

The Gospel Witness

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Editor: T. T. SHIELDS

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.
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The Jarvis Street Pulpit

IS CANADA RIGHT IN SUPPRESSING "JEHOVAH'S WITNESSES"?

A Sermon by Rev. W. Gordon Brown, M.A.

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 24th, 1940

"Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's."—Luke 20:25.

Before dawn last Sunday this city and how many other places I do not know, were sown, from house to house, with a pamphlet of thirty-two pages. Its title, though it has little clear relation to most of its contents, is *End of Nazism*. No place of publication is given, but those first addressed are Americans. (I understand that, according to Canadian law, things published in another country but brought into Canada must be marked with the name of the country in which they were made.) The author says "I", but forgets to sign his name. The people whom he would defend are called "American citizens", "honest Americans", "non-Catholics", "Christians", "true Christians", "conscientious Christians", "God's faithful servants", His "elect", "witnesses", etc. Yet anyone who is familiar with the thought and speech of the peculiar religious sects of our day, will recognize the voice, how ever much he who calls would conceal the hand.

These booklets were distributed by the one religious organization branded by our Minister of Justice as subversive, and so banned by the government of free Canada. Yet there is nothing here to hinder our war effort, with the possible exception of one line in the last paragraph,

"The rulers of the earth . . . are certain to go down in a short time."

Those who gave out the pamphlets did so literally in the dark. One young man said last Saturday to his young lady, also of this persuasion: "If I don't come to see you to-morrow, it will be because I am in jail." He went out at three the following morning. Should our authorities persecute these so zealous but, as I hope to show, misguided?

310,000,000 Books

They have been terribly persecuted this past summer in the United States, where

"From every mountain side
Let freedom ring."

In that country is their stronghold. 41,902 full-time workers, called "Pioneers", working for \$10.00 a month plus room and board—there are 11,000 more in Great Britain and Canada—have preached from door to door, operated sound trucks, played phonographs, sold or given away books or booklets since 1920 to the number of 310,000,000 in 43 languages. In Detroit 35,000 met about the first of August in convention, and 20 lesser gatherings, from Boston and Honolulu to Seattle and El Paso, heard their "apostle" over loud speakers and leased telephone wires; and on the Sunday morning in Detroit 2,500 were immersed in a public park. They claim 1,000,000 followers in America.

These people will not fight for their country. They will not even vote. They instruct their children not to salute the flag, as American children do at public school each morning. When the matter was brought before the Supreme Court last May, it unanimously confirmed their constitutional right to distribute their propaganda and to play their records. But when the case of the flag salute came before that same court, on June 3 the judges upheld the right of a school board to expel children who would not salute the national emblem. Mr. Justice Stone was the minority of one who thought the opinion of the other eight

"no more than the subjection of the constitutional protection of the liberty of small minorities to the popular will".

To these people, strangely enough, to salute the flag is "idolatry and a direct negation of the commandment which forbids the setting up of 'any other gods', or bowing down to graven images".¹

Mob Violence

This decision of the Supreme Court of the United States came at a time of hysteria. The Nazi overrunning of the Low Countries created panic. People who would not salute "Old Glory" were Nazis, of course! (6,000 of their comrades in belief had languished in Hitler's concentration camps, and many had been martyrs there.) At least they were traitors—popular stupidity thought the Supreme Court had said so! Egged on by priests of the Catholic Church, which is the main object of their attack, and in many cases led by American legionnaires, mob violence broke out.

The hated victims were struck from relief rolls, had their cars wrecked, were jailed, beaten, given castor oil by a doctor with a stomach tube, stoned, tarred and feathered. In Texas one hundred of them were driven like cattle ten miles down a railroad track, in the blazing heat of midday, to the county line, and left to fend for themselves, though there were among them children and a woman of seventy-eight. In Kennebunk, Maine, ninety miles north of Boston, though they had applied to the local authorities, state police and the state governor for protection, it was without avail. A mob of two thousand in this otherwise respectable town razed the shabby building called "Kingdom Hall", after its defenders had shot two of the mob. And so it went on with outbreaks of greater or less degree in forty-one States of the Union.

I.

But what of Canada? Here, too, LIBERTY IS IN DANGER.

The objects of this persecution are not banned in Great Britain nor Australia, nor were they banned in Canada under the Defence of Canada Regulations established September 3rd, 1939. At that time sixteen organizations were listed (in section 39C)—German, Fascist, etc., but particularly the Communist Party of Canada. On June 12th, six Italian organizations were added to the list, and on June 20th Technocracy, Inc.; and on August 29th, six publishing companies, all but one of them professedly foreign. That makes twenty-eight, but we have missed one. Here it is:

"PRIVY COUNCIL NOTICE

"Notice is hereby given that by Order in Council P.C. 2943 of the 4th day of July, 1940, passed pursuant to the provisions of regulation 39C of the Defence of Canada Regulations 'Jehovah's Witnesses' has been declared to be an illegal organization.

A. D. P. HEENEY,
Clerk of the Privy Council.

('Extra' dated July 4, 1940.)"

"The Minister of Justice is the Minister upon whose recommendation the Order was made. He laid a copy of the Order on the Table of the House of Commons".² Observe that this is the only religious society prohibited.

