Centennial of the
Watch Tower
Bible and Tract Society of Pennsylvania
1884 - 1984
## PROGRAM

**Jehovah’s Witnesses Assembly Hall, Coraopolis, Pennsylvania**

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<thead>
<tr>
<th>Time</th>
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<th>Speaker</th>
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<tbody>
<tr>
<td>10:00 a.m.</td>
<td>Song No. 169</td>
<td>Opening Prayer</td>
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<tr>
<td>10:10 a.m.</td>
<td>Daily Text and Welcome</td>
<td>F. W. Franz</td>
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<tr>
<td>10:25 a.m.</td>
<td>Annual Corporation Meeting</td>
<td>L. A. Swingle</td>
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<tr>
<td>10:45 a.m.</td>
<td>Greetings From Far and Near</td>
<td>M. G. Henschel</td>
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<td>10:55 a.m.</td>
<td>Song No. 43 and Announcements</td>
<td>W. L. Barry</td>
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<tr>
<td>11:05 a.m.</td>
<td>Fully Accomplishing Our Ministry</td>
<td>F. W. Franz</td>
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<td>11:25 a.m.</td>
<td>Remarks by the President</td>
<td>J. C. Booth</td>
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<td>12:00 m.</td>
<td>Song No. 85</td>
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**Three Rivers Stadium, Pittsburgh, Pennsylvania**

Theme: *Jehovah Has Always Proved to Be With His People*

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<tr>
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<tr>
<td>5:25 p.m.</td>
<td>Music</td>
<td>W. L. Barry</td>
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<td>5:30 p.m.</td>
<td>Song No. 114</td>
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<tr>
<td>5:40 p.m.</td>
<td>Introduction by Chairman</td>
<td>M. G. Henschel</td>
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<tr>
<td>6:00 p.m.</td>
<td>In Pre-Christian and Apostolic Times</td>
<td>J. E. Barr</td>
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<td>6:10 p.m.</td>
<td>During Early Cleansing and Refining</td>
<td>C. W. Barber</td>
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<tr>
<td>6:25 p.m.</td>
<td>When Kingdom Work Got Under Way</td>
<td>K. F. Klein</td>
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<tr>
<td>6:40 p.m.</td>
<td>As Distributors of the Written Word</td>
<td>A. D. Schroeder</td>
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<td>6:55 p.m.</td>
<td>Song No. 181 and Announcements</td>
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<tr>
<td>7:05 p.m.</td>
<td>As a Theocratic Organization</td>
<td>L. K. Greenlees</td>
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<tr>
<td>7:20 p.m.</td>
<td>In Giving Triumph Over Demonic Opposition</td>
<td>D. Sydlik</td>
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<tr>
<td>7:35 p.m.</td>
<td>By Blessing Them With Increase in Its Time</td>
<td>T. Jaracz</td>
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<tr>
<td>7:50 p.m.</td>
<td>Comments by the President</td>
<td>F. W. Franz</td>
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<tr>
<td>8:10 p.m.</td>
<td>Chairman’s Concluding Remarks</td>
<td>M. G. Henschel</td>
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<tr>
<td>8:20 p.m.</td>
<td>Song No. 113</td>
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Welcome to the Centennial Meeting of the Watch Tower Bible and Tract Society of Pennsylvania

Today, the Watch Tower Society is known around the world wherever the work of Jehovah's Witnesses is known. In 205 countries people are taking in Bible instruction in some 190 different languages. Their lives are greatly benefited from dissemination of Bible truths by the Watch Tower Society.

Through the initiative and the coordinating efforts of this Society, the work that began with one congregation in Allegheny, Pennsylvania, in the 1870's has spread to 46,235 congregations throughout the world. The Society has worked closely with the Bible Students, now Jehovah's Witnesses, during times of trial and testing from within and persecution from without, through two world wars and countless local upheavals and times of trouble. It has provided continuity to the work of restoring basic Bible truths in these last days.

This annual meeting, which also marks the 100th anniversary of the Watch Tower Society, provides an opportunity of reviewing how well the Society has fulfilled its purpose, and of looking ahead to the work yet to be done.

In Bible times the locations of important happenings were often marked as reminders of such events and their significance. Many of the activities of Jehovah's Witnesses today had their beginnings in the original class, or congregation, of Bible Students here in Pittsburgh, Pennsylvania. It is thus appropriate that the 100th anniversary of the Watch Tower Society be held in this city, and that we use the opportunity to reflect on what has taken place during the last 100 years with benefit to the work ahead.

There is, indeed, much evidence that Jehovah has proved to be with his people and that he has blessed and established the work of their hands—accomplished by the instrumentality of the Watch Tower Society. Therefore, in accord with the thoughts of Psalm 78:2-7, it is appropriate that we use this occasion to relate to the newer generation the "praises of Jehovah . . . and his wonderful things that he has done."
**Watch Tower Society Takes Over a Work Already Begun**

The Watch Tower Society did not create the Bible Students, nor did it begin the work of disseminating Bible truths and preparing men for the return of our Lord. The Society was formed to expand the work already begun by Charles Taze Russell and his associates.

As a young man Russell followed the command of Jesus to his followers to “keep on the watch.” (Matthew 24:42) He felt strongly that certain denominational creeds, such as predestination and eternal damnation, were contrary to God’s love.

Through a search of the Scriptures, Russell and several like-minded friends came to understanding that God purposed to redeem mankind from death through the ransom sacrifice of his only-begotten Son, Christ Jesus. He also came to see that the object of the Lord’s return was not to destroy but to bless all families of the earth by means of God’s Kingdom, and that the manner of the Lord’s presence would be invisible as a spirit in heaven, not visible in the flesh.—Genesis 12:3; 22:18.

To inform others of this timely information Russell and his associates published, in 1873, the booklet *The Object and Manner of the Lord’s Return*. Four years later a book was published entitled *Three Worlds or Plan of Redemption*. In 1879 Russell, along with fellow contributors, began publishing the *Watchtower* magazine under the title *Zion’s Watch Tower and Herald of Christ’s Presence*.

This magazine was published to keep to the fore the doctrine of the ransom and also the blessings to come to mankind as a result of it. The printing of the first issue was 6,000. Russell pledged that, in connection with the publishing of this magazine, they would not beg for money but depend entirely on voluntary contributions. This principle was also applied to all meetings, which were advertised with the slogan “Seats Free—No Collections.”

