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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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The Jarvis Street Pulpit

THE RELIGIOUS AND POLITICAL PRINCIPLES OF RUTHERFORDISM, OR RUSSELLISM

A Sermon by the Pastor, Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 8th, 1934

(Stenographically Reported).

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"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Revelation 22:18, 19.

Before I begin the subject of the discussion that is to engage our thought this evening I should like to address a word to our radio friends. I fear the subject is so large that it will be difficult for me to complete my argument by eight-thirty, the time our radio broadcast is discontinued. The subject will be resumed at the open-air service which will follow this one. These addresses, like all the addresses of Jarvis Street Church, will be recorded, and will be printed in THE GOSPEL WITNESS. If you are unable to hear this address to the end therefore, and desire to receive a copy of the address in its entirety, if you will write to the church office, it will be forwarded to you.

I can think of no better word to announce as a text, because of the principle therein contained, than the eighteenth and nineteenth verses of the last chapter of the Bible: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Nearly all forms of religious heresy are to be found in one of two classes: they either add something to the Word of God, or they take something from the Word of God. It is either the Bible plus some other alleged authority; or, otherwise, it is the Bible minus the things with which men do not agree.

I speak this evening upon a subject that is discussed by radio all over the Continent, and I think I shall not be unfair therefore in taking this one Sunday evening for an examination of the question before us. In July, nineteen hundred and twenty-seven, I spoke on the same subject, delivering three addresses, which were then recorded and printed. A few copies are still available, and may be obtained at the office.

I begin by saying that I have nothing whatever to say against any person. I am not here to discuss personalities, but principles. Many good people are uninstructed, and are easily led astray. Others choose such teaching as is palatable, and as accords with their own manner of life. There is a story in the Bible of which I used to be afraid, the story which tells of the final chapter in the history of Ahab, king of Israel, of whom it is said, "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up."

Jehoshaphat, the good king of Judah—who was like a good many other people, sometimes found in bad company—went down to Samaria to visit Ahab. While there, Ahab announced to Jehoshaphat one of his ambitions, which was to possess Ramoth-Gilead, when he said, "Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria?" Jehoshaphat, the genial gentleman, who was always agreeable with everybody, and yet personally a good man, said, "I am as thou art, my people as thy people, my horses as thy horses". As they prepared

to go forth to the battle, it occurred to Jehoshaphat that they had better enquire of the Lord, and he said, "Is there not here a prophet of the Lord besides, that we might enquire of him?" To which Ahab replied, "There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil." Prior to this, Ahab had held a convention, and he got no less than four hundred preachers together, all prophets of Baal. To them he propounded his question, "Shall I go to Ramoth in Gilead and prosper, or shall I forbear?" And with one voice—and had he been a wise man he would have been suspicious of their singular unanimity—they said, "Go up to Ramoth-Gilead, and prosper: for the Lord shall deliver it into the king's hand."

It was then Jehoshaphat said he would like to have another opinion. So Micaiah, the unpopular preacher, the *protestant* of that time, was sent for. He had a special invitation to speak at the convention. The messenger who was sent for him said, "They have all spoken. They have all said the same thing. Do not make yourself singular. Come and let your word be like one of theirs—behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good." And Micaiah replied, "As the Lord liveth, what the Lord saith unto me, that will I speak."

When Micaiah came, Ahab asked him the same question, and Micaiah gave him the same answer, "Go, and prosper: for the Lord shall deliver it into the hand of the king." Ahab had not asked the question the second time of his four hundred prophets, but for some strange reason he did not expect Micaiah to agree with them. When he did, Ahab said, "How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?" I think Micaiah might almost have qualified for the pastorate of Jarvis Street Church! Then he told his true story, for Ahab had detected the note of irony in what he had said. He told Ahab of a vision he had had, and said, "I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace. Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so."

That is the text I was afraid of. How could the God of truth release a lying spirit? Just in this way: God has been pleased to give to all His creatures power of choice: "Choose ye this day whom ye will serve"; "Buy the truth, and sell it not"; "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" You always have your choice. Ahab had his choice—and what choice did he make? He spent his whole life in an endeavour to silence every voice that dared to tell him the truth. If Ahab had had his own way there would not have been left anyone on earth

who would dare to tell him the truth. Therefore at last God allowed Ahab to have his own way. Of Israel it is said, "He gave them their request, and sent leanness into their souls." Ahab asked for a lying spirit, and he received it. He was thus deceived, and went to his doom.

There is nothing easier than to deceive people in matters of religion. Moody used to say that a lie could travel around the world while truth was getting its boots on. One can tell any kind of falsehood, and never be asked to substantiate it: the moment you utter the truth, you are asked to provide proof, and pile it as high as heaven. And even then people will not believe it. That is the psychology, the philosophy, of that strange and terrible saying, "For this cause God shall send them strong delusion, that they should believe a lie." The fact is, the penalty the liar pays for his lying is, not that nobody will believe him, but that after a while he finds it impossible to believe anybody else. All that you have to do to deceive a liar is to tell him the truth: that is the one thing he cannot believe. Be perfectly frank and straightforward with a deceitful man, and he will never believe you. We are living in days—and have done so now for many years—when almost anything seems to be acceptable to great masses of people but the simple, unadulterated, word of the living God.

I shall not lead you this evening through all the labyrinthine schemes and plans of this strange system: I think it is not necessary. I have a few books here, from some of which I shall quote. I have all the other books issued by this press on my shelves. I have scores of books in my study which some day I plan to put together and mark with a red label, "Poison". But it is not necessary to drink a gallon of carbolic acid to prove that it is poison: a sip will do—indeed, I strongly advise you not to try the sip. Try it on some non-living thing, observe its reaction, and then avoid it.

A very little of the teaching of this strange system will suffice, I think. We shall bring it in contact with the Word of God. And I may as well tell you at the outset my own position. The Bible, to me, from Genesis to Revelation, is the inspired, infallible, and therefore supremely authoritative Word of God. It is always the final court of appeal. I recognize no other authority in religion but the Bible. If you place beside the Bible another book, and tell me I must interpret the Bible through that book, you and I must part company, for we should never reach a decision: our appeal would then be to opposite courts. If you propose to take something from the Bible, or add something to the Bible, in order to establish your position, argument is useless so far as I am concerned. There is nothing I abhor more than contentiousness. We must contend for the faith when the faith is assailed, or when there are anxious enquirers asking, What is the truth? But argument for argument's sake is never profitable. My one object will be to bring the subject of discussion this evening into the light of the Word of God.

The system that began as *Millennial Dawnism* has changed its name from time to time. Because of its founder and leader, it has sometimes been called *Russellism*. Later its devotees called themselves *International Bible Students*. Later still they dropped that name, or perhaps, more correctly, added another, and called themselves *Jehovah's Witnesses*. They are called

sometimes, by some people, for purposes of identification—I do not know that they call themselves that—by the name of their present leader, and are spoken of as *Rutherfordites*.

It is fair to recognize that when a great body of people change their leadership, even though such a change is forced upon them by death, that there may be some modification of their teaching. Having dealt with the teaching of the founder, I shall concern myself this evening, therefore, exclusively with the writings of their present leader, that we may see whether they are scriptural or not.

I have in my hand one of the books "published by the Watch Tower Bible and Tract Society, Brooklyn, New York." This one is called, "The Harp of God." I think we cannot do better than enquire, What is the attitude of this system toward the person of Christ? What have they to say about Jesus Christ? If we can find out what they say of Him, we shall have an idea of the general trend of their teaching. In a chapter on, "The Birth of Jesus", I read this:

"The enmity of Satan toward the seed of promise has never abated. Learning of the promised birth of the child, Satan at once began to lay his plans for its destruction. He attempted to induce Mary's espoused husband Joseph to put her away and cause her to be put to death under the terms of the Mosaic law; but God prevented this by advising Joseph through his messenger in a dream to fear not, but to take Mary for his wife.—Matthew 1:18-24.