And why? "On the 16th of July last, the Prime Minister read a statement in the House of Commons for the Minister of Justice, which statement reads, in part, as follows;

"It is not the policy to disclose confidential information upon which a recommendation under the Defence of Canada Regulations is made by the Minister. . . . The literature of Jehovah's Witnesses discloses, in effect, that man-made authority or law should not be recognized if it conflicts with the Jehovah's Witnesses' interpretation of the Bible; that they refuse to salute the flag of any nation or to hail any man; and, that they oppose the war.

"The general effect of this literature is, amongst other things, to undermine the ordinary responsibilities of citizens, particularly in time of war."

The Honourable Mr. Lapointe's statement is hardly satisfactory.

"It is not the policy to disclose confidential information upon which a recommendation under the Defence of Canada Regulations is made by the Minister."

Such lack of public information may become a source of real abuse of civil, not to say religious liberty.

British Justice?

The major industrial dispute of this year in central Canada was the Seamen's strike of last spring. On June 18th the President of the Seamen's Union, Mr. J. A. "Pat" Sullivan was arrested and interned. The only reason given up to this very day is that

"representations have been made that you are member of the Communist Party of Canada".

His lawyer asked for particulars in order to prepare his defence, and was told that these particulars, just quoted,

"are sufficient to enable Mr. Sullivan to present his case."

He was not told who made the representations, nor even what they were. Is that British justice? And that is not a single case, there have been others. Such an unfair method of dealing with men whom people in certain positions do not like, may lend itself to no end of abuse.

As in civil cases, so in religious ones, personal liberty is in danger. It is easy for modern Caesars to demand the place of God.

"The literature of Jehovah's Witnesses discloses, in effect, that man-made authority or law should not be recognized if it conflicts with the Jehovah's Witnesses' interpretation of the Bible".

That is a general statement of which much or little can be made. The dangerousness of a person to the state would depend upon what he thought these conflicts to be.

Three particulars are given: first,

"that they refuse to salute the flag of any nation".

We have seen how that made great trouble for those who live under the Stars and Stripes. But even the American Supreme Court, in its questionable decision, did not say adults must salute the flag. It simply said that a given school board, and, by implication, any public school board, had the right to expel children if they did not do as other children do, and salute the flag. Children could not be jailed, nor taken from their parents, nor punished in any other way. It was simply a matter of the authority of the school board.

I think we have much less flag waving in Canada. Yet to us the Union Jack stands for much that is dear. At times it seems to stand for our all. But is the real test of a man's loyalty whether or not he salutes the flag? You will pardon a personal word, I hope. I have lived in Canada all my life, most of it in this city: I attended

¹ E. H. Coleman, Under Secretary of State, in a letter dated November 20, 1940.

² Mr. W. Stuart Edwards, Deputy Minister of Justice, in a letter dated November 21, 1940.

Annette Street Public School, Humberstone Collegiate Institute, McMaster University (then in Toronto) and the University of Toronto; I have gone to political rallies and public occasions of nearly every sort, but as far as I can remember, I have never saluted the flag; not that I object to doing so, I have never had occasion! But I hope I am loyal. The reason I am not in His Majesty's forces is my bad health record. But Jehovah's Witnesses must be banned because they will not salute the flag!

What about the flag in Quebec? I was down there this summer, and I saw the *fleur-de-lis* over and over again without the accompaniment of a Union Jack or many *fleurs-de-lis* with one or two Union Jacks. I was so incensed that I wrote to Ottawa about it, and I got a letter from the Department of the Secretary of State, saying that since we are not at war with France, there is no law to prohibit the flying of the French flag; indeed, there is no law about civilians flying flags in Canada. Our flag of Empire is the combined crosses of Saint George, Saint Andrew and Saint Patrick; but the people of the Province of Quebec are allowed to fly another!

"Salute the flag"? I would, but there is no law to say I must. There is no law to say anyone must, not even the so-called Jehovah's Witnesses.

The second reason given for banning Jehovah's Witnesses is

"that they refuse to . . . hail any man".

I am not sure what is meant here by "hail". But I do remember that the Quakers, among whom were some of my ancestors, refused in old England to doff their hats even in the presence of royalty. They were terribly persecuted, but they won, and the Quakers are amongst the most respected people of England to-day.

Third,

"that they oppose the war".

Now I think Jehovah's Witnesses are wrong in that, but is it fair to ban them as a religious organization on that account? The peculiar nature of their religious views, as we may see, may make that advisable, but simply because "they oppose the war", is hardly reason sufficient.

I seem to remember something about a certain seventy-five! They must have been members of some obscure sect! But no, they were ministers of the great United Church of Canada. Did they not publicly denounce our war effort? And are they not only in good standing in their own Church, but also allowed to preach over the land?

Then there are the Mennonites. Among them are some of the best-living Christian people in this country. They are pacifists, and our government exempts them from military service. Perhaps it is not a remarkable thing that in this war, as in the last, the membership of their denomination increases.

Fourth—but is there a fourth reason given for banning Jehovah's Witnesses?

