

The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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Ending A Matter by Counsel at Abel

The Bible is a record of God's way of making and maintaining peace. It is not surprising therefore that from beginning to end, implicitly or explicitly, every page pronounces blessing upon the lovers of peace. That is philosophically inevitable since the record that God hath given to us of His Son is a record of the Prince of peace. The blessings of peace are proclaimed literally in hundreds of passages. To think upon but a few of them makes one feel that he stands on the shore of an infinite sea.

We have always felt that the beatitudes with which the sermon on the mount begins are set out in logical sequence; so that, reversing one's steps from the gladness resulting from the contemplation of one's reward in heaven, he is led to reflect upon the blessing of being reviled and persecuted for righteousness' sake, and this, manifestly issues from the fundamental and settled attitude of soul commended in the saying, "Blessed are the peacemakers: for they shall be called the children of God."

The inherent principles of the beatitudes as part of the moral order of things, have application to nations as well as to individuals. It may be doubted whether in the world's history any nation ever so completely exemplified as Britain has done since the Great War, the spirit of the scripture which admonishes, "If it be possible, as much as lieth in you, live peaceably with all men." She has stretched the word "possible", of recent years particularly, to such dimensions as would have been regarded as diplomatically impossible in times not long gone by.

It has been the task of British statesmen in matters touching the Empire's foreign relations, to mobilize, in the cause of peace, all the resources of patience and perseverance and humanitarianism represented by the phrase, "As much as lieth in you". Many of us expected to see those resources long since exhausted. But that deposit of good will which providentially "lieth in" the British temperament seems to have been miraculously multiplied like the widow's little meal in a barrel, and little oil in the cruse. We could pray that such good will might never be exhausted until the Lord sends peace on the earth, were it not that we are taught that the wisdom which is from above, before it can become peaceable, must be "first pure". And we

remember too that He Who is the King of all kings, and whose throne and kingdom are the only throne and kingdom that are everlasting, is, by interpretation, "first . . . King of righteousness, and after that also King of Salem, which is King of peace."

On the other hand, one is amazed at the literal madness of those who apparently delight in war. Listening to Hitler's speech on Monday last, one was inclined to feel that this was some new kind of madness that had come upon men, as though some new, hitherto unknown, malignancy had issued from the pit. But it was not new: it was new only in its ability to breathe out its threatenings and slaughter into the ear of the entire world. The thirty-fifth and other Psalms suggest that the Hitler poison is not new. There was one who cried,

"Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper. Woe is me that I sojourn in Mesich, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war."

It is very difficult to live at peace with principles of righteousness and truth, and with Adolf Hitler at the same time. As we heard his speech, and have since read it, we thought of one older than he of whom it was written: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

A truly fearful responsibility rests upon the statesmen of Czechoslovakia, France, and Britain, at this hour. They must think of the possibility of the sacrifice of the lives of millions. We are by no means convinced that Britain has been as diplomatically wise as she might have been. We still believe that Hitler might have been halted long ago. But the question is, What shall be done to-day? We are too modest to assume that any suggestion of ours could ever even come under the eyes of "the powers that be", but for our own relief, if for no one else's, we offer a suggestion.

When the Great War was nearing its end, in October, 1918, this Editor, preaching in Spurgeon's Tabernacle,

London, expressed the view that it would be a mistake to discuss terms of peace anywhere but in Berlin; that if Germany were sincere in seeking an armistice, there need be no further bloodshed; that her armies could stand aside until a strong allied force was camped in the German capital. Then Germany as a whole would have known that she had lost the war which she precipitated. Instead, her leaders have told her that she was the victim of some sort of betrayal, and the special object of the malice of the rest of the world.

We have deepest sympathy with a great host of the German people. We have no more sympathy with, nor respect for, Adolf Hitler than for the devil himself, from whom he has proceeded, and to whom he belongs. We believe he should be regarded by the whole civilized world as a mad man, and an outlaw.

There was much political wisdom in the world before we were born, and not a little in biblical days. Here is a story from the Second of Samuel, chapter twenty:

"All the people went on after Joab, to pursue after Sheba the son of Bichri. And he went through all the tribes of Israel unto Abel, and to Bethmaachah, and all the Berites; and they were gathered together, and went also after him. And they came and besieged him in Abel of Bethmaachah, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab battered the wall, to throw it down. Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab; Come near hither, that I may speak with thee. And when he was come near unto her, the woman said, Art thou Joab? And he answered, I am he. Then she said unto him. Hear the words of thine hand-maid. And he answered, I do hear. Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the matter. I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the Lord? And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy. The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall. Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king."

Greatly daring, we would venture to say what we should propose were we Prime Minister or a member of the British Government! In the confidence that there must be millions of people who "are peaceable and faithful" in Germany, we would announce a definite policy toward that nation in some such terms as these:

His Majesty's Government deems it wise to issue a statement to all the nations of the world by which it proposes its future actions shall be bound. This Government is determined, so far as it may be possible in agreement with principles of truth and righteousness and judgment, to live on terms of peace and amity with all the nations of the earth. It believes that the people of Czechoslovakia should be permitted to settle all the internal affairs of that nation in their own way, and to their own satisfaction, without interference from anyone from without; but in view of the relation of Czechoslovakia to other nations, and of the effect which would inevitably be produced in Europe by Germany's interference with the domestic affairs of Czechoslovakia

and of the effect which would inevitably be produced in Europe by Germany's interference with the domestic affairs of Czechoslovakia, this Government stands uncompromisingly with France in its determination to use all its resources to prevent Germany's setting Europe ablaze by interference with Czechoslovakia's domestic affairs.

His Majesty's Government refuses to believe that any civilized nation can approve of Chancellor Hitler's war-mongering proclivities; and His Majesty's Government here announces that, in view of Chancellor Hitler's declaration that his leadership of Germany is "quite absolute", if Germany should invade, or attempt an invasion of Czechoslovakia, by force, His Majesty's Government will hold Adolf Hitler personally responsible for the crime. In such an event, being forced to make common cause with France and Czechoslovakia, in defense of national rights in the latter nation, and for the prevention of the enslavement of the rest of Europe by German Nazi-ism, when once war is begun, His Majesty's Government here lays down at the outset the irreducible terms upon which peace may be restored. The British Government will never discuss terms of peace with Germany unless and until the person of Adolf Hitler shall be delivered for trial to a court constituted of nations in alliance against Germany, for judgment as a common murderer; or, otherwise, unless and until it shall be assured that the judgment of death has been executed upon the said Adolf Hitler by German authorities.

And further, that the British Government has no quarrel with Germany as such, and is ready to discuss peace at any time on the conditions named.

Even if the Sudeten section of Czechoslovakia were ceded outright to Germany, there is no hope that that would secure peace to Europe. Germany would merely dig herself in, and provoke a quarrel over something else, that would be a pretext for the conquest of Czechoslovakia as a whole.

As we go to press, the papers announce that Mr. Chamberlain is flying to Germany to see Hitler; the assumption must be that he is possessed of some occult powers, which neither the British Ambassador to Germany, nor anyone else, possesses.

We greatly fear that Mr. Chamberlain's visit to Hitler will be interpreted as a further evidence of Britain's timidity or weakness, and that it will make matters worse instead of better. Hitler is apparently determined to effect the absorption of Czechoslovakia, and has deliberately fomented trouble in the Sudeten areas to provide a pretext for his interference.

Everyone will recognize, however, the tremendous responsibility which rests upon the Premier; and his present course in flying to see Hitler, though it be like the last effort of friends to have a patient suffering from some incurable malady by the purchase of a sample of the hundredth quack remedy—when the undertaker is called at last, it can at least be said that no effort was spared to avoid the necessity of his services. Our own fear is that the attempt to preserve peace by the use of sedatives will only postpone the inevitable operation, and make it a still bloodier affair when it actually comes.

