominent but ultra-selfish individuals had the temerity to send to the Broadcasting Company. Out of the entire list of more than twenty-five thousand letters received during that first week following the broadcast from Toronto, less than two dozen letters of either mild or extreme protest against that address have ever reached the offices of the International Bible Students Association. But in view of subsequent developments with respect to the expressed willingness

of the president of the National Broadcasting Co. to make available to the people of America by means of radio a message which is of vital interest and value to every order-loving person, it seems good at this time to reproduce here a letter written by Mr. Aylesworth to the secretary of Peoples Pulpit Association on the day after the broadcast from Toronto.

I have your letter of July 23rd with enclosure of newspaper from Toronto. I imagine that Judge Rutherford had as large an audience yesterday afternoon as any man living has had over the radio. Fifty-three stations in Canada and the United States were connected for the program.

May I have several copies of the radio address made by Judge Rutherford? Don't you think that my question is rather significant in answer to those who claim that we censor talks and tell the speaker what he must say after we have extended facilities and time on our program? I did not see Judge Rutherford's address nor did any one of my staff ask for an advance copy. No one can fairly say that Judge Rutherford did not have the Freedom of the Air without censorship.

Very truly yours

[signed] M. H. AYLESWORTH.

The foregoing letter was acknowledged on behalf of the International Bible Students Association on August 2, 1927, as follows:

Dear Mr. Aylesworth:

Your letter of July 26, read upon my return to the city yesterday, is appreciated. I have entered your request for several copies of the radio address of Judge Rutherford, to be sent to you as soon as the printing, now in progress, is completed.

Yes, Mr. Aylesworth, I do think that your request, expressed as it was in the form of a question, is significant as an answer to your critics.

Of greater significance, it seems to me, is your further statement, that "no one can fairly say that Judge Rutherford did not have the Freedom of the Air without censorship". (Possibly you have already seen the attached editorial comment by the St. Louis *Post-Dispatch*, and the article "Christianity and Welfare" from the Buffalo *Evening News*.)

But of immeasurable significance, I venture to say, is the fact that the executive head of the National Broadcasting Company has unmistakably expressed himself, for public record, as being not only anxious but seriously desirous of having the people get the message of Judge Rutherford.

That you have the whole-hearted and sympathetic concurrence of your Company's Board of Directors, as well as that of an overwhelming majority of the listening public, in this expressed generous attitude, I am confident. In bold contrast stands the unparalleled

favorable response of the radio audience with the sharp criticisms which I am informed by your staff have come to you from a decided minority, which minority (paradoxically) is composed of persons of recognized prominence.

In this connection, then, I would bring to your personal attention a matter presented verbally on yesterday to your Mr. H. C. Smith: Within a few days Judge Rutherford will sail to visit the European offices of the Association and to fill lecture engagements in Britain and on the Continent. While abroad he will consider at first hand the Old World phase of problems, both interesting and perplexing, which now confront all humanity. Upon his return in the fall he will have something of timely and vital concern to say to the people of America.

May I now, Mr. Aylesworth, have your early assurance that you will accord us the opportunity to cooperate with your Company in arranging for an even more extensive and effective distribution of that message next fall?

In grateful appreciation of your courtesies extended up to this time, I am

Cordially,

[signed] A. R. GOUX.

Secretary, PEOPLES PULPIT ASSOCIATION.

This letter of August 2 remains unanswered as such up to the time of this writing.

In September, 1927, the New York *Herald Tribune* published the following news item:

### "Freedom of Air" Predicted

WILLIAM G. SHEPHERD QUOTES AYLESWORTH  
ON WINTER POLICY

In an article in the current issue of "Collier's Weekly" [September 24, 1927] William G. Shepherd declares that freedom of the air is to be the policy of radio in 1927-'28. He quotes Merlin H. Aylesworth, president of the National Broadcasting Company, as saying that the company will possibly establish during the winter a forum for the discussion of controversial subjects of all sorts.

"All that we intend to ask," said Mr. Aylesworth, "is that speakers be responsible, reliable persons representing some group of thought or opinion. All I say to such responsible person is, 'I trust you and your judgment—anything you say will be all right so long as you don't swear.'"

\* \* \*

On the last day of the year 1927, the following letter was addressed to the president of the National Broadcasting Co.

Dear Mr. Aylesworth:

Judge Rutherford has a number of lecture engagements at various Pacific coast points during the next



few weeks. To accomplish an effective distribution of his message by radio in territory west of the Rockies, the International Bible Students Association desires us to engage the use of your Pacific network for one hour on the first convenient date in February next, at your usual rate of charge for this service.

We shall be glad to have early advice from you as to availability and cost of the facilities.

In appreciation of your courtesies of the past, we are

Respectfully yours,  
PEOPLES PULPIT ASSOCIATION.

On January 25, 1928, Peoples Pulpit Association was informed by the General Manager of the Broadcasting Company that the foregoing letter of December 31 addressed to Mr. Aylesworth had been referred to the Pacific Coast Division of the company, "from whom you will hear direct."

After waiting in vain until February 2 to "hear direct" from the Pacific Coast Division, a California representative of Peoples Pulpit Association was requested to confer personally with the Broadcasting Company's office in San Francisco. As a result of that conference an offer was sent by the Broadcasting Company to each of its seven affiliated Pacific coast stations, located in San Francisco, Oakland, Los Angeles, Portland, Seattle and Spokane. The offer specified a sixty-minute program for Sunday afternoon, February 19, 1928, sponsored by the International Bible Students Association and including an address by Judge Rutherford. Request was also made of the Broadcasting Company's San Francisco office that, if possible, this special network program be originated in San Diego, California; or if not possible to use KFSD (San Diego) as the key station, that the San Diego station be connected to broadcast with the other stations for the occasion.

On February 11, 1928, the following telegram was received in New York from the manager of the Pacific Coast Division of the Broadcasting Company:

We would not pick up network program from San Diego even if it were acceptable. We offered this program to network for nineteenth and one out of seven stations accepted. The other six refused because of prior commitments or because they regarded Judge Rutherford's lecture as controversial, therefore not acceptable. We are therefore compelled to refuse program because of inability to deliver service.

Thereupon effort was made on behalf of the International Bible Students Association to

lease telephone wire facilities from the company which furnishes such service to the National Broadcasting Co. It was the desire of the Association to connect with a station in Oakland, Calif., the one station (KHQ, Spokane) which had agreed to accept the February 19 program offered by the Pacific coast representative of the National Broadcasting Co. The purposeful inactivity and the subsequent reluctant cooperation on the part of the Broadcasting Company with reference to the desire of the International Bible Students Association made necessary postponement of the date of the proposed Pacific broadcast to Sunday, March 25, 1928.

Engineers of the American Telephone & Telegraph Company's Pacific coast affiliation undertook to work out a plan whereby several broadcasting stations in the West might be connected by wire lines for a simultaneous broadcast of an address to be delivered by Judge Rutherford on March 25.

Letters containing full instructions with respect to the plan of this broadcast were dispatched to various points on the Pacific coast from Brooklyn, N. Y., on February 24. None of those letters were ever delivered to the persons to whom they were addressed; nor is any information to be had up to this time concerning their fate after being deposited in the United States post office at Brooklyn on the night of February 24, 1928. Owing to the loss of those vital instructions and the impossibility of otherwise transmitting the information in time, it became necessary to cancel the order given to the Telephone Company to furnish the required wire lines for connecting certain Pacific coast stations for the proposed simultaneous broadcast on March 25.

\* \* \*

Learning that Judge Rutherford was not expected to return to the East in time to fulfil an engagement made for him to speak over radio station WGY, Schenectady, on Sunday, April 15, the Schenectady branch of the International Bible Students Association through its representative contracted for a sixty-minute broadcast over WGY for Sunday, May 13.

Shortly before that contract was made at Schenectady, the Boston representative of the Association had informed the Association's Brooklyn headquarters of his desire to make

arrangements to have Judge Rutherford deliver an address in Boston on May 13, to be broadcast simultaneously through stations WBZA (Boston) and WBZ (Springfield). These two stations are owned and operated by the Westinghouse Electric & Manufacturing Co., of East Pittsburgh, Pa. The following letter, dated April 13, 1928, was received by the Boston representative of the International Bible Students Association.

I have set aside the period between three and four o'clock on Sunday afternoon, May 13, for the broadcast in which Judge Rutherford is to take part. In making these arrangements, it is necessary for me to have you understand that it is possible that a commercial account can take precedence. However, I do not anticipate any such movement and in the event that such a thing should happen, the time will be moved probably only a half-hour.

The broadcast, I am sure, will be most interesting and the quartet which I suggested to you in my talk, will make a very pleasing addition.

I would appreciate it very much if you could arrange to have publicity material regarding Judge Rutherford sent to us as soon as possible to insure our being able to publicize the feature as we feel it should be.

Permit me to thank you for the fine cooperation which you have extended in arranging this broadcast.

Trusting I may hear from you again in the near future, I am

Very truly yours,  
[signed] W. Gordon Swan.  
Programs, WBZ-WBZA

\* \* \*

During the next few days it became apparent to representatives of the International Bible Students Association in various parts of the United States that there was a well-planned activity under way to "move heaven and earth", if necessary, to prevent the proposed nationwide broadcast of an address to be delivered by Judge Rutherford on Sunday, May 13, 1928.

Famed for their diplomacy through centuries of the past, denizens of the British Isles may now begin to take lessons in craftiness from their forefathers' descendants who inhabit the confines of conservative New England. On April 20, 1928, the gentleman whose letter is reproduced immediately above sent the following communication to the Boston representative of International Bible Students Association:

I received information today that beginning Sunday, April 29th, we are scheduled to present two commercial programs running from three until five o'clock.

As I explained in my letter of recent date [April 13, 1928, reproduced above], our arrangements were subject to change if commercial programs were booked in the time which I offered to you. I did not expect such a thing to happen as quickly as it did, but under the circumstances I am afraid we must forego the pleasure of presenting the program which you had in mind for us.

At the present I can offer you no alternative period as our schedule is so completely filled that I have no vacant periods.

We are sorry that we cannot complete arrangements for this broadcast.

Very truly yours,  
[signed] W. GORDON SWAN.  
Programs Boston

[The foregoing letter was written originally on official stationery of Westinghouse Electric & Manufacturing Company's broadcasting stations WBZ-WBZA, Hotel Statler, Boston, Mass.]