"The general effect of this literature is, amongst other things, to undermine the ordinary responsibilities of citizens, particularly in time of war."

What are "the ordinary responsibilities of citizens" which they "undermine"? These people respect property. They work. They pay taxes. They send their children to school, even if they do try to call attention to themselves and make martyrs of themselves by instructing them not to sing the national anthem. Where-

in do they "undermine the ordinary responsibilities of citizens, particularly in time of war"?

Now do not attempt a final conclusion in the matter yet, for we shall see danger here presently.

But let me say it again: Liberty amongst us is in danger.

The Roman Catholic Menace to Liberty

A few years ago students of Toronto Baptist Seminary were distributing tracts in a village in Quebec, and for their efforts to preach the gospel they got themselves into jail. One of them is here to-night. You have read in THE GOSPEL WITNESS of the French colporteur of the British and Foreign Bible Society, who was forbidden by the police to sell Bibles in the city of Montreal.

O yes, the Church of Rome would take from us our freedom of preaching if it could. Dr. Shields has read to you how the *Roman Catholic Register* of London, Ontario, wanted the censor to stop *The Evening Telegram* of Toronto from publishing his remarks about the interference of the Church of Rome in Canada's war effort. Last Sunday and on a preceding one the Reverend Father Lamphier, over CBL, severely denounced him, though not by name, for pointing to a Pope's fifth column, and described him as "beneath contempt". Our pastor will answer next Sunday evening, and issue a challenge; but will he be allowed to reply on the air? Is any man allowed to say one direct word against the Church of Rome on the radio stations of Canada?

Mr. Lapointe is a Roman Catholic, and that Church has been the chief target of attack of Jehovah's Witnesses. Forty-three per cent of this country is now Roman Catholic, and among the fifty-seven per cent, even among its religious leaders, are so many indifferent or "weak sisters" that Canada is far too much controlled by its Catholic minority. Yesterday we heard that Italian planes had again tried to bomb England. Mr. Churchill, it was announced at the first of the past week, is in favour of bombing Rome; but the news told us that the request had come from Canada that the British do not bomb Rome! I wonder what section of Canada influenced that request?

The Price of Freedom

It is all too true that religious liberty among us is in danger. Surely, we can say, "I was born free", but an ancestor of ours would reply, with the Roman who questioned Paul, "With a great price obtained I this freedom."

When Christianity went forth into the religion-ridden Roman world, it passed as part of the Jews' religion, and hence, by the decision of Gallio in Corinth in the year 52 A.D., was a "permitted religion". But when the difference was pressed by the opposing Jews, Paul was imprisoned the second time, and it became a crime simply to be a Christian. Terrible was the persecution of those who would not worship the Emperor, who set himself up as God.

Finally Christianity won. But soon the Church itself persecuted those who did not agree with its then teachings. In the Middle Ages the south of France, which was a stronghold of dissent from the Church of Rome, was left by emissaries of that Church as a smouldering wilderness. Remember Saint Bartholomew's Day. Recall the Thirty Years' War. Think of the Covenanters.

Review the struggle in England and Scotland for the freedom of the Reformed Faith.

But remember, however we explain it, that religious liberty is quite a modern thing, in practice at least. Old Latimer, greatest preacher of the English Reformation, jokingly said that the faggots that burned him would light a candle in England that would not be put out, but that same great man had approved the burning of Anabaptists¹. Jeremy Taylor (of the time of Shakespeare) might write on *Liberty of Prophesying* (by which he meant "preaching"), but it was a liberty only for those who believed the Apostles' Creed. Cotton Mather called the founders of the Massachusetts Bay Colony "the unspotted lambs of the Lord", but those "lambs" could prove "ravening wolves", and jail, fine and beat those who would not agree with their particular brand of religious liberty!

In this struggle for real liberty of conscience Baptists have led the way. We may justly be proud of that.

At last freedom came in the American Constitution, of a nation that recognizes God but has no established church. It came in Canada. It came in England, though those who there do not belong to the State Church are still called "dissenters".

Now we have it, let us hold to it.

We are fighting the dictators for liberty, political liberty to govern ourselves, religious liberty to preach truth as we see it without the interference of a bishop appointed by a dictator. As this pamphlet says,

"The state has no right to compel a man to violate his conscience."²

We have so long assumed this that we are apt to forget it or fail to defend our rights when they are attacked.

II.

BUT—and it is a tremendous but—LIBERTY IS ABUSED.

This is true politically. The Communists have been outstanding examples of the abuse of liberty. They fattened on a country whose institutions they wished to destroy. They held office where they could in this country, for example, Alderman Smith, of this city. (It is not long since "Tim" Buck ran for mayor of Hamilton.) But they take their orders from another land. The same might be said of Fascists and of other.

But our concern to-night is chiefly with the religious situation. Jehovah's Witnesses have abused their liberty in this land. That I propose now to show.