Further nondenominational Bible research resulted in the publishing of many tracts and pamphlets, some being called *Bible Student’s Tracts*, *Old Theology Quarterly*, *Tabernacle Teachings*, and *Food for Thinking Christians*. More than a million copies of the last-mentioned pamphlet were distributed.
In the beginning, messenger boys were sometimes hired to distribute literature, but quite early the principle was applied that the message be distributed by the unpaid, voluntary efforts of those who believed, servants of the Lord. Already in 1881 a call was made in Zion’s Watch Tower for volunteers, preachers.

In 1881 and 1882 it was emphasized in Zion’s Watch Tower that all believers should be preachers. For example, the issue of April 1882 stated: “All of our people are preachers... we were all given the same commission: ‘Go ye into all the world and preach this glad tiding to every creature.’” In the October 1884 issue the appeal was made to all believers as ‘fellow preachers, ministers of the grace of God... let us make full proof of our ministry.’

So from the date of its incorporation in 1884, the Watch Tower Society was to work closely with the Bible Students, a true society of ministers.

Meetings were held regularly by these Bible Students. They were not content to meet just once a week like many of Christendom’s churchgoers. In addition to holding public talks on Sundays, they met in smaller groups in homes at other times during the week. A basic procedure was put into operation for meetings that, apart from public lectures, all in attendance share in the discussion and also have pencil and paper for making notes. This method of conducting meetings continues down to the present time.

It was in 1881, during the early development of these activities, that Zion’s Watch Tower Tract Society was formed as a non-incorporated association, to provide funds and direction for expanding the preaching activity through distribution of Bible literature. In 1884 it was decided to incorporate it under the laws of the Commonwealth of Pennsylvania so that, as a legal instrument not dependent upon the life of any individuals, it could better carry on the work of expanding distribution of Bible literature. This was finalized by the Court of Common Pleas No. 1 of Allegheny County, Pennsylvania, on December 13, 1884.

By that time the little congregation in Pittsburgh, Pennsylvania, had established these basic principles: nondenominational searching for Bible truths, distributing such in printed form by voluntary workers and supporting this financially by voluntary contributions. During the four years the Society had existed before its incorporation, nearly 200,000,000 pages of tracts, pamphlets and books had been printed and distributed. And this was only the beginning.
Watch Tower Society
Incorporated for Dissemination of Bible Truths

ARTICLE II of the charter of the Watch Tower Society states: "The purpose for which the corporation is formed is, the dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, papers and other religious documents, and by the use of all other lawful means which its Board of Directors, duly constituted, shall deem expedient for the furtherance of the purpose stated."

The Society was not to seek financial gain but only to finance the spreading of Bible truths. Membership was to consist of those who personally supported this activity by their contributions. The Watch Tower Society would continue to be involved in the preaching activities of the Bible Students, later known as Jehovah's Witnesses.

In agreement with this principle the charter was amended in 1944 to read as follows: "The purposes of this Society are: To act as the servant of and legal world-wide governing agency for that body of Christian persons known as Jehovah's Witnesses; to preach the gospel of God's Kingdom under Christ Jesus unto all nations as a witness to the name, word and supremacy of Almighty God JEHOVAH; to print and distribute Bibles and to disseminate Bible truths in various languages . . . explaining Bible truths and prophecy concerning the establishment of Jehovah's kingdom under Christ Jesus."

The first office of the Watch Tower Society was in a building at the corner of Federal and Robinson Streets, Pittsburgh, Pennsylvania, the location from which Russell had earlier directed his chain of clothing stores.

The Watch Tower Society continued the work of exposing false religious creeds and establishing Bible truth. During a time of growing infidelity in the world, it presented arguments against the evolution teaching, higher criticism and any other trend designed to undermine faith in the Bible.

In addition to preparing tracts, pamphlets and magazines, Russell authored a series of books on Bible truths entitled The Millennial Dawn, later called Studies in the Scriptures. The Society encouraged all the Bible Students to share in voluntary tract distribution, either on streets in front of churches or at people's
homes, putting them under the door. Full-time ministers known as colporteurs would spend their time calling on people from house to house and presenting books to them. However, this was no book-selling campaign but rather a preaching of the good news.

In discussing the work of the colporteurs, it was stated in *Zion's Watch Tower* of December 15, 1898: "Nor do the Colporteurs merely circulate the Dawns [bound books] . . . they . . . note the interested ones and call in the evenings and help them." So the object was not merely to sell books but to arouse interest and make return visits where possible to help individuals grow in Bible knowledge.

By the end of the 1880's there was a need for increased space, so in 1889 the Watch Tower Society moved into their newly built, four-story brick building at 610-14 Arch Street in Pittsburgh. This building was called the Bible House and served as an international headquarters for the Watch Tower Society, since its activities were expanding to other countries.

In 1909 it was decided to move the headquarters of the Watch Tower Society to Brooklyn, New York, which would be a more suitable center for the expansion of the preaching work on an international scale.

A mission structure at 13-17 Hicks Street, Brooklyn, New York, that had been used by the Plymouth Congregational Church was purchased and remodeled so that it provided space for offices, a shipping department and a small printery, as well as a large meeting hall with 800 seats on the second floor. At nearby 122-124 Columbia Heights the former four-story brownstone parsonage of Henry Ward Beecher, who had been minister for that church, was purchased for use as residence facilities for the headquarters staff of 30.

For the past 75 years the Watch Tower Society has had its world headquarters in Brooklyn. (From July 1918 until September 1919 the headquarters were temporarily located in Pittsburgh on the second floor of the Martin Building at 119 Federal Street.) In order to hold title to property in New York State and better to administer the needs of the growing activities from Brooklyn, New York, an associate corporation was formed under New York law by the name of People's Pulpit Association, now the Watchtower Bible and Tract Society of New York, Inc. This corporation operates closely with the Watch Tower Bible and Tract Society of Pennsylvania.
Watch Tower Society Enters Publishing Field

FROM 1884, the Watch Tower Society had concentrated on administering funds for expanding distribution of Bible literature. The publishing of such literature was cared for by the Tower Publishing Company, a firm owned by Charles Taze Russell, which also owned the “Bible House” on Arch Street, Pittsburgh.

In April of 1898 the publishing rights together with all publications and printing materials on hand were donated to the Watch Tower Society, along with the property. In accepting this, the Society obligated itself to publish only materials in harmony with its stated purpose and not to publish any other publications involved with different religious views.

The Watch Tower Society continued to have the printing of books, magazines and booklets done commercially. However, in 1919 the Society decided to do the printing and producing of its literature in its own facilities using dedicated, voluntary, nonsalaried workers. Thus, it could continue to produce literature at low cost and make possible a greater distribution. The New York Corporation would care for this activity.