By this time International Bible Students Association had proceeded with extensive arrangements for use of the above-named Westinghouse stations, as well as other broadcasting stations in the United States, on Sunday, May 13. In view of the cowardly and unbusinesslike procedure on the part of the Westinghouse Company's Boston office, representatives of the Association were instructed to present the entire matter personally to responsible officials of the company at its headquarters in East Pittsburgh, Pa. Interesting, indeed, are the details set forth in the following formal report:

#### AFFIDAVIT

STATE OF NEW YORK }  
COUNTY OF KINGS } ss

The undersigned, Hugo H. Riemer, upon his oath states:

On Tuesday, April 24, 1928, Mr. G. W. Chambers, of Pittsburgh, and I, Hugo H. Riemer, jointly pursued certain negotiations originally instituted by Radio and Lecture Department of International Bible Students Association, Brooklyn, New York, with the radio broadcasting division of Westinghouse Electric & Manufacturing Company, Pittsburgh, Pennsylvania, and Boston and Springfield, Massachusetts; that the purpose of said negotiations was and is the engagement of radio broadcasting facilities of said Westinghouse organization (particularly WBZ-WBZA of Springfield-Boston

and KDKA of Pittsburgh) for a sixty-minute period Sunday afternoon, May 13, 1928, to distribute an address to be delivered on that date by Judge J. F. Rutherford, president of International Bible Students Association; and that the following is an accurate report of certain interviews in which said Chambers and Riemer personally and jointly participated on the date first above written:

First interviewed Mr. H. P. Davis, vice-president of Westinghouse and also chairman of Board of Directors of National Broadcasting Company. A brief but satisfactory interview. Mr. Davis stated to us, substantially,

That he was concerned with radio matters only in an official capacity; that he was not informed as to details of our problem and therefore would have to refer us to Mr. Lloyd Thomas, with whom we might take up the matter; that in event Mr. Thomas could not satisfy us, or felt that it was a matter for him (Davis) to decide, they could have a conference and then he and Mr. Thomas would communicate to us their decision. Mr. Davis stated that it has been the policy of his company [presumably meaning Westinghouse] not to permit anything of a controversial nature to be put on their radio stations, whether of religious or political nature; and then added: "However, I do not say thereby that you come under that classification."

Thereafter we proceeded immediately to the office of Mr. Lloyd Thomas (of Westinghouse). The forty-five minute interview with Mr. Thomas was attended also by his assistant, Mr. Boyd, to whom Mr. Thomas referred several items of the conversation for confirmation.

Mr. Thomas told us almost word for word what we had previously heard from Mr. Davis; that they had to draw the line on anything of a controversial nature. Asked if there were anything that he could put on that would not be subject to controversy, Mr. Thomas admitted that jazz music was objectionable to him and to many others; and also that some of the "old foggy" ideas taught by clergymen who use Westinghouse broadcasting facilities every Sunday (as well as many other ideas expressed regularly over the said broadcasting facilities) were indeed matters of grave controversy. He added that he had "gotten in bad" with the medical profession and critics for having recently permitted some one to speak who had ideas that differed from theirs.

Mr. Thomas stated further that Westinghouse Electric & Manufacturing Company had accorded broadcasting privileges to a small circle of Pittsburgh churches, consisting of what they call the "pioneers," who have been with Westinghouse Pittsburgh station KDKA since the early days of broadcasting; that KDKA is very reticent about

taking on any other churches outside of that select circle; that KDKA has turned down others by the hundreds; and that therefore any departure from this set rule would involve them in endless controversy.

As to hookup or network programs, Westinghouse Electric & Manufacturing Company, Mr. Thomas informed us, has invariably followed the policy of the National Broadcasting Company; that this NBC policy, according to president of NBC, Mr. M. H. Aylesworth (who acts under advice of Federal Council of Churches of Christ in America), has definitely included in the controversial class programs furnished by International Bible Students Association.

Thereupon Mr. Thomas informed us that he had some reports to make to Mr. Davis and expected to see him in about an hour; that he would then take the matter up with him and would use his good office to get us on the program for May 13, 1928.

At 4:00 p.m., not having heard from Mr. Thomas, we made repeated efforts by telephone to locate him. We finally reached him and were informed by Mr. Thomas that he was telegraphing Boston (WBZ-WBZA) to accept; that for the present KDKA would wait to see what the attitude of National Broadcasting Co. would be in the matter.

Other incidental matters were considered during the two aforesaid interviews. Either Mr. Davis or Mr. Thomas stated the case of a certain politician in Chicago who went "wild" over their station and which put them in bad with a good many of the public.

Mr. Thomas was surprised when we stated that WGY (General Electric station at Schenectady, New York) had signed a contract to broadcast the address by Judge Rutherford Sunday afternoon, May 13, 1928. He required us to show him written evidence, which we did, and he expressed the desire to take the paper with him for presentation to Mr. Davis. We suggested a copy be made. This was done by his secretary, who gave the copy to Mr. Thomas.

Mr. Thomas was also surprised at the letter of acceptance written on behalf of Westinghouse Boston station WBZ-WBZA by its program manager, Mr. Gordon Swan, to the Boston representative of International Bible Students Association under date of April 13, 1928. Mr. Thomas said that he did not know of that and took date of the letter. The argument which had been previously presented to Chambers by Westinghouse people in Pittsburgh headquarters with respect to proposed use of WBZ-WBZA on May 13, 1928, by International Bible Students Association was that

"a mere stenographer in the office of WBZ at Springfield had given consent to an IBSA representative, without any authority, for use of WBZ-WBZA by Judge Rutherford on "Sunday, May 13, 1928."

Both Mr. Davis and Mr. Thomas were friendly toward us and there was no evidence of unfriendliness in the attitude of either during our interviews. When we mentioned that the International Bible Students Association has a message for the people that is different, that the people want that message, that the people ought to have an opportunity to hear that message, that the "old-fogy" ideas of many clergymen who broadcast are entirely obnoxious to the people, etc., Mr. Thomas repeatedly assured us: "I am sold to that."

[signed] HUGO H. RIEMER.

Subscribed and sworn to before me  
this 26th day of April, 1928.

[signed] DONALD HASLETT.  
Notary Public

[seal]

STATE OF PENNSYLVANIA }  
COUNTY OF ALLEGHENY } ss

The undersigned, G. Walter Chambers, upon his oath states that he has carefully read the foregoing statement of the affiant Hugo H. Riemer, and that the said statement is a true and accurate record of matters considered in the interviews in which Hugo H. Riemer and I, G. Walter Chambers, personally and jointly participated on Tuesday, April 24, 1928, with the other persons named in said statement.

[signed] G. WALTER CHAMBERS.

Subscribed and sworn to before me  
this 27th day of April, 1928

[signed] HARRY HEEG.  
Notary Public

[seal]

On the evening of Tuesday, April 24, 1928, the following telegraphic instruction was sent from Westinghouse headquarters in Pittsburgh to the company's director of programs at Boston, Mr. John L. Clark:

Kindly arrange to broadcast the International Bible Students Association hour at available period during Sunday afternoon May 13 as near original schedule as possible on commercial basis at regular price. Will write full explanation Wednesday.

After cheerfully enduring further indignities and wholly unbusinesslike treatment by the director of programs who had received the foregoing instruction from his employers, the Boston representative of International Bible Students Association was finally provided, on

April 27, 1928, with a formal commercial contract or "Broadcasting Agreement". He in turn offered to the Westinghouse representative at Boston check for \$171.50 in payment for the sixty-minute period contracted for May 13. The check was accepted, the contracts were duly executed, and all copies retained by the Boston director of programs, to be forwarded by him, as he stated, to Pittsburgh headquarters for official scrutiny and approval.

Up to this time (April 27) it had been the intention of Peoples Pulpit Association to use WBZA of Boston as the key station for the nation-wide broadcast on Sunday, May 13, 1928.

Having been informed of the unsympathetic and unbusinesslike conduct of the personnel of the Westinghouse Boston station's staff in discharging their employer's contract obligations, Peoples Pulpit Association instructed two of its representatives to personally interview Mr. Lloyd C. Thomas, of Westinghouse, upon his arrival in New York on May 1. The interview, arranged for the next morning, resulted in Mr. Thomas' entering a notation upon an extra copy of the Boston contract which had been sent to Peoples Pulpit Association only as a matter of information. That notation reads:

May 2, 1928

Approved subject to financial approval and receipt of original contracts for formal approval, for local broadcasting only. LLOYD C. THOMAS.

Additionally, during the interview consideration was given to a suggestion made on his own initiative by Mr. Thomas. That suggestion was presented, quite evidently, out of the goodness of his own heart; for it was clearly intended by Mr. Thomas to aid Peoples Pulpit Association in interpreting his provisional approval of the contract, which specified, "for local broadcasting only."

Use of Westinghouse stations for chain broadcasting would be subject also to the approval of the National Broadcasting Co., Mr. Thomas explained. In event, however, that such additional approval were withheld (Mr. Thomas suggested), there would be nothing to prevent installation of an exclusive pick-up (by means of an extra microphone and wire line) to connect the Boston-Springfield Westinghouse stations with a public auditorium in either Boston or Springfield. From the platform of that auditorium the speaker's voice could then be con-

veyed through that extra microphone to the Westinghouse stations, and also through the regular microphone to an independently connected group of other radio stations located in all parts of the country.

But now another lesson was chalked up on the blackboard: "Personal goodness" and "company policy" are two distinct and different elements.

In other words, the personal goodness of a well-intentioned and faithful employe is one thing. The policy of his employer, a giant corporation, is another thing. The former is necessarily subject to the latter, regardless of consequences to either.

The following parenthetical chapter of this story is inserted at this point to enable the reader to appreciate more readily the movements of those who played their part in furtherance of the Westinghouse policy.

\* \* \*

Though admitting a respect for him as a man of extraordinary attainments, and more particularly as a friend who has displayed courage of a rare degree in most perplexing circumstances, it is with neither apology nor malice that presentation is here made of certain facts which necessarily involve mention of the name of that man and friend. He is the present chief executive officer of the National Broadcasting Co., Mr. Merlin Hall Aylesworth.

The following letter, dated May 3, 1928, addressed to Mr. Aylesworth, speaks for itself:  
Dear Sir:

Jehovah, the Eternal God, in His Word declares that those who reverence Him shall now tell clearly among the peoples of all the earth the good news of His incoming kingdom, and of His King, Christ Jesus. It is in the name of Jehovah that we present for your consideration the following:

In pursuing arrangements for nation-wide distribution by radio of an address to be delivered by Judge Rutherford, President of the International Bible Students Association, on Sunday afternoon, May 13, 1928, during a special sixty-minute IBSA program (3 to 4 Eastern Daylight time), it becomes necessary for us to present to you as the chief officer of the National Broadcasting Company certain questions touching the policy of your company with respect to radio broadcasting in the United States of America. We shall thank you, therefore, to let us have an immediate answer, so that there will be no unnecessary delay in completing arrangements for May 13.

On May 1, 1928, American Telephone & Telegraph

Company, through its General Commercial Manager, accepted our order to furnish broadcasting facilities to connect station WBZ-WBZA (Boston-Springfield) with station KFWM (Oakland, California) for the May 13 event mentioned.

[Space limitations forbid including here the details presented in the next eleven paragraphs of this letter. Those paragraphs set forth particulars with respect to the subtle but certain and persistent opposition encountered throughout the United States by representatives of International Bible Students Association who had undertaken to make arrangements at various points for the May 13 broadcast of Judge Rutherford's address. Then follows a respectful request for immediate answer, in writing, "to each and all of the following questions", seven in number. And then, the concluding paragraph of the letter:]

In view of the foregoing, and the further fact that we have entered order for certain wire facilities to be furnished by American Telephone & Telegraph Company for Sunday afternoon, May 13, 1928, and because of the element of uncertainty which is injected into the situation by reason of the attitude or policy of National Broadcasting Company toward the arrangement of this network broadcast, we deem the condition such as to compel us to present to the President of American Telephone & Telegraph Company, and to each of the other gentlemen listed below, a copy of this letter, that the facts may be known to those whose interests are involved.

