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RUSSELLISM

RUTHERFORDISM

The Teachings of "The International Bible Students," alias "Jehovah's Witnesses"

... IN THE ...

LIGHT OF THE HOLY SCRIPTURES

BY

T. T. SHIELDS

Pastor of Jarvis Street Baptist Church and President of Toronto Baptist Seminary Toronto

Author, The Adventures of a Modern Young Man



A FEARLESS EXPOSÉ!

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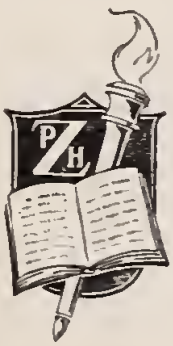
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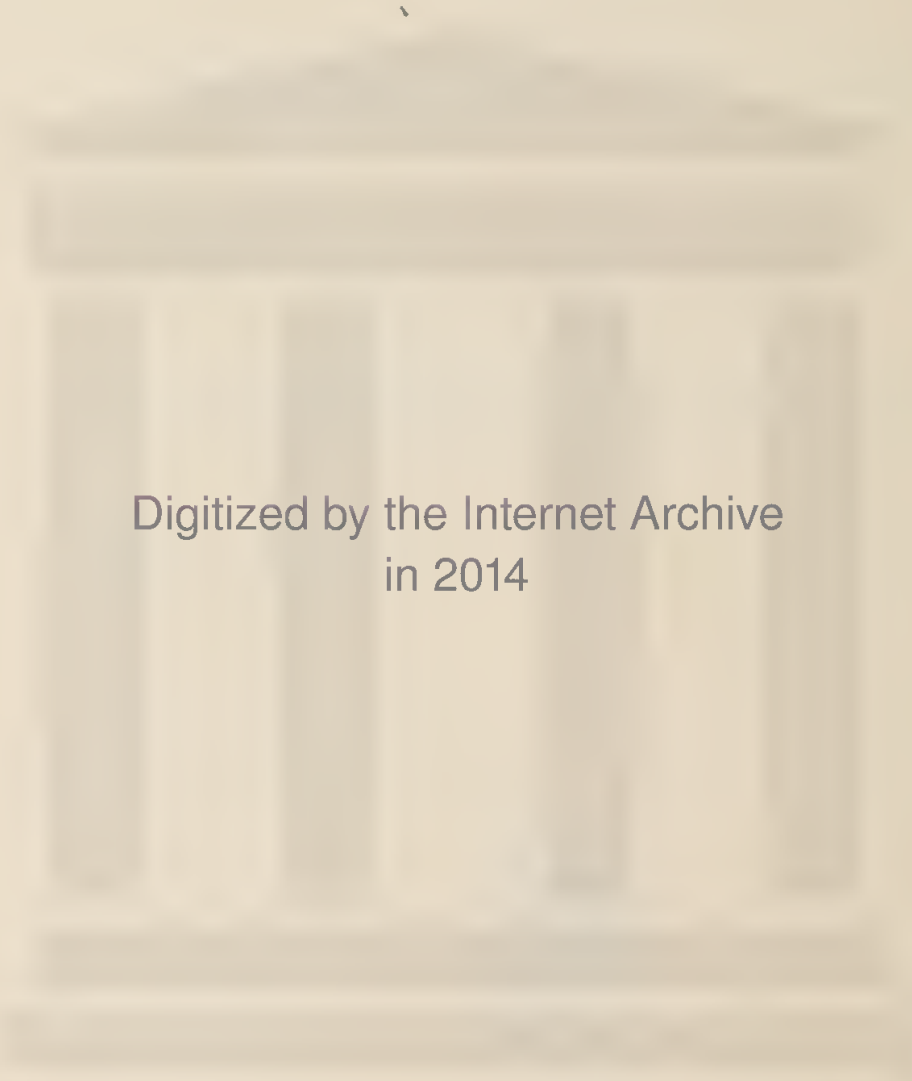
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PREFACE

THE addresses contained in this booklet are published as stenographically reported. The first three were delivered in 1927 and the other in 1934. All were delivered at a time when the Russellites were holding an international convention in Toronto. They assembled in Exhibition Park, Toronto, and it was reported that ten thousand delegates were in attendance from all over the Continent. The author took advantage of their presence in the city and advertised that he would speak in opposition to their doctrines. On each occasion the church was not merely crowded but flooded. Members of the church were invited to withdraw and to assemble in other halls of the building for prayer. But no matter how many withdrew, the crowd flowed in until every inch of space was occupied.

It is the custom in Jarvis Street Church during the summer months to hold a service out of doors following the evening service, when the pastor preaches again to a great crowd. On these occasions the ordinary crowds were augmented to the proportions of a multitude.

For a booklet such as this, these addresses might, without doubt, have been abbreviated. But they are reproduced as they were originally printed in *The Gospel Witness* at the time because they carry with them the atmosphere and spirit of the great congregations to which they were delivered. The services were orderly; the only interruptions that took place are recorded in the text.

The addresses do not attempt to go into all the

doctrinal details of Russellism. We have thought it wiser to disclose its relation to some of the great verities of the faith; and showing it to be utterly unscriptural in respect to these matters is sufficient to prove that the whole system is unscriptural and positively anti-Christian.

The careful reader will observe the addresses contain some repetition. In explanation and justification it should be remembered that the address beginning on page seventy-five and continuing to the end was delivered seven years after those appearing in the earlier pages, and was especially designed to show that "Judge" Rutherford's books are little more than a reprint of Russell's, that Rutherford is an echo rather than a voice, and that Russellism and Rutherfordism are identical.

We have reason to believe that the distribution of these addresses in another form when they were first printed was used of God to deliver a good many people from the darkness of Rutherfordism.

T. T. S.

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RUSSELLISM ON THE PERSON AND WORK OF CHRIST, AND THE WORD OF GOD

Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee.
—I KINGS 22: 23

THE history that lies behind our text is this: Jehoshaphat, the good king of Judah, had gone down to Samaria to visit Ahab, and Ahab said to him, "Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria? . . . Wilt thou go with me to battle to Ramoth-gilead?" Immediately Jehoshaphat responded, "I am as thou art, my people as thy people, my horses as thy horses. And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord today." So Ahab summoned his four hundred prophets and asked every one of them this question, "Shall I go against Ramoth-gilead to battle, or shall I forbear?" With a strange unanimity they answered, "Go up; for the Lord shall deliver it into the hand of the king." But Jehoshaphat was rather suspicious of their unanimity and said, "Is there not here a prophet of the Lord besides, that we might enquire of him?" Ahab said, "There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord [There is another preacher in town,

but I never go to hear him preach. I do not like his sermons] but I hate him; for he doth not prophesy good concerning me, but evil." And Jehoshaphat said, "Let not the king say so [Let us hear him this once, and see what he has to say]!"