Meanwhile we rejoice that "though clouds and darkness are roundabout" the supreme Arbiter, "righteousness and judgment are the habitation of His throne."

The Jarvis Street Pulpit

THE ANTI-CHRISTIAN TEACHINGS OF "JEHOVAH'S WITNESSES", FALSELY SO-CALLED

Preached in Massey Hall, Toronto, Canada, Sunday Evening, September 11th, 1938

(Stenographically reported)

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—I. John 4:1.

Before I announce my text I have a word of explanation to offer. When the announcement of this service was sent to the papers Friday afternoon, I was under the impression that the leader of the sect known as "Jehovah's Witnesses", Mr. Rutherford, was to be in the city. I know that he is rather fond of challenging clergymen to meet him, but for some inexplicable reason, it is apparently impossible to find a mutually convenient time and place of meeting. Later I learned that "Judge" Rutherford was not to be in Toronto, but was to be heard by radio. The announcement was changed in the later papers.

This is not a debate, but at the conclusion of my address, if there should be present this evening the official representative of the so-called "Jehovah's Witness", on certain conditions, I shall be glad to allow him fifteen minutes; but it will be on these terms. He will come to the platform, announce his name, tell us at what address he may be found, and clearly state what his official position is. That is fair, is it not? Such an one would know who I am—if not, I introduce myself. Should anyone accept this challenge, I shall reply after he has spoken fifteen minutes. In the event of there being a response to this challenge, I do not think you need fear a long reply from me, for I do not think it would take long to deal with his speech.

Here is a text for our thought: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

Generally the Bible calls upon us to believe, it abounds with exhortations and commands to believe; but here we are told that there are some things—and some persons—that we ought not to believe. We are not to believe everything, and in order that we may know what we ought to believe, we are told to "try the spirits"; for there are spirits from above, and spirits from below. There are true witnesses of God, and there are some who speak for the adversary. We are to learn to distinguish between the two, and to discover whether a spirit be of God. We are warned that "many false prophets are gone out into the world".

I am aware that it is popular in our day to assume that everyone is sincere, that everyone has much of truth, and that it really does not matter greatly whether they have much or little, but that our business is to go on with our work, and to say nothing about any kind of error. No man who knows the Bible, and is guided by its principles and precepts will talk after that fashion. I am aware that there are some who are called shepherds who flee when they see the wolf coming, and the wolf cometh and scattereth the sheep. Such shepherds are described as "hirelings". They are more concerned for their wages than they are for the welfare of the sheep. But a true shepherd, a true pastor, must always

be on the alert lest wolves should get into the fold, or lest the sheep should wander from the fold, and be torn by the wolves without.

I do not believe many of the heresies of our day would, or could, have made the progress they have made, or that they would have been so widely accepted, if churches everywhere had faithfully exercised a teaching, biblical, ministry, teaching people what the Word of God really says.

This evening I shall quote from some articles before me, but they are my own, for I have dealt with *Russellism*, or *Rutherfordism*, or *Millennial Dawnism*, or *International Bible Studentism*, or *Watch Tower and Truthism*, or *Jehovah's Witnesses-ism*, or whatever it may be called, a great many times. I have a book in the hands of certain American publishers on this subject, which will come from the press shortly. I have covered the ground many times, but it is necessary to cover it again. The quotations I make are directly from the works of "Pastor" Russell and "Judge" Rutherford, but some of them have been used by me before in dealing with this subject. I think I have everything that Pastor Russell has written, and "Judge" Rutherford as well; so I am up-to-date.

Russellism has spread itself over the world. A missionary from India told me this morning that they have it in India as we have here. Pastor Russell, in his lifetime, I suppose had millions of followers, and the present leader probably has a still larger following. But numbers, in the matter of truth and error, are not particularly impressive. There is a "broad road", there is a "wide gate", of which we have read. If you want to be on the side of the majority, you will take that broad road. I do not belittle or underestimate the value of numbers. I would rather see a thousand people converted than one; and, other things being equal, the larger number of people who can be induced to hear the truth, the better. But we must be on guard against the temptation of measuring the importance of things by mere numbers. We live in a day, indeed, when I think smallness of numbers in some cases may be a real testimony to a minister of Christ. I count nothing on numbers one way or another. I am tired of the estimates of religious leaders who speak of their thousands, and five thousands. The question is, What did you do with them when you had them? Whether it be a hundred, or one thousand or five thousand, does not matter. That is no argument for or against a man's position. I do not suppose there is any individual man in the world that has so large a following just now as Adolf Hitler—and if you want to be numbered with his crowd, you are welcome. That does not prove that Hitler is right. At least, I hope it does not!

Many disciples of Rutherfordism are sincere, I have

no doubt. A man said to me this morning, "Do you know who is to blame for the spread of all these isms?"—a man from Pennsylvania. "Who is to blame?" "We are to blame who are in the Christian churches." That is the pity of it. If we do not give people bread, we must not complain if they go somewhere else to look for it. If the pulpits of our day preach nothing but negations, we must not complain if people go where certain things are positively stated to be true. Nor need we be surprised if they believe that which is untrue if it is positively and strongly stated. I do not complain on that score.

There are some things about our friends who call themselves "Jehovah's Witnesses" which I greatly admire. I admire their zeal. I bear them record that they have a zeal of God, but as I shall try to show you, it is a zeal that is "not according to knowledge". I admire the energy with which they seek to propagate their faith. They put many of us who are put in trust with the gospel, to shame. We who are Christians, who know the Lord Jesus Christ, ought to be far more energetic in the preaching of the gospel than we are. I saw a man on the sidewalk just outside Jarvis Street Church last week, with a baby carriage, and built all around it he had a large framework supporting a sign that invited people to go to the Arena and listen to "Judge Rutherford", and "face the facts". He was pushing the baby carriage along the sidewalk—and that is more than you respectable church members would do. I was not quite sure, when I saw that man, whether he ought to be in the carriage or pushing it! But he was zealous, and was doing his best to advertise the message of his leader.

I do not believe we are justified in assuming that we are doing our full duty when we find a hall or church, and merely announce that we are going to hold a service, and wait for people to come in. That is not how people do in business. At that point, "Jehovah's Witnesses" are right; and we ought to copy them. We ought to be always at it. Our Lord said, "Go ye into all the world." He did not say, "Wait until all the world comes to you." "Go ye into all the world, and preach the gospel to every creature." If there are members of other churches than Jarvis Street here this evening, I have this to say to you, as well as to our own members: make sure that you are saved; make sure that you know the gospel, and, knowing it, let nothing prevent your doing your utmost to propagate the good news of salvation. Go everywhere preaching the word.

I have no complaint to offer against individuals. I shall have to deal a little with Pastor Russell, because his books compel us to consider him—that a little later. My one anxiety is so to present the claims of Christ that we shall be able to "try" this spirit, and to assure ourselves whether it is of God or against God.

The founder of this movement was named Russell, Charles Taze Russell. He was at one time a Baptist minister; he ceased to be a Baptist minister, and laid the foundations for this movement. The movement has been known by many names. Originally it was known as Millennial Dawnism, because Pastor Russell declared that Christ had come the second time in October, eighteen hundred and seventy-four, and that the millennium had begun with His coming; that we were from eighteen hundred and seventy-four forward, in the dawn of the millennium. Then he established a magazine which he called *Watch-Tower and Truth*. After a while

they changed their name, and were known, even at the time of the Great War, as "International Bible Students." Later they changed their name again, and now they call themselves "Jehovah's Witnesses."