Respectfully,  
Peoples Pulpit Association.

- 
- cc Mr. W. S. Gifford,  
President, American Telephone & Telegraph Co.,  
195 Broadway, New York, N. Y.
  - cc Mr. H. H. Carter,  
General Commercial Manager, AT&T Company,  
15 Dey St., New York, N. Y.
  - cc Mr. Owen D. Young,  
Chairman, Board of Directors, General Electric Co.,  
120 Broadway, New York, N. Y.
  - cc Mr. H. P. Davis,  
Chairman, Board of Directors, National Broadcasting Co.,  
East Pittsburgh, Pa.

cc Mr. W. E. Harkness,  
Manager of Auxiliary Services, AT&T Company,  
15 Dey St., New York, N. Y.

cc Mr. Lloyd C. Thomas, representing  
Westinghouse Electric & Manufacturing Company,  
East Pittsburgh, Pa.

cc Hon. Ira E. Robinson,  
Chairman, Federal Radio Commission,  
Washington, D. C.

Having taken counsel on Friday, May 4, with the Board of Directors, the president of National Broadcasting Co. sent the following reply, on May 5, to the secretary of Peoples Pulpit Association:

My dear Sir:

This is an acknowledgment of your letter of May 3, 1928.

At the request of Judge J. F. Rutherford, your leader, the National Broadcasting Company extended its facilities for a speech by him which was delivered last July. Complete freedom was accorded to Judge Rutherford, as it is to all speakers, when facilities are extended. Judge Rutherford's speech was a rabid attack upon organized religion and the clergy of all denominations.

In view of that experience, the National Broadcasting Company cannot again permit its facilities to be used by him or his organization.

Very truly yours,

[signed] M. H. AYLESWORTH.

"Freedom for the Peoples," the speech of Judge Rutherford which is styled in the foregoing letter as "a rabid attack upon organized religion and the clergy of all denominations", was heard by millions of honest and order-loving people on July 24, 1927. Many of those who heard, as well as other millions in every land throughout the earth, have thoughtfully read the printed address which may be found to this day in the homes of those who love truth and also of some who love deceit and falsehood. "Organized religion" and "the clergy of all denominations" are probably beginning to find out who among the people in all the earth are lovers of darkness, mystery, duplicity, hypocrisy, and an abundance of revenue in the form of tinkling silver in the collection plate!

To honest-hearted lovers of truth who listened to Him about eighteen centuries ago, the Minister of the living God said: "You shall know the truth, and the truth shall make you free."—John 8:32.

Judge Rutherford's address, "Freedom for the Peoples," speaks for itself.

Again, limitations of time and space prevent mention here of much other pertinent matter to indicate clearly the cowardly but persistent effort put forth recently by The Associated Press, by "organized religion" and "the clergy of all denominations" to hinder or prevent nation-wide distribution by radio of the address delivered by Judge Rutherford in Albany on Sunday, May 13. So this ends the foregoing parenthetical chapter.

\* \* \*

The Chairman of the Board of Directors of the National Broadcasting Co., Mr. H. P. Davis, is also vice-president of Westinghouse Electric & Manufacturing Co.

Since Mr. Davis positively and deliberately refused to read a letter addressed to him by the secretary of Peoples Pulpit Association when the letter was respectfully presented to him at his office, those who were disappointed in being unable to tune in Judge Rutherford on May 13 through Westinghouse stations WBZ-WBZA may choose to read that letter. It is dated May 6, 1928 and is here reproduced in full:

Dear Mr. Davis:

You are probably more or less familiar with the status of a matter concerning use of Westinghouse stations WBZ-WBZA for a sixty-minute special IBSA program on Sunday afternoon, May 13 next, including an address by Judge Rutherford.

A copy of formal Westinghouse BROADCASTING AGREEMENT covering the above service was approved provisionally by your Mr. Lloyd C. Thomas on May 2, at my request in New York. At the time of entering his approval on the contract, Mr. Thomas told me (in the presence of Mr. H. H. Riemer, our Vice President) that in event the National Broadcasting Company should decide to withhold its approval for use of Westinghouse stations in a network broadcast of the program mentioned, we might still be thoroughly assured of using stations WBZ-WBZA by means of an independent pick-up. It is just such an arrangement that we had contemplated even before Mr. Thomas suggested the possibility; and therefore his suggestion was even the more welcome.

In the meantime Mr. Aylesworth has declared to us the policy of NBC with respect to Judge Rutherford. Now Mr. Thomas informs us that the ONLY WAY in which Westinghouse "Plant" or "Operating Department" will permit use of stations WBZ-WBZA under the above mentioned contract is on the basis of a strictly local broadcast, from the station studio either in Boston



or Springfield. The purpose of such a cowardly ruling is obvious.

In view of all that you, Mr. Davis, have said to our representatives with respect to this broadcast, we can hardly believe that you would concur in the judgment exercised by your "Plant" or "Operating Department" as reported to us by Mr. Thomas. If you do believe that

the extreme and unreasonable limitation imposed should be enforced, will you, Mr. Davis, as a responsible official of Westinghouse, be good enough to do us the courtesy to enter notation of cancelation of Mr. Thomas' approval over your own signature on the contract which we have entrusted to Mr. Chambers for presentation to you. *(To be continued)*

## More Intolerance

RECENTLY the Canadian Government refused to further license the stations of the International Bible Students Association. The Association is incorporated under the laws of Canada. It operated four stations. After being pressed so to do, the Minister of Marine and Fisheries, having jurisdiction over radio in Canada, placed before the House of Commons at Ottawa the correspondence dealing with the reason for rejecting the licenses. This file of correspondence included approximately ninety-five letters, reports, petitions and copies of newspaper clippings. The manifest unfairness on the part of the Inspector, S. J. Ellis, in making his report quickly appears.

It is stated by him that the complaints began to be received as far back as 1918. As a matter of fact there was not a broadcasting station in Canada in which the Bible Students Association was interested or that had anything to do with broadcasting in 1918. No broadcasting was really done in Canada by the Bible Students until 1924. In the complaints filed it is stated, "if they [Bible Students] had their way they would be on the air with their propaganda morning, noon and night, very much to the disgust of the general public."

As a matter of fact the Bible Students are not engaged and never have been engaged in propaganda. Propaganda means a systematic effort put forth toward gaining public support for an opinion or course of action. The Bible Students have never attempted to do this. The Association has never advanced the opinion of any man. It is publishing the truth preached by the prophets of old, by Jesus and by the apostles, concerning God's kingdom. Never has a dollar been solicited. Never has any one been asked to join. The work has been entirely educational and for the benefit of the people.

It is quite manifest from the complaints filed

that they are made by unreasonable and intolerant persons who desire to prevent the people from having an opportunity to hear anything that is not pleasing to the objectors.

By way of contrast attention is here called to the fact that the objectors filed approximately ninety-five letters, reports and petitions. As against this, citizens throughout Canada to the number of more than twenty thousand wrote letters to the department expressing their appreciation of the Bible Students' programs and protesting against the discontinuance of its licenses. In addition thereto fifteen hundred telegrams were received by the department of the government from citizens of Canada expressing their indignation at the Government's action in discontinuing the licenses of the Bible Students. In addition thereto, 458,026 persons signed a petition protesting against the canceling of said licenses and calling upon the Premier to renew the licenses for the International Bible Students Association. Of this number 82,468 are the owners of receiving sets. In addition thereto, mass meetings were held throughout Canada by great numbers of people protesting against the action of the Government.

Immediately following the tabling of the objections, W. F. Salter, manager for the Bible Students of Canada, filed an affidavit which is as follows, to wit:

### STATUTORY DECLARATION

CANADA  
PROVINCE OF ONTARIO  
COUNTY OF CARLETON

TO WIT:

I, Walter Frederick Salter, of 83 Wembley Drive, Toronto in the Province of Ontario, Vice-President and General Manager of the International Bible Students Association of Canada, declare as follows:

1. I am Vice-President and General Manager of the International Bible Students Association of Canada.

2. I have examined carefully the correspondence tabled by the Department of Marine and Fisheries in the House of Commons in response to the request for said correspondence by J. S. Woodsworth, Member of Parliament for North Centre Winnipeg on behalf of A. A. Heaps, Member of Parliament for North Winnipeg, and find the letters of Divisional Radio Inspector S. J. Ellis of Toronto contain statements which I declare are incorrect, viz:

(a) That we employed 100 returned soldiers to canvass for names to the petition of protest. The fact is that we did not employ any one; that all the work was done freely and voluntarily by workers throughout Canada, some of whom were members of our Association; some of whom were citizens indignant at the action of the Government; and some of whom were returned soldiers; but the number of returned men working in Toronto could not at the outside number more than half a dozen. No one received payment for securing names to the said petition.

(b) That it is not true as implied by Inspector S. J. Ellis in his letter of March 26, 1928, that we endeavored to get names to the said petition by other than proper means.

(c) That it is not true as stated in the letter of Inspector S. J. Ellis dated June 29, 1927, that we broadcast only propaganda. By propaganda is meant 'the beliefs or tenets of an association or body of people'. I declare that churches that are broadcasting set forth what they profess to believe to be their proper interpretation of Scripture and do so to be true to their claimed mission and needless to say their interpretations do not find favor with all. There should be no objection to any organization broadcasting a statement of their honest beliefs.

However, it is untrue that all our programs are of such a nature. Most of the time of the stations by far has been spent in broadcasting as follows:

- aa. Sacred and classical music.
- bb. Educational lectures dealing with health and preventive medicine, fire protection, street traffic control, advantages of Ontario Hydro Electric, Ontario Educational System, attractions in Canada for tourists, technical education in Ontario, up-to-date world news items, travelogues, organ recitals by some of the nation's best organists, concerts for

disabled veterans, the Toronto Police Force, etc.

(d) As to the statement of Inspector S. J. Ellis dated November 19, 1926, "I consider their programs nothing but propaganda and an advertising scheme to get money." This statement is incorrect. The Association or its members have never either directly or indirectly solicited funds to pay for the programs or for any other purpose. The Association is and was incorporated under letters patent from the Dominion Government as a non-profit association and has remained and will remain such. The sole purpose of the stations is the entertainment of the public by educational and musical programs, etc., and by what Bible Students believe to be reasonable interpretation of the Holy Scriptures.

(e) The fact should not be overlooked that all the statements of Inspector Ellis aforesaid are hearsay and gossip and are without foundation in fact.

(f) As to the statement of Inspector Ellis that more power is being used by the station than is authorized by the Department, I would say that the International Bible Students Association is not responsible for the power used by CJYC.

3. Considerable of the correspondence refers to the activities of the said Association prior to the issuance of radio broadcasting licenses and is therefore not relevant; three items refer to Vancouver, five to Edmonton, six to Saskatoon and the balance of the correspondence to Toronto, which may be divided as follows:

- (a) As to programs, 14.
- (b) Interference, 44.
- (c) Miscellaneous, 22.