Russell, Rutherford and Religion

These people were formerly nicknamed Russellites, after their founder, Charles Taze Russell, successful religious propagandist, who died in 1916. Their proper name was International Bible Twisters—pardon me, I mean Bible Students' Association. They called their movement Millennial Dawn, because they believed the millennium was dawning. (Russell began his work about 1876, but not much of his millennium has dawned yet!) The publishing company is called *The Watch Tower*, as is their chief magazine. (*Consolation* is their second magazine.) "Pastor" Russell issued a set of books, widely distributed, called *Studies in the Scriptures, A Helping Hand for Bible Students*. He was followed by Joseph Frederick Rutherford, a former lawyer and judge in Missouri. In 1925 he gave them a new name, Jehovah's Witnesses.

Their ignoring of history, their fanatical interpretation of Scripture, their settling of the most difficult problems with one blob of ink, their absurd reasoning, and their cock-sure self-righteousness, I merely mention, except that I really must take one example of their combined ignorance and abuse:

"Religion means the doing of anything that is contrary to the will of Almighty God."³

And so religion is denounced over and over again. It is demonism.⁴ All evil in the world is attributed to religion.⁵ There are many definitions of "religion", for it is such a wide word that it is hard to limit exactly. The late Dr. E. M. Keirstead's is perhaps the best:

"Religion is the recognition of unseen powers as real, and as influential in human life."

Do these people recognize God? They call themselves Jehovah's Witnesses. Do they believe He is influential in their lives? They profess to live to spread the news of His Kingdom. According to definition, then, they are religious. To say that

"religion is the doing of anything that is contrary to the will of Almighty God",

is to be guilty of measureless absurdity. But that by the way.

Restoring the Key Doctrine

There is no major doctrine of Christianity on which Jehovah's Witnesses have not some unscriptural and absurd notions. They have incorporated into their system heresies old and new. But there is one teaching of theirs which is the key to all.⁶ It is called restoration. According to this, all mankind now dead is to be restored to life, those who died last, first, and so on back till Father Adam and Mother Eve come forth. Mark, all these, say they, are now non-existent. Without breath there is no soul, and so they neither think, nor feel nor will. But these non-existences are to be restored to earth, and that in order to be given a chance for life. Those who accept will live forever on this earth, and the rest will be annihilated. Now it was for this that Christ, before Bethlehem the Angel Michael, and on earth merely a man, died. In the Fall of Adam man forfeited his right to live. Jesus gave His life to win that right back: The man Christ is forever dead.⁷

But a Spiritual Being arose, and that Spirit Being, they claim, has now returned to earth to introduce His Kingdom and restore mankind.

Russell said:

"We consider it as established truth that the final end of the kingdoms of this world, and the full establishment of the Kingdom of God, will be accomplished near the end of A.D. 1914 . . . The 'battle of the great day of God Almighty' (Rev. 16:14) . . . will end in A.D. 1914, with the complete overthrow of earth's present rulership."⁸

That was in works copyright in 1889, but in the 1914 edition a new slug was inserted in the type in each place where 1914 occurred and the 1914 was changed to 1915, but to how little avail! When 1914 and 1915 rolled around, well, there was a war, to be sure, though its main

¹ Vedder, *Short History of the Baptists*, p. 198.

² Page 21.

³ *End of Nazism*, p. 5.

⁴ *ib.*, p. 28.

⁵ *ib.*, p. 30.

⁶ J. K. Rutherford, *The Harp of God*, 1921 edition, section 552, pp. 326f.

⁷ Compare studies in the Scriptures, I., p. 179.

⁸ *Studies*, II., pp. 99, 101.

battles were not fought at "the hill of Megiddo" in Northern Palestine, which is what "Armageddon" means; and the war began, not ended; in 1914; and the devil, in a fresh way, was let loose upon the world, not the Kingdom of God established. By his wrong dates alone Russell was proved a false prophet. In a work based on those of "Pastor" Russell's, issued in 1917, a year after his death, the entire destruction of Christendom was to be accomplished by A.D. 1918.¹

The "Judge's" Misjudgment

J. F. Rutherford, C. T. Russell's successor, tried to patch things up, and he said in a work published in 1921:

"The proof cited herein shows that the old world (social and political order) ended and began to pass away in 1914, and that this will be accomplished in a few years and righteousness fully established."²

I ask you, how many is "a few"? We are now twenty-six years after 1914!

But "Judge" Rutherford grew wiser. Other dates he took, but as far as I have observed, always ones that are in the past!

The ex-judge makes a poor prophet. Take this from our pamphlet:

"Because divine prophecy plainly foretold that dictators would gain control of Europe, attention was publicly called to this fact more than three years ago and the European nations warned of the present disaster that now exists there."³

"Three years ago"! Hitler's rise to power began in 1933. Men like Prime Minister Churchill and indeed Dr. Shields did not need to be prophets to see what was coming!

Or take this:

"According to the Hierarchy the stage is set for 1940. There is now a rapidly rising tide in opposition to the third term. May it not be that, when it appears extremely doubtful that the Hierarchy politicians can put over the third term, then the would-be dictator will seize the government?"⁴

That from a prophetic student, this American ex-judge! He could not read even the signs of the political times of his own nation. The "judge" misjudged Mr. Roosevelt, and he misjudged the election of early November. But the pamphlet which proclaims his misjudgment, is distributed by his Canadian followers to tell Toronto and vicinity how properly to end Nazism!