So a messenger was dispatched for Micaiah, who told him that all the king's prophets with one voice had told Ahab to go up to Ramoth-Gilead and had promised him prosperity in the way of his own desire; he then added, "Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good. [Do not make yourself singular; do not strike a discordant note.]" Micaiah said, "As the Lord liveth, what the Lord saith unto me, that will I speak." So he came to the king, and the king said unto him, "Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper; for the Lord shall deliver it into the hand of the king. And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?" How strange that he did not say that to the four hundred prophets who preached exactly the same sermon! Ahab accepted their message at its face value, but the moment Micaiah said the same thing he was suspicious; he did not expect the same message from Micaiah, but said, "How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?" Perhaps he detected a tone of irony in the prophet's speech; perhaps he felt that the prophet was saying, "Well, Ahab, you have

made up your mind; why come to ask advice of the Lord at my mouth?"

Many people consult the Bible only in an endeavour to make it sanction their own evil course; they want a religion that will allow them to have their own way, to do their own pleasure, and that will promise them prosperity in the doing of it. Alas! Alas! There are plenty of prophets who will say to the modern Ahabs, "Go up and prosper; continue in your present course, and you shall have prosperity."

But Micaiah said in response to the king's request that he tell only the truth, "Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so." Here is my text: "Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."

For many years, because I did not understand it, I was afraid to read that passage in public. I read it to myself hundreds of times and said, "What can it possibly mean—that a lying spirit had gone forth from Jehovah into the mouth of all Ahab's prophets to persuade him to go to Ramoth-gilead and fall in his attempt to take possession of it?" The Bible is the best

text-book upon any subject with which it treats. It is the best text-book on psychology that has ever been written: it is the word of the Author of the human mind; it is the word of One Who knows how the human mind is constituted, how it thinks, how all its faculties function. Here is a divinely-inspired record of how a man went to his ruin by listening to the word of false prophets; and the testimony of the false prophets is explained by the statement that "a lying spirit from the Lord" had taken possession of them.

When God proposed the creation of man He was shut up to the problem as to whether He would make a man or a machine; and He decided to make a man. He endowed him with certain qualities of mind. He gave him the right of choice. He gave him a will to exercise, and even God Himself respects that man's right of choice.

What was the outstanding characteristic of Ahab? It was that he would not obey the voice of the Lord. When God spoke to Ahab, Ahab rejected Heaven's testimony. He multiplied prophets to himself who would prophesy to him a comfortable message, agreeable to his own desires; and he spent his life in endeavoring to silence every voice that dared to tell him the truth. He had slain the prophets of the Lord. Even the mighty Elijah had been in hiding until the Lord commanded him to show himself to Ahab. When Elijah met Obadiah he said, "Go, tell thy lord, Behold, Elijah is here," and Obadiah said, "What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an

oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me. Was it not told my lord, what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me. And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely show myself unto him to-day."

When Elijah showed himself to Ahab, what was Ahab's response? What had Elijah done? He had been God's mouthpiece, telling Ahab the truth, and Ahab said, "Hast thou found me, O mine enemy?" When on this occasion Elijah showed himself to Ahab, Ahab exclaimed, "Art thou he that troubleth Israel?" *Ahab was a man who hated the truth; he set himself like adamant against the truth; he endeavoured to silence every voice that dared to tell him the truth.*

Now Ahab asked four hundred men whether he should go up to Ramoth-gilead, and they said, "Go up; for the Lord shall deliver it into the hand of the king." But that he might be justified when he spoke and be clear when he judged, Jehoshaphat said, "Ask someone else"; and Ahab sent for Micaiah, and the messenger who went for him had become so accustomed to his master's way that he besought Micaiah not to tell the truth. He said, "Tell him what the others have told

him; do not be singular." But at last Micaiah told Ahab the truth: "I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace." Then Ahab turned to Jehoshaphat and said, "Did I not tell thee that he would prophesy no good concerning me, but evil? [I knew what he would say. I knew he would come saying, 'Repent. Dare to do your own will; and in that way lies destruction.' I knew he would say it.]" Then to the captain of his guard, he said, "Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, Put this fellow in prison, and feed him with bread of affliction and with water of affliction, until I come in peace." And the prophet, ere he left him, said, "If thou return at all in peace, the Lord hath not spoken by me."

Then Ahab said, "I will disguise myself, and enter into the battle," but to Jehoshaphat he said, "Put thou on thy robes. And the king of Israel disguised himself, and went in to the battle. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out. And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him. And a certain man drew a bow at a venture [and as he did so, an unseen Hand was put upon his hand, and it was

aimed unerringly] and the arrow smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country. So the king died . . . according unto the word of the Lord which He spake."

What is the philosophy of it? Just this: Ahab said to God, in effect, "Do not bother me; do not trouble me; let me have my own way. Do not send Thy prophets to disturb me. I do not want to hear the truth. I will have a religion of my own." And at last the Lord allowed Ahab to have his own way. And when God lets a man have his own way, that man goes straight to the precipice. Thus did Ahab.

A man may so close his heart against the truth, so refuse the testimony of God's Holy Word, that at last even the Bible itself will cease to speak to him. For mark you this: the penalty a liar pays for his lying, or which is paid by a man who lives in habitual deception, is not that nobody believes him, but that he at last finds it impossible to believe anyone else. The man who attempts to deceive others, who loves deception, and hates the truth, at last deceives nobody but himself. And according to the New Testament when men receive not the love of the truth, "for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed

not the truth, but had pleasure in unrighteousness." It is possible for a man by his daily life, by his attitude toward the Word of the Lord, and the Lord of the Word, to spend his life asking God to let him have his own way, and at last a sovereign God may withdraw the restraints of His grace and say, "Very well, reap the fruits of your own thinking." And when a man reaps the fruit of his own thinking, inevitably he goes to destruction.

The Word of the Lord predicts that there will be seducing spirits. I desire to make myself understood this evening. I trust I can say with the utmost sincerity that, as the Lord in the infinitude of His grace, has loved this poor sinner, and has given His only begotten Son to die for me; and as He has given me some measure at least of His Spirit, the love of God being shed abroad in my heart, I love the souls of men. I am not here to debate with you. If there should be any who have imbibed what I regard as a soul-destroying doctrine, if there are any who have become subject to it, I hope we shall be good friends. I have no unkind thing to say against you. I believe you are most terribly, most fatally wrong; and in the name of the Lord, as His Spirit shall help me, I propose to try to show how wrong, how unscriptural, this system is. But I am speaking of the system; I am speaking of the teaching of Russellism, not of the men and women who have espoused it.

I can offer no other explanation of this strange error than this principle: that there are in the world to-day seducing spirits, leading men to depart from the Word of the Lord. And that does not apply merely to the system represented by the International Bible

Students' Association. The same principle applies to many of our evangelical churches. The same principle applies to many Baptist churches. A great many Baptist churches on this Continent are Baptist only in name: actually they are Unitarian. A great many of our Baptist institutions do not stand by the Word of God. I have no fellowship with them. Our first concern should be to be loyal to Christ and His truth.