4. This correspondence may also be further divided as to the nature of the complaints as follows:

- (a) Complaints that the Association is too frequently on the air, 11.
- (b) Complaints that the stations of the I. B. S. A. interfere with the reception of other stations by radio fans, 19.
- (c) Letters complaining of interference with sermons of a local Toronto preacher, 18.
- (d) Complaints in reference to wave length of CKCX being changed at the suggestion of the Department, 12.
- (e) A resolution by the Board of Trade of Saskatoon protesting against station CHUC being so often on the air.
- (f) Protest by Greater Vancouver Radio Association and Radio Trades Association regarding there being too many stations operating on one



wave length in Vancouver and suggesting that the I. B. S. A. station in Vancouver be eliminated.

- (g) Criticism by Medical Health Officer of Edmonton of a lecture stating that "canned fruits" and "vaccination" were objectionable.
  - (h) Two items containing in all nine letters appearing in the Press criticising the Toronto broadcasting station of the Association.
  - (i) Three letters from various Members of Parliament requesting information from the Department of Marine and Fisheries.
  - (j) Memorandum of a popularity contest held by the *Western Producer*, in Saskatchewan.
  - (k) Criticisms (17) and a petition signed by 199 individuals complaining about the nature of the programs and the Biblical interpretations as presented by the speakers of the Association.
5. Other than items (j) and (k) in Paragraph 4, these complaints could largely have been readily adjusted to the satisfaction of all by a candid discussion between the Department and the Association. Opportunity for such was never given.
6. With respect to item (j) in Paragraph 4. This Contest was put on by the *Western Producer*, the organ of the Wheat Pool, the circulation of which is largely among its own members and farmers in general. Naturally the Wheat Pool station won. This station supplies market reports to the farmers. The contest was on behalf of advertisers seeking a radio advertising medium; and as CHUC the I. B. S. A. Station was not seeking advertisers, it did not canvass for votes as did other stations; hence the disparity in the number of votes cast. While the farmers preferred the Station used by the Wheat Pool they did not wish CHUC discontinued.
7. To offset the 17 complaints mentioned in the said item (k) with respect to programs and the petition signed by 199 names, I might state that:

- (a) The Premier, Members of Parliament and the Department itself received thousands of letters expressing approval of the programs and regret at their discontinuance.
- (b) Over 20,000 letters expressing appreciation of the programs were forwarded, received, examined and acknowledged by the Department of Marine and Fisheries.
- (c) The Press states that the Premier received over 1500 telegrams from all parts of Canada on the occasion of the closing down of the stations,

expressing indignation at the Government's action.

- (d) Mass meetings were held throughout Canada, from Halifax to Victoria, by citizens, trades and labor councils, labor unions, farmers' organizations, lodges and religious bodies, all expressing regret at the action of the Government.
- (e) A monster petition signed by 458,026 persons, of which number 82,468 signified they are owners of radio receiving sets, calling upon the Premier to renew the licenses for International Bible Students Association radio stations.

AND I MAKE this solemn declaration conscientiously believing it to be true and knowing it is of the same force and effect as if made by virtue of the Canada Evidence Act.

[signed] W. F. SALTER.

DECLARED before me at Ottawa in the County of Carleton, in the Province of Ontario, this 12th day of May, A. D. 1928.

[signed] OSMOND F. HOWE.

A Commissioner for taking affidavits in and for the Province of Ontario.

#### *Unfairness of the Press*

THE Press Associations have deliberately ignored everything given to them which would explain the charges made against the I. B. S. A. stations in Canada, including the foregoing affidavit, which was placed in their hands by Mr. Salter; yet they unhesitatingly gave widest distribution to the following, which as an exhibit of sheer mendacity is without a parallel. Apparently their earnest desire is that the truth shall not be generally known or published, a strange attitude for a press association.

#### LETTERS ARE TABLED ABOUT BIBLE STUDENTS

Many Complaints of Their Broadcasts  
From All Parts of the Country

Special to The Star by Staff Reporter

Ottawa, May 8.—The minister of marine and fisheries laid on the table of the House this afternoon the documents called for by James Woodsworth with respect to the withholding of the broadcasting licenses of the International Bible Students Association.

The file of correspondence tabled includes approximately two hundred letters, reports, petitions and copies of newspaper clippings of open letters complaining of broadcasting of the Bible Students' stations.

The principal complaints are that the stations flooded the air for local receiving sets making it impossible for them to tune out the Bible Student station, and that much of the material broadcast was sheer "bunk."

Complaints with respect to their broadcasting began to be received as far back as 1918 when the stations first started to operate. The complaint then was that they were not content to be on the air the period of five and a half hours allotted to them but persisted in their effort to get on the air almost continuously. In this connection a report from Inspector J. MacKlin of Saskatoon sets out that although allotted approximately five and a half hours a week, largely used for the broadcasting of religious propaganda, they were not content with this allotment.

"If they had their way," reads MacKlin's report, "they would be on the air with their propaganda morning, noon and night, very much to the disgust of the general public"—he adds, "a little of their propaganda goes a long way." This related to the situation in Saskatoon some years ago.

A number of other complaints in 1926 from Toronto citizens appear on the file and not the least of these is the complaint of the inspector at Toronto to the department that some means should be taken to force the Bible Students to keep the power of their station down to 500 watts—he states that they appear to be using superpower of up to 1,000 watts which results in flooding all local sets, causing numerous complaints and protests.

The medical officer of health of Edmonton writing at the instance of the Edmonton board of health protested to the minister on behalf of the board and local listeners on the type of material being broadcast by the Edmonton station of the Bible Students. "On instructions of the board of health," he writes, "I desire to make formal complaint and demand that the license of the station be cancelled. The radio speaker in the course of his remarks stated that he had been at the war and that dirty doctors had inoculated filthy disease into the bodies of soldiers by the use of filthy putrid animal material."

A western radio popularity contest put on in Saskatoon had resulted in the Bible Student station receiving a total of 214 out of 17,000 votes cast.

Latterly complaint reports from local inspectors and petitions have been coming into the department in increasing numbers, all much of the same tenor, complaining of the nature of the material broadcast, and of the lack of consideration on the part of the Bible Students' stations for the wishes of local listeners-in, and particularly a disregard for the rights of other broadcasting stations.

The file also contains a number of letters reporting the broadcast appeals by the Bible Students' stations for listeners-in to write in their behalf to the minister when it became known that the licenses might be sus-

pended and particularly during the closing days of their broadcast license privilege which terminated with the close of the government fiscal year, March 31, 1928.

### *Mass Meetings*

**A**MONG the many mass meetings held throughout Canada was one held at Toronto, May 6, 1928. Concerning this meeting Mr. Salter writes:

The protest meeting here last night was a great success. The Pantages was practically full, and upon the occasion the meeting was addressed by Mr. James Simpson, Vice-President of the Trades and Labor Congress of Canada, Mr. Arthur Black Farmer, and myself. Copies of Mr. Farmer's and Mr. Simpson's addresses I am enclosing herewith, which I think will be of interest to you. The Press contained the usual garbled reports, some of which I am enclosing.

Copies of these addresses I am also having sent to each Member of Parliament, for both men are well known. We were particularly fortunate in having Mr. Farmer address the meeting. He is a well-known man in the city of Toronto, his father having been Dean of the McMaster University (Baptist) here for many, many years. So the fight continues.

We here set forth in full the address by Mr. Simpson, and also the address delivered by Mr. Farmer.

### *Freedom of the Air*

**T**HE address of James Simpson, vice-president of the trades and labor Congress of Canada, in protest of the action of the Government in canceling the radio licenses of the I. B. S. A., was delivered in Pantages Theatre, Toronto, May 6, 1928. Mr. Simpson said:

I am pleased to have the honor of appearing upon the platform tonight to join in the protest against the cancelation of the licenses granted to the International Bible Students Association. As one of the many radio owners of Canada I have had the pleasure for the past two years of listening in when lectures were being delivered by the representatives of the Association, and when their musical and choral programs were being broadcast.

Having regard for the fact that there are so many sharp divisions amongst the religious denominations of the world upon fundamental and minor questions of doctrine and of theology, I can not see any reason why discrimination should be practised against the I. B. S. A.

In regard to the address delivered by Judge Rutherford at the great annual convention of the Association in the City of Toronto last year, it was a remarkable address, harmonizing the spiritual and moral claims of religion with the greater responsibilities of religious, de-

nominal, fundamental, economic and industrial conditions. There are few ministers who seem to recognize that our existing industrial and financial conditions are but a reflex of the misapplication of the teachings of Christ to modern industrial life. I would like to see more of the pulpits used for such deliverances as that of Judge Rutherford. The result would be a greater appreciation of the Christian church on the part of the masses of the people. If Judge Rutherford did no more good during his visit here than expose the wrong done to the children and workers in the Southern cotton fields by the bill passed by Congress, and the injustice suffered by coal miners, awakening in the minds of some such thoughts that would eventuate in a measure of relief to these unfortunate ones, his visit was well worth while. When the last trumpet is sounded he will, in my humble judgment, be much nearer the throne of heavenly grace than the ministers that criticize and condemn him.

My attention was directed to the editorial in the *Toronto Globe* approving of the action of the Dominion Government in canceling the licenses of the I. B. S. A. I am surprised to see that a paper of the standard of the *Globe* should take that position. I have always been interested in the remarkably fine motto which has appeared for so many years over the editorial columns of the *Globe*, this motto being: "The subject who is truly loyal to the chief magistrate will neither advise nor submit to arbitrary measures." The action of the Government in canceling this license can not be regarded as anything but arbitrary action, inasmuch as there has not been thorough investigation into the alleged complaints reported to have been made. The *Globe* states that there were two reasons given for this cancelation:

1. That the representatives of the Association criticized and attacked ministers of other religious denominations.
2. That they were un-British in their teachings.

I would regret to think that we had reached the stage in the development of religious thought when ministers of the gospel could not longer endure criticism and attack. In fact I think that there is too much coddling of our ministers at the present time and that they have become accustomed to so much comfort that they fail to meet their responsibilities when great social and moral questions have to be fought out. I can remember a number of instances in my own experience of the past few years when I have had to fill in the gap in the fight for great social and moral reforms when the fighting ought to have been done by the leaders in the Christian church.

As one identified officially with the labor movement for the past twenty-seven years, my mind goes back to a number of very keen struggles in the interests of young girls and young women in industry, who were compelled to bear burdens that they were physically unfit to bear. All these improvements in the conditions of the working people of our country have been most

strenuously resisted by those who wish to profit by poor working standards and low living conditions.

This experience makes me appreciate more than ever the necessity of labor's being vigilant in the defense of the three greatest rights that have been handed down to the British people: the right of free speech; the right of free assembly; and the freedom of the Press.

I feel that in their fight to recover the licenses which have been taken from them, the International Bible Students Association are merely continuing the struggle which has been fought in this country upon many occasions. I am not unmindful of the fact that right here in the City of Toronto the labor movement has had to fight for the right of free speech, and that victory was won only by continued vigilance.