Armies to Fight God!

How is it to be ended? By the spread of the Theocracy or Kingdom of Christ. But before that, Rutherford says, must come what he calls Armageddon, the greatest battle of all time, with the armies of the world powers on one side, led by the devil and a spirit of his named Gog; and God, His angels and one hundred and forty-four thousand Jehovah's Witnesses on the other. It is all given in gruesome detail in the book *Preparation*. The pamphlet says

"the battle of Armageddon is very near."⁵

If it is very near, the present war is probably a preparation for it, and heading toward it. If that is so, the nations who are making war will all unite against the Lord and His saints. Therefore any man who is fighting for these nations, will soon be fighting against God. Such an idea, which is the natural interpretation of Rutherford's words, does what the Defence of Canada Regulations justly prohibit:

ford's words, does what the Defence of Canada Regulations justly prohibit:

- "(a) spread reports or make statements intended or likely to cause disaffection to His Majesty or to interfere with the success of His Majesty's forces or to prejudice His Majesty's relations with foreign powers;
- "(b) spread reports or make statements intended or likely to prejudice the recruiting, training, discipline, or administration of any of His Majesty's forces; or of the forces of any allied or associated powers or
- (c) spread reports or make statements intended or likely to be prejudicial to the safety of the State or the efficient prosecution of the war."⁶

Britain Wedded to Satan!

Does someone say "That is just an implication"? I admit it, though it is a natural deduction. But here is something clearer from this voluble oracle:

"Satan has three particular mouthpieces, to wit, (1) Gog . . . (2) the 'beast', that is to say, the entire visible or worldly organization of the Devil, and (3) the 'false prophet', which is the Anglo-American empire system and therefore 'Christendom.' (Rev. 16:13). The latter⁷ maintains a wise appearance and gives utterance to great and blasphemous words to deceive and mislead the people, and hence is designated 'the false prophet'. It specifically proclaims the message that it will make the world a fit place to live in. All of Satan's forces exercise great power and influence over the peoples of the earth, and that they do appears to the goddess as miraculous. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.—Rev. 16:14."⁸

The Anglo-American empire system (whatever that is) is the "false prophet" and one of "the spirits of devils"!

Again more of it: an address given presumably by the American ex-judge, in the city of London, England, and so under British police protection, on May 25th, 1926, supporting "a testimony to the rulers of the world" by "Jehovah's covenant people, and therefore his witnesses, assembled in convention", named, as the last of the seven successive world powers the British Empire and declared:

"The god or invisible ruler of each has been Satan the Devil, even as the Scriptures declare. (2 Cor. 4: 3, 4; John 12:31)"⁹

There you have it. Rutherford in particular and the so-called Jehovah's Witnesses in general have declared and published to the nations of the world that our British Empire is wedded to the devil.¹⁰

No wonder that Rutherford was banned from the radio in this country some few years ago. No wonder Jehovah's Witnesses have got themselves counted among the illegal organizations of Canada.

III

Liberty is in danger, but that liberty may be abused. Then LIBERTY MUST BE RESTRAINED. Liberty may be so used as to give "occasion to the flesh". Then it must be curbed by authority.

¹ *Studies*, VII., p. 595.

² *Harp of God*, section 565, p. 333.

³ E.g., the temple was cleansed in 1932, evidently a haughty reference to some housecleaning of those Witnesses who did not come under their leader.—*Preparation*, 1933, p. 359.

⁴ *End of Nazism*, p. 4.

⁵ *ib.*, p. 31.

⁶ *ib.*, p. 30.

⁷ Section 39.

⁸ Good English would use "last" of three.

⁹ *Preparation*, p. 293.

¹⁰ *ib.*, p. 351.

¹¹ *ib.*, p. 355.

This is scriptural. Jehovah's Witnesses profess to believe the Bible to be the Word of God. They say they practise the New Testament. We shall therefore give them the Word of God and the New Testament in particular.

The Apostles' Respect for Nero

Listen to Paul. He wrote to the Christians in the wicked city of Rome:

"Let every soul be subject unto the higher powers."

Rutherford says "higher powers" are angels! But read on:

"For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

Does someone say, "That was before Nero reached his worst. He would not have commanded submission to the government under his extreme wickedness." Then hear Paul's word to Superintendent of Missions Titus, written about the year 67 A.D.:

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of (blaspheme) no man".¹

Now hear the Apostle Peter about the same time:

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well."²

Caesar and God

Come back to the words of our Lord Himself. In their endeavour to catch Him in His speech, some disciples of the Pharisees, with their usual enemies the Herodians, came to Jesus. They brought a politico-religious question of the hour. The more zealous of the Jewish religionists said: 'Why submit to Rome? It is a heathen government. The Emperor claims to be a god. There is no God but God. We will acknowledge no other Lord. We will not pay tribute to the wicked.' The politically conservative said: 'No, Rome brings peace with its taxes. Pay and be protected.' The Zealots—one of the disciples had been one—would bring in the Kingdom of God with the sword. Jesus preached the Kingdom. Men asked Him: 'Shall we give, or shall we not give?' The Master asked them for a piece of money, and said in effect: 'Look at it. Whose head is that?' 'Tiberius Caesar's.' And under their breath "The old monster!" 'Well, by using his coinage you acknowledge his government. He may be a wicked man himself, but he is in authority. Pay the Emperor his dues. I know he is no god. There is one God, My Father. When you are paying, do not forget to pay God His dues.'