So a small factory building on Myrtle Avenue in Brooklyn was rented, and a used web-rotary press was obtained (which was soon named the “Battleship”). By the spring of 1920 the Society began to print The Watch Tower, as well as a new magazine The Golden Age (now Awake!), that was designed to reach out to many more people with the Kingdom message. In 1922 a move was made to larger facilities at 18 Concord Street in Brooklyn. Additional equipment was installed and the Society now began to produce bound books.

Five years later, in 1927, factory operations were moved to even larger facilities, a newly constructed eight-story building, at 117 Adams Street in Brooklyn. This building had been designed specifically for our purposes. In order to provide housing for the additional workers needed, the old buildings at 122 and 124 Columbia Heights, as well as that on the newly acquired lot at 126 Columbia Heights, were razed and a new residence building constructed, rising seven stories above street level.

As the years passed, additional buildings were constructed or purchased adjacent to the
Adams Street factory. Later the building complex at 25-30 Columbia Heights was obtained for shipping facilities as well as additional space for offices and storage. The most recent acquisitions are the factory building at 175 Pearl Street and the very large building at 360 Furman Street. For the additional housing, new buildings were constructed at 107 and 119 Columbia Heights, and later the Towers Hotel was purchased and converted into a suitable residence building.

Up at Wallkill, New York, the Society obtained sizable farms, and eventually built large residence buildings there as well as factory and office facilities.

Production of all forms of Bible literature continued to grow to meet increasing needs around the world. Eventually the Society had in use nearly 70 web-rotary presses: 40 in Brooklyn, 13 at Watchtower Farms and 18 others in nine countries around the world. In addition, many flatbed presses were producing publications in other countries.

By the late 1970's the entire publishing industry had gone over to the more modern computer processing of text, phototypesetting and offset printing. In order to continue to produce Bible literature to meet the growing needs in the preaching of the good news of the Kingdom, the Watch Tower Society saw the necessity of converting to these latest processes, thus endeavoring to solve the problems connected with producing magazines and other literature in many different languages. It directed the necessary development and set up operations for computerized text entry and page composition, phototypesetting and offset printing.

The Society now has the capability of processing and producing literature in some 190 languages. At present, Society-designed computer entry and composing equipment is being used in 20 different countries. There are now a total of 14 high-speed web-rotary offset presses printing publications in Brooklyn and at Watchtower Farms, and 25 in 18 other branches. All these presses, plus a number of sheet-fed offset presses, are used in furthering the purpose of disseminating Bible truths by means of the printed page.

All of this, together with building up qualified translating departments in many lands, has provided the capability of publishing *The Watchtower* simultaneously around the world. With the January 1, 1985, issue, *The Watchtower* will publish the same articles simultaneously in English and in 21 other languages.
Watch Tower Society Pushes Bible Production and Distribution

In addition to publishing explanations of Bible truths, the Society has accomplished a significant work in producing and distributing Bibles.


In 1901 it published the Holman Linear Bible with the Society’s own marginal notes.

In 1902 it became the copyright owner of the Greek-English interlinear edition of the Christian Greek Scriptures entitled *The Emphatic Diaglott*, by Benjamin Wilson.

In 1907 it published and circulated extensively the *Bible Students Edition* of the King James Version, which contained 500 pages of appendix material prepared by the brothers.

By 1942 the Society was doing its own printing and produced on its own presses copies of the King James Version with marginal references and a concordance prepared by brothers.

In 1944 it printed the American Standard Version of 1901 featuring the divine name, Jehovah.

In 1972 it published Byington’s *The Bible in Living English* also featuring the name Jehovah.

The most extensive project has been the result of very close cooperation between the Watch Tower Society and the group of anointed Witnesses making up the New World Bible Translation Committee. Thus:

In 1950, the Society released in modern English the first volume of the *New World Translation*, the Christian Greek Scriptures. By 1960 five volumes of the Hebrew Scriptures were completed thus making a series of six volumes altogether. In 1961 the *New World Translation of the Holy Scriptures* was published in one volume.

In 1969 the Society published *The Kingdom Interlinear Translation of the Greek Scriptures*, which presented under the Greek text by Westcott and Hort a literal word-for-word translation into English.

In 1971 a revised edition of the *New World Translation* was produced in larger print with footnotes and an appendix.

In 1984 there was released the *New World Translation Reference Bible*, containing extensive marginal and footnote references, a word index and appendix material.

And the Society has just recent-
ly produced the regular-size edition of the *New World Translation of the Holy Scriptures* with marginal references.

The Society is continuing its interest in Bible publication and distribution. Already work is being done to produce a small pocket Bible, which has been the desire of many of Jehovah’s Witnesses. In addition, for all those with limited eyesight work is proceeding on a truly large-print edition of the *New World Translation* in four volumes.

The Society has published the *New World Translation of the Holy Scriptures* in Dutch, French, German, Italian, Japanese, Portuguese and Spanish, and additional languages are on the way. It has published the Christian Greek Scriptures in Danish, Finnish and Swedish; additional language translations are being made.

So during the past 34 years the Watch Tower Society has published the *New World Translation*, in part or in its entirety, in ten additional languages, with total printing and distribution surpassing 40 million copies.

But with all its effort in the area of Bible production and distribution, the Watch Tower Society still puts its greatest effort into the publication and distribution of printed explanations of Bible truths. It also provides personal instruction in the Bible for all who wish to have it and this without any payment whatsoever. As stated in its charter: “The purposes of this Society are . . . to authorize and appoint agents, servants, employees, teachers, instructors, evangelists, missionaries and ministers to go forth to all the world publicly and from house to house to preach and teach Bible truths to persons willing to listen by leaving with such persons said literature and by conducting Bible studies thereon; to improve men, women and children mentally and morally by Christian ministry work and by charitable and benevolent instruction of the people on the Bible and incidental subjects.”

The primary purpose of the Watch Tower Society is to provide Bible instruction for all who wish to have it.
From its start the Watch Tower Society purposed the “dissemination of Bible truths in various languages.” Already when it was first formed (not yet incorporated) in 1881, it began to set up funds to provide for the publishing and distribution of Bible literature in languages other than English.

In 1881 two associates of Charles Taze Russell traveled to England to arrange for the distribution of the pamphlet Food for Thinking Christians. The year before this the work had already spread to Canada.

In the early 1880’s the Watch Tower magazine mentioned the need for publications to aid Swedish-speaking and German-speaking people in the United States. Swedish literature became available in 1883. By 1885 some German literature was available, and there was a request for translations into Norwegian.