The I. B. S. A. are today in exactly the same position as the labor movement has been. They have a sound conviction that what they are teaching is the proper interpretation of the Word of God. Other denominations believe that what they are teaching is the proper interpretation of the Word of God. I am not satisfied that there has been the opposition to the Association's broadcasting as has been represented to us. In fact I think the Government of this country owes it to the people of Canada to report fully the nature of the protests which have been made against the broadcasting of the I. B. S. A. I have reason to believe that the letters of commendation and approval of this broadcast far outnumber and far outweigh in importance the protests which have been registered.

I have not been sent here officially to represent the Trades & Labor Congress of Canada, although I have the honor of being Vice-President of this important organization which stretches its influence from coast to coast, but I have sufficient knowledge of the resolutions passed from year to year at its annual conventions to know that the labor men of Canada are in hearty accord with my action in defending the right of freedom of speech.

The mere charge against the I. B. S. A. that their teaching is un-British does not satisfy me, as I have personal knowledge of many instances where men who have been guilty of honestly criticizing the governments of their nations, and who, for the time being, were regarded as disloyal and unpatriotic, have had monuments erected to their memory. One remarkable instance of this character was when the Honorable David Lloyd George had to escape from the Town Hall in Birmingham dressed as a policeman, to save himself from the attacks of an infuriated mob because he dared to express sentiments disapproving of the Boer War; and yet, later in British history, he was regarded as the man who saved the mother country during the Great War.

I strongly urge this large audience assembled here tonight to co-operate to the fullest extent with the I. B. S. A. in their effort to regain their licenses which have been canceled. It is exceedingly important that the Government should be influenced to restore these

licenses because, from the viewpoint of labor in this country, it is establishing a very dangerous precedent to discriminate against any organization because their views might be, to a certain section of the population, unpopular. I can quite realize that the day is not far distant in the Dominion of Canada when organized labor will have to follow the example of their brothers in the United States and establish a broadcasting station for the purpose of disseminating labor information and principles. When that time comes I have not the slightest doubt that there will be strenuous objections to a broadcasting station being used by organized labor to disseminate their thought and advocate their principles. In fact already in the United States the broadcasting station established by the Chicago Federation of Labor has been objected to by certain interests, and appeals have been made to the United States Radio Department to cancel the license of that station. At one time it was feared that these complaints were going to be regarded as sufficiently serious to warrant the United States Government's canceling the license, but the public opinion of the United States was so quickly aroused and so emphatically expressed that the United States Radio Department decided not to interfere with the broadcasting privileges of the Chicago Federation of Labor.

With the rapid increase of the population of Canada and the growing importance of the organized labor movement, it will be necessary, if the organized labor movement is to continue to grow, to have some medium through which their messages can be broadcast to the people in all parts of this country; and when that time comes we do not wish to have the precedent before us of the licenses of the I. B. S. A. being canceled because their religious opinions were not agreeable or acceptable to other religious groups in this country.

We are conscious of the tremendous strides being made in scientific research and in mechanical invention. Men are gradually mastering the forces of nature and making them minister to their interests. There is no question that the use of the air in extending the facilities for education will, in the future, be regarded as extremely advantageous, and we have every reason to fight for freedom in the use of this great natural force in the dissemination of truth.

Privately Mr. Simpson remarked: "It seems to me that if the International Bible Students Association want the safest guarantee of the protection of their broadcasting station, it would be well for them to consider the advisability of organizing a distillery, or some other such industry, to obtain the rights which they have been deprived of. It is a tragic indictment on our modern concepts of truth and righteousness when a world-wide religious organization, known to be instrumental in improving the moral and spiritual forces of the nation, should

be deprived of its right to broadcast its messages when an industry engaged in the production of a commodity destructive to mind, body and soul, is protected to the fullest extent in operating its broadcasting station."

### *Free Speech and the Right of Trial*

MR. ARTHUR BLACK FARMER then addressed the audience and said:

Mr. Chairman, Ladies and Gentlemen:

It is not my practise in speaking to an audience to put over what one minister described as warmed-over enthusiasm, but rather to speak extemporaneously. However, on Saturday I was surprised to receive a letter from a prominent minister who stated he had been telephoned by quite a number of ministers in Toronto expressing their disappointment at seeing me advertised in connection with this meeting. In view of this unexpected expression of interest and so that there may be no misunderstanding as to why I am here and in regard to what I may say, I have put in writing my remarks and shall adhere to them as closely as possible.

Mr. Salter speaks to you this evening as a representative of the International Bible Students Association. Mr. James Simpson speaks as the vice-president of the Trades and Labor Congress of Canada. I speak for myself alone.

I am a Baptist. I am a son of a man who for forty years trained men for the Baptist ministry. I have been steeped in Baptist doctrines and traditions and I may say that I am more proudly and enthusiastically a Baptist today than ever before in my life.

Also I am a Canadian, born of Canadian-born parents, and on one side of Canadian-born grandparents, all of British stock. I am deeply conscious of the privilege and of the responsibility of my British citizenship.

Because I am a Baptist I must take my stand for freedom of speech whenever intolerance by whatever name it may call itself places freedom of speech in jeopardy.

Because I am British I must take my stand for British justice and liberty when the traditions of British justice are threatened.

These are the reasons I am here tonight to join in the protest against the refusal of the Government to renew the radio licenses of the International Bible Students Association.

Baptists, you must know, are a somewhat peculiar people. Some say we are a disagreeable people because we disagree with each other religious body on some point or points of doctrine or practice, and have shown some decided tenacity in our adherence to what seems to others unimportant, but to us important details.

While maintaining our own peculiar views and methods we gladly cooperate with others where grounds for agreement can be found; first with those who like the Disciples are nearest ourselves in belief and practice;

next with all who accept the Old and New Testaments as the sufficient revelation of God in matters of belief and practice but who differ in interpretation or emphasis; in other matters with those who like the Jews accept the Old Testament but not the New; more broadly still with all who believe in One God, a God of truth, justice and love; and finally in some matters even with those who, like the Confucians, without definite dogmas of deity may believe in promoting the welfare of mankind.

One of the central Baptist teachings is that of the final individual responsibility of each from the highest to the lowest in matters of belief and action to God Himself.

That doctrine involves the obligation to allow to every other human being the right to think for himself, to reach his own conclusions, and, if he wish, to express those conclusions no matter how far his conclusions may differ from what has been generally accepted.

That doctrine of individual responsibility to God is the rock on which Baptists have set their feet throughout the centuries in their stand for freedom of thought, for freedom of worship, and for freedom of speech. It was that doctrine that brought about in the state of Rhode Island two centuries and a half ago, under the leadership of that great Baptist, Roger Williams, the first state proclamation of liberty of worship to all. In two short centuries what was then considered a very dangerous Baptist experiment has become a generally accepted principle throughout the English-speaking world.

Every man I suppose considers himself tolerant. It is so easy to be tolerant of the expression of ideas with which we fully agree or which we may consider unimportant, toward which we are indifferent.

There is no virtue in indifference.

There is no virtue in your support of the rights of others to proclaim views with which you agree.

The test of your tolerance, yes, the test of your genuine convictions, the test of your genuine, deep and final belief in the supremacy of truth and of God Himself is your readiness to defend the right of the other fellow to proclaim his beliefs when they differ from yours, yes, even when in your belief they are misleading and dangerous.

The Spanish Inquisitors were most tolerant of the public proclamation of orthodox Catholic doctrines of their time. It was only for the preaching of doctrines which they believed imperiled the immortal souls of the people that they felt called upon to suppress free speech with the faggot, the thumbscrew and the stake. Let no one who today favors the cancelation of this radio license because of the unpopularity of some of the doctrines that have been broadcast from this station imagine for a moment that before God he is one whit better than the bloodiest of the Spanish Inquisitors.

Neither truth nor error may be combated by force or law. "Truth crushed to earth shall rise again." Error

driven into darkness by means of force multiplies like mushrooms in a dark cellar. The best way to dispose of error is to bring it out into the fresh air, and expose it to the open sunlight of criticism.

If you and I worship an all-powerful God of Truth we will understand that in the providence of God the preaching of errors must be permitted to stimulate the proclamation and the acceptance of the truth which must prevail; and if we really bow before a God of Truth instead of worshiping at the shrine of our own vanity we will be happy in the confidence in the ultimate victory of truth even though that victory may show in some instances that we ourselves have been the ones in error.

Of three thousand people in this great audience, three thousand thinking people, perhaps no two agree in all of their beliefs. Each and every one of us must be wrong in some points. Shall we not defend the right of each to proclaim what seems to him to be the truth, however it may appear to us, glad in the faith that in God's good time truth will prevail, and somewhere, some time, we shall know and our errors shall be corrected.

Tolerance is a proper evidence of conscious strength.

If you were in Hyde Park, London, today you might hear men with strong words and the bitterest invective attacking everything in the British Commonwealth of Nations from the Royal family to the private life of the common people, and if you saw a British policeman keeping order in the crowd listening to such a speech and protecting the speaker you would realize that here was the most convincing evidence of the conscious strength of the British Empire.

When early in the Great War confidence in the strength and integrity of this Empire was for a moment shaken the very suppression of such freedom was a public confession of fear and weakness.

It is charged that Judge Rutherford last summer, speaking over CKCX at the Toronto Exhibition Grounds, declared his belief that the British Empire is an instrument of Satan. If he did, some of us may question the propriety, the good taste of making public announcement of such a belief at such a time and place. I can understand people who really believe that the British Empire is tottering becoming quite excited about such an announcement of belief and contending that such a man should be silenced for ever. But those of us who may be inclined rather to hold with W. G. MacKendrick and others that the British Empire is an instrument of God and the fulfilment of prophecy can have no fear of any ill result from the proclamation of Judge Rutherford's opinion. We will rather welcome the discussion such an announcement may stir up. I should love to hear Judge Rutherford and Mr. MacKendrick debate that subject with a good hook-up of radio stations.

Throughout centuries of struggle the British people have endeavored to establish the principle that no man

must be deprived of liberty or property without a fair trial.

The establishment of that principle has cost the blood and the lives of noble men and women.

The true Briton is not the noisy flag-waver but the man or woman who will sacrifice in defense of the one best of the British traditions, traditions of liberty and justice in deference of the weak and the unpopular.

The discovery of Radio opened up a new field for human activity.

The opening up of new fields has been a constant feature of British development.

When a new township in Canada is opened for settlement and farms are allotted for cultivation, it is an accepted principle that the man who has been allotted a farm, provided he meets the conditions of that allotment and develops his land, can not be ejected without due process of law.

If some of his neighbors disapprove of some of his beliefs or activities, it is not enough that they protest to some government bureau. When he has invested his capital and his labor in the development of that land any effort to deprive him of his holdings must be by due process of law.

Radio has opened up, I said, a new field of human activity, the field of broadcasting. The broadcasting field is limited by wave bands as definitely limited as the area of a new township. When wave bands have been allotted and capital and labor expended in broadcasting it is not in harmony with British traditions that such allotments should be canceled by mere bureaucratic action. It is as necessary that British principles of justice shall prevail in this field as in the opening up of a new township. To refuse a license because of the opinions of the applicant is as wrong as to refuse the application for a farm in a newly opened township for similar reasons, while to refuse renewal of a license already granted is as contrary to British principle as to cancel a man's title to a farm to which he has devoted capital and labor because of his religious or political opinions.