"Stars do not move about the canopy of heaven in such a manner as to lead men. It seems unreasonable that Jehovah would have made a star move from the East and stand over Bethlehem. Satan and his emissaries, the demons associated with him, have power to produce lights; and many instances are cited in history of these lights appearing near the earth. The 'star' or light that guided the wise men was without doubt such a light and not a star moved by the power of Jehovah."

Thus Judge Rutherford says that the star of Bethlehem was a light kindled by Satan, not by God.

"The wise men residing in the East were sorcerers and magicians. They were star-gazers. They were followers of the false religion. They sacrificed to and worshipped the devil. (I. Corinthians 10:20) Pharaoh the king of Egypt was a type of Satan the devil; and Pharaoh used wise men like unto these sorcerers and magicians to oppose the Lord and his messengers in the day that they were in Egyptian bondage. (Exodus 7:11) These were doubtless devotees of astrology and demon worship. Doubtless many of them were sincere, but they were the dupes of a false religion inaugurated by Satan. The Biblical record definitely fixes the fact that Herod, then ruler in Jerusalem, was a wicked man, under the influence of Satan.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.' (Matthew 2:1,2) Be it noted that these wise men went directly to Herod, a representative of Satan. If the star guiding them was sent by the Lord Jehovah, why would he guide them to Herod, a representative of Satan, and a mortal enemy of the babe Jesus? If the sole purpose of the star was to guide these men to the place of Jesus' birth there was no need for them to go to Herod at all. The reasonable answer, then, is that Satan had prepared a great conspiracy with the object of destroying the babe."

Thus Judge Rutherford says that Satan put the star in the sky; that Satan led the wise men to Jerusalem, that Satan was responsible for their presence, and that it was all a part of his plan to destroy the child Jesus. Did you ever hear a greater perversion of the plain letter of the

Word of God than that? That may not seem, however, to be so very important. Let me read again:

"The words translated in our Bibles *Holy Ghost* should be translated *holy spirit*. The holy spirit is the invisible power, energy and influence of Jehovah."

I shall later quote to you from one of their authorities a statement to show that this system denies the person of the Holy Ghost, and the doctrine of the Trinity, which involves the Deity of Christ. The Holy Spirit (which their books spell in small letters) is the name given to an influence, a power, that radiates from Jehovah; but the Holy Spirit is not a person. That, from "The Harp of God."

Again in the same book, pages 99 and 100:

"Some have earnestly believed that Jesus was God himself. But such a conclusion is not warranted by the Scriptures. John said: 'The Father loveth the Son, and hath given all things into his hand.' (John 3:35) Again Jesus said, 'The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father.' He that honoreth the Son honoreth the Father which hath sent him. For as the Father hath life in himself; so hath he given to the Son to have life in himself' (John 5: 22, 23, 26) Again Jesus said, 'It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.' (John 8:17, 18) Thus Jesus definitely fixes the fact that he and the Father are separate and distinct beings."

It is a denial of the personality of the Holy Spirit, and, of course, of the Deity of Christ. Elsewhere, as I shall show you, this system insists that Jesus was only a perfect man, and that, as such, He was the Son of God; but that He was not, and is not, God the Son. My friend who promised to send me one hundred dollars will do well to consult the Scriptures, and remember that we have there the record of our Lord Jesus receiving worship that is due to God only, as when Thomas said, without rebuke from Christ, "My Lord and my God." I insist that the teaching of Scripture—and obviously I cannot quote all the passages—is unquestionably that Jesus Christ is one with the Father and the Holy Ghost, and that He is God as the Father is God; and that the Holy Spirit is God as the Father and Son are God.

On page 128 of this book we are told:

"Jesus could not be part God and part man, because that would be more than the law required."

But very especially I draw your attention to the teaching of this system respecting the resurrection. You will recall that throughout the Acts of the Apostles, in the record of the ministry of the apostolic church, we are told that everywhere the apostles "with great power gave witness of the resurrection of the Lord Jesus". That was the emphatic note of their preaching. The crucifixion was known. That was a fact open to everyone. The question was, What became of the Man Who died on the cross? The disciples said He was risen from the dead, that He had become the first-fruit of them that sleep. Let us see what this book says (page 166):

"On the day Jesus arose from the dead and on several occasions thereafter he appeared unto his disciples and others who specially loved him. He did not appear to them in the same body which was crucified; nor with the same clothing in which he was buried. The scriptural account is that the clothing and a napkin were folded up and laid aside in the tomb. Had he appeared in the same body that was crucified, those who were with him for three and a half years would have readily recognized him."

That statement is made, forgetful, surely, of one scripture which says, "Their eyes were holden that they should not know him."

Further on page 168:

"The question will arise in the minds of many, Did he appear in a spirit body or a human body, and how did he get the body if it was not the one in which he was crucified? We may be sure that he did not arise from the dead with a human body, because on one of these occasions he appeared to the disciples when they were in a room with the doors fastened. (John 20:19-26) The only answer is that now, as a divine being, he had the power to create a body and clothing and appear at any time and upon any occasion that he desired."

Speaking of Thomas' wanting a proof that He was really the Lord, we read:

"Therefore the Lord created a body having in it the marks of the nails in order that Thomas might be convinced."

What do you think of that? It was not the body in which He was crucified, but for that special appearance He created a body having wounds such as had been inflicted on Calvary! If that would not have been deception, what would it have been?

"The purpose of Jesus' appearing to the disciples was that the fact might be fully established that he was resurrected and alive. He had the power to create a fleshly body and appear in it and dissolve it at any time; and without doubt when he appeared to his disciples behind locked doors he created the body immediately in their presence and dissolved it when he disappeared."

And mark this; it is very important. The whole system rests upon the postulate of the invisibility of Jesus Christ at His coming. He carried a body with Him, and He is to come again in the same manner as He was seen to go. But in order to prepare the way for all that follows, they must do away with the fact of the corporeal resurrection of Jesus Christ. Hence these appearances were made possible because on each occasion our Lord, since His resurrection—not the resurrection of the body—has become a divine being, and has power to create as many bodies as He likes. Therefore, He makes a new body whenever He wants one. We quote once more:

"Handle me, and see; for a spirit hath not flesh and bones, as ye see me have'. (Luke 24:39) This was not a spirit body, but a body of flesh. The body with which he ascended on high and which he has in heaven is a glorious body which no man can look upon and live except by the miraculous power of Jehovah."

Again:

"These facts show that the bodies in which Jesus appeared after his resurrection were not the body that was crucified nor his glorious spiritual body, but bodies created expressly for the purpose of appearing unto his disciples. Our Lord's human body, the one crucified, was removed from the tomb by the power of God. Had it remained there it would have been an obstacle in the way of the faith of his disciples, who were not yet instructed in spiritual things. They were not thus instructed until the giving of the holy spirit at Pentecost. The Scriptures do not reveal what became of that body, except that it did not decay or corrupt. We can only surmise that the Lord may have preserved it somewhere to exhibit to the people in the Millennial age."

Thus the present leader adopts the exact position of Pastor Russell—denying the resurrection of Jesus Christ, which is the cardinal doctrine upon which the Christian revelation rests: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable."

That is enough, I think, to establish their position in respect to the resurrection.

Let us look now at the teaching of Rutherfordism on Christ's second coming. He came once: the Scripture in many passages says He will come again.

"Because Jesus was raised from the dead not a human but a spirit being, with divine nature or organism. The nature is determined by the organism or body. He now has a glorious body, which no man hath seen nor can look upon and live (I Timothy 6:15, 16) We have heretofore examined the Scriptural evidence showing that no one of the different organisms or bodies in which Jesus appeared to his disciples after his resurrection was his glorious body, but that such bodies were created by him for the purpose at the time." ("The Harp of God," p. 219)

"We have examined the Scriptural evidence"! I do not know where. I defy any thoughtful man, any sane man, to cite any scripture to prove that Jesus Christ created a body for Himself following His crucifixion. That idea has not a vestige of scriptural warrant. We are taught by this system that Jesus is no longer human, but divine; therefore we cannot expect human eyes to see Him! Remember what I read. You are not to go into the secret places; nor to listen to anyone who says Christ has come. Why? "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be"; "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."