The present leader is "Judge" Rutherford. I really wish that he would drop that title, "judge". I do not know what he is a judge of; but it seems to me misleading, if he has ceased to be a judge, still to advertise himself as such. I am not particular about ministerial titles. Some of the friends who call themselves Brethren send me letters, and give me a severe castigation for calling myself "reverend". I never did. I do not care what you call me: it is only a mark of identification. But if I ceased to be a minister, and became a salesman of some sort, I should insist upon the omission of all ministerial titles from my name.

But how may we judge of this cult? I have all their books—I do not know how many shelves of them. I will not tell you what they are, because I will not advertise them. I shall not suggest to you that in order to know what the teachings of this cult are, you should buy all their books. It is not necessary to read an entire book to know what it teaches. It is possible to bring all these matters to certain great fundamentals of the faith, and if they are wrong there, they are wrong everywhere. How shall we test this and every other religion?

Let me make my confession. To me, Jesus Christ is the eternal Son of God. He is not only the Son of God, but He is God the Son; with the Father and the Holy Ghost, one God. I have not the shadow of a doubt that what the Bible says is true, that He was born of a virgin, that He had a human mother, but no human father, but that He was begotten of the Holy Ghost; that He was actually "God manifest in the flesh"; and that the miracles that are attributed to Him were actually performed by Him; that when He died, He died in the room and stead of sinners, that the Lord laid upon Him the iniquities of us all; that "he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed"; that He was laid in the grave, and on the third day rose again, and "shewed himself alive after his passion by many infallible truths, being seen of them (the disciples) forty days." I believe in the real resurrection of the Lord Jesus Christ, that, however it was changed, the body which was raised from the grave was actually the body that was crucified. "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." I believe that He ascended into heaven, and that He is coming again a second time; that His coming will be visible, audible, that "every eye shall see him"; that He will come in His own good time, and that meanwhile He has entered into heaven, and there appears in the presence of God for us. I may be old-fashioned, but that is what I believe with all the strength of my mental and moral nature; and I shall not argue about it. I am not here to argue: I am here to proclaim the gospel of the Son of God. I believe with all my heart that that is the teaching of the Word of God, as we read this evening in the first chapter of the epistle to the Hebrews.

And I must add this: to me, the Bible is the inspired, infallible, final, and supremely authoritative word of God. I care not what church councils have decreed, what churches may practise, what ministers may preach: the one standard to which all these things must be brought is the standard of the divinely inspired and infallible

word of God; and if men speak not according to this rule, it is because there is no light in them.

I do not believe that we need any man to interpret the Word of God. I try to interpret it, but I tell you constantly that if you look to God, and lean upon His Spirit, you can interpret it as well as I can. It is every believer's privilege to hear the word of God, and to be convicted of its truth by the ministry of the Spirit in his own heart.

I.

WHAT HAVE "JEHOVAH'S WITNESSES" TO SAY ABOUT THE PERSON OF THE LORD JESUS CHRIST? In the first place, I affirm that Charles Russell—and let me pause here to say that I have read Rutherford's works, and they are only an echo of Russell's, and at many points, word for word, he says over again what Russell had said. He approves and defends him up to the hilt, and whatever Pastor Russell says, Judge Rutherford subscribes to.

Pastor Russell *denied emphatically the Deity of the Lord Jesus Christ*. He says He is not God, never was God, never will be God. He was a spirit-being, but a little above the angels. He did believe in the pre-incarnate existence of Jesus: he did not teach that Jesus began His life at Bethlehem. But He was a spirit. He came to this earth and became flesh, and when He became flesh, He ceased to be a spirit-being. He was a little higher than the angels before His incarnation: He is still higher than the angels, now in spirit. But He was made a little lower than the angels, but He never was God. He is a created being, not one with the Father and the Holy Ghost.

Russellites say that the doctrine of the Trinity, of the three Persons in one, Father, Son, and Holy Ghost, is a doctrine of Satan, and not of God. It is a blasphemous system all the way through. It denies the Deity of Christ and the personality of the Holy Spirit—which it spells with a small s. Whenever I come upon any religious teacher who denies the Deity of Christ, I have done with him. You may call him a Baptist, a Presbyterian, an Anglican, I care not what his affiliation: the man who denies the essential Deity of Jesus Christ, that from everlasting to everlasting He is God, is not a spirit from God, but the opposite. "Unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

Russellism *denies the real resurrection of Christ* most ingeniously. As I have read it—and I do not want to be unkind—I have been amazed, just as I have been amazed at the utterances of Hitler the madman. In my opinion, he is a mad man. I think the devil is in him—in fact, I think he has capacity for several of them. But when I read the vagaries of Russell, I can scarcely understand how a man with his head put on right could believe the things he teaches. Let me read you what he says respecting the resurrection of our Lord:

"Our Lord's human body was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things—for 'the spirit was not yet given' (John 7:39). We know nothing about what became of it, except that it did not decay or corrupt (Acts 2:27,31). Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one

knows;—nor is such knowledge necessary. That God did miraculously hide the body of Moses, we are assured."

Russell says the body of Jesus did not rise from the dead, but was supernaturally removed because it would have been an insurmountable obstacle to the faith of the disciples. It was still dead; it was not raised. The high priest gave the soldiers money to say that His disciples stole Him away, but they did not say He was supernaturally removed. Russellism would make God a party to the fraud. What conception of truth and righteousness can a man have who writes such absurdities?

He refers to the various appearances of the Lord Jesus. He observes that the seamless robe was taken by the soldiers, and that the wrappings about His body were left in the grave, and asks where He got the clothes in which He appeared. Russell assumes that when Jesus Christ appeared to Mary, He wore the dress of a gardener, and that is why she thought He was a gardener; as also, when He appeared to the disciples, being now a spirit-being, He created a body appropriate to the occasion! A sort of Hallowe'en performance! Actually created a body and clothes appropriate to the occasion, and as soon as He was done with the body, it was dissolved, until he needed another body, and then He created another body.

And all this in spite of the Scripture, "Behold my hands and my feet that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them." And this further, "Then saith he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

But Russellism would represent the various appearances of Christ as repeated acts of creative deception; that Christ appeared in a body which He said was identical with the body which was nailed to the Cross, while actually that body was never raised from the tomb! "If Christ be not raised, your faith is vain: ye are yet in your sins."

On the atonement Russell says that Jesus suffered in the flesh, and that He offered only a fleshly atonement; that He was nothing more than a perfect man, that as a perfect man He lived, and as a perfect man He died—but that He was not God. The Scripture says, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days; and the pleasure of the Lord shall prosper in his hand." Can it reasonably or scripturally be maintained that the physical sufferings of our Lord made, or could have made, atonement for "the sins of the whole world"? He was not only man; He was the God-Man, and the union of Deity with humanity gave Him an infinite capacity, and infused a boundless degree of compensation into all the pangs He bore. His capacious soul was big enough—that is too small a word—His capacious soul was infinite as God was infinite, and into it flowed the sorrows of a whole world; and when He died, He died for your sins, and yours, and yours, and yours,—and mine; for the sins of the whole world, because He was not only man, but God. So the Bible teaches; but by the teaching of Russellism

there is no adequate atonement; nor does the system recognize the necessity for a real atonement.

What has Russellism to say about the Word of God? You can generally tell where a man stands by his relation to the Word of God. I wish I had time to tell you fully: my only fear is that I might provoke laughter where I do not intend it. Positively, the writings of Russell, to a well-balanced mind, are so utterly absurd that if it were not so serious a matter one could find it funnier than any page in Punch. He writes about Ezekiel:

"As an adamant harder than flint have I made thy forehead; fear them not, neither be dismayed at their looks, though they be a rebellious house.—The forehead is symbolic of wisdom. A man of high forehead, as was Pastor Russell, is of a high type of intellect. Pastor Russell's mind was made strong against opponents of the Reform which is ushering in the everlasting kingdom of Messiah.