To deprive a man or a group of liberty or property without fair trial, without due process of law, is treason against the British Empire, treason of the worst kind. It is the kind of treason that undermines, subtly and effectively, the very foundations upon which the greatness of our Empire has been built.

As a believer in the right and the safety of freedom of speech, and as a believer in the sacredness of the institutions of British justice, I protest against the action of a government bureau in refusing the renewal of the licenses of the International Bible Students Association.

#### *"You Can't Convict Conviction"*

**M**EETINGS similar to the foregoing were held all over Canada. At the one in Montreal the Honorable H. S. Ross, senior member

of the firm of Ross, Baker and Marier, made a speech supporting the protest against the I. B. S. A. stations' being taken off the air, and in behalf of the Bible Students. He concluded his address by reciting the following poem by Edmund Vance Cook, selected from his *"Companionable Poems"*.

You can not salt the eagle's tail  
Nor limit thought's dominion;  
You can not put ideas in jail;  
You can't deport opinion.

If any cause is dross or lies  
Drag it into the light:  
Out in the sunshine evil dies,  
But fattens on the night.

You can not make the truth untrue  
By dint of legal fiction;  
You can not prison human view;  
You can't convict conviction.

For if by thumb-screw and by rack,  
By exile and by prison  
Truth has been crushed and palled in black,  
Yet truth has always risen.

You can not quell a vicious thought  
Unless that thought be free;  
Gag it, and you will find it taught  
On every land and sea.

Truth asks no favor for her blade  
Upon the field with error;  
Nor are her converts ever made  
By threat of force or terror.

You can not salt the eagle's tail  
Nor limit thought's dominion;  
You can not put ideas in jail;  
You can't deport opinion.

#### *A Sample Resolution*

**A**T THE conclusion of the meeting in Saskatoon the following resolution was presented protesting against the government's action. This resolution had already been circulated as a petition and had been subscribed to by over 22,800 people in the city and district. It reads in full:

To the Right Honorable William Lyon Mackenzie King,  
Prime Minister of Canada, Ottawa, Ontario.

Right Honorable Sir—We, citizens of Saskatoon, assembled at a mass meeting held in protest against the cancelation of the privilege of broadcasting hitherto enjoyed by the International Bible Students Association,



endorse the following resolution and respectfully call upon you to give consideration to the same that justice may be done and British fair play extended to all classes of people irrespective of race, religion or creed.

First. We declare our loyalty to the principles of justice, truth and righteousness, without which no commonwealth can endure, and further declare that we believe it to be the desire of yourself and your ministers and of those empowered with the responsibility of government to legislate according to these same principles.

Second. We hold that the constitutional rights of the people of Canada entitle them to freedom of speech, religious tolerance and the opportunity to preach and teach the word of God according to the dictates of conscience without let or hindrance so long as the rights and liberties are not interfered with.

Third. We further believe that the government has acted in the interests of the people in permitting the privilege of broadcasting to extend to religious bodies whose desire is to place before the people an understanding of the Word of God.

Fourth. The International Bible Students Association is a duly incorporated body of Christian people having a Dominion Charter, the object of said association being to promote Christian knowledge by the dissemination of Bible truths through the printed page and other lawful means which may directly or indirectly further the purposes of said association.

Fifth. This association has acquired radio stations in Canada with the sole desire of advancing the interests and welfare of the people in harmony with the objects of the said association hereinbefore set forth, which objects have been the approval of the government of Canada as evidenced in the granting of a Dominion charter.

Sixth. We assert that the International Bible Students Association should be accorded the same rights and privileges as other religious associations of people, and that in the refusal of the government to renew the license of said association the right of free speech has been denied them and a breach of justice committed which it is the duty of the government which you represent to remedy, and which if not done may result in a loss of prestige to your government.

Seventh. We respectfully call upon you therefore to do all in your power to remedy this wrong which has been done to the International Bible Students Association in denying them the privilege of broadcasting, and to restore to them said privileges.

After the resolution had been adopted, a rider was added from the floor requesting Dr. A. MacG. Young, M. P., to supply the people of his constituency, Saskatoon, with the names and nature of the complaints which have been sent to the government regarding the material broadcast by the I. B. S. A. from their stations.

### Official Propaganda

**F**OLLOWING is a sample of the form letter sent by the Canadian Government to individuals who have protested against the Government's action affecting broadcasting privileges of the I. B. S. A.

CANADA  
DEPARTMENT OF MARINE AND FISHERIES  
MARINE BRANCH  
OTTAWA

25th April, 1928.

RE BROADCASTING BY INTERNATIONAL BIBLE STUDENTS ASSOCIATION.

Madam:

I have received your recent communication protesting against the action of this Department in refusing a renewal of the licenses for the Radio Broadcasting Stations of the International Bible Students Association.

I hasten to assure you that I regret that any action which it has been found necessary to take should deprive anyone of broadcast programs which may have been considered a benefit or a pleasure.

With this acknowledgment of the receipt of your communication I am enclosing a report of a statement made by me in the House of Commons with reference to the subject matter of your complaint. I commend these observations to your careful and impartial consideration in the hope that you will realize that the action that has been taken has been prompted entirely by what we honestly believe to be in the general interest of the "listening in" public.

In this connection it may be of interest to you, as indicating the trend of Departmental policy, to know that only two licenses to religious denominations for physical broadcasting stations in Canada have been renewed this year—one to the United Church of Canada at Vancouver, and the other to the Christian and Missionary Alliance at Edmonton.

I have the honour to be, Madam,

Your obedient servant,

[signed] P. J. ARTHUR CARDIN.  
Minister of Marine and Fisheries.

The enclosed 'report of a statement made by the Minister in the House of Commons' among other things specifies that

... The matter being broadcast is generally described by complaints as having become intolerable; the propaganda carried on under the name of Bible talks is said to be unpatriotic and abusive of all our churches. Evidence would appear to show that the tone of the preaching seems to be that all organized churches are corrupt and in alliance with unrighteous forces, that the entire system of society is wrong and that all governments are to be condemned. . . .

The evidence now before us would indicate that the broadcasting of the association does not meet with the approval of the listening public, and in reviewing license renewals for the current fiscal year, mindful of its responsibilities to the broadcast listeners as the licensing authority, the department is persuaded that in the general public interest the licenses of the Bible Students' stations should not be renewed.

### *Why Attempt to Gag the Truth?*

**I**T IS clear that there is an attempt being made by a small number of extreme religionists, who are intolerant, to keep the people in ignorance of every part of the Bible that might be objectionable to some of the intolerant ones. The whole matter resolves itself into this:

Shall a few people of a nation put a gag in the mouth of others and stop the ears of the multitudes from hearing the message of truth, or shall the people be free to hear what they please?

Canada has boasted of her freedom of speech and freedom of the worship of the Lord God. Every man has the right to hear the truth and then determine for himself whether he wishes to believe it or not.

It is the opinion of this magazine freely expressed that the effort put forth by a small number of intolerant persons to prevent the truth's being told as declared by the Bible Students, shall fail, and for the following reasons, to wit:

The truth is the Word of God. (John 17:17) Every true, faithful and honest Christian must speak the truth as set forth in the Word of God, because Jesus said so. (John 18:37) Jehovah is the only true God, and all faithful followers of Jesus must now be witnesses for Jehovah. (Isaiah 43:9-12) Satan has long been the god or invisible ruler of the world. (John 12:31; 14:30; 2 Corinthians 4:3, 4) The year 1914, as evidenced by the World War, famine and pestilences (Matthew 24:3-10), marked the end of Satan's uninterrupted rule over the nations of earth. Up to that time God had permitted him to go on without hindrance. In 1914 God placed His anointed Son Christ Jesus upon His throne (Psalm 2:6), and bade Him to begin His reign. (Psalm 110:2) That marked the turning point, the period of transition from the old to the new world. It is designated by Jesus as "the beginning of sorrows" upon Satan's world.

These truths are good news to all lovers of righteousness and truth because they mark the beginning of that period of time in which all families of the earth shall be blessed with peace, prosperity and happiness as God promised. Concerning this, Jesus declared that this good news must now be told to the people. The word "gospel" means good news. Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." (Matthew 24:14) The giving of this message to the people is not propaganda. It is not seeking to promote any institution or any human beings under the sun. It is not an effort to get money or to get the approval of men. It is a plain statement of the facts which God declares must be told to mankind; and since He has thus commanded, no power can possibly prevent the people from hearing the truth. Men having some power for a time may interfere or prevent various means' being used for the people to hear the truth, but God in His perfect wisdom and in His due time will see to it that their efforts are turned to their own discomfort. His truth must go to the people.

These acts of intolerance should serve to awaken the people to the fact that the time has come for them to make a personal effort to ascertain for their own benefit what is the truth. Let every one who loves God and who loves righteousness, who loves fair play and common decency, be of good courage and know that the acts of intolerance at this time, as above indicated, are a further proof that the old world has ended and is passing away and that God's great truth is coming in for the benefit of mankind. The ultimate result will be a tremendous blessing of greater light to the people. The truth of God's glory, which is now beginning to be proclaimed throughout the earth, shall continue to rise, as a mighty flood, until it has filled the whole earth as the waters cover the sea, because the Lord God has thus declared it shall.—Habakkuk 2:14.

For the purpose of encouraging His faithful witnesses on the earth God says to them, "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." (Isaiah 51:16) Truth is right; it must prevail. It will prevail.



## THE TRUTH

**B**Y REQUEST I am to speak today concerning the truth. To know the truth and conform oneself thereto leads to wisdom, contentment and happiness. These things are to be desired above all the gold found in the mines of the earth.

Among the peoples of earth today there is not much contentment, very little happiness, and a small degree of wisdom. If all men knew the truth and followed it discontentment would disappear, happiness would come to stay, and wisdom would crown the peoples of the land.

All sober-minded and thoughtful persons are deeply concerned about their origin, their present condition, and their final destiny. Many plausible theories are advanced, but these do not satisfy. They want to know the truth.

The truth is that which exactly conforms to the facts as they exist. Can a man of his own knowledge and wisdom tell the truth of his origin, condition, and final destiny? He can not; because his conclusion is based upon his own individual knowledge and wisdom, which is merely the opinion of man. But suppose his conclusion is based upon knowledge imparted by other noted men? Still his conclusion is the opinion of man, and that opinion is of little value when unsupported by a clear statement of the facts as they exist. Such facts must be obtained from a trustworthy and indisputable source.

Is it possible for a man to learn the truth concerning his own origin, the reason for his present condition, and what will be his future condition? Yes, it is possible. My purpose is now to submit a statement of the facts as they exist, that each one who hears may determine for himself what is the truth. But from what source may I obtain such facts? and how may I know that the facts are stated as they exist?