There are few systems that have resorted more to the printed page than that which is known, or was known, as Russellism. There are some things to be learned from them. I admire their industry; I admire their determination in propagating the things they profess to believe. All that I say to-night will be reported and printed, and we will put it in pamphlet form, and will issue it by the thousands, and tens of thousands if necessary, so that wherever the literature of the International Bible Students' Association has gone, we may send this message also, praying that the Lord will bless it to someone's enlightenment.

I exhort you who are members of evangelical churches. Here is a great convention that has come to Toronto. Their representatives are going from house to house spreading their poison. Why do you not go from "house to house," too? Is not that the duty of the church? "Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." That is our vocation. "While men slept, his enemy came and sowed tares among the wheat and went his way." I fear it is due to the superficiality of modern pulpit teaching that Russellism has spread so rapidly; and especially because of recent years there has been a dearth of solid expository preaching.

I would not be unkind, but as I read the publications of this cult I am amazed at their crudeness, at the grotesqueness of their interpretations. I am amazed that people should be deceived by them. This cult has spread because of the prevailing ignorance of the Word of God. If there are preachers here this evening, I venture to ask, Are you giving your people "precept upon precept; line upon line; here a little and there a little"? Are you, day by day, and year by year, expounding the great principles of the Word of God? Are you trying to inoculate them with Scripture, so that they will be proof against these heresies? Or do you give little essays on Sunday about nothing in particular—and call that preaching? So far as I know, in this city of nearly three-quarters of a million souls, a city of churches, where this doctrine has been preached that is subversive of evangelical faith and is anti-Christian to the last degree, these churches are absolutely silent in the face of this onslaught. Why is it that there is not a chorus of protests against such teaching as this? That is the question I ask. If I have to be the only voice, God helping me, I shall have something to say about it.

First, let me tell you *how you may judge of any system.* I cannot go into all the details of it to-night, but I shall direct your attention to one or two principles, that we may learn whether it is of God or not. You can judge the origin and quality of any religious system by its relation to the Person of Christ. What has this system to say of Christ?

What think ye of Christ? is the test,
To try both your plan and your scheme;
You cannot be right in the rest
Unless you think rightly of Him.

I

What Has Russellism to Say About the Person of Christ?

Is it sound there? If it is wrong there, it is wrong everywhere. I now read from *Studies in the Scriptures* (vol. I, pp. 177-179). Pastor Russell is the writer, and he is speaking of the nature of Christ:

> We are told that our Lord, before he left his glory to become a man, was "in a form of God"—a spiritual form, a spirit being; but since to be a ransom for mankind he had to be a man, of the same nature as the sinner whose substitute in death he was to become, it was necessary that his nature be changed. And Paul tells us that he took not the nature of angels, one step lower than his own, but that he came down two steps and took the nature of men—he became a man; he was "made flesh."—Heb. 2: 16; Phil. 2: 7-8; John 1: 14.
>
> Notice that this teaches not only that angelic nature is not the only order of spirit being, but that it is a lower nature than that of our Lord before he became a man; and he was not then so high as he is now, for "God hath highly exalted him," because of his obedience in becoming man's willing ransom (Pil. 2: 8-9). He is now the highest order of spirit being, a partaker of the divine (Jehovah's) nature.
>
> But not only do we thus find proof that the divine, angelic, and human natures are separate and distinct, but this proves that to be a perfect man is not to be an angel, any more than the perfection of angelic nature implies that angels are divine and equal with Jehovah; for Jesus took not the nature of angels, but a different nature—the nature of men; but the imperfect human nature as we now possess it, but the perfect human nature. He became a man; not a depraved and nearly dead being such as men are now, but a man in the full vigor of perfection.
>
> Again, Jesus must have been a perfect man else he could not have kept a perfect law, which is the full measure

> of a perfect man's ability. And he must have been a perfect man else he could not have given a ransom (a corresponding price—I Tim. 2: 6) for the forfeited life of the perfect man Adam; "For since by man came death, by man came also the resurrection of the dead" (I Cor. 15: 21). Had he been in the least degree imperfect, it would have proved that he was under condemnation, and therefore he could not have been an acceptable sacrifice; neither could he have kept perfectly the law of God. A perfect man was tried, and failed, and was condemned; and only a perfect man could give the corresponding price as the Redeemer.

So far so good. He was a perfect man.

> Now we have the question fairly before us in another form, viz.: If Jesus in the flesh was a perfect man, as the Scriptures thus show, does it not prove that a perfect man is a human, fleshly being—not an angel, but a little lower than the angels?

Do you see the implication? He was a perfect man, but during His earthly life He was lower than the angels; and He was a man, and only a man. That is Russellism. The logical conclusion is unmistakable; in contradiction of that we have the inspired statement of the Psalmist (Ps. 8: 5-8), and Paul's reference to it in Heb. 2: 7-9.

Through all these books there is an admixture of truth with error. If anyone wanted to poison you, would he take a glass of water, and before your eyes put arsenic in and make the water green, and expect you to be foolish enough to drink it? No! but if one wanted to get rid of you, you might be invited to an afternoon tea, and into your cup of tea the deadly poison would be secretly dropped and covered up with sugar. The devil is an adept at quoting the Word of God. He quoted it in the Garden of Eden; he quoted

it to our Lord Himself. He has always done his deadliest work under the guise of religion; even as he is doing it to-day. In this system, and equally in the Modernistic systems that have taken possession of our evangelical institutions, the same method is followed: a little truth is mixed with sufficient error to make it deadly. But to continue our reading:

> Neither was Jesus a combination of the two natures, human and spiritual. The blending of two natures produces neither the one nor the other, but an imperfect, hybrid thing, which is obnoxious to the divine arrangement. When Jesus was in the flesh he was a perfect human being; previous to that time he was a perfect spiritual being; and since his resurrection he is a perfect spiritual being of the highest or divine order. It was not until the time of his consecration even unto death, as typified in his baptism—at thirty years of age (manhood, according to the Law, and therefore the right time to consecrate himself as a man)—that he received the earnest of his inheritance of the divine nature (Matt. 3: 16-17). The human nature had to be consecrated to death before he could receive even the pledge of the divine nature. And not until that consecration was actually carried out and he had actually sacrificed the human nature, even unto death, did our Lord Jesus become a full partaker of the divine nature. After becoming a man he became obedient unto death; wherefore, God hath highly exalted him to the divine nature (Phil. 2: 8-9). If this Scripture is true, it follows that he was not exalted to the divine nature until the human nature was actually sacrificed—dead.

That is the teaching of Russellism: not that Jesus Christ is the Incarnate God, but that He is a created being, not one with God. Russellism says that the doctrine of the Trinity is the doctrine of the devil. The Trinity that makes Father, Son, and Holy Ghost, one God, Russellism says is of the devil. Jesus Christ our Lord,

according to the teaching of Russellism, is not God; never was God; is not now God; never will be God. He was of a super-angelic order, and He laid aside that nature and took on Him the nature of man; and when He put on the nature of man, He laid aside His super-angelic nature; and when at last He put off the fleshly nature, He put on His spiritual nature of a somewhat higher order than the angels. But neither before nor since His earthly life did He ever attain to the height of God. In other words, Russellism takes the crown of Deity from the brow of Christ and the sceptre of kingship from His hand.