"Pastor Russell, as a member of the great High Priest and as Christ's representative in the world, the sole steward of the meat in due season."

His Holiness, the Pope, will have to look to his laurels! Pastor Russell boldly says that you cannot understand the Scripture except as he interprets it—as the Roman Catholic Church says you cannot understand the Scripture unless and until it is authoritatively interpreted by the church, as Mrs. Eddy says you cannot understand the Scripture without her "Science and Health, or Key to the Scripture". God help us if that be so. Every heresy, in the last analysis, is either the Bible-plus or the Bible-minus; the Bible-something-taken-from-it, or the Bible-something-added-to-it. We believe the Scriptures themselves and alone are able to make us wise unto salvation.

Those of you who know something of Ezekiel's prophecy, know about the man with the inkhorn: "And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar." Russell says:

"The six with earthly weapons are the rulers of the six great nations—Russia, Germany, Austria, France, England and Italy"—(there is one less now, Austria having been swallowed up)—"The six, with the sword of the Spirit symbolize all the Elijah class, the six, with one other" ("one other"? one "other"! Then he tell us who the "one other" is, and he discovers that the man with the inkhorn, foretold in Ezekiel's prophecy, is none other than Pastor Charles Taze Russell. The only thing that lends probability to that is the inkhorn, for he has certainly used much ink.)—"These six, with one other, making up the seven, the complete number. These have their commission from 'the north', from the seat of Divine Dominion, from God Himself. Practically all Bible translators and commentators agree that the one with the writer's inkhorn by his side was not one of the six, but a seventh, garbed as a priest, or as a clerk or officer in an army of the East. The linen signifies the imputed righteousness of Christ (Rev. 19:8). The writer's inkhorn symbolizes that the seventh man's function was to write" (Who can this be referred to here in Ezekiel's prophecy? No fountain pen, but an inkhorn. Who does Pastor Russell say he is?) "God identifies him thus: When the Watch Tower Bible and Tract Society was at Allegheny, Pa., an open Bible was to be painted on one of the large front windows of the office. A sign painter, not in the Truth, painted the open Bible; and without any instruction from anyone, of his own volition, he painted the Bible as open at Ezekiel, Chapter

9. The man in linen was the Laodicean servant, the Lord's faithful and wise steward, Pastor Russell. When Pastor Russell saw this, he turned pale" (*I should think he would.*) "Ezekiel seeing the man in linen, types Pastor Russell thereafter seeing himself to be the anti-type of that man—one of the most prolific writers of the Age, and the only one to write and publish widely the glad tidings of the actual Second Presence of Christ."

That is Pastor Russell's view of the Bible, and of himself. He says he is specifically mentioned in it. He is the "faithful and wise steward" whom the Lord will make ruler of all His house; he is the custodian of the meat in due season; and no one else is competent to expound the Scriptures save Pastor Charles Russell. It is now being alleged in this Province that some people are being unjustly and unnecessarily detained in mental hospitals. There are some—need I finish it?—who are unfairly at large. Not Pastor Russell, for he is gone.

I do not like dealing in personalities, but I must say this. If I should say to you this evening, "I am God's anointed one; I have an unique ministry; special revelations have been given to me; you cannot understand the Bible except through me; whatever I say to you is the teaching of the Word of God"—if I said that, you would have a right to say, "If you please sir, who are you? Where did you come from? What is your name? Show us your credentials." John the Baptist said, "I am the voice of one crying in the wilderness." If a man is nothing but a simple preacher of the gospel, preaching the Word of truth, he may expect the Spirit to honour his message, but if he maketh such a claim for himself as "Pastor" Russell, he cannot escape the most careful scrutiny on the part of all to whom the claim is made. This whole sect was founded in falsehood and immorality and wickedness of the worst sort, and ought to make no claim upon any decently moral man.

What is my proof for saying that? Pastor Russell quotes from Ezekiel thus: "Also the word of the Lord came unto me saying, Son of man, behold I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou mourn nor weep, neither shall thy tears run down", and then says:

"God took away from Pastor Russell the desire of his eyes, her whom he loved, with a stroke, or 'plague' of spiritual error, which completely separated them. By the Mosaic ordinance a priest on the death of father, mother, or wife, was to show no special sign of grief, but was to remain in the Tabernacle, or Temple, and attend as usual to the service of God. Pastor Russell, as a member of the great High Priest and as Christ's representative in the world, the sole steward of the 'meat in due season' suffered deeply, but shed no tears."

He says his wife was taken away with a stroke "of spiritual error", because she did not receive his teaching. Is that true? I read the whole exposure years ago in *The Brooklyn Eagle*. Mrs. Russell sued Pastor Russell for infidelity, and was granted a divorce; and when later he entered suit against a certain Canadian preacher, Mrs. Russell came to that preacher's house, who was an acquaintance of mine, and was in his house in the city of Hamilton, ready to go on the stand and, under oath, tell what she knew of this "sole steward of the meat in due season".

Pastor Russell made a tour of the world. His sermons appeared every Monday morning in certain papers: "Russell preached in Tokio", "Russell preached in Calcutta". He undertook to criticize the work of all the missionary societies. Missions in China, India, and every-

where else, were all frauds; and the people behind them were hypocrites. He went on a tour—and never got off the ship, never preached in Tokio. His sermons were prepared and despatched before he left these shores. I have myself seen a paper in which he described himself as being the Pastor of Spurgeon's Tabernacle, London. It was infamously falsehood. I have preached in Spurgeon's Tabernacle many times, and know much about it. He would never have been invited, under any circumstances, to open his lips in that place honoured by the ministry of the world's greatest preacher. Truth had no value to Russell. You say, "That is a strong statement"? It is, but let me tell you something else.

The whole system of Russellism is based upon alleged corrections of the standard translations of the Scripture. Russell sweeps aside all versions of the Bible and says the Greek means so-and-so, and the Hebrew means so-and-so. He actually charges the translators of the Authorized Version and of the Revised Version with deliberate fraud, saying they were not honest enough to say what certain words meant. Millions of people who know nothing about it are told this nonsense.

The late Rev. J. J. Ross, Pastor of James Street Baptist Church, Hamilton, had more courage than discretion, and he took this matter up. Forthwith Russell entered suit against him, charging him with criminal libel. Dr. Ross defended the case, and it was on that occasion that Mrs. Russell was a guest in Dr. Ross' home in Hamilton. Dr. Ross engaged a very eminent lawyer to conduct his case. When Pastor Russell was on the stand, under oath, the lawyer handed him a Greek New Testament, and asked him to find a certain passage and read it. He opened the book, but could not find it. The lawyer said, "You cannot find it?" "No." "Will you please read that passage at the top of the page", indicating a certain portion; but he was silent. "Can you not read it?" "No, sir." "Then spell out the words for us. You can read Greek?" "No, sir." "Then can you not spell out the words? Do you not know the Greek alphabet?" "No, sir." The lawyer handed him a Hebrew Bible, and went through the same process; and made him admit, under oath, that he did not know a letter of either the Greek or Hebrew alphabet; yet to millions of people he represented himself as being competent to correct all translations, and interpret the Bible itself. There never was a more fraudulent system conceived.

II.

Now a word about the *second coming of Christ*; then I want to give you one or two quotations from Rutherford.

