

Public Forum

DR. OLIVER REFUTED.

We trust we may be permitted to use these columns to disprove certain false statements about a "roaming pastor (?) as appeared in Dr. Oliver's sermon, published in The TIMES under date of March 17th, 1916. Said "pastor" is accused of "being divorced by his wife" and "selling wheat at a fancy price" and "lost his suit against the Brooklyn Eagle because they exposed him."

While we take no particular offense to the statements as published, it is because they inordinate and give weight to previous pulp attacks that we offer serious objection. Our refusal to disprove these false charges would not only the more impress the public with their possible truthfulness, but would be convincing that they are true, for many know that the writer is intimately acquainted with Pastor Russell, having lived for a number of years in his home town (Pittsburgh, Penn.), besides being an associate worker with him at his present headquarters in Brooklyn, N. Y. We have availed ourselves of opportunities that came to us, to prove the truth or falsity of the many serious accusations preferred against him, and when we speak we are not ignorant of what we affirm.

Pastor Russell is the duly elected-ordained pastor of the Pittsburgh Congregation of Associated Bible Students (500 members), the New York City Congregation of A. B. S. (1200 members) and the Washington, D. C. Congregation of A. B. S. (400 members), besides being pastor of congregations in hundreds of cities and towns throughout the United States and Canada.

Pastor Russell is not a divorced man. There were no grounds for granting one. A semi-monthly religious journal, the Watch Tower, was published, of which Pastor Russell was and is still the editor. Mrs. Russell became dissatisfied with his manner of conducting this journal and attempted to dictate the policy thereof. Being the head of the house, Pastor Russell would not submit to his wife's dictating the manner of conducting his business affairs. Without notice, she voluntarily separated herself from him in 1897, nearly 18 years after their marriage. For nearly seven years she lived separate and apart from him, he furnishing her a separate home.

In June, 1903, she filed in the court of common pleas at Pittsburgh a suit for legal separation. They had been actually separated for nearly seven years. In April, 1906, the cause came on for trial before Justice Collier and a jury.

It has been remarked by a number of lawyers who have read the record in this case that "the court has granted a separation upon so slight testimony as appears in this case." The record discloses nothing except a misunderstanding between husband and wife, and which at one time was adjusted, by mutual consent. The issue being submitted to the jury they evidently concluded that, being already actually separated for seven years, a legal separation might as well take place. There has never been an absolute divorce of either of the parties.

John Wesley, the great founder of Methodism, was a divorced man. It is evident that Dr. Oliver has "use" for him because it serves his purpose better. Pastor Russell is not guilty of committing "adultery," "immorality" or "perjury." He is a Christian gentleman, whose standards of morality and righteousness are of the highest order and living on a plane of purity in thought and word and deed attained by remarkably few.

In our article, "Why the Preachers Attack Pastor Russell," we tell the truth about his alleged deals in "miracle" wheat. Pastor Russell did not discover it, nor did he name it, nor did he receive any personal benefit therefrom.

Upon the trial of his case against the Brooklyn Eagle for slanderous defamation of reputation, counsel for the Eagle severely ridiculed the religious teachings of Pastor Russell. The jury, being largely composed of men of strong religious prejudices, and at least one of them an atheist, disregarded the testimony of the eleven practical farmers and wheat raisers, and the several exhibits of miracle wheat actually produced and shown to them and decided the case in favor of the Brooklyn Eagle, upon the unsupported testimony of one government official who never raised a grain of wheat in his life. The case was at once appealed and is now pending in the appellate division of the supreme court. A free copy of above mentioned article sent to any one addressing the writer, at 360 Third avenue north.

Pastor Russell has never defrauded anyone of a single penny.

Many are inquiring: "If the many charges against Pastor Russell are not true, what is the secret of the opposition and slander being raised up against him?"

We reply that it is malice, hatred, envy, strife on the part of those who are still hugging the nonsense of the dark ages and neglecting true Bible study. They see that their influence is waning. But they have not yet awakened to the true situation. They think that Pastor Russell is responsible for their smaller congregations and small collections. But not so. The real difficulty with them is that people are becoming more intelligent and can no longer be driven with the crack of a merely man-devised whip of fear. The colleges of the world have been teaching that the Bible is a foolish old book, until few preachers and few of the educated of the world believe it to be of Divine inspiration. Losing faith in the Bible, in the preachers and in the creeds, the people are drifting toward atheism. Then, too, Pastor Russell is teaching the common people truths the clergy wish them to be ignorant of.