But listen to Judge Rutherford's "Harp of God" again (p. 220):

"Seeing, then, that Jesus Christ is a glorious spirit being with a divine organism, and that as the wind cannot be seen, but comes and goes, so a spirit can thus come and go without being discerned by human eyes, could not our Lord be present and yet not observable by any natural eyes? That is exactly according to the facts. Satan is a spirit being. For many centuries Satan has been the god or invisible ruler of the present evil world (2 Corinthians 4:3, 4); yet no human eyes have seen Satan, although men have felt his influence and still feel it. Satan is not only the god of this world, but he is the chief one of his wicked, invisible heaven; that is to say, the invisible ruling order of things composed of Satan and the other fallen angels who exercise power over human beings. The apostle Peter said, 'We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness'. (2 Peter 3:13; Revelation 21:1-5) The coming kingdom of the Lord is the new heavenly kingdom. This new ruling power, the Messiah, is invisible, and will be invisible to human eyes, but will establish in the earth visible agencies and representatives, namely, a new social and political order of things. We should not, therefore, expect the Lord's second coming to be in a body visible to human eyes, but should expect that he would be present, exercising his power in his own sovereign way."

We should not expect that the coming of Christ will be visible! Why should we not? Already I have quoted scriptures to you which prove the contrary. Further, it is said, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them to meet the Lord in the air." But we are told not to expect to see Christ at His coming! Notwithstanding, it is said He "shall so come in like manner as ye have seen him go" (Acts 1:11); and, "Every eye shall see him" (Rev. 1:7).

Now our friend undertakes the translation of certain

Greek words. I must confess that I am suspicious of any translation of Scripture emanating from that quarter. A few years ago Pastor Charles Taze Russell entered suit for libel against a certain minister in the city of Hamilton, and he came to prosecute his case. Those of you who are familiar with this system will know that it sets aside the Authorized Version of the Bible at its will. The Revised Version, or any other translation, is put aside. "Pastor" Russell undertook to translate any text in the Bible for himself. On the witness stand he was given a Greek Testament, and asked to find a certain place—but he could not find it. The place was then found for him, and he was asked to read it—he could not read it. He was then asked to spell out the words, and he could not spell them. And under oath, by cross examination, this great translator, and interpreter, who was ready to set aside any translation which opposed his theories and set up his own opinion as the supreme authority, had to admit that he did not know one letter of the alphabet of the language he was attempting to translate.

He was then given a Hebrew Bible, and asked to find a certain place—but could not. It was found for him—but he could not read it. He was asked to spell out the words—but he could not. And he had to admit that he was equally ignorant of the Hebrew alphabet. What do you expect from men who thus undertake to brush aside all the results of the world's scholarship, themselves admitting that they have nothing to substitute for it? You may well be suspicious of anything of that kind occurring in the works of this system. I know nothing about the scholastic attainments of the present leader: he may be a Greek scholar, but I seriously doubt it.

The coming of Christ, we are told, is to be invisible; that *parousia* "is properly translated *presence*." But the same word is used in such passages as "the coming of Stephanus" (I. Cor. 16:17), and "the coming of Titus" (II. Cor. 7:6); and, "I am coming" (Paul) (II. Cor. 13:1). Was the "coming" or *presence* of Stephanus, or Titus, or Paul, necessarily invisible? How absurd the suggestion! When Jesus Christ was taken up into heaven the angels standing by the disciples said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Again, this great authority sets aside the translation of the word *astrape* as "lightning", and says that when the Lord said, "As the lightning cometh out of the east, and shineth even unto the west", He did not mean lightning: He meant the sun. The lightning flashes from all directions, and the sun rises in one place. So Jesus, we are told, quietly appeared and His presence began to shed light; His *presence* does not *appear*, and will not be visible to human eyes: and is discernible only to the *International Bible Students*. But the Bible says (II. Thess. 2:8) that the Lord shall consume the lawless one "with the spirit of his mouth, and shall destroy with the brightness of his coming (*parousia*)."

Let us see what Rutherfordism says about the time of His coming. There was a particular time when Christ came. This is what I call a gem. I really do not want to be ironical—I hope you will give me credit for due reserve. The temptation is very strong when one reads such things as this ("The Harp of God", p. 230):

"The most important thing to which all the prophecies point and for which the apostles looked forward

has been the second coming of the Lord. It is described by the Prophet as a blessed time. Daniel then says: 'Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty (1,335) days'. (Daniel 12:12) The watchers here, without question, are those who were instructed by the Lord to watch for his return. This date, therefore, when understood, would certainly fix the time when the Lord is due at his second appearing. Applying the same rule, then, of a day for a year, 1335 days after 539 A.D. brings us to A.D. 1874, at which time, according to Biblical chronology, the Lord's second presence is due."

That is when Christ came according to this system. The second Coming of Christ is a thing of the past. He came in eighteen hundred and seventy-four! And then the millennium began to dawn! If it did, I agree with Russell thus far, that it is rather slow in coming! I call your attention to this, that in the great rapture passage to which I have alluded, but did not quote in full, the resurrection of the just synchronizes with the coming of Christ. If language means anything, there can be no question about that: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." But the resurrection of the just takes place simultaneously with the coming of Christ: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Thus says Paul in the fifteenth chapter of First Corinthians. If Christ came in eighteen hundred and seventy-four, did the resurrection of the just take place at that time? And how did it escape observation? It could not have been the resurrection of the body; if the resurrection of the body of Christ never took place. His resurrection was some kind of spiritual change, observable only to a few, and to those, for the most part, who have rather vivid imaginations!

Of course I am touching "The Harp of God" only here and there, but if Christ came in eighteen hundred and seventy-four, what changes did His coming effect in this old world? You would expect Him to do something, would you not? Here are the evidences that Christ has come. This is a passage that ought not to be passed over:

"The Lord's illustration of the sun rising in the east and shining across to the west, which would occur at the time of his presence, is further proof of the increased light at the time of his presence; and true to prophecy, this has taken place. The labouring classes have always been down-trodden and kept in subjection to the financial, ecclesiastical, and political princes. It was in the year 1874, the date of our Lord's second presence, that the first labour organization was created in the world."

That is one of the evidences of the Lord's second coming!

"From that time forward there has been a marvellous increase of light and the inventions and discoveries have been too numerous for us to mention all of them here, but mention is made of some of those that have come to light since 1874, as further evidence of the Lord's presence since that date, as follows"—

This is not from "Punch"! It is from "The Harp of God. Proof conclusive that millions now living will never die—A textbook for Bible study specially adapted for use of beginners; with numerous questions and Scripture citations. Publishers: Watch Tower Bible and Tract

Society and International Bible Students Association." This is from a serious, religious, publication—and is put forth as evidence that Christ has already come. Page 235:

"As further evidence of the Lord's presence since that date, as follows: Adding machines, aeroplanes, aluminum, antiseptic surgery, artificial dyes, automatic couplers, automobiles, barbed wire"—

I do not ask you to laugh, but I cannot blame you—

"bicycles, carborundum, cash registers, celluloid, correspondence schools, cream separators, Darkest Africa, disk ploughs, Divine Plan of the Ages,"

That is one of Mr. Russell's books—

"dynamite"!—

On the street where I live there was an explosion a few nights ago. It was caused by dynamite—but it did not occur to me that that was an evidence that Christ came in 1874—

"fireless cookers, gas engines, harvesting machines, illuminating gas, induction motors, linotypes, match machines, monotypes, motion pictures, North Pole, Panama Canal, Pasteurization, railway signals, Roentgen rays, shoe sewing machines, smokeless powder, South Pole, submarines, radium, sky scrapers, subways, talking machines, telephones, typewriters, vacuum cleaners, and wireless telegraphy."