Pastor Russell says that Christ came in October, eighteen hundred and seventy-four. He found several passages in Scripture which were rather difficult to explain, as, for instance: "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." Pastor Russell, the Greek scholar, tells us that the word translated "lightning" does not mean lightning, that really what the Lord says was that His coming would be like the rising of the sun, the Lord would come gradually, without even waking people, just as the morning dawns.

Then he says, when he deals with the passage in

Thessalonians, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God", the word there means "*a shout of encouragement!*" Pastor Russell was the only one who knew the Lord had come! He deals with the word *parousia*, and says it means *presence*, not *coming*. The Lord's presence came. The same word is used in the passage in which Paul speaks of himself, where he says his critics said his bodily presence was weak. If it was an unseen presence, how could they know that his bodily presence was weak? Absurdity upon absurdity is revealed in his works. A shout of encouragement! You all need that—I do. No one knows what news to-morrow morning's papers will bring us. This from Russell:

"*Shout is keleusma*, which signifies a shout of encouragement. A shout implies a public message designed for the ears, not of a few, but of a mixed multitude. It is generally designed either to alarm and terrify or to assist and encourage. Or it may have the one effect upon one class, and the reverse effect upon another, according to circumstances and conditions."

Then he goes on to speak of the organization of labour unions—and everyone the world over is encouraged! What a pity he could not have lived to read to-morrow's newspapers! Everyone is being lifted up: the millennium is here!

There are many gems here which I have no time to give you, for I must give you this from Rutherford, if you can restrain your mirth: I suppose, on the principle that we must suffer fools gladly, we must endure this. One can scarcely believe that any sane man would write this, yet it is written by the man who broadcast from London this afternoon. Where he gets it, I do not know. You need not be surprised at anything Hitler says, for hear what "Judge" Rutherford says:

"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 am not inventing, but giving you an exact quotation. This is from "The Harp of God", page two hundred and thirty-five. These are evidences of the presence of Christ, that He has come the second time,—

"bicycles, carborundum, cash registers, celluloid, correspondence schools, cream separators"—

That is another evidence that we are in the millennium! When I get some of the milk that seems to suggest the cows had the blues, I am not so sure we are in the millennium—

"dynamite"—

The leading article in last week's issue of THE GOSPEL WITNESS is headed, "Playing with dynamite". What a tragedy that was! How we all delighted in that lovely story from the Northland! And how our hearts were wrung when we learned that that beautiful romance was ended. But who in his senses would say that "dynamite" was an evidence that we are in the millennium—

"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"—

I know the young ladies in my office would not con-

sider that typewriters were an evidence that the millennium has dawned!

"vacuum cleaners, wireless telegraphy."

It is utterly absurd, inane to the last degree. A system that has a man for their leader who could seriously tell us that one of the evidences that Christ came in eighteen hundred and seventy-four, and that the millennium is now with us, is to be found in this list of material inventions, one would expect could deceive only the most ignorant.

I must leave that. I wonder are there members of other denominations than Baptist, here? I wish you could understand the attitude of this cult toward religious bodies of all sorts. This is what Rutherford says:

"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."

Thus, when the Union of Methodists and Presbyterians and Congregationalists, was effected a few years ago, it was a binding together of another bundle of tares ready to be burned! Seriously, men and women, is it possible to credit people who write that sort of thing, even with what we ordinarily call common sense?

This is what Rutherford has to say of the "clergy". I want to defend myself there: I am not as a preacher, a clergyman! All believers are clergymen, strictly speaking. But I am not offended by the strictures of either Pastor Russell or "Judge" Rutherford—but this is what "Judge" Rutherford says:

"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.

"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."

All the clergy are a lot of hypocrites, deliberately deceiving the people, and poor Pastor Russell and his followers have been terribly persecuted!

I must give you this and close.

"They are the authors (the clergy) 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;

"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."

What is *their attitude toward the state*? Most of us here are Britishers. In "Judge" Rutherford's book, "Light," Book One, page one hundred and forty-nine, 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."

The Bible teaches that we are to be submissive to magistrates, that "the powers that be are ordained of God". What I have quoted is not from Russell but from Rutherford: "The British empire is the seat of his beastly organization; the League of Nations is the child of Satan, and its mother is the beastly governments of earth." It must surely be admitted that the man who is capable of thinking thus, and the cult that follows him, are together an enemy of every state, an enemy of every church, an enemy of every individual. He is not a servant of God, but by the fact that there is not one essential doctrine of the Scripture, not one fundamental of the faith, that Russellism does not deny, this spirit is not of God, but of the devil himself; it is the very spirit of Antichrist.

Have I proved my case? Why do I preach thus? Because I would have you to know that Jesus Christ is a Saviour, that He died for our sins; that He is coming again. He is really coming, visibly and audibly; and we shall see Him as He is.

If there are Russellites here this evening, I beg of you, turn aside from the teachings of this sect. Let the Bible speak for itself. You are as competent to interpret the Scriptures as Russell or Rutherford at least. I hope there is no one here more hopelessly incompetent. Abide by the Word of God, and as you do, you will find this whole system is a system of falsehood and emanates—must emanate—from the father of lies.

Is there any official representative of "Jehovah's Witnesses" so-called here? If so, will you stand up? I do not offer that invitation insincerely. If there is an official representative of "Jehovah's Witnesses" so-called, competent to speak in general for the people, you will be gladly welcome to come to this platform and state your case for fifteen minutes, after which I will answer you. I will wait for a moment. (No response).

I did not expect anyone. Why? Truth always leaves the door unlocked for more truth. "He that doeth truth, cometh to the light." Error is grounded in prejudice, and locks the door. That is the pity of it. You cannot get at the people who need instruction. But let us be alert, watchful for the souls of those whom we love for Christ's sake, and endeavour to lead them back in simple faith to Jesus Christ, the sinner's Saviour.

Let us pray:

O Lord, we thank Thee that ever it was said, Thou shalt call His name Jesus, for He shall save His people from their sins. We thank Thee for the great number here present this evening to whom Thou hast granted the illumination of the Holy Spirit, who have seen themselves as sinners, and have seen in Jesus Christ the Lamb of God Who taketh away the sin of the world.

If there should be one deluded man or woman here who has turned aside from the simplicity of the gospel, may the Spirit of God recall such an one; may everyone present be able to say of the Lord Jesus, The Lord is my Shepherd; He restoreth my soul. Bring us all into ever closer fellowship with Thyself, and help us that we may live for Thee, and be ready when Thou shalt come, to meet Thee with joy and not with grief. We ask it in the name of Jesus Christ our Lord, Amen.

RUTHERFORD ROUTED IN AUSTRALIA

SECULAR PAPER EXPOSES HIM MERCILESSLY AND CHALLENGES HIM TO LIBEL ACTION

Proprietor of Biggest Door-to-Door Book-pushing Ramp in World Leaves Australia With Heaps of Unsold Stock

Sydney, Australia, August 26.—“Judge” Rutherford, “Prophet” of the Watch Tower Bible and Tract Society in America, has left Australia, angry, vituperative, and completely blocked in his attempts to sow the seeds of Jehovah’s Witnesses’ propaganda through the island-continent.

The “Judge’s” visit to these shores was neither unknown nor unheralded. Word of his intentions to come here perturbed Australia and he was welcomed with resentment and hostility, the spearhead of which was a series of disclosures in Truth, secular weekly newspaper here, which were marked by frank, vigorous “debunking” of the man who predicts the end of the world and asserts that all but faithful Jehovah Witnesses will be consumed in the cataclysm.