In 1891 Russell and some companions began a tour of Ireland, Britain, Denmark, Germany, Austria, Russia, Turkey, Greece, Palestine, Egypt, Italy, Switzerland, France, Belgium and the Netherlands. One purpose of this trip, as stated in Zion’s Watch Tower for July 1891, was to consider “what can be done to forward the spread of the Truth among the people of foreign countries.”

This trip convinced Russell that he should push for completion of the French translation of the first volume of the Millennial Dawn series, as well as translations of these books for the Swedes, Norwegians and Danes. During the 1890’s the message had spread to many countries of Europe, with publication of literature in several languages.

A branch of the Watch Tower Society was established in Britain in the year 1900. Other branches were established in Germany in 1903 and in Australia in 1904. In The Watch Tower of March 1, 1904, this notice appeared on page two: “This journal is published in the French, German, Swedish, Danish and Italian languages.”

In order to study how to expand further the preaching of the good news on a worldwide basis, Russell and six brothers made a tour around the world in 1911-12. Upon their return, arrangements were made to produce literature in the six principal languages of India as well as
in Chinese and Japanese. In contrast with the varied missionary activity of Christendom, these brothers concluded: “We know nothing to suggest, except that the true Gospel of salvation be preached—the Gospel of the Kingdom of Messiah.”—Matthew 24:14.

In 1914 the second cooperating corporation, the International Bible Students Association, was formed, this time to hold property and carry forward the publishing and distribution of Bible literature throughout the British Commonwealth of Nations, under the direction of the Watch Tower Society.

At present, some 70 legally formed corporations and associations are carrying forward the purposes of the Watch Tower Society in many countries around the world. All are serving the same purpose, the advancement of the preaching of God’s Kingdom to all peoples as man’s only hope.

All these corporations are philanthropic, being supported by voluntary contributions and the services of voluntary workers. The principle on which the Watch Tower Society operates is that nobody associated with it receives a salary or has financial gain but receives only room and board and a small allowance to cover basic needs. This principle has been followed by those associated with all these societies.

In 1943 the Watchtower Bible School of Gilead was started for the purpose of training full-time missionaries to expand the preaching work into all the earth.—Matthew 28:19, 20.

Today the work of the Watch Tower Society is being administered through 95 branch offices around the world, with the cooperation of the 70 associated corporations or associations, and is conducted on a global scale in 205 lands.
ALREADY in the 1870’s the Bible Students saw the need to come together and strengthen one another in the spirit of Hebrews 10:25. In the Watch Tower of May 1880 this observation was made: “Our readers are scattered, some places 2 and 3, and on up to 50. Many places they are totally unacquainted with each other, and thus lose the sympathy and comfort which our Father designed should come to them by ‘the assembling of themselves together as the manner of some is.’ It is His design that we should ‘edify one another,’ and build each other up in the most holy faith.”—Hebrews 10:24, 25.

Then Charles Taze Russell proposed that he make a tour of certain cities in Pennsylvania, New Jersey, New York and Massachusetts, to gather together the readers in various towns so that they could become acquainted with one another and arrange to meet regularly.

By this time there were about 30 classes, as congregations or groups were called, located in these states as well as Delaware, Ohio and Michigan. Brother Russell made regular visits to these, and at each place many hours were devoted to intensive Bible discussion.

Further encouragement for Watch Tower readers to meet together was given in the April 1881 issue: “We desire to make a list for our office of all places where our readers hold regular meetings and services of any kind, whether in churches, halls or private homes. If you have no gathering of this sort, let me recommend you to establish one in your own home with your own family, or even a few that may be interested. Read, study, praise and worship together, and where two or three are met in His name, the Lord will be in your midst—your teacher. Such was the character of some of the meetings of the church in the days of the Apostles.” Continued encouragement was given to readers of the Watch Tower to meet together regularly.

The Bible Students in Pittsburgh established the pattern of meeting together two and eventually three times a week. Meetings on Sunday were public lectures held in a rented hall, such as the Curry Institute Hall on the corner of Penn Avenue and 6th Street in Pittsburgh. Apart from the lectures on Sundays, meetings were held in private
homes—in the beginning at the home of the father of Charles Russell, J. L. Russell, 80 Cedar Avenue, Allegheny City. These came to be called cottage meetings.

Group meetings in private homes on Wednesdays consisted of Prayer, Praise and Testimony Meetings, which have developed into our Service Meetings of today. Later they also arranged “Dawn Circles” on Friday evenings where they studied from the early books of the Society called Millennial Dawn series. At these home meetings all in attendance were encouraged to share in the discussion by giving comments. Meetings also included prayers and the singing of hymns.

As groups increased in size various meeting halls were rented, sometimes even available church buildings being used. However, whatever halls were used were not considered churches but meeting halls for presenting talks and other forms of Bible instruction. Sometimes suitable buildings were purchased by the Bible Students locally, but generally the halls were rented, some on a permanent basis. Various names were given to these, such as a local designation followed by the word “Tabernacle,” for example “Brooklyn Tabernacle,” “London Tabernacle.”

However, the Watch Tower Society introduced a unifying feature with regard to meeting halls of Jehovah’s people. In 1935 arrangements were made to construct a meeting hall in connection with the new branch building being erected in Honolulu, Hawaii. The president of the Watch Tower Society, J. F. Rutherford, was visiting there, and it had been decided to call the meeting hall “Kingdom Hall” so as to keep God’s Kingdom to the fore. From that time on Jehovah’s Witnesses the world over have called their congregational meeting centers Kingdom Halls.

Today, there are thousands of these Kingdom Halls around the world, built by voluntary workers of Jehovah’s Witnesses and financed by voluntary contributions. These halls are not ornate, churchlike buildings, but rather modest meeting halls with comfortable seating, good lighting and ventilation, suitable for gatherings of people to receive Bible instruction. In recent years, by means of good organization and cooperation, Jehovah’s Witnesses have in some instances built such a meeting hall on a two-day weekend. Though property and building costs have skyrocketed, the building of needed meeting halls in the United States and Canada is now being aided by a special building fund administered by the Watch Tower Society.
FOR years the first conventions were held when Bible Students in Pittsburgh invited other Watch Tower readers to have fellowship with them in the spring in connection with observing the Memorial of Christ’s death. Special train fares were arranged, and local Bible Students themselves provided lodging and meals for the visitors. As the number grew, needed rooming accommodations and meals were arranged at very reasonable rates.

These conventions were encouraging periods of spiritual refreshment, intensive Bible instruction being provided for several days. They continued to grow in size until in 1892 a total of about 400 met together from 20 different states and a province of Canada. In 1893 it was decided to hold a national convention on August 20-24, in Chicago, Illinois, at the same time that the Columbian Exposition, or world’s fair, was scheduled. Reduced rail fares were available then.