I will lay the foundation for the answer to that question before answering it. If I were to ask my audience the question, Do you believe that Jesus Christ is the Son of the great Jehovah God? most of you would answer, Yes. Do you believe that Jesus lived upon the earth, taught the people, was put to death, and was afterward raised from the dead? All who claim

An address by Judge J. F. Rutherford, president of International Bible Students Association, delivered in the Strand Theatre, Albany, N. Y., Sunday afternoon, May 13, 1928, and simultaneously broadcast throughout the United States, Canada and to foreign lands, over a wire-connected chain of fifty-one radio stations located in all parts of the United States.

to be Christians would say, Yes. Do you believe that Jesus when He was on earth told that which is true? To that question all professed Christians would answer, Yes.

When Jesus stood before Pilate, in answer to a question propounded to Him by that potentate He said: "To this end was I born, and for this cause came I into the world, That I might bear witness to the truth." (John 18:37) Pilate then asked Jesus, "What is truth?" On the same day Jesus had given an answer to that question, which answer is recorded in the Divine Record. Addressing Himself to Jehovah His Father He said: "Thy Word is truth." (John 17:17) By this rule we can determine what is the true state of facts as they exist concerning man's origin, condition, and what the future holds for mankind. Measured by that rule we can always determine whether or not the statement is true.

Upon this vital question I shall not express an opinion. When a lawyer writes his brief he sets out the points to be established, assigns his reasons therefor, and then cites the approved law writers as authority. Following a similar rule I shall state the facts and conclusions and cite the Bible, which is the highest of all authority, in support thereof and then let my audience determine whether or not the conclusion is true. I do not claim to interpret the Scriptures. The Bible is not of private interpretation. God is His own interpreter.

The Bible is the Word of God and was written by men wholly devoted to Him and over whose minds God exercised power and caused them to write the facts exactly as they exist. (2 Peter 1:21) Jehovah is the only true God and besides Him there is none other. He is the Creator of heaven and earth. He always speaks the truth. He tells the facts exactly as they exist. He furnishes His Word as a guide to men who would know the truth. (2 Timothy 3:16, 17) One of His prophets writes: "Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:105) If we believe God and believe the Bible is His Word, then by ascertaining God's conclusion upon the questions at issue we can get the truth.

*Origin*

**W**HAT then is the truth concerning the origin of man? Was man's ancestor a monkey, and is man a creature of evolution? The Bible answers the question free from all human interpretation and opinion and explicitly states that God created man in His own likeness. (Genesis 5:1) It is further stated that God's creation is perfect. (Deuteronomy 32:4) God commanded man to multiply and fill the earth with his offspring; and it is written that Adam the first man begat children and the children were born to him and his wife Eve. All members of the human family are the offspring of Adam, the first man. The statement is plain by the Scriptures that God created the first man a perfect creature and gave man the power to reproduce his own species.

*Present Condition*

**T**HERE are no perfect men on earth today. No one now on the earth has ever seen a perfect human being. The hospitals are full of the sick and afflicted. The asylums are crowded with the feeble-minded. The prisons are filled with the degraded, and multitudes of those on the outside of these institutions are vicious. All are imperfect. What are the real facts concerning such an unhappy condition? If the first man was created perfect and all men sprang from that man, why then are all the members of the human race imperfect?

The Bible answer, and therefore the true answer, to that question is this: All of Adam's children were born imperfect. Adam and Eve were required by Jehovah to be obedient to His law. He did not give them a hard task to perform. He did not say that unless you can remove this mountain and cast it into the sea I will put you to death. He merely said: 'I have provided all these things in Eden for your good. There is one fruit that I do not wish you to eat. The eating of it will be an act of disobedience toward Me and that act of disobedience will result in your death.' (Genesis 2:17) Adam and Eve disobeyed God, and agreeable to His law He pronounced the sentence of death upon them and expelled them from Eden. (Genesis 3:15-24) Thereafter they were required to feed upon imperfect food and they gradually died. Adam and Eve, while perfect in Eden, did not have children. It was after their expulsion from

Eden and while undergoing the sentence of death that their children were begotten and born, and for that reason they were born imperfect. The Bible proof upon this question is explicit. In Psalm 51:5 it is written: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Romans 5:12.

*Mortal*

**I**N DUE time Adam died. Following the same course his children have died and for this reason all the peoples of earth have suffered and millions have gone into death.

Is it true then, as some have advanced the opinion, that only the body dies but the soul lives on because it is immortal and can not die? No, that is not true. The Bible answer is that man is a soul, he does not possess a soul. (Genesis 2:7) The soul is the being or creature. Concerning that which dies the Bible says the soul dies. "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" (Psalm 89:48) "The soul that sinneth, it shall die."—Ezekiel 18:4.

Of the many millions that have died is it true that the good have gone immediately to heaven and all the bad have gone to eternal torment? It is not true, for the reason that that is not the statement of the facts as they exactly exist. When a man is dead he is no longer conscious anywhere. It is written in the Scriptures: "The living know that they shall die, but the dead know not anything. . . . There is no knowledge, nor wisdom, in the grave, whither thou goest." Man was not created for heaven. He was created an earthly creature and, as it is written in the Scriptures, when he dies he returns to the dust from which he came. Hell means the grave, or tomb, or condition of death; therefore all the dead have gone into that condition.

If man is merely dead and out of existence, then in due time all men would be out of existence. That would be true except for the fact that God has provided redemption and the resurrection of the dead, and this means that He has provided a way whereby man may get life; and upon this provision God has made entirely depends the future and final destiny of the hu-

man family. We are not left in the dark as to what this is but the Bible makes it plain.

### *Redemption*

**D**EATH is the great enemy of mankind. God made a promise that he would redeem man from death and the grave and in due time destroy death. He said through His prophet: "I will ransom them from the power of the grave, I will redeem them from death: . . . O grave, I will be thy destruction."—Hosea 13:14.

The facts show that it was the perfect man, God's creature, who sinned and was sentenced to death and that all of his children suffered as a result thereof. The only means whereby man could be relieved from the disability of that death sentence was and is by another perfect man's taking the place of Adam in death in order that Adam and all of his offspring might be set free. The promise of God must be kept. If redemption was to be accomplished, it must be accomplished by the voluntary death of another perfect man. There was no man on earth who could meet the requirements; the reason being that all the human family, being descendants of Adam, were imperfect and the death of an imperfect man could not fulfil the demands of the law of God. This is made plain by the statement of the prophet: "None of them can by any means redeem his brother, nor give to God a ransom for him."—Psalm 49:7.

God loves the human family. He is not a harsh and cruel God. On the contrary, God is love. Love is the perfect expression of unselfishness. God is therefore unselfish. To this end it is written: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

This scripture shows that all men would ultimately perish except for God's intervention. He intervened in this manner: He sent His beloved Son from heaven, whose nature was changed from the spirit to a man. He was made human and dwelt amongst men. (John 1:14) Why was Jesus made a man? The Scriptures answer, In order that He might redeem the human race. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."—Hebrews 2:9.

It was God's will that the death of Christ Jesus should provide a price whereby every member of the human family should be saved from death and then each one be brought to a knowledge of the truth in order that he might live if he would choose to be obedient to the truth. Therefore it is written: "For this is good and acceptable in the sight of God our Saviour; who will have ALL men to be saved, and to come unto the knowledge of the truth. For there is one God and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (1 Timothy 2:3-6) For this reason it is all-important for the people to know the truth, and the truth alone is found in the Scriptures.

But how could the man Jesus redeem the human race by merely dying? If He remained dead He could not carry out the redemption and deliverance. A dead man can accomplish nothing. Therefore God raised up Jesus out of death. He raised him up, not as a man, but raised Him up as a spirit being of the divine nature. Concerning this Jesus Himself said: "I am he that liveth, and was dead; and behold, I am alive for evermore." (Revelation 1:18) He was raised from the dead and He ascended into heaven and presented to Jehovah the value of His human sacrifice on behalf of the human race, and in due time all men must have the benefit of this great ransom sacrifice.

### *Resurrection*

**T**HE resurrection of Jesus from the dead is a guarantee that all who have died shall be awakened out of death. This is made clear in 1 Corinthians 15:12-26.

Again it is written: "God hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31) This means that God has a fixed time or period in which all the dead shall be awakened from the grave and have an opportunity for life, because Jesus, by His death and resurrection, provided the great redemptive price for man. Resurrection means a standing up to life. The mere word resurrection then implies that the dead are not conscious but are unconscious, knowing not anything.

Since the Scriptures show that all mankind will have a judgment and an opportunity for life, when will this take place? The Bible answers in 2 Timothy 4:1: "The Lord Jesus Christ, . . . shall judge the quick [living] and the dead at his appearing and his kingdom."

That shows, then, that the kingdom of God, with Christ on the throne as His active Ruler, is of the greatest importance to man, because at the coming of that kingdom the peoples who are living on the earth, and those who have gone into the tomb, shall have a trial and an opportunity for the blessings that God has in store for them.

But is it not true that the nations of the earth called "Christendom" are now, and have been for the past nineteen hundred years, Christ's kingdom on earth? Does that not prove that the dead have been resurrected immediately at death? That is not true, according to the Bible. Just before His death Jesus told His disciples: 'I go away to prepare a place for you; and if I go I will come again.' (John 14:2,3) About the same time He said to Pilate: 'My kingdom is not of this world, but my kingdom is future.' (John 18:36) It is therefore made clear according to the facts, as stated in the Bible, that the kingdom of God could not be established until the second coming of the Lord. Hence the second coming of the Lord is of the greatest importance to the peoples of earth.

Whose kingdom was in operation, then, if it did not belong to God and Jesus? and whose kingdom has it been since the days of Jesus' crucifixion until now? That question is answered in the Scriptures also. When Jesus was on earth Satan claimed to own all the kingdoms of the world and Jesus did not dispute the claim at all. (Matthew 4:8,9) On the contrary, Jesus subsequently stated that Satan was and is the ruler of the world. (John 12:31) The Apostle Paul corroborates this when he speaks of Satan as "the god of this world". (2 Corinthians 4:3,4) "World" means the peoples organized into governments under the supervision of an invisible overlord, and these scriptures show that such overlord has been and is Satan.

Who then is Satan? How did he come to be the ruler of the world? Originally his name was Lucifer. He was a son of God and a spirit being of great power and authority. He was made the overlord of man in Eden, and it was his duty to act in harmony with God and for the

benefit of man. (Ezekiel 28:13,17) It was Lucifer who induced Eve to sin, and Adam joined her in the transgression. At that time God changed the name of Lucifer and he has since been called Satan, which means adversary; the old Serpent, which means deceiver; Devil, which means slanderer; and Dragon, which means devourer. God could have taken away Satan's authority to rule over man, but He did not. He preferred to let man have an experience and to learn the baneful effects of following Satan, and that good and blessings could come only by following the Lord. Therefore God has permitted Satan to be the god or invisible ruler of this world for centuries. But at the coming of the Lord Jesus and the setting up of His kingdom Satan will be dethroned and his power taken away. That is of greatest importance to the people because when Satan's power is destroyed then their blessings will begin.

How may we know when the time comes for Satan's world to end and the time for God's kingdom to begin?