Jehovah's Witnesses would be loyal to God as they conceive Him, but they will not honour Caesar as they

have him. In time of war we cannot tolerate the ideas of those who would destroy the government. In reality these people are anarchists. They must be suppressed.

But I hope it may be only for the duration. When the crisis is past, and their doctrines become more or less harmless vagaries, let them preach them. They will feel better! A loyal nation can stand it. We must have again freedom of speech, of press, of assembly; for in freedom is real strength, and even nationally it is true, that

"where the Spirit of the Lord is, there is liberty."

How To Be Free

I have spoken of freedom and authority. It is really one of the fundamental questions of thought and of faith. In the nature of the case, God is the source of all authority. "The heavens do rule." But within the infinite sphere of His rule, God has given to you, as a man, a little circle of your own. The kingdom of man's soul may do as it pleases. You are sovereign there. You may choose His ways or you may turn to your own ways.

Man is in nature a sinner; and when he takes his own will about things, he becomes enslaved to sin, sins of the body, of the mind, of the spirit.

Where, then, is real freedom for the individual? The hymn-writer knew it,

"Our freedom is Thy grand control".
The Prayer Book puts it this way,
"Him to serve is to reign."

Exercise your freedom of choice. Receive God's Son as your Deliverer, and walk in His ways.

"If the Son therefore shall make you free, ye shall be free indeed."³

¹ Romans 13:1-8.
² Titus 3:1, 2.
³ 1 Peter 2:13, 14.
⁴ 2 Corinthians 3:17.
⁵ John 8:36.

THE EDITOR AT HOME

Dr. Shields has been in South Dakota for two weeks, and the Jarvis Street pulpit has been most ably supplied by Rev. W. S. Whitcombe and Rev. W. Gordon Brown. Mr. Whitcombe's evening sermon appeared in last week's issue, and was well received by Witness readers. Last Sunday evening's sermon by Mr. Brown is printed in this issue, extra copies of which may be obtained by writing THE WITNESS office.

Dr. Shields will be home next Sunday, and expects to preach morning and evening.

LOVE IN A CATACOMB

In "Britain Speaks", Sunday night, an English journalist spoke of life in the particular catacomb to which he and a number of others go each night. Constant air raids are nerve-wracking, and those who must endure them, particularly in cramped quarters, on stone floors and wooden benches, easily become quarrelsome. How may this be overcome?

Unfortunately, there is a lot of cursing when the bombs begin to fall; but for the first five minutes of an air raid most people, he said, do more praying than they

have done in the preceding five years! Life in shelters brings them back to "the deeper truths".

In this particular catacomb a thoughtful woman copied on to a large piece of paper and put upon the wall part of Paul's poem on love.

Now each morning, before going above, the company have a few minutes of quiet, write down the thoughts that come to them, and then read them out. Strange to say, or is it strange with the influence of that Scripture? The thoughts have been what each might himself do for all. For instance, the man who snores worst, suggested that he be tucked away in one corner where he would least disturb the rest. Another proposed that each should look after his own blankets and pillows and so save the maid. And so it went with thoughts of others when people took seriously the practice of the greatest thing in the world:

"Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, *never resentful*; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient."—1 Corinthians 13:4-7 Moffatt's Translation.

TACT

"Delicate perception of the right thing to do or say, adroitness in dealing with others or with difficulties due to personal feeling."—Pocket Oxford Dictionary.

Our English word "tact" comes from the Latin to "touch". Tact is just the right touch.

Some people have it. When little Johnny bumps himself and is more frightened than hurt, "mummie kiss it all better". She has tact. The born nurse can arrange the pillows for a fevered patient so that they are, just right. She has tact. A wife who wants some household chore done, suggests at evening dinner that she could wipe the dishes herself to-night if friend husband would be so kind as to . . . She has tact. A commercial traveller presents a window display to a merchant to increase sales of some common article. He has tact.

Some people lack it. A personal worker who sincerely desires to lead souls to Christ, accosts a rather shy young man across the dinner table in the presence of the family, "Tom, are you saved?" He may cause embarrassment, but he does not "touch" that soul. Another engages a man in conversation about every day affairs; and when the man speaks appreciatively of some questionable amusement, the would-be evangelist denounces trivialities in a way that makes religion seem a system of taboos. Still another earnest Christian meets at his church a visitor who has attended some place of worship that, to be frank, does not preach the gospel; and proceeds to express his own loyalty to Christian truth in terms that are highly offensive. The visitor may be polite enough to listen, but nine chances out of ten he does not again expose himself to abuse.

Boldness? Lord give us that, but with it give us tact.

An elderly evangelist of my acquaintance was leading devotional exercises in a Baptist convention. We do not usually laugh at prayers, but this time the expression was too much for our religious composure. Yet it is a prayer we all may utter:

"Lord, give us tact—not tacks, Lord, but tact."