But what saith the Scriptures?

> Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son. And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Jesus Christ is God, and any man who says He is not God is not of God, whatever his name or profession. But that is Russellism.

I need go no farther with that matter. That which thus denies the essential Deity of Jesus Christ is stamped at the outset an anti-Christian system, emanating from the spirit of darkness. Russellism denies that Jesus Christ, in His pre-incarnate state, was equal with the Father.

Let me go a little farther. *Russellism teaches that*

Christ has not now His human nature with Him. As I understand my Bible, He became the federal head of a new race:

O loving wisdom of our God!
When all was sin and shame,
A second Adam to the fight,
And to the rescue came.

O wisest love! that flesh and blood,
Which did in Adam fail,
Should strive afresh against the foe,
Should strive and should prevail.

Our Lord Jesus came to be our high priest, and the Scripture tells us that even now He is touched with the feeling of our infirmities, that He is able to succour those who come to Him; and we are admonished to draw nigh with boldness because of this fact.

We come now to vol. 2, p. 107:

> We must bear in mind. also. that our Lord is no longer a human being; that as a human being gave himself a ransom for men, having become a man for that very purpose (I Tim. 2:6; Heb. 10:4-5; I Cor. 15:21-22). He is now highly exalted, to the divine nature. Therefore Paul said, "Though we have known Christ after the flesh, yet now, henceforth, know we him (so) no more" (II Cor. 5:16). He was raised from the dead a life-giving spirit being (I Cor. 15:45), and not a man, of the earth earthy. He is no longer human in any sense or degree: for we must not forget what we have learned (see vol. I, ch. 10)—that natures are separate and distinct. Since he is no longer in any sense or degree a human being, we must not expect him to come again as a human being, as at the first advent. His second coming is to be in a different manner, as well as for a different purpose.

Jesus Christ has no longer a corporeal nature; He has shed it and has become again wholly a spirit being.

> Noting the fact that our Lord's change from human to divine nature at his resurrection was even a greater change than the one which occurred some thirty-four years previously, when he laid aside the glory of spiritual being and "was made flesh," we may with great profit consider very minutely his every action during the forty days after his resurrection before he went "to the Father"; because it is the resurrected Jesus of those forty days who is to come again, and not the man Christ Jesus who gave himself as our ransom, in death.

Following that, over many, many pages, Pastor Russell attempts to explain the resurrection of Jesus. In the chapter, "The Manner of the Second Advent," you will be led greatly to admire the "Pastor's" ingenuity, if nothing else! What does it mean? It means that we have no high priest in the sense the Scriptures teach, a Mediator between God and man.

Russellism on the Resurrection of Christ

I should like you to look at what Pastor Russell has to say about the resurrection of Jesus Christ. Someone at one of our open-air services was very angry and insisted that Pastor Russell taught the resurrection of Christ. Very well, Pastor Russell is permitted to speak for himself. Here it is in vol. 2, pp. 124-127:

> With our Lord, after his resurrection, it was simply a question of expediency as to which way of appearing to his disciples would best accomplish his object, of making known his resurrection and change of nature. Had he appeared as a flame of fire, as the angel appeared to Moses in the burning bush (Ex. 3:2), he might indeed have conversed with them, but the evidence thus given would have been far from being as convincing as the method he did adopt, both to the apostles and to the world at large to whom they witnessed.
>
> If he had appeared in the glory of the spirit form,

> as the angel did to Daniel (Dan. 10: 5-8), the glory would have been greater than the witnesses could have borne. They would probably have been so alarmed as to be unable to receive instructions from him. To none except Paul did the Lord ever thus show himself; and Paul was so overcome by that glimpse of his glory that he fell to the ground and was blinded by its brightness, which was above that of the sun at noonday (pp. 124-125).

Pastor Russell conveniently ignores the disciples' experience on Mount Tabor when He was still in the flesh, when He allowed the inherent glory of His Deity to shine through the veil of His flesh, and they fell at His feet even as Paul did on the road to Damascus. But note this:

> The creating of the body and clothing in which he appeared to them, in the very room in which they were gathered, was proof unquestionable that Christ was no longer a human being, though he assured the disciples that the body which they saw, and which Thomas handled, was a veritable flesh and bone body, and not a mere vision or appearance. As a human being he could not come into the room without opening the door, but as a spirit being he could.

As eternal Creator, what about the door? Could He not have done something with the door?

> And there he instantly created and assumed such a body of flesh and such clothing as he saw fit for the purpose intended (pp. 126-217).

According to Pastor Russell, the Lord Jesus came into the room as a spirit, and instantly created a body, and clothed it, and wrapped Himself in it, and appeared before His disciples! If that be so, if He created a body which was not the body that was crucified and that rose again, and that for the purpose of proving the resurrection, it makes the Lord Jesus Christ a

deceiver such as Russell himself proved to be. But to read on:

> Nor can we for a moment admit the suggestion offered by some, that our Lord opened the doors without being observed; for the record is plain and clear that he came and stood in their midst while the doors were shut—probably very carefully barred and bolted too—"for fear of the Jews" (John 20: 19, 26).
>
> The lesson of his changed nature was still further emphasized by his manner of leaving their sight: "He vanished out of their sight." The human body of flesh and bones, etc., and its clothing, which appeared suddenly while the doors were shut, did not go out of the door, but simply disappeared or dissolved into the same elements from which he had created them a few moments before.

If you interpret the Word of God after that fashion, there is nothing on earth, or in the heavens above, that you cannot explain away. There is not a solitary Scripture anywhere to support it.

> He vanished out of their sight, and was no longer seen of them when the flesh and bones and clothing in which he had manifested himself were dissolved, though doubtless he was still with them—invisibly present; and so also much of the time during those forty days (p. 127).

Again:

> The power manifested by our Lord, and the angels referred to, to create and dissolve the clothing in which they appeared, was just as super-human as the creating and dissolving of their assumed human bodies; and the bodies were no more their glorious spiritual bodies than were the clothes they wore. It will be remembered that the seamless robe and other clothing which our Redeemer wore before his crucifixion had been divided among the Roman soldiers, and that the grave clothes were left folded away in the sepulcher (John 19: 23-24; 20: 5-7), so that the clothing in which he appeared on the occasions mentioned must have been specially created, and probably was the most

appropriate for each occasion. For instance, when he appeared as a gardener to Mary, it was probably in such apparel as a gardener would wear (pp. 127-128).

If you use your imagination in that way, declaring that the Lord Jesus had no body, that His body never rose from the grave, if you pervert the Scriptures after that fashion, you can prove nothing by their authority.

That the bodies in which our Lord appeared were real human bodies, and not mere delusions, he gave them clearly to understand when he ate before them, and invited them to handle him and see that the body was real flesh and bones, saying, "Why are ye troubled?" . . . "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."