I do not want to make light of a serious subject, but can you imagine anybody outside of a lunatic asylum citing, as one of the proofs that the Lord of glory has fulfilled His promise to appear "a second time without sin unto salvation," and has begun to reign on earth, any of the things Judge Rutherford names?

I now read to you from page 237. I am not passing anything over because I fear its alleged argument, but only as an economy of time:

"'Angels' (Matt. 13:24-30) in this text means messengers or servants who make announcement of the presence of the Lord and the incoming of the kingdom. Such messengers are the truly consecrated Christians who make the announcements to other Christians and to all who have a hearing ear. It would be reasonable to expect the Lord to have some special messenger, as distinguished from others or general messengers in announcing his presence and the time of the harvest. And such is the case. Jesus said that an office had been provided for such a special messenger and that at the time of his second appearing he would appoint some one to that office and give him the responsibility of dispensing meat to the household of faith in due season. The Christian's meat in due season is a proper explanation of the Scriptures as they become due to be understood. We mark a wonderful fulfillment of this statement of the Lord as further corroborative proof of the Lord's second presence from 1874 forward. He had said, in answer to the question relative to his second presence: 'Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.'—Matthew 24:45-47."

"About 1870 Charles Taze Russell, of Allegheny, Pennsylvania, then a truly consecrated Christian and a careful student of God's Word, learned from the Scriptures that God has a great and harmonious plan for the salvation and blessing of mankind. Like other earnest watchers, he was watching for the evidences of the Lord's coming. About 1875, while carefully and prayerfully studying the Scriptures, he became convinced of the Lord's second presence, resulting in his writing and publishing a booklet entitled, 'The Object and Manner of our Lord's Return', which had a phenomenal circulation amongst the Christian people of the world. In 1879 he began the publication of a journal, 'The Watch

Tower and Herald of Christ's Presence', which has since been issued regularly twice each month. This is the first and only publication that for more than forty years has announced the second presence of the Lord. This journal is devoted exclusively to discussion of Scriptural questions, being the means of carrying the food to the household of faith in due season."

What I would make clear is this, that Judge Rutherford endorses all that Pastor Russell wrote, endorses him as a prophet of the Lord to whom special revelation was given concerning certain books in the Bible of which he alleges no man ever knew the meaning before. Pastor Russell discovered that the man with the ink horn in Ezekiel was none other than himself, "the faithful and wise servant" of the parable! Had I read all of the twenty-fourth chapter of Matthew we should have come to these words, "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" Judge Rutherford says:

"Without a doubt Pastor Russell filled the office for which the Lord provided and about which he spoke, and was, therefore, that wise and faithful servant, ministering to the household of faith meat in due season. Pastor Russell finished his earthly course in 1916."

In another book, "Vindication", (Vol. I., page 15), the same writer says:

"Aside from Jesus Christ no individual is foretold or foreshadowed in the selection and development of the members of God's organization."

"No individual"! Yet, he says, that "without a doubt" Pastor Charles Russell was the man whom our Lord had specifically in mind when He spoke that parable referring to the "faithful and wise servant."

We admit that churches are very imperfect organizations. I trust we shall all admit that Christians generally follow the Lord altogether too far off, that we none of us adorn the doctrine of God our Saviour as we ought to do. We ought to humble ourselves, and repent because we have not more faithfully borne witness for Christ. But when that has been acknowledged, it is going a long way to say this:

"It is a well-known fact that since 1878 there has been a tendency on the part of all denominations to bind themselves into leagues and combines, associations, Inter-church World Movement, etc., thus fulfilling this prophetic statement of the Lord of binding together the merely nominal Christians preparatory for the great fire, the great time of trouble, which is now upon the earth." (page 241).

All the churches, all the denominations outside of this sect, are the tares which are being bound together in bundles to be burned in the fire! If you believed that, I should think you would join the International Bible Students. Of course, the "clergy" are denounced on nearly every page.

Judge Rutherford thinks,

"It might reasonably be expected that the clergy of various denominations would be anxious to know and anxious to tell the people about the presence of the Lord."

I do not call myself a *clergyman*: I am a preacher of the gospel. If I believed the second coming of Christ had taken place, I certainly should desire to proclaim the good news. But I refuse to believe that all the ministers everywhere who do not subscribe to what I call this damnable heresy, who will not bow to this man's

authority, are a lot of hypocrites and thieves. This system teaches they are deliberately deceiving the people by not telling them what they know to be the fact, that Christ has already come.

Let me read from pages 248 and 249 of "The Harp of God". The persecutions which our Lord said would come to His disciples were apparently escaped by everybody except the members of this sect:

"The persecution in Great Britain of the same class of Christians, and in Canada, and in the United States—long boasted of as the land of the free and the home of the brave—was so terrible that words are inadequate to describe it. Number 27 of the Golden Age magazine, issued September 29, 1920, gives a detailed description of many of these wicked persecutions, which mark a clear fulfillment of these prophetic utterances of the Lord. The ones who had the privilege of passing through them and who had the many evidences of the Lord's blessings, rejoice because accounted worthy to suffer as our Lord had suffered, remembering his words, 'The servant is not greater than his Lord. If they have persecuted me, they will also persecute you'.—John 15:20.

"Jesus furthermore said: 'This gospel of the kingdom shall be preached in all the world for witness unto all nations; and then shall the end come' (Matthew 24:14). In the year 1919 many of the Bible Students in different parts of the earth, emerging from army camps and prison dungeons, rejoicing in their privileges, again assembled together and with united action went forth to proclaim the message, 'The World Has Ended—Millions Now Living Will Never Die', clearly in fulfillment of the words of the Master in the text last above quoted"—and so on, and so on.

Hear now this very ingenious interpretation. (*The Harp of God*, p. 253). Give me your attention.

"In speaking of the proof of his presence, Jesus further stated that at that time there would be 'upon the earth distress of nations, with perplexity; the sea (restless humanity) and the waves (various organized parts of it) roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see (discern) the Son of man coming in a cloud with power and great glory'; that is to say, they will discern the Lord's presence through the clouds, symbolic of great trouble, and glory, the manifestation of his justice and power.—Luke 21:25-27. No one will attempt to gainsay the fact that just now in the year 1921, all the nations are in distress and the people in all branches of business, socially, politically and otherwise—are in perplexity and know not what to do."

But surely the word here given means something more than discern: "They shall see the Son of man coming in the clouds of heaven with power and great glory." The same word is used for *see* in Hebrews 13:23: "Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you." Did the writer of the epistle mean that should he visit the Hebrews to whom he wrote, he would, by some occult power, "discern" them? If this text in Luke means anything, it surely means that the coming of Christ will be manifest to all. Furthermore: the distress of nations, with perplexity, so far from being named as proof of the presence of Christ, is expressly mentioned as a condition preceding His coming. It would be difficult to imagine a greater perversion of Scripture than this. But further: it was to the high priest, at His trial before the Sanhedrin, in answer to his adjuration that He should tell them whether He were the Christ, the Son of God, that Jesus said, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Observe, He used precisely the same word that Judge Rutherford says should be translated "discern"; and it was to His enemies, not His

friends, on this occasion He said, "Hereafter shall we see the Son of man sitting on the right hand of power."

Once more we quote it, "Every eye shall see him, and they also which pierced him." But Judge Rutherford tells us that he came in eighteen hundred and seventy-four, and when all this trouble comes upon the world, these selected people, "God's people," specially anointed, possessed of these marvellously unique powers of interpretation, will "discern" through all the clouds of trouble, that the Lord is on the earth. By such perversions of Scripture the Bible could be made to sponsor almost anything, good or bad.