The Chicago program pattern of morning and afternoon meetings, with discourses and answering of Bible questions, is still basically being followed. A total of 360 attended and 70
were baptized. Baptism by total immersion had become a regular feature at conventions.

After the turn of the century the Society began to arrange for several conventions around the country to serve the needs of the growing number of Bible Students. These were served by Russell, who traveled from city to city in a special railroad car. Later it was arranged for a larger number of brothers to accompany Brother Russell to these conventions on a special train and these participated in convention publicity. A great public witness was given by these conventions through the years, and all the brothers were built up and greatly strengthened.

Charles Taze Russell died on October 31, 1916, and was succeeded as president of the Watch Tower Society by Joseph Franklin Rutherford of Missouri. During the following years the Bible Students were severely tested by persecution, including the wrongful imprisonment of eight responsible brothers associated with the Society.

By 1919 these brothers had been released and a convention was scheduled for Cedar Point, Ohio, September 1-7, 1919. Over 6,000 brothers assembled, and the convention proved to be a great occasion for strengthening and encouragement. Those in attendance were re-
minded of their obligation to announce the incoming glorious Kingdom of Messiah.

Another convention was held at Cedar Point, Ohio, September 5-13, 1922. At this convention J. F. Rutherford, president of the Society, boldly exposed the recently established League of Nations as a human scheme doomed to failure and urged all to put their trust in God’s Kingdom in the hands of the invisible reigning King from heaven, Christ Jesus. He urged all to “advertise, advertise, advertise, the King and his kingdom.”

The series of annual conventions held from 1922 through 1928 gave great impetus to the preaching work, and resulted in seven striking resolutions expressing God’s judgments against elements of Christendom and this world. Millions of copies of these were distributed throughout Christendom.

At Columbus, Ohio, in 1931, the long-remembered feature of the convention was the enthusiastic adopting of the new name “Jehovah’s Witnesses.” At Washington, D.C., in 1935, the witnesses cried for joy to learn that the “great crowd” mentioned at Revelation chapter 7 was a class to be gathered out from the old world now, to survive the great tribulation and to gain everlasting life on earth.

In 1942, 51 convention cities were tied in with the key city of Cleveland, Ohio, at a time when it might seem that World War II would climax in Armageddon. However the thrilling talk, “Peace—Can It Last?” given by the Watch Tower Society’s third president, Nathan H. Knorr, pointed forward to a postwar period of comparative peace and increased activity for Jehovah’s Witnesses.

The international convention at Cleveland, Ohio, in 1946, emphasized the evidence of expansion of Bible education on all continents. At this time the Consolation magazine, which had previously succeeded The Golden Age, was replaced by Awake! to awaken people further to the significance of the times in which we are living.

In 1950, 1953 and 1958 the Society arranged for large international conventions, all held at New York’s Yankee Stadium. The Polo Grounds stadium was also included in 1958. The number in attendance grew from 123,707 in 1950 to 253,922 in 1958, the largest convention in one location ever to be arranged by the Society. The number of countries represented in attendance was 67 in 1950, but 123 in 1958.

The purpose of all these conventions has been to strengthen Jehovah’s people, train them in organization and expand the public preaching. The pattern of the program and organization of these conventions was followed in other countries.

Arranging of international series of conventions, where delegates from many countries travel from one convention to another, has also been featured. Beginning in 1951, these international convention series have been held every few years and have served greatly to strengthen the understanding and the unity of God’s people all around the earth.

All these conventions have been arranged under the supervision of the Pennsylvania Watch Tower Society, and the work of operating these conventions is done by voluntary, non-salaried workers and supported by voluntary contributions.
WHAT really motivated the organizer of the Watch Tower Society, Charles Taze Russell? It was his realization that church dogmas of predestination and eternal damnation were contrary to the Bible’s teaching of God’s love. When he saw this, he determined to preach the truths about God’s loving purposes toward mankind far and wide.

From their continuing study of the Scriptures, he and his associates came to have greater appreciation for God, his name and his four attributes of power, wisdom, justice and love. Appropriately, Jehovah’s name was used in the Three Worlds (published with the prophecy of Ezekiel, which prophecy gave prominence to Jehovah’s name. Further attention to this was given in a book published in 1934 with the title Jehovah. Articles in The Watchtower continued to magnify Jehovah’s name and the need for it to be sanctified before all nations.

In harmony with this the Pennsylvania Watch Tower Society decided in 1944 to amend its charter, Article II, to include as its purpose the following: “to preach the gospel of God’s kingdom under Christ Jesus unto all nations as a witness to the name, word and supremacy of Almighty God JEHOVAH.”

The name Jehovah was restored to its proper place in the Bible text 237 times in the New World Translation of the Christian Greek Scriptures, published in 1950. Throughout the New World Translation of the Hebrew Scriptures, completed in 1960, the name Jehovah appears 6,973 times, in every place where the Hebrew tetragrammaton (יהוה) occurs in the original text.

Then in 1961 the Society published the book “Let Your Name Be Sanctified,” containing extensive information about Jehovah’s name as used in the Bible and the importance of making known that name. Again, in 1971, the Society published the book entitled “The Nations Shall Know That I Am Jehovah” —How?, which presented further information on Jehovah’s name and purpose from the prophecy of Ezekiel.

This year (1984), at the “Kingdom Increase” District Conventions, the Society released a 32-page brochure entitled The Divine Name That Will Endure Forever, dealing specifically with Jehovah’s name. The Watch Tower Society, with all its international publishing resources, will continue to make known Jehovah’s name and purpose to the nations.—Psalm 83:18.
One of the expressed purposes of the Watch Tower Society is “to improve men, women and children mentally and morally by Christian missionary work and by charitable and benevolent instruction of the people on the Bible and incidental, scientific, historical and literary subjects; to establish and maintain private Bible schools and classes for gratuitous instruction of men and women in the Bible, Bible literature and Bible history.”

Even before the Society was founded, the Bible Students in Pittsburgh had set a pattern for such instruction at Christian meetings. The first national convention outside of Pittsburgh, namely the one in Chicago, Illinois, in 1893, included a special school for full-time colporteur ministers. Many times readers of The Watchtower were encouraged to qualify themselves for giving public talks and Bible instruction to larger groups.

One effort was made through what was called the V. D. M. arrangement. These initials represented Verbi Dei Minister, or Minister of the Word of God. The program consisted of a questionnaire made available to all males associated with the congregation as an encouragement and assistance to them to study and train themselves to be qualified to represent the Society as public speakers. Later, in 1919, groups all over the country formed “Schools of the Prophets,” with a small textbook by that title, in an effort to provide specialized training in speaking.