Some Christians draw very absurd conclusions from this expression of our Lord as to the verity of his assumed flesh and bone body. They regard the assumed body of his spirit body, and declare that a spirit body is flesh and bones, and just like a human body, excepting that an indefinable something, which they call spirit, flows through its veins instead of blood. They seem to disregard the statement of our Lord, that this was not a spirit body—that a spirit has not flesh and bones. Do they also forget John's statement, that "it doth not yet appear" what a spirit body is, and that we shall not know until we are changed and made like him and see him, not as he was, but as he is (I John 3: 2). Do they also forget the Apostle Paul's express statement that "flesh and blood cannot inherit the kingdom of God"?—and his further assurance that therefore all the heirs with Christ must also "be changed"?—I Cor. 15: 50-51 (p. 128).

Pastor Russell says that His spirit rose and that He went about appearing here and there, and for the convenience of those appearances each time He created a body and clothes! In other words, He did what any criminal does—changed His name and clothing. And remember the Scripture says that "by many infallible

proofs" He showed Himself alive after His passion; but this man says that the body He put on was not the body that was crucified; it was a body created for the purpose; the clothing was created for the purpose; both were put off and dissolved as often as He appeared!

> Many Christians have the idea that our Lord's glorious spiritual body is the very same body that was crucified and laid away in Joseph's tomb. They expect, when they see the Lord in glory to identify him by the scars he received on Calvary.

I expect thus to identify Him. "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." He wears there the marks of your sin and mine. Pastor Russell says:

> This is a great mistake, which a very little consideration should make manifest—Firstly, It would prove that his resurrection body is not glorious or perfect, but scarred and disfigured; secondly, it would prove that we do know what a spirit body is, notwithstanding the Apostle's statement to the contrary; thirdly, it would prove that our redemptive price was taken back; for Jesus said, "My flesh I will give for the life of the world." It was his flesh, his life as a man, his humanity, that was sacrificed for our redemption. And when he was raised to life again by the power of the Father, it was not to human existence; because that was sacrificed as our purchase price. And if that price had been taken back, we would still be under the condemnation of death, and without hope.
>
> We have no more reason to suppose that our Lord's spirit body since his resurrection is a human body than we have for supposing that his spirit body prior to his first advent was human, or that other spirit beings have human bodies; for a spirit hath not flesh and bones; and, says the Apostle Peter, our Lord was "put to death in the flesh but made alive in spirit."

An Atrocious Assumption

> 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 (Deut. 34:6; Jude 9). pp. 128-130.

Did you ever hear anything more subtle than that? He quotes the very words of Jesus Himself, "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." But this is the crux of the whole matter: Pastor Russell says, "Our Lord's human body was, however, supernaturally removed from the tomb"—that is a little different from what the priests told the soldiers to say—that the body of Jesus had been taken away by night! Pastor Russell says our Lord's body was "supernaturally" removed from the tomb, because "had it remained there, it would have been an insurmountable obstacle to the faith of the disciples"! It was not quickened and did not live again: it was supernaturally removed—and the God of truth was party to that deception in order that His disciples might believe He was risen when He had not risen at all! Did you ever hear anything to surpass that for a perversion of Scripture—"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."

The Scriptures Plus Russell's Interpretation

Later you will be told that the Spirit never was given until Pastor Russell arrived! Pastor Russell says nobody can understand the Bible until he interprets it for them, just as Mrs. Eddy says no one can understand it without her *Key to the Scriptures;* as the Roman Catholic Church says we must believe the Bible as it is interpreted to us by the Church; as Mormonism says, "By all means, believe the Bible, but you must have the Bible plus the Book of Mormon." Mormonism takes from the Bible: Pastor Russell adds to it. All the heresies of the church either take from the Book or add to it—and Pastor Russell adds to the Book. In one place he says that when people ceased to read his *Studies of the Scriptures* and went back to the Bible alone, they got into darkness again!

Let me repeat what we have just read: "We know nothing about what became of it (the body of Christ), except that it did not decay or corrupt." That is Russellism! The body of Jesus Christ never rose—but he thinks it may be miraculously preserved in hiding somewhere, or it may have dissolved into gases! But nobody knows! We only know two things: one is, that it never rose from the dead; that it did not see corruption. But the Scripture saith: "If Christ be not raised, your faith is vain; ye are yet in your sins." *You need nothing else to prove that Russellism at its very heart, is utterly anti-Christian. It would remove the very keystone of the arch of Revelation: it denies the literal, corporeal, resurrection of Christ.*

Russellism on the Atonement

What of the atonement? What does Russell say? He says that Christ made atonement by giving His flesh as a perfect man. Do you believe that it was the physical suffering of Christ that effected the atonement? Do you believe that? No! "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"; "The Lord hath made to meet upon him the iniquities of us all." To reduce the Lord Jesus to the level of a man who gave his fleshly nature as an atonement for sin, is to deny the atonement altogether. The sufferings of Christ were not the sufferings of a man only. Were He only a man, your sins would have killed him without mine, or mine without yours. It was only because He was the God-man, and that "God was in Christ reconciling the world unto himself," that He was able to pay an infinite price for the redemption of all mankind. His blood was not merely the blood of a man: it was the wealth of the universe in solution. If I may dare say so, an infinite God emptied heaven's exchequer and gave all that He had to pay the price of our redemption. To say that Jesus Christ was only a man and that His physical sufferings wrought our redemption is utterly unscriptural and equally unreasonable.

How would you like to go out of doors and let me finish there? I have only started! I have no train to take to-night, so I can preach as long as I like! But I think I shall read a little more to you here, because perhaps you can give a little closer attention here than in the open air.

II

RUSSELLISM ON THE WORD OF GOD

I SHALL read you a few gems showing the attitude of Russellism toward the Word of God. I have spoken to you of its attitude toward the person of Christ—how it denies His Deity; denies His resurrection; and certainly, by implication, the adequacy of His atonement. Pastor Russell in vol. 7, undertakes to expound certain chapters of Ezekiel's Prophecy. To say the least, they are certainly most interesting! I do not know how Pastor Russell discovered some of these things, but they are interesting and ingenious to the last degree. It must be very gratifying to find one's self almost named in the Bible so long before! Here is a passage from vol. 7, page 383:

> Ezekiel 3: 9: "As an adament 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.

Once again:

> 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.—Vol. 7, p. 483

His Holiness, the Pope, will have to look to his laurels! Pastor Russell says of himself that he is the "sole representative in the world" of Jesus Christ, and the "sole steward of the meat in due season." Well, if that be so, you will have to get it from Pastor Russell or go without! Is not that what it means?

Once again from *The Studies in the Scripture* (vol. 7, pp. 417, 418, still dealing with Ezekiel's prophecy, chap. 9: 2), we read:

> "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." The six with earthly weapons are the rulers of the six great nations—Russia, Germany, Austria, France, England, and Italy. The six, with the Sword of the Spirit symbolize all the Elijah class, the six, with one other, making up the seven, the complete number.

"One other"—"one other," if you please. He is not the Elijah class; he does not represent the political powers; nor does he represent the Elijah class. We shall presently see who he is!