That same question was propounded to Jesus by His disciples and Jesus gave them an answer so that the people living on the earth at the time of the end of the world might know from the facts exactly what is the truth. Jesus told them that the end of the world would be marked by a World War, and famines, and pestilences, and revolutions, and that these things would be the beginning of the sorrows upon Satan's world. (Matthew 24:7,8) The facts show that this prophecy was fulfilled with the beginning in 1914 of the World War, the famine, the pestilence, and the revolutions that followed. Jesus pointed out that the war would end but still the nations would be in distress and in perplexity; and that is exactly what is now to be observed upon the earth.

The reason we see the greatly disturbed conditions of the human race today, so much unrest and perplexity, is because Satan's rulership is passing away and God's rulership is coming in. It is the death throes of the old world. It is the transition period. This ought to be good news to all the people. It is good news to all who understand the truth. It is therefore of greatest importance that the people shall have the truth, that they may know that a time of blessing for them is here.

How do we know that the coming of God's kingdom through Christ will be a time of bless-

ing to the people? A long time ago Jehovah made a promise. He made a picture with Abraham and Isaac at the time He made the promise. He directed Abraham to offer his son Isaac as a sacrifice. Abraham was carrying out the instruction when Jehovah stopped him just before he slew Isaac. Then God said to him: 'Because of your faithfulness I will bless you and make you a blessing, and in your seed all families and nations of the earth shall be blessed.' (Genesis 22:18-22) In that picture Abraham foreshadowed Jehovah God, the great Life-giver of the human race. Isaac foreshadowed Jesus Christ the beloved Son of God, and it is plainly written in Galatians, the third chapter, that Christ Jesus is the 'seed of Abraham, according to the promise', through which these blessings shall come.—Galatians 3:27, 29.

It is furthermore stated that God will send Jesus Christ, whom the heavens must retain until the due time for the restoration of all things, which God has spoken by His holy prophets. (Acts 3:19, 22) God through all of His prophets foretold the blessing of the human race by restoring them to perfect conditions. God's purpose, as clearly expressed in the Bible, is to give every man a full and fair opportunity for life.

Will all the human race be taken to heaven? The Bible answers, No. Jesus, in Luke 12:32, said but a small number will go to heaven. This number is made up of those who are faithful followers of Christ Jesus from the time of His resurrection until the time of His second coming. These constitute the royal family of heaven. God never promised Adam a place in heaven. Heaven was never intended for Adam. Where then will all of the human race find eternal life and happiness? The Scriptures answer that God made the earth for man, and made it to be inhabited by man. (Isaiah 45:12, 18) The earth is to be man's home. The Lord will establish on this earth a righteous government under Christ, and through Christ's reign all the families of earth that are obedient to Him will receive the blessings of life, liberty, and eternal happiness, and dwell together for ever with their loved ones on the earth.

This is not at all a theory; and this is not an interpretation of the Scriptures. It is a plain statement of the facts as they are found in the Bible, and therefore is **THE TRUTH**.

Who are the first ones to be blessed when God's kingdom is put in operation? The Scriptures answer, Those who are living on earth will be the first ones to have an opportunity for the blessings of life and happiness, and then all who are in their graves shall come forth and they shall have a trial. (John 5:29) Those who are dead are said to be in the land of the enemy, which is death. (Jeremiah 31:13) The Lord's prophet says that these shall return and be brought again to their own border; and they shall come unto Christ, the Head of Zion, with songs of joy upon their heads, and sorrow and sighing shall flee away.—Isaiah 35:10.

What are some of the blessings that the people will have under God's righteous government? There are millions now who are sick and afflicted. Their health is poor. God through His prophet said that amongst other blessings which shall come to the people will be health, as it is written: "I will bring it health and cure, and I will cure them, and I will reveal unto them the abundance of peace and truth."—Jeremiah 33:6.

Further the prophet wrote: "The inhabitants shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity."—Isaiah 33:24.

Jesus Himself stated that He came to earth and died and was raised from the dead that the people might know the truth and have life. (John 10:10) Furthermore He said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) To come to a knowledge of the truth, which means the facts as stated in God's Word, and to obey that truth means that one will live, and live for ever on earth in happiness.

On earth now there are multitudes of wicked people, and multitudes of wicked ones have died. Will these ever have any chance to be cleaned up and live in happiness? God's announced purpose in His Word is to give all a knowledge of the truth, and then He adds through His prophet these words: "Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die."—Ezekiel 18:27, 28.

What will be the result then if a man obeys the Lord's Word? Jesus answered that question in John 8:51. "If a man keep my saying, he shall never see death." And again He said: 'He that lives and believes on me shall never die.' (John 11:26) The apostle corroborates this when he says that Jesus shall destroy all of man's enemies, including the great enemy death. (1 Corinthians 15:26, 27) That will mean then that the obedient ones shall live, and live on earth for ever.

It will be agreed that the news told to the human race that the time approaches to give them health and happiness and strength and life, is good news. Jesus pointed out that the end of Satan's world and the beginning of God's kingdom would mark the great turning point when the people would begin to be brought to a knowledge of the truth concerning the blessings that God has in store for them.

Is it the will of God that this good news shall be told to the people at this time? Jesus answered that question in these words: "THIS gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."—Matthew 24:14.

Why then are the Bible Students so persistent in trying to tell the people something about the Bible? They are doing this because they love God and because they love their fellow men; and above all, because the Lord has commanded that those who love Him at this time shall tell the truth about God and His kingdom.

The only excuse for any real Christian to be on the earth now is to tell the people that Jehovah is God, that Christ is King, that God has set His King upon His throne, and that His kingdom is beginning. Mark now that the Lord placed His King upon His throne in 1914, at the beginning of the World War, as shown by the plain facts. That marked the beginning of sorrows upon Satan and his organization.

Who then would be opposed to the truth's being told to the people? It is obvious that the one who would oppose it would be Satan the Devil. It is written that he has blinded the people for long centuries so that they could not know the truth; and now God's time has come for them to know the truth; and Satan, knowing that his time is short, violently opposes the truth and tries to hinder everybody from getting the truth. Satan causes many men to oppose their own best interests.

Are the Bible Students trying to get themselves into power? No! The Bible Students are not. Their sole mission and duty is to tell the people the plain truth as set forth in the Scriptures. Why do they desire to tell the people the truth? In order that the people may know that the time for their deliverance from Satan, and the time for their blessings from Jehovah God, is near at hand.

Now it must be manifest to all sober-minded people who want to do good to their fellow men that the truth is of vital importance to mankind. Understanding then that the truth is an exact statement of the facts as they exist, and that this statement of facts is found in the Scriptures, it becomes of vital importance to mankind that these facts be told to the people. Without a doubt God has brought the radio into action at the proper time to let the people know the truth. The radio has been known to man only a few years; yet God through His prophet foretold the radio more than three thousand years ago. He provided for it for the benefit of man, that man might learn of His great plan.

The Congress of the United States has passed a law to license stations that broadcast that which is of interest, convenience, and necessity to the people. Is it not of the greatest interest, convenience, and necessity to mankind to know the truth as stated in God's Word?

The Bible Students are not trying to tell the people something in order to get their money, nor to induce them to join something. They love the Lord and love mankind and are anxious for all mankind to know of God's gracious provision for them. His kingdom through His Christ will bring the relief and the desire of every honest heart.

The people must come to know that Jehovah is the only true God, the Creator of heaven and earth, and the Giver of every good and perfect gift. They must know that He is wholly unselfish; that He has permitted Satan a long while to carry on his evil works, in order that man might get a full and complete lesson in the baneful effects of wrong. Now Jehovah God will lift the standard of righteousness before the peoples of earth. He will show them that His kingdom is here, and will give them an opportunity to embrace it and receive the blessings that He has in store for them. His kingdom will bring everlasting peace and eradicate



war from the earth, because He so states through His prophet.—Isaiah 2:24.

Soon Satan will rule no more and Christ Jesus will be the invisible Ruler of the new world of righteousness. The government of earth will be under His supervision and righteousness shall prevail.

Jehovah God knew the end from the beginning. He promised to redeem and bless the human race. He has redeemed man. The blessing is now due to begin. It will come through the reign of Christ. Concerning Him and His reign God caused to be written these words: "The government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end."—Isaiah 9:6, 7.

#### Summary

**B**RIEFLY summed up, this is the message of truth which must now be told, to wit:

That Jehovah is the only true God; that Christ Jesus is His beloved Son and earth's rightful Ruler; that the sin, sorrow, sickness and suffering of man has been and is due to the wicked influence of Satan the Devil; that for many centuries Satan has been the invisible Ruler over men and God has not hindered him until His due time for the blessing of men; that the wars and all other crimes, the sickness, sorrow and death of men, is the result of Satan's evil work; that God has provided redemption through His Son Jesus and that the time has come to establish His righteousness on the earth; that through the ministration of God's righteous kingdom the people will be given everlasting peace, prosperity, life, liberty and endless happiness;

that the physical facts in fulfilment of prophecy prove that now is the time the people must be informed of the truth, and that the Bible Students are putting forth their best endeavors to tell this message of truth to the people.

This message of truth was spoken by Jesus and His apostles. This is the message which the Federation of Churches is trying to obstruct and keep the people from hearing and understanding. Why do the leaders, particularly the clergymen of the Federation of Churches, not understand but on the contrary oppose the truth? Jesus propounded that same question to the Pharisees, who were the clergy when He was on earth. Then Jesus answered His own question. If you would know that answer, then I ask you to take your own Bible and turn to John 8:42-44 and read the answer.

But let all be assured that nothing can now prevent the truth from going to the people. It is God's due time. During the week following you will be waited upon by earnest lovers of truth and righteousness who will give you an opportunity to avail yourselves of reading matter by which you will be enabled to take your own Bibles and carefully prove to yourselves what is the truth and what is for your general interest and welfare. Those who come to you are not coming for a selfish purpose, but because they love God and are His witnesses and because they are anxious for you to know Him and therefore to know the way to life and endless happiness.

To all true Christians in the land, my brethren, I send greetings today. Be of good courage! As ambassadors of the Lord, be diligent as witnesses for Jehovah in bringing His message of truth to the people. His blessing be upon you.

#### AMERICAN TELEPHONE AND TELEGRAPH COMPANY LONG LINES DEPARTMENT

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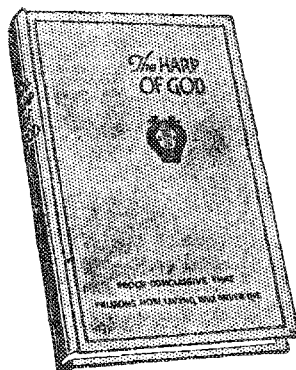
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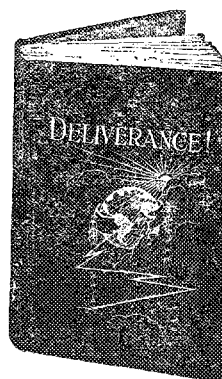
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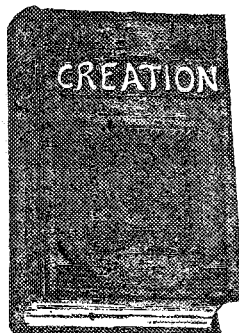
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