In February 1942 the third president of the Watch Tower Society, Nathan H. Knorr, started an advanced course in theocratic ministry for the brothers of the Brooklyn Bethel family. This provided a course of training in improving one’s ability as a speaker both on the platform and from house to house. There was also instruction in the use of various Bible translations, Bible concordances and dictionaries, and a study of Bible history. This Theocratic Ministry School was put into operation in all congregations in June 1943 and continues to this time, training ministers worldwide.

Then, on February 1, 1943, Brother Knorr, as president of the Society, inaugurated the first class of the Watchtower Bible School of Gilead in a building located on Kingdom
Farm, near South Lansing, New York. This was a school for the special training of full-time ministers to qualify them to travel to foreign countries as missionaries and expand Bible education in those countries. Two classes of about a hundred students completed the course each year. In 1960 the school was moved to facilities at the Society’s Brooklyn world headquarters.

During the past 41 years the Watchtower Bible School of Gilead has conducted 77 classes and sent out more than 6,000 missionaries trained to teach people the Bible. Under the supervision of the Watch Tower Society, these missionaries have spearheaded the expansion of Bible education throughout Central and South America, the Orient, the South Pacific and Africa, and have accomplished much in Europe. Some examples of the results of their work can be seen below:

When Gilead School started in 1943 there were 126,329 publishers in 54 lands. Today there are over 2,600,000 publishers in 205 lands.

When Gilead graduates were first sent to Mexico in 1944 there were 2,545 publishers. Today there are over 150,000.

Gilead missionaries were sent to Brazil in 1945, when there were 394 publishers reporting in that land. Today there are more than 159,000.

In Argentina there were 790 publishers back in 1947 when Gilead missionaries first arrived. Today there are over 49,000.

So as to equip overseers to provide better spiritual supervision in congregations, the Watch Tower Society in 1959 prepared and supervised the conducting of Kingdom Ministry Schools in all countries. Updated refresher courses are provided from time to time.

Following the pattern of the instruction for colporteurs that was arranged back in 1893, the Watch Tower Society operates around the world Pioneer Service Schools for the training of full-time pioneer ministers.

In order to help many illiterate people to take in Bible knowledge effectively, the Society has set up reading classes in a number of countries and taught thousands upon thousands to read and write.

In harmony with the charter of the Watch Tower Society, all this instruction has been given without charge.
"Through almost constant litigation [Jehovah’s Witnesses have] made possible an ever-increasing list of precedents concerning the application of the Fourteenth Amendment to freedom of speech and religion... And so, a body of precedent crystallizing rules regarding the limits of encroachments by the States has been developing. To this development Jehovah’s Witnesses have contributed the most, both in quantity and in significance.”—Bill of Rights Review, The American Bar Association, 1942

"It is plain that present constitutional guarantees of personal liberty, as authoritativey interpreted by the United States Supreme Court, are far broader than they were before the spring of 1938; and that most of this enlargement is to be found in the thirty-one Jehovah’s Witnesses cases (sixteen deciding opinions) of which Lovell v. City of Griffin was the first.”—Judge E. F. Waite, Minnesota Law Review, 1944

Watch Tower Society Defends the Good News in the Courts

THE preaching of the good news has resulted in opposition today as in the days of the apostles. As far back as 1889, and again in 1910, the Society found it necessary to advise the Bible Students of their legal right to distribute Bible literature, while at the same time it encouraged them to be considerate of others.

During World War I, opposition to the activities of the Bible Students led to the banning of the Watch Tower Society’s affiliate society in Canada, and in the United States to the imprisoning on false charges of eight prominent co-workers of the Pennsylvania Watch Tower Society, including its president, Joseph F. Rutherford. Persistent legal action on the part of associates outside of prison eventually led to their release and to their complete exoneration from all charges.

During the 1930’s persecution of Jehovah’s Witnesses mushroomed again in the United States, especially arising from laws requiring the compulsory flag salute by children in schools, and also laws that would tax, restrict or prohibit outright the preaching of the Bible and the distributing of Bible literature on the streets and from house to house. In 1933 throughout the United States there were 268 arrests, but by 1936 the annual number of arrests had grown to 1,149.

In addition, from 1940 to 1944 there were 2,500 incidents of mob action in 44 states, requiring legal efforts to have offenders punished and thereby restrained from their lawlessness.

If Jehovah’s Witnesses had been required to fight for their rights on an individual local basis alone, they would have found it difficult or impossible to get qualified legal assistance. Even when available it was often prohibitively expensive. The president of the Society, Joseph F. Rutherford, a lawyer himself, had the Society set up a legal office to provide assistance and funds, and to coordinate the efforts of Jehovah’s Witnesses in the fight for their constitutional rights through the courts.

An effort was made to get the cases out of the lower courts and into higher courts so that a bulwark of favorable decisions could be established that would stem this interference with our work. So it was decided that these laws would be challenged,
either because they were being applied contrary to the constitution or because they were in themselves unconstitutional. If the lower courts ruled against them, the Witnesses would pay no fines but would go to jail instead. They would keep appealing the cases as high up in the court system as possible in order to get precedent decisions.

The Society’s legal office, in cooperation with lawyers around the country, took up the fight for freedom of speech and freedom of worship. All congregations were supplied with available court decisions as well as legal advice on how to deal with police officers, how to plead and how to conduct themselves in court. These matters were rehearsed over and over again at Service Meetings. Some local officials would even complain that the Witnesses knew more about the law than they themselves did.

From 1935 to 1950 there were some 10,000 arrests and 190 cases taken up on appeal. There were 28 different kinds of laws in hundreds of towns that were rendered invalid, and a total of 150 state supreme court cases were won. By 1955 the United States Supreme Court had decided 50 cases involving Jehovah’s Witnesses, resulting in 23 favorable decisions involving 37 cases and 10 unfavorable decisions involving 13 cases. On two occasions the Supreme Court reversed itself in favor of Jehovah’s Witnesses.

While attention has been given to the significance of the battle in the courts, acknowledgment must be given to the front-line fighters, all those of Jehovah’s Witnesses who continued to exercise their rights of freedom of religion and freedom of the press, who put up with being arrested and spending time in the courts and in jails so that these issues could be tested in the higher courts.

The Society’s legal office continues to coordinate activities around the country in defense of the constitutional right to preach the good news from house to house. In addition, there have been many cases involving rights to build Kingdom Halls and Assembly Halls.