All educated preachers know that the only word in the Old Testament translated "hell" is the Hebrew word "sheol," translated 31 times "hell," 31 times "grave" and three times "pit," but left untranslated in the revised version. Its equivalent in the Greek is hades, translated 11 times "hell"

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in the New Testament and once "grave" but left untranslated in the revised version. It does not mean a lake of fire and brimstone, nor anything at all resembling that thought; not in the slightest degree. Quite the reverse. Instead of a place of blazing fire, it is described in the context as a state of "darkness" (Job 10:21); instead of place where shrieks and groans are heard, it is described in the context as a place of "silence" (Psa. 115:17); instead of representing in any sense pain and suffering or remorse, the context describes it as one of forgetfulness (Psa. 88:11,12). "There is no work, nor device, nor knowledge in the grave (sheol) whether thou goest" (Eccles. 9:10).

Jacob said: "I will go down into the grave (sheol, hell) unto my son" (Gen. 37:35). We ask Dr. Oliver: Did Jacob think that his son Joseph had gone to "eternal torment"? Is it conceivable that Jacob expected to go where the "fires were a million times hotter than earth's fires"? (See Gen. 42:38; 44:29, 31). When Job had reached the crisis of his bitter experiences, he exclaimed, "Oh, that thou wouldst hide me in the grave (sheol, hell), that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time, and remember me" (Job 14:13). Is it possible Dr. Oliver, that poor Job prayed to go to the place where "devils" with tridents emitting flames "would torture him to all eternity"? Is it possible to believe that Job prayed to go where the "fiery worms would fasten their fangs" in his "back" forever? Notice, now, that in Isa. 14:9 and in Jonah 2:2, it seemed so absurd according to the present accepted meaning of the word "hell," that in the margin of modern Bibles the publishers explain that it means grave. (See I Cor. 15:55 margin). Jesus is spoken of as not being left in "hell" (Acts 2:27; Psa. 16:8-11). We ask, is it possible that his sufferings there during his brief stay were more "frightful" than those on the cross?

Why do you not tell the people, Dr. Oliver, that "hell" where the worm dieth not and the fire is not quenched" (Mark 9:47:48) is the translation of the Greek word Gehenna, in Hebrew, the Valley of Hinnon, the name of the dumping ground for all the garbage and dead animals and bodies of detestable criminals, lying just outside the city of Jerusalem? Why do you not explain that nothing alive was permitted to be thrown into it and that to prevent typhoid and malaria the use of brimstone was constantly employed and that the worms of the fly-blown carcasses which hung on the ledges did not die until the work of destruction was completed?

Why do you not, Dr. Oliver, state that this is evidently the same valley referred to in Rev. 19:20; 20:10; 21:8, as the lake of fire burning with brimstone? If a man must "pluck out" an "eye" or "cut off" his "hand" or "foot" in order not to be "cast into hell fire," is it not likely that only religious fanatics will escape this place if we are to draw literal conclusions from these statements? Notice that in Rev. 20:13; I Cor. 15:55; and Hosea 13:14 "hell" "delivers up the dead" that is in it, and that "death and hell are cast into the lake

of fire, a "metaphor" of "the second death" and not of a place where the sufferings of the body and conscience will be a "million" fold greater than in this life.

The "second death" is the "everlasting destruction" of all who fail to profit by the restitutive processes of Messiah's kingdom. (2 Th. 1:9; Acts 3:19-21; Rev. 21:8), soon to be established.

But perhaps Dr. Oliver will say that this is a spiritual death. Well and good, we reply, and the "body without the spirit is dead," lifeless, impossible to pain (Jos. 2:26).

These statements are "supported by the best theologians of two continents" and by the "best theological works written." We refer the reader to Strong's Exhaustive Concordance and Hebrew and Greek Lexicon (Methodist), Young's Analytical Concordance (Presbyterian) and Wilson's Emphatic Diaglott as being a few of a number of authoritative works. For explanation of parables and other symbolical and difficult passages of Scripture that we have not the space to make plain here, the reader is invited to write for our free "hell" pamphlet.