With one more quotation I will close this address and go out-of-doors. "The Harp of God," pages 260 and 261, tells us, speaking of the rapture passage in Thessalonians:

"Some have misconstrued this Scripture to mean that the Lord would appear the second time and give a great shout and wake up the dead. The word here translated shout means a message of encouragement. It implies a public message designed for the ears not of a few, but for a great number. The 'shout', the 'voice of the archangel', and the 'trump of God', are all symbols. Literally, it means that the appearing of the Lord will be at the time of or during the shout of encouragement; and this is in full harmony with the evidences heretofore examined that the presence of the Lord has been at a time when the people have been encouraged concerning their own rights. Christians have encouraged each other by passing the message of the Lord's presence on to each other. The people have encouraged one another with reference to their liberties, rights, and privileges. The 'voice of the archangel', as used in this passage, means one with authority, the chief messenger, Christ Jesus himself. He comes with light and truth, illuminating the minds of men, leading them into greater light which has come upon the end of the age when the shout of encouragement for the rights and liberties of the people and the deliverance of Christians into the kingdom of the Lord has begun throughout the earth.

"During this time, then, we should expect the resurrection of those saintly ones who died before the second coming of the Lord; and should expect that these would be awakened out of death and gathered unto the Lord, thus to be forever with him. And therefore those believers who were alive at his coming, when the time came for their death, would experience an instantaneous change from human to spirit being. And finally, when all the members of the bride class shall have finished their course and all have passed from the human into the spiritual condition, with glorious bodies, they will enjoy peace and happiness for evermore. The Lord is taking unto himself his bride class, because the promise is that these shall be heirs of God and joint-heirs with Christ Jesus in his kingdom, and that they shall reign with him.—Romans 8:16-17; Revelation 20:6."

We are asked to believe that the great divine plan has been revealed to these self-styled prophets, and that the fulfillment in the "coming" or so-called "presence" of Christ, and the resurrection of the saints, whatever that may mean, are invisible to all but the chosen International Bible Students.

Need I go any farther to show how unscriptural this whole system is? It plays fast and loose with the Word of God. It imposes upon the Word of God interpretations which it cannot possibly be made to bear, and perverts the Scripture wherever its system is contradicted thereby.

It denies the doctrine of the Trinity. Its "Indictment", which claims to be the third trumpet of Revelation, a resolution passed at Columbus, Ohio, in July, 1924, "the International Bible Students in Conference assembled", charged against the "clergy":

"That they are the authors of the unreasonable and false doctrine of the trinity, by which they claim and

teach that Jehovah, Jesus, and the holy spirit are three persons in one, which fallacy they admit cannot be understood nor explained; that this false doctrine has blinded the people to the true meaning of the great ransom sacrifice of Jesus Christ, through which men can be saved;

"That they teach and have taught the false doctrine of human immortality; that is to say, that all men are created immortal souls, which cannot die; which doctrine they well know to be false, for it is based exclusively upon the statement of Satan, which statement Jesus declares to be a great lie. (Gen. 3:1-6; John 8:44)." *Light*, Vol. I., pp. 120, 124.

Thus they deny the personality of the Holy Ghost, the Deity of Christ, and the real bodily resurrection.

Had I time I should try to show you that the prophecy of Ezekiel finds its fulfilment in Charles Russell and in "Jehovah's Witnesses". I should show you also that they claim the Book of Revelation finds its fulfilment in Jehovah's Witnesses, that the Russellites are exclusively the people of God, that the truth is exclusively with them, that they are God's chosen people, to whom, by special revelation, He has come in order that they may interpret the Bible and save a world in darkness. I could show you too that this system is the enemy of every state, that the beast has his seat in London. The British Empire is the chief instrument of the beast and false prophet. The Anglo-American Empire—the English-speaking world—are among the worst dupes of Satan to be found anywhere in the world. All the rulers, all the political systems, all the churches, all the ministers, are from hell. They are all inspired by the devil. And the only people who know anything at all are Charles Russell and his successor, Judge Rutherford.

I have read much nonsense from the higher critics, I have read strange things in a great many books; but never have I read anything, anywhere, even in Mrs. Eddy's, "Science and Health", or in the Book of Mormon, more absurd. I doubt if anything ever issued from the printing-press that was more indicative of utter insanity than the utterances of this system. There is scarcely a page from beginning to end that is not marked with the slime of the serpent, that does not appear to be inspired by the adversary of the souls of men.

It is an anti-Christian system. It is opposed to everything that Christians believe. We are told the church is composed of one hundred and forty-four thousand Russellites! They are the anointed ones. And by and by, through them, the world is to receive some blessing—for there are still in the denominations a few people who ought to be called out, and brought to an acceptance of this system.

I am aware mere denunciation is not argument, but I do not think it would be profitable to try to feed the soul upon such vagaries as these; although I have named a few of them that we might test them by the Bible. There may be people who will say, "I want to read all about it." My friends, you can so fill your minds with poison as to be unable to receive the truth. You can so exercise your mind with the writings of men who are the enemies of God that by and by the Word of God can find no entrance to your heart. But once again, having examined the books of which Judge Rutherford is the author—as I think it is fair now that Pastor Russell is dead to judge the movement by its present leader—having examined some of the books, not all of them, and finding that he endorses apparently without reservation

the vagaries of Russell and of Russellism, and if possible, carries them to greater extremes than Russell himself—I call it by the Scriptural epithet "damnable heresy".

Up to nineteen hundred and eighteen, from eighteen hundred and seventy-eight, was the Elijah period, and then following nineteen hundred and eighteen there was a period of inaction. Then the Bible Students were given liberty again, and there followed the Elisha period. Mr. Rutherford is too modest to name himself as Elisha, but the implication is there. Elijah first, and Elisha afterward.

I do not advise you to waste your money on these books. If you are fireproof you may look at one or two of them; but I am sure of this, that if the truth of God be in you, if the anointing that you received in Him that you may know Him that is true abideth in you, if you have been born of God, if the light of the knowledge of the glory of God in the face of Jesus Christ has shined in your heart, you must inevitably react against this poison.

I say again, denunciation is not argument. But if any of you want further argument, further proof, I can give it to you at some other time. Meanwhile, I say to you who are Christian people, if there be anything on earth that is manifestly of the devil, from beginning to end, without anything of God in it, a system devised to deceive men, that denies everything that the gospel teaches, and leads men to hell instead of to heaven, it is the movement of which Judge Rutherford is the head. It is the enemy of the church, of every state, and of all governments. I do not wonder that for their sedition they should have been forbidden the air. I know of no such poison anywhere. Its only redeeming feature, to me, is that it is so absurd.

I am told that if you take enough of certain poisons it will prove its own antidote. If you take a little it will kill you, but if you take a lot the stomach will throw it off. If there are any doctors here you will know whether that is true or not. Thus it seems to me that Russellism or Rutherfordism is so utterly, so manifestly, contrary, not only to revelation, but to all sound reason, that any man who knows God, and has his head put on right, must naturally reject it.

Abide by the Book. Abide by the simple gospel: "The blood of Jesus Christ, his son, cleanseth us from all sin"; "Ye must be born again"; "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"; "If any man be in Christ, he is a new creation: old things are passed away; behold, all things are become new"; "All things were made by him; and without him was not anything made that was made"; "He is before all things and in him all things consist", or hold together. Jesus Christ, I affirm, is God! And He is the only God we know. And the man who denies His Deity is not from above, but from below. Come as Thomas did; beholding the prints of the nails and of the spear, fall at His feet and worship Him as Saviour, saying, "My Lord and my God." Let us pray:

We thank Thee, O Lord, for the gospel of Thy grace. Help us to abide ever by its simple terms. Bless our meditation this evening, and use it in Thine own way to awaken some to a sense of their peril, and to bring them back to the simplicity of Thy Holy Word. Bless us in the later service out-of-doors. Bless us even here as we sing our closing hymn. May the power of the Holy Spirit rest upon us. We ask it in Jesus Christ's name, Amen.

MORE ABOUT RUTHERFORDISM

Sermon preached by Dr. Shields from the Open Air Pulpit of Jarvis Street Baptist Church, Toronto, Sunday Evening, July 8th, 1934.

(Stenographically Reported)

"And many false prophets shall rise, and shall deceive many.

"And because iniquity shall abound, the love of many shall wax cold."—Matthew 24:11,12.