“Judge” Rutherford’s first setback of major importance was suffered when H. P. Brown, Director-General of Posts and Telegraphs, banned a proposed broadcast because of the failure of the “Judge” to supply a script of his speech. In the meanwhile, Truth printed its blasts against him, referring particularly to the sale of his books, and saying that “if the ex-judge feels aggrieved or that he and his numerous mission have been misrepresented, or that he has been libelled, he can go into our courts and prove himself to a jury of fair men—and Australia juries provide a formula of justice and fair play which is a lesson to the whole civilized world—and he will get protection.”

But Rutherford did not go into the courts. He sent his Jehovah Witnesses out into the highways and by-ways to sell his books as “a burden laid upon them by the prophets.” He spoke at a meeting held at the Sports Grounds and was greeted with hoots, catcalls, cheers, and derisive laughter. He became angry, and, as later events proved, discouraged and disheartened, so disheartened, in fact, that he “stood up” the faithful waiting for him to officiate at a baptismal service at the Cabarita Baths, shortly repaired to what is described as a luxurious suite on the liner “Mariposa” and stole away from Australia. But he did not depart before calling the Australians “jackasses” who should go home and “wear horns on their heads” and labelling “Truth” the “two-horned beast.”

The “Judge” left a trail behind him—heaps of unsold books and tracts, disciples, with the promise of salvation from Armageddon, to dispose of them, amplified records of the “Judge’s” fulminations and “prophecies” and diatribes against Christianity and all existing governments.

Referring to the arrival of Rutherford in this city, “Truth” describes him as the “Bishop of bunk, religious racketeer, proprietor of the biggest door-to-door book-pushing ramp in the world, virtuoso of radio and gramophone mental vapor, and apostle of sectarian prurience.” “The ex-judge has made a fortune out of distributing a world-wide spray of dangerous sectarian poison over the past 20 years,” the paper adds, “He is reputed to be a millionaire. Certainly he came here in a condition of luxury not usually vouchsafed lowly prophets of our Lord. The ex-judge is a prophet. As a prophet he still retains his amateur status, because he has never prophesied anything correctly yet.”

REV. JACK SCOTT

To hear a young man tell of his conversion and call to the ministry, and set forth his statement of faith is always a source of inspiration to all who rejoice in the labourers whom the Lord of the harvest sends into His field, and this was true in a special sense for all who attended the ordination services held in Forward Baptist Church last Tuesday for Mr. Jack Scott, the pastor. Modestly, yet with evident sincerity and deep conviction, Mr. Scott made his statement to the council in a manner that left no doubt either as to his soundness in the faith or his natural endowments for the work of the ministry. Mr. Scott’s fine pulpit presence and forceful delivery mark him out as a born preacher, and the abundant fruitfulness that has attended his ministry at Forward Church as at the Belleville Church is a seal of divine approval.

In the second part of his statement, Mr. Scott paid Toronto

Baptist Seminary, where he received his training, a very fine tribute. After being assured of his call to the ministry he began to look about for a school in which to receive his training, and on obtaining the Seminary Prospectus he was attracted by its sound teaching and high academic standing, and finally decided to enroll as a student. It was during his course at this school, Mr. Scott testified, that he came to see that the Baptist position with respect to the church and the ordinances is the teaching of the New Testament, and hence decided to give himself to the Baptist ministry. Those who know something of the responsibilities and sacrifices involved in the maintenance of the Seminary throughout these difficult years will join us in heartfelt gratitude to God for this, and many other fruits of the Seminary. The Toronto Baptist Seminary can have no finer letter of commendation than that of Pastor J. Scott and young men of his sort.

It is perhaps inevitable, in view of certain current thought among us, that most of the doctrinal questions asked in an ordination council should have to do with the Second Coming of Christ and related events. Yet the writer finds it a source of deep regret that both the number of questions on this subject at ordinations and the intensity with which they are asked, might sometimes leave the impression that certain debatable points in the programme of the future are of greater importance to some brethren than the great doctrine of Grace upon which everything rests—our individual salvation and the whole hope which we have in Christ. The candidate, however, answered all the questions put to him clearly and simply and though some of the members of the council did not find Mr. Scott’s view of last things in accord with theirs, there was happily no disposition on their part to make any particular scheme of future events a touchstone of the faith. For this we were profoundly thankful and have no doubt that with further unprejudiced study more of them will come to appreciate Mr. Scott’s position, if not to agree with it.

We heartily congratulate Forward Baptist Church on having obtained such a pastor as Rev. Jack Scott, and are confident that we shall hear great things of him in the days to come.
—W.S.W.

A FINE EXAMPLE

From the time of the formation of the Union of Regular Baptist Churches of Ontario and Quebec until a couple of months ago, the church at Miners’ Bay has had to depend upon a Home Mission grant from the Board for support. About a year ago Mr. Frank Vaughan, a graduate of our Seminary, assumed charge of the Miners’ Bay Church. Mr. Vaughan is an indefatigable worker, and a truly consecrated soul. He has led the churches of that field so wisely that they cordially accepted the responsibility of maintaining their own work without further help from the Board.

Since taking that step, the contributions of the members have more than doubled, and they have already laid aside a sum of money as the nucleus of a building fund, having the erection of a church and parsonage in prospect. Mr. Vaughan reports that the stand for self-support on the part of these churches has been the greatest blessing that has ever come to them. From our own experience of years ago, we are sure that that will prove to be so.

Mr. Vaughan is a splendid workman, and his success at Miners’ Bay and Norland, is most gratifying both to his Pastor and to the Faculty of the Seminary.

THE SPECIAL SUNDAY SCHOOL ISSUE OF THE WITNESS, SEPT. 8th

A number of Sunday Schools have ordered a supply of last week’s Sunday School issue for Sunday School teachers and workers. Copies of this issue will be mailed in bulk to churches at 3c per copy; or special orders by mail to individuals, twenty-five for \$1.00.

LAST SUNDAY IN MASSEY HALL

There was an enormous congregation in Massey Hall Sunday night. There may have been a few Russellites or near-Russellites in the Hall, but so far as one was able to judge, it was a very sympathetic congregation.

A LETTER FROM JAMAICA

Cave Valley, Jamaica, B.W.I., Aug. 30, 1938

Dear Dr. Shields:

"Timidity has prevented my writing before, however I have suppressed my fears in dropping you this note, knowing that you will be glad to hear from me.

"I arrived home safely in the early part of June, and received a warm welcome from my relatives and friends of the churches. Of course, this may be expected after being away for approximately four years.

"Since my arrival, I have been sharing in the work with Mr. Knight. We are working along together quite well, preaching alternately in the various churches—we treat the week-meetings in the same way. Not only do I preach in the pulpit, but I find a very profitable ministry in the open air. In this way, we are able to reach many who could never be persuaded to enter a church. Last Sunday at Mount Moriah I had a fine time in both services held in the church, but especially in the open air. The service was well attended, and the people kept coming so I kept on preaching for an hour and a quarter. Others of the church brethren gave testimonies, and some made short addresses. Truly the Lord was with us, because none but the Spirit could leave such a sense of conviction. In view of this and other evidences of the working of the Spirit in the hearts of the people, I am planning to hold a series of Evangelistic meetings in the near future. For this effort, and on behalf of the work in general, I earnestly solicit your prayers.

"Thanks very much for THE GOSPEL WITNESS. It is the only religious literature that I receive at present, so I look forward to receiving it from week to week with much enthusiasm. I have been following with much interest the announcements from time to time relating to the rebuilding of the church. I hope the architects will soon complete the "Plan", so that before long the actual work of building will be on foot. I am sorry that I cannot help financially, but I can assure you of my greatest sympathy. I am praying that the Lord will send in funds sufficient through those who are able, and above all, that He will stay your strength, as unquestionably you are the man for the hour.