> 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 . . .

To whom is reference made 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 instructions 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 antitype 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.—pp. 417-418

What do you think of that? "He turned pale"! It would be enough to turn anyone pale. And yet there is an element of truth in it, for certainly he was a prolific writer. I have often wondered where all the printer's ink came from for Pastor Russell's books; but here is where it came from, from his inkhorn, specifically identified by Ezekiel, and painted by the poor sign-painter who did not know anything about it!

Hear one other quotation from the comments on Ezekiel (vol. 7, p. 483, *Studies in the Scriptures*):

> "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."—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.

Poor man, we can surely sympathize with him now for having lost his wife! Personally, I should like to know what Mrs. Russell had to say about that! I do not want to provoke a smile, and I refrain from saying more on this point because he is not here to defend himself.

Perhaps you do not know that Christ has already come? Did you know that He came in October, 1874? Have you not rather read in the Book that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God"? "Behold, he cometh with clouds and every eye shall see him." Russell says He came secretly in October, 1874!

There is also that large question, Where are the dead? What about the future? What about that speciality of Russellism that bids men look into the future without fear and tells men there is no reckoning in eternity beyond? All these are important questions, and were I to go into them this evening, as I should like to while I have your interest, I am afraid I should weary you. I have given you food for a great deal of thought tonight, and I fear you would not remember anything more. I hope I have said nothing unkind. There has been nothing unkind in my mind; but I insist that no one shall share the glory of my Lord. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God"; "Father, I will that they also, whom thou hast given me, be with me where I am;

that they may behold my glory, which thou hast given me." Again He said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." They who would honour the Father must honour the Son. Jesus Christ was incarnate God, dying "the just for the unjust that he might bring us to God." He did actually go into the grave; He did actually come out of the grave; He showed Himself alive after His passion "by many infallible proofs." He said 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." He ate a piece of broiled fish, and of an honeycomb—He had a real body.

And He is coming again. Hallelujah! Praise His name! Some of us are living for that blessed hope. Pastor Russell says He has come already. I hope that is not true, because I should like to believe that when the Lord Jesus comes this will be a better world than it is now. It would be folly to believe that the Lord Jesus is on the earth reigning under these conditions; it is a libel upon Him. Oh, when He shall come down the skies and take to Himself His great power and reign, everybody shall know it: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."

And as for the Bible: you see where this doctrine puts you. Unless you read Pastor Russell's *Studies in the Scriptures*—there are many volumes of them—unless you read these things, you cannot understand the Bible! Pastor Russell, according to himself, was God's sole representative on the earth; he was the sole cus-

todian of the meat in due season! Therefore, you must come to him or go without. For myself, I will find the Lord in the Book we call the Bible. You may have Russell's books if you must, but I will have the unadulterated Word of God. And I read there, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." You had better receive the Bible as it is. Take nothing from it; add nothing to it; bow before its judgments; and accept it as the very Word of God.

Are there some here this evening who have turned away from Jesus Christ? I call you back to Him. Come as a sinner to Jesus Christ; nothing can keep you from Christ but unbelief.

III

RUSSELLISM'S PERVERSION OF THE DOCTRINE OF THE SECOND COMING OF CHRIST

Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. 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. —MATT. 24: 23-27

I SHALL speak in the open air at the close of this service on Russellism's favorite slogan, "To Hell and Back." That was the title of Pastor Russell's favorite lecture.

I repeat at the outset what I said last Sunday evening, that I have no quarrel whatever with men on this subject. My testimony is not so much against the men who hold the doctrines of Russellism as against the delusion itself. One of the ushers told me that at the close of the service last Sunday night a gentleman came to him and said, "I want you to carry a message

to your pastor. Tell him that I came to this city to attend the International Bible Students' Convention, and I came to this service as a Russellite; but I am a Russellite no longer. I do not quite know what I am now: I only know that I am no longer a Russellite." I hope you will pray for that man, for I trust he is representative of a great many more. That, at least, was the object we had in view in speaking on the subject—to try to show people from the Word of God that the doctrines propagated by the International Bible Students are verily the doctrines of demons and not the teaching of the Word of God.

It is sometimes necessary, however, to mention names. I have had to do so on other occasions. I have heard people say in our Baptist brotherhood, "If only he would not mention anybody's name! If only he would content himself with denouncing the errors, if he so regards them, but avoid personalities!" When the Baptist Union passed a vote of censure upon Mr. Spurgeon, the brethren there censured Spurgeon because he refused to mention names! I have been censured again and again because I mention them! I have always felt that if we generalize and condemn people indiscriminately we do injustice to a great many people; but if we say of the wrongdoer, or the false teacher, "Thou art the man; your name is—well, for example—Pastor Russell," we speak about one particular man and do injustice to nobody else; and he has a chance to defend himself.

It is necessary to mention the name of the founder of this cult, Pastor Charles Taze Russell. I do not know of what he was "pastor," but he always so called himself. His whole system is built upon the assump-

tion that until he arrived, apparently there was no one competent to translate the Scriptures! We had the Authorized Version, but the translators of the Authorized Version were apparently a pack of rogues and deliberately set themselves so to translate the Scriptures as to bolster up certain erroneous teachings and to conceal the truth! The translators of the Revised Version are dealt with rather harshly, too. Here and there Mr. Russell finds that their translations are a little more in accord with his views—perhaps a particular word—but you will find such a phrase as this: "But they were not honest enough to translate such a word in such a way."

There have been great Greek scholars who have been God's gifts to the church, men who have given their lives to the mastery of that language. And there have been great Hebraists, too. It would be difficult to overestimate the church's debt to consecrated scholarship; for through the efforts of such scholars we now have the Bible put into our hands that we may read it in our own language and understand the gospel. But here comes a man who tells us—very modestly—that he is "Christ's representative in the world, the sole steward of the meat in due season." When a man says that, he must not blame us—nor can his followers who accept that great claim justly blame us—if we examine somewhat closely into that man's credentials and find out whether his claims are just.

Our Lord Himself was subjected to that test. They continually asked Him whence He came, and such questions as, "Is not this the carpenter's son?" "Did he not come out of Nazareth?" Again they asked "How knoweth this man letters, having never learned?" That

question might very appropriately have been put to Pastor Russell! He claimed to "know letters," he claimed to be competent to brush aside the work of all the translators, and to set himself up, so far as I am able to see, in opposition to every Greek and Hebrew scholar on earth, for I know of no men of any reputation who would support Pastor Russell's interpretations.