There are many forms of religion which, considered by themselves, are scarcely worthy of attention. There are superstitions which one would suppose could make no appeal to well-balanced, sane, people. But even a foolish man may do great injury. The United States some years ago was blessed with a great man as its President, William McKinley. He was a really great man. But some poor deluded foreigner, supposing he was serving his fellows, pulled the trigger of a revolver and shot the President of the United States, fatally wounding him. Many years ago, before it had grown to its present dimensions, there was a great fire in Chicago, that destroyed a very large part of the city. The fire was caused by the upsetting of a lantern, and the lantern was upset by the kick of a cow. The cow was not very important, of itself, but by kicking over that lantern, and setting fire to a stable, it spread the fire through a great city and destroyed millions of dollars' worth of property, as well as many lives.

There are some things that seem to be almost beneath attention, but when men speak as prophets "great swelling words", when they claim for themselves peculiar divine authority, when they profess to be the special favourites of Heaven, to whom a particular revelation has been communicated, however false, however absurd indeed, may be the pretention, there are likely to be some people whose souls are of value, and who perhaps are ordinarily intelligent on other matters, but who have not been sufficiently instructed in the things of God to be able readily to distinguish between the false and the true—some such people may be led astray. For that reason I have been speaking in the church, and propose now to speak for a little while, about that strange religion whose devotees are now known as *Jehovah's Witnesses*, who formerly were called *International Bible Students*, and before that, *Millennial Dawnists*, and some of them were not ashamed of their leader's name and were willing to be known as *Russellites*.

The whole system has its foundation in the vagaries conceived, uttered, and published, by Charles Taze Russell. The system assumes and teaches that Jesus Christ came the second time in the year eighteen hundred and seventy-four, and that He has been present in the world since then. We believe, of course, as Christians, in the abiding presence of the Lord of glory through the person of the Holy Ghost: "All authority is given unto me in heaven and in earth . . . and, lo, I am with you alway, even unto the end of the age." In that sense, Jesus Christ is present. But the peculiar and distinctive doctrine of Russellism is that it declares Jesus Christ has already come the second time, and that the scriptures which promise His second advent were fulfilled in eighteen hundred and seventy-four. Russellism declares that with Christ's second coming the millennial dawn began, and that we are hastening on now to some kind of special judgment.

I will read again at this open-air service one passage that I read inside because, to me, it is suggestive of the intellectual quality of the whole movement. Judge Rutherford attempts to give evidence of his contention that Christ came in the year eighteen hundred and seventy-four, and that since that time the earth has been blessed with His presence in the sense in which He intended when He said, "I will come again." If Christ has come, of course we should expect some evidences of that fact to be discernible. This is what Judge Rutherford says in his book, "The Harp of God", pages two hundred and thirty-four and two hundred and thirty-five:

"The Lord's illustration of the sun rising in the east and shining across to the west, which would occur at the time of his presence, is further proof of the increased light at the time of his presence; and true to prophecy, this has taken place. The labouring classes have always been down-trodden and kept in subjection to the financial, ecclesiastical, and political princes."

How many people there are who, when they want to establish their position, begin with the exploitation of what they are pleased to call the "labouring classes"! There have always been injustices in the earth, and there will be until Christ takes to Himself His great power and reigns. Sometimes employers oppress and deal unjustly with their employees; and sometimes employees deal unjustly and dishonestly by their employers. Human nature is much the same whether it is in what is called a "labouring man", a man who works for somebody else, or in the man who employs somebody to work for him. Unless the heart is right in either case the life is likely to be wrong. But there is nothing more reprehensible than that attitude of mind which tries to lay hold of a man with a grievance and exploit him, by stirring him up. And this whole system is based on that. It is religious Bolshevism. It makes for absolute lawlessness in every department of life, and is manifestly and incontrovertibly of the lawless one.

But as an evidence of the presence of Christ in the earth, and of the resulting increased light, Judge Rutherford has this to say:

"It was in the year 1874, the date of our Lord's second presence, that the first labour organization was created."

My own conviction is that when Jesus Christ really comes we shall not need any labour organizations. When He comes, He will put things right. We shall not need organizations of that sort.

"From that time forward there has been a marvelous increase of light and the inventions and discoveries have been too numerous for us to mention all of them here, but mention is made of some of those that have come to light since 1874, as further evidence of the Lord's presence since that date, as follows"—

Now follow the evidences which "Judge" Rutherford adduces in proof of his contention. I suppose that that title suggests the gentleman is accustomed to weighing evidence according to the laws of evidence. These are the "evidences" that since eighteen hundred and seventy-four, when Christ is alleged to have come, and light began to break upon this old world, He has been here. What has happened? What are the evidences? Listen!

"Adding machines"!

Some of these prophetic gentlemen who are so expert at mathematics surely need adding-machines.

"Aeroplanes, aluminum, antiseptic surgery, artificial dyes, automatic couplers, automobiles, barbed wire,"—
(Volume of laughter.) I do not wonder that you

laugh. I said indoors that I did not blame anybody for laughing at that. It is not always a sin to laugh in church. This distinguished Judge Rutherford names as an evidence of the increased light of Christ's "presence" since eighteen hundred and seventy-four that we now have "barbed wire"!

"bicycles, carborundum, cash registers, celluloid, correspondence schools, cream separators"—I do not know whether that was designed especially for the milk companies, so that you could have some skimmed milk for breakfast or not—"Darkest Africa (the book), disk ploughs, Divine Plan of the Ages (that is Pastor Russell's book), dynamite"—

That we now have *dynamite* is one of the evidences that our Lord has come a second time. It depends upon what it is used for!—

"electric railways, electric welding, escalators, fireless cookers, gas engines, harvesting machines, illuminating gas, induction motors, linotypes, match machines, monotypes, motion pictures, North Pole,"—

It was there before; I suppose he means its discovery.

"Panama Canal, Pasteurization, railway signals"—

I wonder how the trains were operated before 1874? I think he is mistaken in his dates at that point—he needs that adding-machine!

"Roentgen rays, shoe sewing machines, smokeless powder"—

I do not believe when the Lord Jesus really comes that we shall need any smokeless powder, or powder of any kind. His own power will be adequate for all purposes.

"South Pole, submarines"—

Especially the one that sank the *Lusitania*! What sort of insanity would name that sort of thing as an evidence that Christ is here?

"radium, sky scrapers, subways, talking machines, telephones"—

I have one, and I often wish I had not. I am not at all sure that the telephone is an evidence that the Lord is here. I know when I go out of town, and hear a telephone ring, I say, I wonder who the poor fellow is who has to answer that? I am glad to be free of it for a day or so.

"typewriters, vacuum cleaners."

When the Lord comes I believe you women, if you are saved by grace, will not need a broom or a vacuum cleaner.

I must confess that that to me is so indescribably absurd that I wanted to share it with you outside. One is baffled by the mentality that puts forth that list of things as evidence of larger light in proof that the Lord has "appeared a second time without sin with salvation".

There is nothing that is distinctively Christian that I can think of that our friends the Russellites do not deny, but there are a great many things they positively teach for which there is no foundation, either in Revelation or reason. For instance, the man with the ink horn in Ezekiel's prophecy was Pastor Charles Taze Russell. Until Pastor Charles Taze Russell had his supposed revelation from heaven, and was succeeded by Judge Rutherford, nobody ever knew what Ezekiel's prophecy meant. But these men were specially illuminated to tell us what that sublime prophecy means!

The Book of Revelation is fulfilled in and through "Jehovah's Witnesses", the "International Bible Students", the "Millennial Dawnists", who are God's covenant people, chosen of God to enlighten the world. The

trumpets of Revelation are the various manifestos issued by the Bible Students' Society. One might suppose, to read Judge Rutherford's fulminations, that when their Convention issued these supposedly tremendous statements all the nations of the world trembled. As a matter of fact, the nations of the world as such knew nothing about them.

One of their manifestos charges the church, through all the ages, with having been a false witness, in that it has taught the doctrine of the Trinity. Russellism denies the personality of the Holy Ghost, the Deity of Jesus Christ, and His real resurrection.