In conclusion, the writer challenges Dr. Oliver to tell the truth to the people; additionally, we suggest that he apologize to the good people of Twin Falls and elsewhere whom he has spoken evil about (Titus 3:2) and to make reparation so far as possible, or, failing in this, to be held in shame and lasting contempt by the fair-minded people of this community. Sincerely yours for truth and righteousness,

PRENTISS G. GLOVSTEIN,  
Chairman Associated Bible Students,  
Twin Falls, Idaho.

THE GOVERNOR'S LETTER.

It must be admitted that the governor did not create the conditions on the Salmon tract, but I fail to see where he has done anything to help them. If he has he certainly is keeping his acts secret; but perhaps he has reasons. If he approved of the resolution of the land board to cut the Salmon tract to the amount stated in the resolution and have the poor, oppressed settlers pay more for half a water right, he certainly is deceiving himself or trying to deceive us. We must admit again that the land board never has given us any encouragement except political verbiage; but can any fair minded man argue other than that it is the board's duty as guardians of the Carey Act in Idaho, to protect the state's Carey act citizens. Then, if the bondholders or the construction company does not abide by the contract with the state and settlers, it is the duty of the land board to cancel the contract and not compel the settlers to resort to the courts themselves.

The governor says that if the resolution is not accepted by the settlers, his duties cease in the matter to a certain extent. My opinion is that the land board's duties to the entrymen never cease. He also says that no one has been harmed, and again he is wrong for he himself made a tour of the tract in mid-summer and saw thousands of acres burnt up for the want of water. The land board certainly is friendly

HUGHES OR BORAH IS CHOICE IN MAINE

Pine Tree State Republicans Will Send Uninstructed Delegation to the Chicago Convention.

PORTLAND, Me.—Maine Republicans will send an uninstructed delegation to the Chicago convention. Careful canvassing of all sections of the state indicates that any attempt to pledge the Pine Tree state delegation to any candidate will be voted down at the state convention here this week. The state convention of Maine Republicans is believed to be for Justice Hughes, with Senator Borah of Idaho as second choice.

Four years ago the state convention instructed its delegates to the national convention for Roosevelt. But at that time there was no Progressive party and the old-line Republicans were hostile to President Taft because of his stand on the reciprocity question.

to the water company; its actions prove it. But where does the settler come in? Did they think that we would take their resolution to be friendly? We do not need a mere friendly mediator but we do need a square deal! Why did the governor appoint a committee to investigate the Carey act projects? Does he or the land board make any use of this investigation or the commission's advice? Not in the Salmon River case, at any rate. It is simply a few thousand thrown away.

The governor says further that a prolonged law suit is the worst thing that could happen to the tract. I think that he has been misinformed or is trying to bluff us into accepting the board's proposal. Will our governor come out and explain himself fully. You will note that the land board has already put the proposed compromise before the bondholders, but not before the settlers as yet. That is their way of doing business, the company first, last and all the time, as the old saying goes.

Will not our brothers, the working class and the farmers, help us to elect honest and fair state officials next fall. We appeal to the voters of Idaho. We were brought to your beautiful state by misrepresentation made by the officials of the land board when this project was opened. Do we not deserve the protection of a few honest people. We brought our families here to build our homes and increase the wealth of this great state.

Come every free-loving honest man and woman and put a shoulder to the wheel and roll our present officials out of office.

W. H. HARRINGTON,  
Amsterdam, Idaho, Mar. 16, 1916.

DEFENDS UNITARIANS.

It is quite within the bounds of possibility that the Unitarians are nearly as good Christians as some of those who in their intolerant fury are consigning them to everlasting torment. The Unitarians include in their ranks such men as Thomas Jefferson, John Adams, J. Q. Adams, James Mad-

ison and William H. Taft, all presidents of the United States; Benjamin Franklin, H. W. Longfellow, Alfred Tennyson, Ralph Waldo Emerson and Horace Mann, the father of our public school system.

They include such women as Julia Ward Howe, Florence Nightingale, Susan B. Anthony, Dorothea Dix and Sarah Flower Adams, who wrote the hymn "Nearer, My God, to Thee."

"By their fruits ye shall know them." "By their fruits ye shall know them." Very respectfully,  
C. B. CARTWRIGHT.

GOVERNOR NOT IMMUNE.  
ST. PAUL, Minn.—Governor Burn-

quist of Minnesota, and former Gov. A. O. Eberhart were among the many persons taken in custody by the Minneapolis police for violation of the automobile "Dimmer" ordinance, W. O. Larsen, member of the state automobile board, said today. They were released as soon as their identity was learned.

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