I recall reading an exposure of Pastor Russell in *The Brooklyn Eagle* some years ago. Pastor Russell was sued by his wife for divorce. A divorce was granted on the ground of violation of the marriage covenant. That is a matter of history; and yet this is the man who is the sole custodian of God's truth! A certain Hamilton Pastor gave currency to what *The Brooklyn Eagle* published and he was charged with criminal libel by Mr. Russell. Before the case came to trial the ex-wife of Mr. Russell, the woman who had divorced him, came to Hamilton to give testimony against her former husband. When Mr. Russell was in the witness-box, under oath, the counsel for the defense handed Mr. Russell a Greek Testament and requested him to read two or three lines at the top of the page. With much embarrassment the "Pastor" gazed at the page but read nothing. He was compelled to admit that he could not read it. When asked to spell out the words he was obliged to acknowledge he did not even know the Greek alphabet. The lawyer then handed Mr. Russell a Hebrew Bible and requested him to read a few lines, and when he confessed he could not do so, he was asked to spell out the words, but was forced to acknowledge he was as ignorant of the Hebrew alphabet as of the Greek. But the man who did not know the alphabet either of

Greek or Hebrew, set himself up as competent to set aside the Authorized and Revised translations of the Bible and substitute his own! An analytical concordance is very useful; but who would think of appointing a man as a professor of languages in a university whose only qualification was that he had an English dictionary and was able to spell out the words! I should want him to know more than that before I would trust him with that position. But "Pastor" Russell could not even spell out the words.

Yet that is the foundation of Russellism. There is something here worth thinking about. How does it come to pass that a man so utterly ignorant of the original Scriptures can propagate a cult like Russellism, which is built upon the repudiation of every recognized translation, and win for himself all over the world tens of thousands of followers? Surely we have fallen upon days when there is a famine of hearing the Word of the Lord!

I would not be unfair, but I think, in view of the fact that the whole system is based upon the teachings of this man's *Studies in the Scriptures* and that all his followers quote the *Studies in the Scriptures* as having authority equal, if not superior, to that of the Bible, when Russell himself clearly and emphatically said that he was the only man on earth competent to interpret the Scripture, and that he stood even as the Roman Catholic Church professes to stand, between God and the souls of men, it is legitimate to inquire what sort of man this is who dares to set up such claims for himself.

A few years ago Pastor Russell made a trip around the world. It was widely advertised, and then there appeared in certain of the Russellite papers sermons

preached by Pastor Russell—one preached at Tokio, another somewhere else. He undertook to pass judgment on the work of all the missionary societies because he had been around the world. Investigation proved that he had been on a ship that only called at these ports and did not stay long enough to find out anything! I myself have seen sermons published by Pastor Russell representing him as pastor of the Metropolitan Tabernacle, London. Thus he dared even to appropriate the name and prestige of Spurgeon, the greatest gospel preacher of all time. He represented himself as pastor of this "tabernacle" and that "tabernacle." I need not tell you that he never succeeded Spurgeon, nor did he ever preach in Spurgeon's pulpit. I have often preached in Spurgeon's tabernacle myself and know all about that. I say that was a downright, unmitigated, unvarnished falsehood. But he knew that anything connected with the name of Spurgeon would be read with avidity.

Someone said to me, "A number of people do not know what you mean by Russellism: they know the International Bible Students." A man came here once and wanted to join the church. I sent someone around to the address he gave to have an interview with him. The visitor went to the place and inquired for him but found there was no such man there. The next Sunday the man appeared again. I said to him, "You are Mr. So-and-So and were with us last Sunday?"

"Yes."

"You wanted to come into the membership of the church?"

"Yes, sir."

I said, "And you live at such-and-such a number?"

"Yes."

Then I said, "I have had that house visited, and there is no one there by that name."

"Oh," said he, "I am not known by that name there; they know me by another name."

I replied, "We have no place in this church for a man who answers to two names."

When you meet a man who is known by one name in one place, and another name somewhere else, you may be sure there is something wrong. What I should like to know is why Russellism changes its name so often—Russellism, Millennial Dawnism, Watch Tower, International Bible Students. While some "International Bible Students" go so far as to object to the name "Russellite," they all say that the *Studies in the Scriptures* are the only way to understand God's Word—just as Christian Science says that Mrs. Eddy's *Science and Health* is a "key" to the Scriptures. It is not a commendatory fact that this thing should be known by so many names. But now it has added another to its list of aliases: its devotees call themselves "Jehovah's Witnesses."

Pastor Russell tells us that the Lord actually came the second time in October, 1874; that then the millennium began; that we are now in the dawn of the millennium; and that those who cherish "the blessed hope" and still believe that Jesus Christ will some day come again in person are utterly mistaken, because He has come already—He came in 1874. Pastor Russell found out when He was coming! The angels do not know that, and our gracious Lord said that was the one thing He had put without the circle of His own knowledge, that His coming was known only to the Father in

heaven—but somehow Pastor Russell found it out! He knew the Lord arrived in October, 1874. Other people have speculated as to the time of the Lord's coming, but when He did not come they had to admit they were mistaken. Pastor Russell does not say that he ever saw Him or that anybody else ever saw Him; but he found out that He was coming—and therefore He must be here!

I

Look for a minute or two at SOME OF THE CHARACTERISTICS OF THE SECOND ADVENT AS TAUGHT IN THE SCRIPTURES, IN CONTRAST WITH THE TEACHINGS OF RUSSELLISM ON THE SAME SUBJECT.

You remember the familiar passage in the first chapter of Acts where the angels made promise of the return of the Lord, "Ye men of Galilee, why stand ye gazing up into heaven?"—What are you gazing up into heaven for? Did you see something? "And a cloud received him out of their sight." Then the angels said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Christ disappeared somewhere beyond the clouds—He had been a visible Christ; He had been a Christ having a corporeal nature, a body that could be touched; and He spread those hands abroad in parting benediction and was received up into heaven and a cloud received Him out of their sight. And the angels said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Surely it means that in the manner in which He was seen to go He will

be seen to come again. Pastor Russell says that Jesus has no body; that His body was left in the grave; and thence by some means it was removed—that He became a spirit being, and that no one will ever see Him again. And Russell says Christ came the second time in October, 1874. Now set over against that plain teaching of Scripture we have just considered this tenet of Russellism. I shall read it to you from his own book, lest you think I am misrepresenting him:

> What, now, is taught by the statement of the angel at the time of our Lord's departure—Acts 1: 11—"This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven"?
>
> A careful examination of this text will manifest its harmony with the foregoing. Many seem to think the passage reads, "As you *see* the Lord ascend into heaven, so, in like manner, you shall *see* him come again. Such should read it again, until they note the fact that it does not say that those who saw him go will *see* him come, nor that anyone else will *see* him come. What it does say is, that the *manner* of his coming will be *like* the *manner* of his going. What, then, was the manner of his going? Was it with great splendor, and with great demonstration? Was it with trumpet sound and voices and a great shout rending the air, and the Lord's person shining in supernatural glory and brightness? If so, we should expect his coming again to be "*in like manner.*" On the other hand, was it not as quietly and secretly as was possible, consistent with his purpose of having thoroughly convinced witnesses of the fact? None saw him, or knew of the fact, except his faithful followers. His statement (John 14: 19), "Yet a little and the world seeth me no more," has never yet been disproved; for none but the brethren saw even his manifestations after his resurrection. and no other witnessed his ascension. And in *like manner* as he went away (quietly, secretly, so far as the world was concerned, and unknown except to his followers).—vol. 2, pp. 154-155

But the fact is, He did not go into heaven secretly. He went into heaven from the presence of His disciples, and they saw Him go. Whether or not He will come in great splendor on the clouds of heaven—and other Scriptures teach that He will so come—surely if language means anything, it means that when He comes, He will be seen to come, and not that He will come secretly and invisibly.