They claim for their periodical, *The Watch Tower*, an inspiration equal to that of the Bible, and by what is written in this paper prophecy is fulfilled! The eagle spoken of in one place in the Book of Revelation is *Jehovah's Witnesses* on the radio. (I am on the radio myself, and I am no eagle!)

In Judge Rutherford's book, "Light" (book one), page 149, are these words:

"The London proclamation (*that is, of the Bible Students*) or resolution and the accompanying argument set forth that Satan is the god of this world; that the British Empire is the seat of his beastly organization; that the League of Nations is the child of Satan, and its mother is the beastly governments of earth; that God had set his beloved Son upon his throne as earth's rightful King and soon Satan's organization must go down, and therefore the tottering and impending fall of the world powers."

Russellism is against all governments. A loyal Bible Student cannot be a loyal subject or citizen of any nation upon earth, for the system of Russellism teaches—not as the Word of God, that "the powers that be are ordained of God", and that the organization of the state is a divine institution—full of faults, having to broaden down from precedent to precedent, while men work out their own salvation politically—but Russellism teaches that every state and every political organization are children of the devil, that God is not in them, and that the only organization on earth, so far as I can find out, of which God approves, is the thing that has its Headquarters at the Watch Tower and Truth Society in New York. This Rutherford calls "God's organization".

According to this system all churches are wrong, all states are wrong, all preachers are wrong, all organizations are wrong, everybody is wrong,—except those who accept what Pastor Russell and Judge Rutherford teach about the Bible. There never was a greater fallacy. There never was a greater delusion hatched out of hell than that of which Judge Rutherford is the sponsor. It is an enemy of society. I marvel that men who teach these heresies, political and civil, should be welcome to any community. If the logical implications of their teaching were carried out, it would make for political chaos, something worse than the conditions in Russia. It is one of the delusions of the devil.

I will not ask you to buy these books. I bought them. I have increased their circulation by the number of copies I bought. I never like to speak on a subject without knowing what its author or authors have said about it. I have everything Russell wrote, everything that Judge Rutherford has written and published, apart from their *Watch Tower* periodical. And I affirm this thing is not Christian: it is anti-Christian, the sort of thing with which reasonable people surely ought to have nothing to do.

Why do I speak like this? I do not care anything about Judge Rutherford as a man. I dare say that, personally, he is a fine gentleman. I wish he would come and hear me preach; I should like to see him saved through faith in Christ. I have nothing against those who are deluded by his doctrine. But I think I can say that, in some measure, by the grace of God, I have learned to love the souls of men; and I cannot bear to see men deceived by such a thing as this.

By the way, perhaps I ought to tell you this. When you have read Revelation, you have perhaps wondered what is meant by the locusts? Judge Rutherford tells us the locusts are the International Bible Students going everywhere with his books. That is why they came into your houses, like a plague of locusts. And, if you will allow me to use a colloquialism, I will say, a plague is right! They go everywhere disseminating their doctrines. I wish we who profess faith in Christ, who profess allegiance to Him, who believe we have been put in trust with the gospel, could at least learn something from them; for we are admonished to be "wise as serpents, and harmless as doves". I wish I could see everybody who really knows the Lord going everywhere preaching the Word—not disseminating Rutherford's books, but *the* Book. The Bible is the word of truth; it is the gospel of salvation. You need nothing else. Put the Bible into the hands of the people, and, with the blessing of God, it will lead them to the Saviour's feet.

I have said this to warn you against Russellism as one of the delusions of the day. Do not waste your time on it. I would fain, if I could, inspire you with a legitimate prejudice against it, and with a prejudice in favour of the Word of God which liveth and abideth for ever. Trust in Jesus Christ. Trust Him. He has saved hosts of us: He can save you. How many of you have been really saved by His grace? How many of you are happy that you have been saved? That is good enough for us; we need nothing else.

Now let us sing, "Abide with me, fast falls the eventide".

NEWS OF UNION CHURCHES

Sunderland District Pastors' and People's Conference

Delegates from seventeen churches met together in the new Bethel Baptist Church, Orillia, on June 20th, for the semi-annual meeting of Sunderland Association. The Moderator, Rev. J. Byers of Orillia, opened the afternoon session. Pastor John Cunningham of Scotch Line led in the singing of the hymns of Zion: truly the people sang worshipfully. Rev. R. D. Guthrie of London preached a message which awakened the consciences and stirred the hearts of many believers. From 2 Peter 1:12-15, Mr. Guthrie energetically reminded the saints of their relationship to Christ and to the local church.

The pastors from the various churches gave glorious accounts of the "Acts of the Holy Spirit" in their spheres. Our hearts were thrilled to learn of many turning from idols to serve the true and living God. Following these reports Rev. C. J. Loney of Hamilton in his impressive way exhorted the gathering to adorn the doctrine of God our Saviour, and he admirably illustrated and applied the principles of the former message.

The Association was honoured with the presence of Miss Minnie Lane, who is home on furlough from Liberia, West Africa, and Rev. C. J. Loney introduced her to the Conference. Miss Lane spoke to the keenly interested listeners and concluded by saying that she is already desiring to return to Africa.

The Sunderland and District Conference established a precedent on June the 20th. For the first time since its inception, the delegates and friends brought their own baskets of food, thus relieving the entertaining church of much

labour and expense. This method of providing food was adopted by the Association for future meetings, hence enabling smaller churches to entertain Association gatherings.

In the evening the Conference appointed Mr. C. Harvey of Washago, Moderator, Rev. C. S. McGrath of Stouffville, Vice-Moderator, Mr. F. Fawcett of Cannington, Sec.-Treas., Pastor J. Cunningham of Scotch Line, Rev. W. E. Smalley of Markham, and Rev. J. Byers of Orillia, to compose the Executive Board for the ensuing year. The meeting concluded with an address from Rev. J. McGinlay of London, President of the Union of Regular Baptist Churches of Ontario and Quebec. Mr. McGinlay preached in his own inimitable way from Luke 5:17-26. Basing his sermon on the story of the four men bringing a paralytic to Jesus, Mr. McGinlay touched our hearts as he fervently urged us to bring sinners to Christ. We praise God for such a preacher and president as Rev. J. McGinlay. God gave us a wonderful day, for which we thank Him.

The Gore

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isa. 59:19.)

Some six years ago the enemy of the souls of men was rapidly gaining ground in the Gore of Lochaber, Quebec. Today a standard has been raised against him in the form of a faithful gospel ministry carried on by Pastor Charles Hardie and his group of loyal believers, in a fine little church erected by their own hands, and officially recognized as a Regular Baptist Church on June 28th, 1934.

The Council was called from the churches of the Ottawa-Montreal Association. This fellowship includes thirteen churches, from Westport, Ontario, to Sawyerville, Quebec. Ten of these were represented. Some out-of-town visitors were added to the council, namely, Rev. A. Thomson of Mount Pleasant Road Baptist Church, Toronto, Rev. W. E. Atkinson, Toronto, Mr. G. Kelley and Mr. B. Hisey of Avoca, Quebec, and Mr. F. Buhler of France, a student of the Toronto Baptist Seminary.

Rev. James Hall of Ottawa was appointed Moderator of the Council, and in his usual quiet, capable manner, led the meeting to a glorious climax.

Pastor Charles Hardie read a brief history of the church, which clearly indicated that God's rich blessing has been upon this work. The work was begun in 1928 under Student-Pastor R. Hisey, carried on in 1929 under Student-Pastor W. Lempriere. In 1930 Student-Pastor Lorne Hisey took up the work, and under this ministry great blessing fell; many souls were saved; Christians were revived, and a church building was erected. In 1933 Pastor Charles Hardie began his ministry, and under the leadership of this man of God the work goes on, a work of establishing, grounding, and also of evangelism.

The financial report was interesting. In a time when many churches are gasping, and groaning beneath an almost unbearable debt, this little church has sprung up with the meagre deficit of approximately one hundred and fifty dollars.