AMONG OURSELVES

A Column of the Activities of Former Students of Toronto Baptist Seminary

Mr. Donald S. Dinnick, of Maple Grove Baptist Church, near Feversham, Ontario, was the anniversary preacher at near-by Rock Mills Baptist Church, recently. A friend present wrote that one could have heard a pin drop while he preached. This popular preacher is to fulfil several invitations for community addresses.

Rev. J. B. Cunningham's congregations in Bethany Baptist Church, Winnipeg, have increased splendidly.

Mr. E. A. Hewson has resigned as pastor of St. Amedee and the Gore Baptist Churches, Quebec.

Mr. Wilfred Cutler is in Ottawa doing civil service work connected with the war.

Rev. J. Watt was recently married to Miss Chown, of Courtright. She will be a real help to her former pastor now in Bethel Baptist Church, St. Catharines, Ontario.

Mr. V. J. Lehman supplied the Regular Baptist Church, Chatham, Ontario, last Sunday.

A fine reception was recently given Rev. and Mrs. Gordon W. Searle at York Road Baptist Church, Guelph, where he is now pastor.

Since Convention time several have been added to the Lord and the mission in Bourlamaque, where Rev. Wilfred Wellington labours.

His brother, Rev. Stanley Wellington, is hoping and planning for a proper building for the New Toronto Baptist Mission. Here is the greatest need of this encouraging work. The hall now in use cannot be secured for Sunday morning service. At that time Mr. Wellington preaches in Long Branch where he is also acting pastor.

Mr. W. H. Frey recently made a trip to New York for some special meetings with preaching in French. On the Sunday afternoon he addressed a fine gathering in the great Calvary Baptist Church of that city. Use of buses is increasing his Bible school in Kirkland Lake.

Rev. J. Fullard had two hundred and forty at his children's meeting last week.

Rev. John and Mrs. Knight have had considerable sickness since returning to their field in Jamaica, but are back on full-time duty again.

Pastor H. Cockburn has resigned his pastorate at Altoona and Ringwood, Ontario, leaving the end of November.

A letter from Rev. W. C. McIvor, Nigeria, reports that he has offered himself to the authorities for any service needed, with or without a gun.

"Talk about mission work; the British Government have before them to-day real missionary work. May they do it well. We, as a mission, have lost two of our American workers, Dr. and Mrs. Grieves, who were machine-gunned from an Italian plane. Both were killed.

. . . We do enjoy the pastor's pertinent sermons these dark days. The Government of Nigeria have been asking for rifles and revolvers from any private individual who can loan them until the Defence Force is supplied with service guns. . . . Greet the friends in the Lord."

Another personal letter has come from Captain the Reverend Bernard Jeffrey now in England. We give parts of special interest.

"I have not been to see Mrs. Brown's relative in London yet; I thought I would wait until the Germans called less frequently. One would think from paper reports that the old town is in ruins, but it looks much the same as usual. The ruins are more noticeable for that reason. One large departmental store has a sign up, 'Hitler was our last customer. Please use the back door.'

"Did you hear about the 43 Nazi airmen who were killed in an air raid? The story goes that when Peter went to look up their names, he heard a German broadcast, saying that only three planes had been brought down, so he could not let the other forty in!

"I am being moved from here to a unit on the field known as the Carlton and York Regiment of New Brunswick, which is largely Baptists! Of course, there are

different kinds of Baptists! However, I find in every unit there are some born again Christians of every denomination. One appreciates fellowship over here more than at home, where there are so many who love the joyful sound. . . .

"I pray that the Seminary may continue to direct many more in the way of life. In the army one is able to appreciate the work of the Seminary very much as a distinctive institution which is interested, not only in the social welfare of the men, but in the salvation of their souls. The chaplain is not called upon so much to look after the social life of the men—that is cared for by the auxiliary unit, composed of the Legion, the Salvation Army, the Y.M.C.A. and the Knights of Columbus. So we can devote our efforts toward the spiritual welfare exclusively. This provides a fine opportunity for the man with the gospel message to proclaim.

"I do covet the prayer of all the Seminary family that I may be given wisdom in using the right method in winning the men. So far I have found that the personal work in the barrack rooms is the best, although we have had nightly meetings for the men as well, but that is mainly for Christians. My work with the regiment in the field will be of a different nature, since it is scattered and will require some travelling.

"Please give my best wishes to the Doctor and to the Seminary folks and tell them to write, when they have a moment to spare. Address me care of the Bank of Montreal, 9 Waterloo Place, London, who will forward mail to my new address, which is secret.

"I have seen Del Clark a number of times, and he is walking around now on canes."

—W. G. B.

Bible School Lesson Outline

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

Vol. 4 Fourth Quarter Lesson 49 December 8th, 1940

SAMSON AND THE PHILISTINES

Lesson Text: Judges 16.

Golden Text: "Blessed be the Lord my strength."—Psa. 144:1.
For Reading: Judges 17 to 21.