"Kindly accept my thanks for the personal interest you showed me while at the Seminary. Do you remember your outspoken talk to me on the 1st of February? Well it has been inspiring me to greater things ever since. Your unswerving loyalty to the word of God has meant much to me, and I hope that in spite of the swing in this country to worldliness and formalism, that I shall remain true to the faith once for all delivered to the saints."

"Praying that the Lord's richest blessing may rest upon you throughout your strenuous task, I am,

Yours in the Lord.

SAMUEL A. BLACK."

ANNUAL CONVENTION

Arrangements of special interest are now being made for the annual convention of the Union Churches. We are confident that this will be one of the best conventions in our history, and we have great things to report from the home and foreign fields. We hope to announce full details in next week's WITNESS, but in the meantime we would remind all our church members, and especially the treasurers, that our books close the end of September. The Board is anxious to present a balanced financial report to the Convention, wiping out once and for all deficits accumulated over past years. We believe that with the loyal and sacrificial help of our supporters this can be accomplished. Let us pray and give to this end, that we may begin the next year with a clean slate, ready for greater and bigger things than ever.

THIS WEEK'S SERMON

One feels like apologizing for using space to deal with the poisonous heresy propagated by the sect called "Jehovah's Witnesses." Elsewhere in this issue we reproduce a report of "Judge" Rutherford's attempt to propagate this poison in Australia.

The Editor of this paper has on several occasions felt driven to combat this heresy, and he has before him the proof-sheets of a book of one hundred pages on the subject

of Russellism, in which there are extensive quotations from the works of both Russell and Rutherford. This book will be off the press some time in October. It is being published by Zondervan Publishing House, Grand Rapids. We do not know at this writing at what price it will sell, but it will be an inexpensive book, published as cheaply as possible for wide circulation. Until this book is ready there is still a supply of the Editor's earlier booklet on Russellism, at 10c a copy, and additional copies of this issue of THE WITNESS may be obtained at the office for 5c per copy. Write: 130 Gerrard St. East, Toronto, Can.

NEWS OF UNION CHURCHES

BETHANY, WINNIPEG—*Rev. Byron Welch.* From Rev. Byron Welch, of the 1931 Class of the Seminary, we have received an enthusiastic account of how, after many years' waiting, his faithful group in Winnipeg have at last obtained a church home. We quote from his letter:

"Thy prayers are come up for a memorial before God." This text comes to mind as we think of the wonderful way in which God has answered the prayers of the fifty churches east and west that have been praying for and with us in connection with a church home. About a month ago a friend of the work called the Pastor and intimated there was a hall in our district under his charge that we could possibly buy at a moderate price. A Sunday School of about seventy scholars then used it, but the workers were finding it too much of a drain on their other gospel work to continue and would like to turn it over to an evangelical group. Our friend was laid aside ill, but we immediately got in touch with the owners and made an offer which was accepted as made. The Sunday School also comes under our charge.

"We commenced work in our new location the first Sunday of September. The building was built for gospel work, but there was no baptistry installed, and class room facilities were not ample. We are erecting an addition at the rear of the main hall with a baptistry in the floor. An opening will be cut in the rear wall to make the administration of baptism visible. The room will be our prayer and class room. In connection with this effort we give unstinted praise to the men of the church, and to other friends who are labouring during their spare time. A brother of one of our lady members, who is a builder, has come forward and without any remuneration expected has planned and principally executed the whole work. We cannot be too profuse in our thanks to him. Nor can we be otherwise to our Toronto members. We reckon ourselves blessed of the Lord in a great way in having their fellowship. In this project this faithful brother is working from morn till night, buying, transporting, and erecting materials. His wife made the initial gift for the baptistry that enabled us to start on it.

"Mere words cannot picture the sacrifices that have been made in one way and another by this little group of the Lord's people to make the purchase of the building possible. Ladies have worked to earn money, others have denied themselves vacation. Men have gone without new suits or coats, and children have gone without pocket money. We feel we must have the most loyal group of Regular Baptists on the whole continent. Nowhere else have I seen the same spirit of patient endurance over a period of years of distress followed by such an outburst of enthusiastic labour and sacrifice. We know, of course, every other Pastor is going to say the same for his people, but our opinion remains settled. As a church we take this opportunity to thank our sister churches for their prayers. We continue to pray for you all. May God bless you exceeding abundantly."

Pictures of Our Work in France

Before Mr. Buhler returned to France he prepared a splendid set of slides illustrating our French work. To this some new slides have recently been added, and we are making arrangements for other pictures at the present time. An excellent script accompanies the slides, giving full details about each picture and much additional information about our French churches. We should be glad to send these slides to any church or society who could make use of them. Write well in advance of the date desired in order to avoid disappointment.

LONG BRANCH—Rev. Bernard Jeffery. "The work at Long Branch has been progressing favourably. Five were baptized on a recent Sunday evening, and several others are awaiting the ordinance. Tent meetings were held in July, in which eighteen confessed Christ as Saviour. One evening a couple of our young men were taken into the police station for giving out tracts, but it was discovered to be a case of false identification. The police were looking for C.I.O. agitators. The congregations have been well maintained during the summer months, both morning and evening. The Sunday School attendance at Long Branch was ninety-six last Sunday, and at New Toronto seventy-two. The prayer services on Wednesday evening are good, while the cottage meetings on Monday, one in Long Branch and the other in New Toronto, are well attended and the volume of prayer has continued during the summer.—E.J."

A Macedonian Call From a Little Catholic Girl.

Pastor Boyd writes of the work in Sudbury: "Our summer's special campaigning is over and we are attempting to re-adjust ourselves to normal life with its increased responsibilities. It has been a profitable summer in spite of the many things which were opposed to our progress. Two new places have been opened and several have been saved in each of them. In Black Lake our regular work was also greatly improved by the two weeks we spent there, and of course the Sudbury work, as the sponsor of it all, was blessed as much as any. We have had four baptismal services, and hope to have another next Sunday. We have started a weekly prayer meeting at Black Lake, and go to Whitefish every Wednesday, and to Nairn (the other new field) every Thursday. We plan to hold a children's meeting and an adult service in each place every week. In all, we now have fifteen meetings a week, and other places are crying for more. We had to discontinue going to another centre in June, but the accompanying letter from a Catholic girl thirteen years old shows how we are needed back there again. Please pray for this place and other such places, that we may either be enabled to expand still farther or that other workers may be sent to supplement our efforts."

The letter from the little girl follows:

"Dear Mr. Boyd: For a long time I have not received a letter from you, and I never wrote one to you, so now I would like to write you one. I would like to ask you if you ever will come to our town and have our meetings, because it is very lonesome without doing anything but sit down at home. Soon school will start and I would like to go to the basement and have some stories told from you about Jesus Christ. School will start on September the sixth on Tuesday, so I would like to go down the basement and have some meetings again on every Wednesday after school. So please come again."

Bible School Lesson Outline

OLIVE L. CLARK, Ph.D. (Tor.)

Vol. 2 Third Quarter Lesson 39 September 25th, 1938

PAUL PREACHING IN ATHENS

Lesson Text: Acts 17.

Golden Text: "For in him we live, and move, and have our being."—Acts 17:28.

1. The Thessalonians Hear the Word—verses 1-9.

To facilitate the administration of Greece, the Romans had divided the territory into two provinces, Macedonia in the north, and Achaia in the south (1 Thess. 1:7). Amphipolis, Apollonia, Thessalonica and Berea were in Macedonia, Athens and Corinth in Achaia.

Not only the Jews but also the Greeks attended the ministry of Paul in Thessalonica, modern Saloniki, as he expounded the Old Testament Scriptures to them. He endeavoured to make clear that these prophecies foretold the three main facts concerning Christ which were stumbling-blocks to the Jews: (1) That the Messiah would be the suffering servant of Jehovah as well as the glorious King (Luke 24:25-27); (2) That the Messiah would die and rise again;

(3) That Jesus of Nazareth, crucified and risen, was the Messiah.