The doctrinal statement presented by the pastor was clear and concise, convincing the hearers that pastor and people believe something.

When the foregoing statements were heard, it was unanimously agreed that the Council proceed to recognition of the church. Rev. M. Doherty of Buckingham, Quebec, was appointed to deliver the charge to the church, and in the Spirit of the Lord tenderly exhorted this group to go on in the work of God, people and pastor as one. The Council agreed that Rev. W. E. Atkinson, Secretary of the Union, should extend the right hand of fellowship to the church. In the able performing of his duty he stated that it was impossible to welcome the church into the Union, as it was really a child of the Union, and that he therefore welcomed them into the great fellowship of Fundamental Baptists. Deacon E. Wigney received the right hand of fellowship on behalf of the church. While the two clasped hands in Christian fellowship the Moderator commenced singing "Blest be the tie that binds", and all joined in until the chorus filled the building and floated out to the surrounding hills. Rev. F. W. Dyson of Dalesville, Quebec, offered the recognition prayer, and the pastor pronounced the benediction.

This time of blessed fellowship will long be remembered by those privileged to be present.

Whole Bible Course Lesson Leaf

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No. 3

REV. ALEX. THOMSON, EDITOR

Lesson 33

THIRD QUARTER

August 19, 1934

HAMAN HANGED AND VENGEANCE ORDERED

Lesson Text: Esther 7, 8.

Golden Text: "And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad."—Esther 8:15.

Bible School Reading: Esther 7:1 to 8:12.

DAILY BIBLE READINGS:

Monday—Psalm 7:1-8; Tuesday—Psalm 7:9-17; Wednesday—Proverbs 6:12-19; Thursday—Daniel 6:19-28; Friday—Matthew 11:16-24; Saturday—Galatians 6:1-9.

I. HAMAN HANGED (7:1-10).

In conformity with his promise, King Ahasuerus attended the second banquet of Esther his queen, accompanied by Haman the wicked plotter against the Jews. Possibly all three were in an expectant mood: the monarch respecting Esther's request; Haman, concerning the exaltation of Mordecai, and its effect on his future prospects; and Esther, in relation to the royal reception of her request. Haman must have been anything but a happy man at this festive board. He had been made to drink deeply of the cup of humiliation, and his friends had prophesied his fall. There was little hope for him succeeding in his purpose, unless by the operation of the general decree of extermination, and much could happen before the date set for the accomplishment of that purpose. Haman occupied a high position at court, and if he had acted properly he might have had some pleasure therein; but he brought trouble upon himself through his hatred of others. It should be quite clear to us that hatred injures the hater more than the hated. Our lives would be very much happier if we would permit the love of God to manifest itself (Phil. 1:9). We should then be able to love our enemies, and to do good even to those who persecute us (Matt. 5:44).

Esther had promised to make known her request at this second banquet, and the king asked her to state it. She complied, and made known the condition of her people, and appealed for their deliverance. Note the tactful manner in which she presents her petition. She appeals for her life, and the lives of her people; then explains their doomed condition, pointing out the damage which the king would sustain in their destruction. This was probably unexpected news for the king. He had signed the decree consigning the Jews to annihilation, but he had no doubt forgotten the significance of his action—if, indeed, he had ever given it much thought. Amid the multiplicity of duties it would be easy to forget the decree affecting a subject people, especially when the details of it were left to others to work out. His consent to the decree had been gained by false pretences (3:8), but such procedure is always dangerous, and generally involves the guilty person in trouble when the truth becomes known. This, Haman discovered to his loss; as did the conspirators in Daniel's day (Dan. 6:1-9, 24), and the enemies of our Lord at the beginning of our era.

On enquiry as to the one responsible for the decree (v. 5), the king was informed of Haman's connection with it, much to the fear of the latter. Haman's sin was finding him out (Num. 32:23). He was guilty. He could plead no justification for his action. He was face to face with his accuser, in the presence of his supreme lord and king, under condemnation respecting one of the most heinous of crimes, and awaiting the judgment of his royal master. His position was helpless, and we are reminded by it of the condition of the sinner when brought face to face with God. Many excuses are offered now for neglecting salvation, and continuing in sin; but then no word shall be offered in defence of such an attitude. The king was angry, and in eastern manifestation of his anger, and of the doom of the one who had incurred it, he arose and went

into the garden. There is a day coming when God will manifest His anger, and unrepentant sinners will come under His wrath (John 3:36). Realizing his danger, Haman appealed to the queen for his life, but it was a vain effort (vs. 7-9). Esther was his accuser, and not his advocate. It should be noted that while the Lord Jesus Christ is the Advocate of His people at the present time (I John 2:1), and will save all who come to the Father through Him, there is a day coming when it will be too late to appeal to Him. The Advocate will have become the Judge (II Tim. 4:1). Note the justice of Haman's end. He fell into the trap he had set for another (Prov. 28:10). "Whatsoever a man soweth that shall he also reap."

II. THE JEWS PROTECTED (8:1-17).

The hanging of Haman, while it gave evidence of the king's disapproval of the plot against the Jews, yet did not effect their salvation. The decree authorizing their destruction had been issued by the king's command, and, in accordance with the usage of the Medes and Persians, could not be altered. Therefore it became necessary to take further action to counteract the evil work of Haman. Before informing us of this, the writer tells of the exaltation of Mordecai, due to the recommendation of Esther. She had made known the relation existing between them; and thenceforth he acted as administrator over the property of Haman which had been given to her by the king. Note the gracious nature of her action. She did not forget her adviser and benefactor. He had guided her in her course, and while it had not yet ended successfully, it was on a fair way to do so. In some cases the faithful friend and guide is forgotten when the individual reaches the point where he can dispense with his services. Such an attitude is characterized by base ingratitude. Observe therefore the gratitude manifest in Esther's action; also the wisdom and justice of it. Mordecai was capable of giving good counsel, and of ruling wisely; and he was being rewarded justly for that which he had done.

Esther's further efforts in behalf of her people are introduced by an appeal to the king to put away the mischief of Haman. It is well that in the midst of personal triumph the danger to the people was remembered. It might quite easily have been forgotten with sad consequences ensuing. Note Esther's good sense, sincerity, earnestness, love, persistence, and courage. Again the king graciously made known his favour toward her by holding out the golden sceptre (v.4), and she preferred her request that letters be written to reverse those written by Haman (vs. 5,6). The decree could not be withdrawn which condemned the Jews to slaughter, but it could be in part nullified by a counter decree. How foolish is the custom which permits no repeal of laws, even though they are recognized as bad, and detrimental to the interests of the nation. Men are imperfect, and account must always be taken of this. Neither in parliament halls, nor in the Vatican, can infallibility be found. God is the only one who can claim this. He has chosen to manifest it respecting the scriptural record (II Tim. 3:16,17), and He guides His people in the way they should go (Ps. 32:8). But it is unwise and wrong to claim perfection for any work done by man. The Bible alone may lay claim to finality on all things of which it speaks.

In response to the appeal of Esther the king granted permission to write the letters necessary to counteract the evil of Haman. Commandment was given to the scribes in accordance therewith, and messengers bore them to the various parts of the realm. It is of interest to note the content of the letters, wherein the Jews are given permission to stand for their lives, and avenge themselves on their enemies (v. 11). This, with the content of the previous letters, implied permission for both sides to fight it out, with the influence of the king on the Jewish side. The Jews were also given permission to take the spoil of their enemies, although it would appear they did not avail themselves of this privilege, thus manifesting the disinterested nature of their defence of themselves. Observe further the promptitude with which the letters went forth. Speed was necessary in order to reach the outlying parts of the empire before the day set for the attack. The effect on the Jews is also worthy of attention. Mordecai wore the dress of one favoured by the king, and the Jews throughout the land were glad at heart. They had cause for gladness in their deliverance from helpless slaughter. Note the Christian's joy for deliverance (Acts. 16:34).