Through the years the Society’s legal office has also rendered assistance to many other branches around the world, resulting in the lifting of bans and also legally establishing the work of preaching. At present there are about 40 countries where the Watch Tower Society’s activities are restricted and the work of Jehovah’s Witnesses has been driven underground, but the preaching of the good news continues.

“A state may not impose a charge for the enjoyment of a right granted by the federal constitution. . . . The power to impose a license tax on the exercise of these freedoms is indeed as potent as the power of censorship which this Court has repeatedly struck down.”—U.S. Supreme Court, Murdock v. Pennsylvania

“Freedom to distribute information to every citizen wherever he desires to receive it is so clearly vital to the preservation of a free society that, putting aside reasonable police and health regulations of time and manner of distribution, it must be fully preserved.”—U.S. Supreme Court, Martin v. City of Struthers

Some legal advice provided for Jehovah’s Witnesses
The Watch Tower Society was chartered primarily to make extensive use of the printed page, but it was also to make use of "all other lawful means" that the directors would deem expedient.

In addition to using its own publications, the Society arranged to have sermons of Charles Taze Russell published in newspapers. In cooperation with the Society a syndicate of brothers was formed that regularly supplied Brother Russell's sermons to many newspapers throughout the United States, Canada and Europe. According to The Watch Tower of December 1, 1916, "More than 2,000 newspapers, with a combined circulation of fifteen million readers, at one time published his discourses."

Other means of reaching the people were used. In 1912 work was begun on what has been called "the first epic motion picture." This was the "Photo-Drama of Creation." It appeared 13 years before other sound pictures were produced, and offered a combination of motion and still pictures synchronized with a recorded lecture. It was presented in a series of four two-hour sessions.

The Photo-Drama presented the explanation of Bible truth from the time of creation, the fall into sin, the promises of God to redeem man and His dealings through history until the millennial restitution. It is believed to have been viewed by more than 9,000,000 people throughout North America and Europe, as well as many others in places around the world. It took two years and $300,000 to complete the project, many of the scenes being hand colored. Yet admission was free and no collections were taken.

By 1922 radio stations were beginning to broadcast daily. That year the president of the Watch Tower Society, Joseph F. Rutherford, began to make use of the radio to spread the truth, the first broadcast lecture being "Millions Now Living Will Never Die." In February of 1924 the Watch Tower Society began operating its own radio station, WBBR, on Staten Island, New York. Its broadcasts were devoted exclusively to Bible, and Bible-related, subjects. Soon other stations were used to spread Bible truths. By 1933 the Society's president was likely the best known speaker on radio. Now 408 stations were be-
ing used to carry the truth to six continents—including the countries of Argentina, Australia, Canada, China, Cuba, France, South Africa, Estonia, Uruguay, Alaska, Hawaii, Philippines as well as the United States. In that year, 23,783 Bible talks were transmitted.

However, religious opposition increased, and this had great influence on broadcasting stations, making continued effective use of radio broadcasting nearly impossible. Finally, the Society voluntarily withdrew its general use of the radio, though WBBR continued its broadcasting of the truth in the New York City area. Throughout its 35 years of radio broadcasting the Society never once solicited donations.

The 1930's witnessed other means used to spread the Kingdom message. Portable electrical transcription machines were developed to reproduce radio-broadcast recordings at public and private gatherings. Sound cars were used to send forth the Kingdom truth along the streets and in public places. And, finally, lightweight, portable phonographs were developed to play specially produced 4 1/2 minute recorded Bible lectures, and these were used by the Witnesses in their house-to-house visits. Reports show that in 1938 there were a total of 430,000 discs with lectures in 16 languages in use on 19,600 sound machines, reaching out to 13,070,426 listeners.

However, for the last 40 years the greatest emphasis has been placed on the personal ministry, with each one of Jehovah's Witnesses being qualified to witness directly to people at their homes and on the streets. A limited use has been made of movie and slide presentations in recent years, but the personal ministry is what has been emphasized.

In order to bring Bible truths to those who are blind or who have very poor eyesight, the Watch Tower Society has set up a Braille department that regularly produces The Watchtower in Braille. There has also been produced a Braille edition of the New World Translation of the Christian Greek Scriptures, as well as a number of books dealing with Bible subjects. In addition, a large-print edition of the study articles of The Watchtower is published.

Since 1978 the Watch Tower Society made use of yet another technological advance to spread Bible knowledge—tape recordings and cassettes. The Society operates a recording studio and has set up tape duplication departments in Brooklyn and other countries, and to date these have produced over 18 million cassettes containing recordings of the Bible and books explaining Bible teachings.
Watch Tower Society Is Accomplishing Its Purpose

The Watch Tower Bible and Tract Society of Pennsylvania was originally chartered for the purpose of disseminating Bible truths by means of the printed page. Has it carried out that purpose? The chart below presents the impressive report of the number of tracts, booklets, magazines, books and Bibles that have been published and distributed.

In addition, the Watch Tower Society has maintained and operated in Brooklyn and through 95 branches around the world many buildings, offices and factories. Though set up to meet the needs connected with the managing of property, administering finances and producing Bible literature, it is not a business corporation concerned with holdings, financial returns and production reports. Throughout its 100-year history it has worked to support the preaching of the good news and has been interested in building up people spiritually.

Through this corporation, men have labored hard and long to awaken people to the meaning of the times in which we are living, to arouse appreciation for God’s love and a desire to serve him, to build up confidence in the Bible as God’s infallible Word, and to help men and women get a thorough understanding of it.

It is perhaps this involvement with people that is unique with the Watch Tower Society. From its beginning it involved its readers as associates in distributing Bible literature and teaching others, and showed great concern for the readers of its publications.

Today the Watch Tower Society is closely involved with and has the support of a worldwide brotherhood of more than 2,600,000 active Witnesses of Jehovah. There were about 7,000,000 in attendance at the Memorial of Christ’s death in 1984 and who are showing interest in God’s promises.

<table>
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<th>YEARS</th>
<th>PAMPHLETS</th>
<th>MAGAZINES</th>
<th>BOOKS</th>
<th>TOTAL</th>
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<td>10,150,665</td>
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<td>5,514,682,225</td>
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So whereas we have witnessed a remarkable advancement of technology of every sort in the world, the Watch Tower Society and all associated with it have freely made use of such technology to build up the spiritual lives of people and to help men, women and children to cultivate the fruitage of the spirit: love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control. —Galatians 5:22, 23.