I. Samson Encompassed and Encouraged—verses 1 to 3.

The story of Samson and his experiences can be properly understood only as one remembers the darkness and confusion which prevailed at that time. Theoretically speaking, the government in the time of the Judges was mid-way between the Theocracy of former days and the Monarchy of later days. Practically speaking, most of the Judges showed little disposition or ability to organize and unify the tribes of Israel, so that anarchy was prevalent (Judg. 17:6; 18:1; 19:1; 21:25).

The moral and spiritual bankruptcy of the age was as great as the political unrest. Men gave way to their passions, unrestrained by thoughts of decency and rectitude.

Gaza in Philistia had at one time been conquered by Joshua (Josh. 10:40-42), and was later given to Judah to possess (Josh. 15:47), but the Philistines had not yet been completely driven from the city (Josh. 11:22; 13:2, 3; Judg. 3:3). Under these circumstances Samson did wrong in associating with the people of Gaza for any other purpose than to fight against them (Eph. 5:11; Jude 23). One is in a dangerous condition when he ceases to struggle against evil, and when he finds any pleasure in consorting with the wicked (Eph. 5:3-7).

Samson soon found himself in trouble when he entered enemy territory; want, distress, despair and enslavement await the one who seeks satisfaction in the far country (Gen. 20:1-3; Ruth 1:1-5, 20, 21; Lk. 15:13-16). The gates of Gaza had been securely closed at night according to the custom in the East, and the Gazites were lying in wait outside the

gates, confident that they could intercept Samson as he emerged in the morning.

But God is ever merciful (Psa. 23:3; 34:22; 103:8-12). In spite of Samson's doubtful conduct the Lord gave him strength to extricate himself from the danger to which he had exposed himself through his foolishness.

II. Samson Enticed and Enthralled—verses 4 to 21.

Samson, like Solomon, loved many strange women (I Kings 11:1-4). Point out to young people the importance of choosing the right companions. Many compromise themselves by consorting with those who are liable to drag them down (Gen. 13:10-13; 1 Kings 16:30-33; 21:25; 1 Cor. 15:33; 2 Tim. 2:17).

We know little about Delilah, but we gather from this incident that she was a person of strong but evil character, and that she was acquainted with all the arts of flattery, mockery, coaxing and wheedling which such women use to ensnare their victims (I Kings 21:4-8; Prov. 2:16-22; 5:3-5). She accepted without compunction the bribe offered by the five lords or kings of the Philistines (Judg. 3:3).

Samson mocked her when he said he could be bound with seven cords, pliant twigs composed of vegetable stalks. The attempt to constrain him by the use of new twisted ropes was equally unsuccessful (Judg. 15:13, 14). Delilah's loom was at hand, the web being fastened by a peg to the wall of the house or to the ground. Samson easily released himself by carrying away the whole weaving apparatus.

Delilah was not to be refused. When she did not get her way by teasing and coaxing, she began to nag (Judg. 14:17; Prov. 19:13; 21:19; 27:15), and thus Samson was enticed to give her the real secret of his marvellous strength (Prov. 1:10-16; 7:25-27). He was a Nazarite, and his uncut hair was the physical token of his separation unto God (Num. 6:5; Judg. 13:5). Hair was regarded among the ancients as a symbol of personality and of bodily vigour, and the Nazarite injunction implied the entire devotion of the individual to God (Num. 6:2). When Samson was shorn of his locks, he was robbed of the fellowship with God of which his unshaven head was the sign. We must beware of those who would deprive us of our faith in God and fellowship with Him, for such losses cannot easily be reclaimed.

It was a sad awakening for Samson. When he came to himself, he did as many another backslider has done; he determined to "snap out" of his stupor, and go forth as usual. Too many attempt to turn over a new leaf and reform their outward habits, when the cause of their weakness is the breach of fellowship with God. Samson knew not that the Lord had departed from him. For the change had been imperceptible (Hos. 7:9; Lk. 2:43). Sin has paralyzing power; like a snake, it fascinates its victims before fastening itself upon them. Show the young people that their only safety rests in maintaining unbroken spiritual union and communion with the Lord (Psa. 1:6; Prov. 10:29).

III. Samson Empowered and Engulfed—verses 22 to 31.

Restoration to fellowship with God is gloriously possible for those who truly repent (1 John 1:9). Samson was returned to favour. His hair began to grow again, and with it his strength. He again experienced power in prayer.

It is not always safe to attribute material success to favour with God. Right will win in the end, but not always in this life (Job 21:7-13; Psa. 37:34-40; 73:12-20). Satan sometimes makes people prosperous and victorious in order to win them to his side. The Philistines praised their god Dagon for their triumph over Samson (1 Sam. 2:2-5).

The wicked are exceedingly cruel when they gain the upper hand. Such find malicious pleasure in tormenting the afflicted. The Lord would have us deal kindly with the blind, the deaf, the lame and the suffering (Lev. 19:14; Job 6:14; 29:12-17; Psa. 82:3, 4; Matt. 11:5; Lk. 14:13; Heb. 12:13).

The Philistines were evidently gathered in one of the amphitheatres while they feasted and made cruel sport of Samson. He was given the opportunity not merely of avenging the wrong, but also of destroying a host of the enemies of the Lord. He was now restored to complete fellowship with God, and he was willing to sacrifice himself for the sake of his people.