It would seem that the Apostle was in Thessalonica for the short period of two or three weeks, but in that time he pointed the way of life to many, taught the believers and organized the Church there. In the First Epistle to the Thessalonians, which should be read in connection with this lesson, we learn of his manner of life among them—his devotion, courage and love, of the success of his mission, and of the character of the young Church.

As at Pisidian Antioch, the unbelieving Jews, envious of the fact that so many Gentiles were turning to the Lord stirred up a riot (Acts 13:50). Thessalonica, as a free city, had local self-government, the management of its affairs being entrusted to officers called politarchs ("rulers of the city") and the assembly of the people.

The two charges against the apostles, that of turning the world upside down, and of advocating another King (Luke 23:2, 5), reflect the conditions of the time. The Jews were resting under suspicion, and some were expelled from Rome at about this time for causing a riot (Acts 18:2). Also, the politarchs were anxious to retain the good will of the Roman Emperor, and would be ready to listen to the complaint of the Jews that other Jews worshipped a rival King (John 19:12). To our mind these charges are tokens of the earnest zeal of the Christians who made an impression upon the life of their city, and who were wholehearted in their loyalty to Christ.

Jason suffered because of his Christian hospitality, but the Lord would not let him go unrewarded (Matt. 10:41, 42).

II: The Bereans Search the Scriptures—verses 10-15.

Berea was situated about sixty miles southwest of Thessalonica. The inhabitants of that place did not exhibit the same narrow prejudices as did the Jews of Thessalonica, but offered hospitality to the truth. Their hearts were open to welcome the message (Acts 16:14; compare 2 Thess. 2:10-12).

The Bereans had the excellent habit of searching the Scriptures for themselves to confirm the truth as spoken by Paul and Silas (Isa. 8:20). We would all do well to imitate the attitude of mind and heart shown by the Berean Christians. If so, we would avoid vagaries of doctrine and unscriptural positions (Matt. 22:29); 1 John 4:1).

Paul was pursued once again by hostile Jews, his constant antagonists, and was conducted safely to Athens by some of his friends. Silas and Timothy remained for a time in Berea.

III. The Athenians Learn About God—verses 16-34.

In the historic city of Athens, the centre of Greek culture, literature and art, the Apostle Paul witnessed the first great victory of Christianity over paganism. The city was crowded with temples, statues and shrines erected in honour of the numerous deities. The Athenians were intellectually curious, and were interested in all new ideas of philosophy and religion. The philosophers and their devotees spent much time in the open market-place, the Agora, enquiring into these problems. Paul had no difficulty in finding an audience for his teaching.

Philosophers of the Stoic School held to pantheistic ideas, that God was all things, and all things were God. Their cardinal traits were self-denial and apathy. They advocated calmness of mind, and abstinence from anything which would disturb. The Epicureans were atheists and materialists. They did not believe in a creator or a moral governor of the universe. They held that death ends existence, and that therefore man's chief end was to enjoy the present life (Isa. 22:13; 1 Cor. 15:32). It is interesting to notice how the Apostle Paul exposed the fallacy of these two philosophies, one a philosophy of Pride, the other a philosophy of Pleasure.

Some of the Athenians were anxious to hear more about this strange doctrine, thinking that the Christians worshipped two gods—Jesus and the Resurrection—since these two topics were so frequently mentioned. They crowded around the Apostle as he ascended the stone steps to the Areopagus or Hill of Mars, the place where the sessions of the law court were held. The members of the court were called Areopagites (verse 34).

Paul commenced his sermon by remarking upon the Athenians' "carefulness in religion". The Greek word rendered in the Authorized Version "too superstitious" which means rather "greatly devoted to religion". After mentioning their desire to worship, he spoke of their ignorance in worship.

Lest they should fail to include all the deities in their shrines and temples they had dedicated a special altar inscribed "TO THE UNKNOWN GOD".

Paul enlightened them as to the nature of God, saying that God was transcendent, far above the world and not a part of it (Gen. 1:1); that He was a Spirit, not a material being dwelling in shrines (Acts 7:48-50; 2 Chron. 2:6); that He was sovereign and omnipotent, not needing the service of men (Psa. 50:8-12). His Providence was exhibited in the affairs of nations, each one fulfilling the destiny which God had assigned to it (Deut. 32:8). The fact that God had made "of one blood" (Authorized Version) or "of one" (Revised Version) all nations would be a blow to the pride of the Athenians, who boasted that they were superior to all other races.

The same Providence guided the affairs of individuals, for God was continually wooing men to Himself (Jer. 29:12, 13). Though high above all mortals, yet He was a personal, omnipresent Saviour (Psa. 138-6; Psa. 139).

"Speak to Him thou for He hears,
And Spirit with spirit can meet—
Closer is He than breathing,
And nearer than hands or feet."

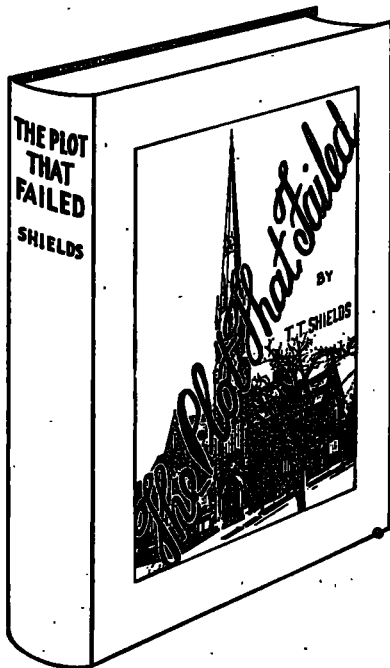
The Apostle Paul interpreted their own literature in the light of Divine truth. Their poets Aratus and Cleanthes had described men as the offspring of God.

In the past it had seemed as though God had been overlooking their ignorance (Rom. 3:25), but now He was calling upon them to repent. Judgment for sin was an attested fact (John 5:22). Christ the Saviour would one day be Christ the Judge.

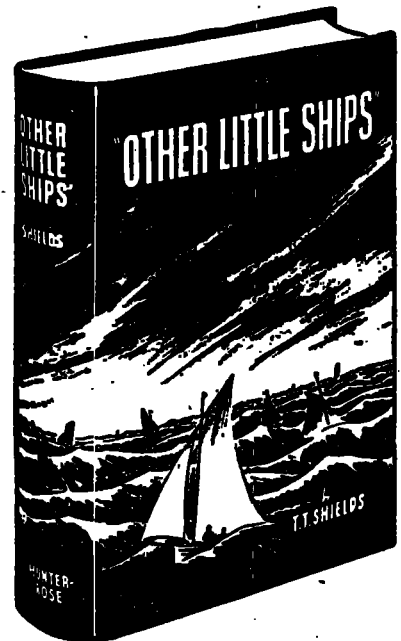
Some derided, some listened, and some disregarded the solemn truths presented.

TORONTO BAPTIST SEMINARY OPENING

The Seminary will open for registration of students Monday, September 26th; lectures will begin September 27th; and the Autumn Convocation will be held in Cooke's Presbyterian Church Tuesday evening, September 29th. A Seminary Prospectus will be sent free of charge to anyone who will write for it. Students who intend entering this Autumn, who have not yet applied, are requested to send their application as soon as possible. We are happy to announce that it seems likely, from applications already received, that we shall have a larger number of new students this fall than we have had at any time within the last seven or eight years. Write: Secretary, 130 Gerrard Street East, Toronto, Canada.



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