These people are known worldwide for their high moral standards, their honesty and truthfulness, their respect for and obedience to the laws of the land where they reside. Truthfully it can be said that the Watch Tower Society is carrying out its purpose: “to improve men, women and children mentally and morally by Christian missionary work and by charitable and benevolent instruction of people on the Bible and incidental scientific, historical and literary subjects.”
Faithfulness to Its Purpose Ensured by Faithful Men

A CORPORATION is only a legal instrument, and what it accomplishes will be determined by those persons who support it and those who share in managing its affairs. When the Watch Tower Society was incorporated, voting membership was opened to anyone who had contributed at least $10 to the funds of the Society. The idea was to limit the membership to those who had a genuine interest in advancing the purpose of the Society and who had no interest in personal gain.

When selecting traveling representatives (Pilgrims) for the Society the qualifications to be looked for in these men, as outlined in Zion’s Watch Tower (September 1, 1894), were: “unexceptional character, polished with the truth; of meekness—that they might not be puffed up and thus be injured themselves, while seeking to help you; of clear conception of the Lord’s great plan and fully imbued with its spirit; . . . of known fidelity to the ransom; of humble mind who seek not to preach themselves, but Christ—not to air their own knowledge, but his Word in its simplicity and power.”

Charles Taze Russell also advised the editorial committee of the Watch Tower that would continue the work following his death that if it was necessary to select any replacements, “purity of life, clearness in the truth, zeal for God, love for the brethren and faithfulness to the Redeemer shall be prominent characteristics of the one elected.”

He further urged that neither the Society nor members of the Editorial Committee be connected with any other publications in any manner or degree.

He further stated: “As for compensation, I think it wise to maintain the Society’s course of the past with respect to salaries—that none be paid; that merely reasonable expenses be allowed [food, shelter and a moderate allowance] to those who serve the Society or its work in any manner.” These provisions were to ensure that only men of devotion to the Lord and the purposes of the Society would have influence on the Society’s operation.

To ensure that the members of this corporation be men devoted to the purpose of the Watch Tower Society, Article V of its charter was amended in 1944 to state: “Its members shall be only men who are mature, active and
faithful witnesses of Jehovah.”

There are at present 439 members from all states of the United States and 78 other countries around the world. All of these are faithfully advancing the purposes of the Watch Tower Society, many full time.

A testimony to the caliber of faithful men who have served with the Watch Tower Society can be seen in the fact that during a period of 100 years only four different men have served in the responsible position of president of the Society. The first three presidents of the Society, Charles Taze Russell, Joseph Franklin Rutherford and Nathan Homer Knorr, served many years faithfully until their death and never deviated from their devotion to Jehovah and his purposes. The president now serving, a nonagenarian, Frederick William Franz, has a record of 71 years of faithful and loyal service to Jehovah and in full support of the purposes of the Watch Tower Society.

The other six brothers currently serving on the Society’s board of directors, plus the additional seven brothers who together make up the 14 members of the Governing Body of Jehovah’s Witnesses, each have a record of more than 40 years of faithful, dedicated service to Jehovah. These preside over the worldwide activities of Jehovah’s Witnesses and the various nonprofit corporations that have been formed.

This is not mentioned to eulogize or to praise anyone, but it is appropriate to acknowledge the indebtedness of the Watch Tower Society to all those loyal dedicated brothers and sisters who, in connection with their service to the Most High God, Jehovah, have cooperated with the Watch Tower Society in carrying out its purposes from those early days in Pittsburgh until now. Jehovah has used men and women of faith to carry out his work in modern times just as he did centuries ago.

Jehovah has surely proved to be with his people during the past 100 years—and in this connection has made good use of the Watch Tower Bible and Tract Society of Pennsylvania. We can be confident that he will continue to make good use of this legal instrument in carrying on the preaching of the good news of the Kingdom throughout all the world as a witness to all nations right down to the end of the present system of things. —Matthew 24:14.

A few of the many faithful brothers who have cooperated closely with the Watch Tower Society in carrying out its purposes

W. E. Van Amburgh
Tour Sheet of Pittsburgh, Pennsylvania

Places Related to Activities of the Watch Tower Society and Jehovah's Witnesses.


2. MARTIN BUILDING, 119 Federal Street. The second floor was used as temporary headquarters for the Watch Tower Society in 1918-19 when the Brooklyn office was closed down.

3. STORE BUILDING, 200 Federal Street, formerly numbered according to the side street as 151 Robinson Street. This was the location of the haberdashery store of Joseph L. Russell and Charles T. Russell. It also became the first office of Zion's Watch Tower and Tract Society when it was formed in 1881 and later incorporated in 1884.

4. WATCHTOWER AUDITORIUM, corner of Suismon and Middle Streets. Now a Catholic Church. The brothers from the Pittsburgh area met here from 1932 to 1941.

5. CARNEGIE LIBRARY-MUSIC HALL BUILDING, formerly addressed on Federal Street and still standing, though now addressed as located in the North Commons just north of Allegheny Center complex. Outstanding special meetings conducted by Brother Russell were held here.

6. THE BIBLE HOUSE was located at 610 Arch Street, Allegheny, now demolished. Headquarters of the Watch Tower Society from 1889 until 1909 when the Society's offices were moved to Brooklyn, New York. The Allegheny congregation met here in the large hall upstairs. This former building was located about in the middle of the present Town Houses that are part of the Allegheny Center complex.

7. GARDEN THEATRE, 10 W. North Avenue. Meeting place of the Allegheny congregation and Pittsburgh brothers from 1920 to 1932.

8. KINGDOM HALL, 1046 South Side Avenue. New meeting place of the Allegheny congregation, the first congregation of Bible Students (Jehovah's Witnesses) in the United States.

9. UNITED CEMETERY. Jehovah's Witnesses do not revere burial places, but some desire to visit the Watch Tower Society's burial plot where C. T. Russell was buried. Turn right off Perrysville Avenue on to Cemetery Lane. The United Cemetery is the last cemetery on this road. A few yards beyond the replica of a pyramid is a driveway that takes one near the Society's plot.

10. THE WATCH TOWER BUILDING, 4100 Bigelow Blvd., Pittsburgh. Official address of the Watch Tower Bible and Tract Society of Pennsylvania. The building is also the Central Kingdom Hall where four of the present Pittsburgh congregations regularly meet.

11. CIVIC ARENA, downtown. Special annual corporation meetings of the Society were held here in 1967 and 1972.

12. THREE RIVERS STADIUM has been used for district conventions.

13. MT. WASHINGTON, elevation 1,100 feet. Scenic Point overlooking the greater Pittsburgh area.
Preaching the good news to all peoples

South Africa

Germany

Netherlands

Hong Kong

Japan

India

Spain

Fiji

Nigeria

Britain

Bolivia

Philippines