> *So*, in this manner he comes again. And as when he went away he lifted up his hands and blessed them, so, when he comes again, it is that their joy may be full, as he said: "I will come again and receive you unto myself." "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."—Luke 24: 50-51; John 14: 3; 16: 22.

"Behold"—that means you are summoned to see something, does it not?—"he cometh with clouds." Pastor Russell ingeniously discovers (we shall deal with that a little later) that we have here a mistranslation. Now, remember, you are listening to a great authority! When Pastor Russell talks about mistranslation, he is thoroughly qualified to speak on this subject—because he does not know the alphabet either of Greek or Hebrew, according to his own confession under oath! Every eye shall not see Him, says Russell, but shall "discern" Him by some kind of spiritual perception as claimed by Charles Taze Russell and his friends.

He is to come *suddenly*. I read it to you this evening: "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." You remember Pastor Russell is fond of finding himself the special subject of prophecy? Well, if he is referred to in our text at

all, I think it is in this verse, "There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect!" If anyone tells you that Christ has already come, do not believe him. Why? "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not"—why? "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

But Pastor Russell is not at a loss to explain that, and if you will have patience I shall read you his explanation:

> Our Lord furnished us a most beautiful illustration of the manner in which his presence will be revealed, when he said, "As the bright-shining emerges from the east, and illuminates even unto the west, so will be the *presence* of the Son of man" (Matt. 24: 27). That most translations of this verse are faulty in using the word lightning, where sunlight is meant, is evident; for lightning flashes do not come out of the east and shine unto the west. They just as frequently come from other quarters, and rarely, if ever, flash clear across the heavens. The Lord's illustration, and the only one which will comport with his words, is the sun's brightness, which does invariably emerge from the east and shine even unto the west. The Greek word *astrape*, here used, is thus shown to be improperly translated in this text, and also in the account of the same words by Luke (17:24). Another instance of the use of this word *astrape* by our Lord is found in Luke 11:36, where it applies to the brightness of a candle, and in the common version is rendered "Bright-shining." Incorrect ideas of the manner of our Lord's coming and revealing, firmly fixed in the minds of translators, led them into this error of translating *astrape* by the word "lightning." They supposed that he would be revealed suddenly. like a flash of lightning, and not gradually, like the dawning sun-

> light. But how beautiful is the figure of the sunrise, as illustrating the gradual dawning of truth and the blessing in the day of his presence.—vol. 2, pp. 155-156

The only difficulty with that is that it is not true! Not "lightning," but "sunlight"! And so the coming of Christ is like the dawning of the day, gradual, the gray streaks of dawn coming up from the east, and at last lighting the earth; and so shall the "presence" of the Son of man be—like the gradual breaking of the day.

There are a few cases in which the same word is used, as for instance, in Luke 10: 18 where the Lord says, "I beheld Satan as lightning fall from heaven." Did He say He saw Satan as the sun fall from heaven? Let us see the association of this same word in Rev. 4: 5: "And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." "Out of the throne proceeded lightnings and thunderings"—sunlight and thunderings, is it? But it is the same word. In the verse I have read the word "lightning" surely is used to tell us that His coming will be so evident that everybody will know it, and therefore we are not to be deceived into believing that the coming of Christ is secret. But when Mr. Russell stumbles on a text like that, he is not speaking to those who know Greek; he is speaking to a great multitude of people, like himself, who do not know the alphabet, and therefore he can say what he likes; and when he has filled their minds with prejudice they will believe that Pastor Russell is true and every man a liar.

Christ is said to come as "a thief in the night," unexpectedly. Surely He meant in *the matter of time*,

because He said, "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." But Mr. Russell puts that all aside and says that the thief comes quietly, when you are fast asleep; and that the coming of Christ shall be in like manner! There was a man who came into a certain house at Beeton, Ontario, not long since—but it was not very quiet when they got through. Thieves do not always come quietly but smash their way in, demanding, "Hands up." Christ said, "Watch therefore: for ye know not WHAT HOUR your Lord doth come. But know this, that if the good man of the house had known IN WHAT WATCH the thief would come, he would have watched, and would not have suffered his house to be broken up." Russell pays no attention to that at all. Others have fallen into the error of predicting the time of His coming; but I know of no one else who stuck to his prediction when the mere passage of time proved that he had been mistaken. But Russell knew—and therefore he ignored the teaching of the Scripture.

Then Christ's coming will be *audible*. There are several passages in the Word about His audible coming, but these are suggestive: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." What is language for if it is not to express thought? Will you take those three phrases—"shout," "voice of the archangel," and "the trump of God"—can you make a secret coming of that? If that is not only visible, but audible, what does language mean? That is the great rapture passage. What does Mr. Russell say of that?

"WITH A SHOUT." The Greek word here translated "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.

The aspect of affairs in the world for the past fifteen years very strikingly corresponds with this symbol, in the outbursts of worldwide encouragement for all men to wake up to a sense of their rights and privileges as men, and to consider their mutual relationships, the principles upon which they are based and the ends which they should accomplish. Where on the face of the earth is the civilized nation that has not heard the shout, and is not influenced by it! The entire civilized world has, in the past few years, been studying political economy, civil rights and social liberties as never before in the annals of history; and men are encouraging each other, and being encouraged, as never before, to probe these subjects to the very foundation. The shout of encouragement started by the increase of knowledge among men has already encircled the earth, and under its influence men are banding themselves together, encouraged and assisted by men of brain and genius, to contend and strive for both real and fancied rights and liberties; and as their organizations increase and multiply, the shout grows louder and longer, and will by and by result as foretold, in the great time of trouble and tumult of angry nations.—vol. 2, p. 146

Could a greater perversion of Scripture be imagined? Or could a depraved imagination produce anything more grotesque? But again:

"THE VOICE OF THE ARCHANGEL"—is another striking symbol of similar import. The name "archangel" signifies *chief messenger*; and our anointed Lord himself is Jehovah's Chief Messenger—the "messenger of the Covenant" (Mal. 3: 1). Daniel refers to the same personage, calling

him Michael, which name signifies *who as God*—an appropriate name for him who is "the express image of the Father's person," and the representative of his authority and power. The voice of the Archangel represents Christ's authority and command.—vol. 2, p. 147

"THE TRUMP OF GOD." Many seem thoughtlessly to entertain the idea that this trumpet will be a literal sound on the air. But this will be seen to be an unreasonable expectation, when it is noticed that Paul here refers to what the Revelator designates "The Seventh Trumpet," the "Last Trump" in *a series* of symbolic trumpets (Rev. 11:15; I Cor. 15:52). The proof that these references are to the same trumpet is found in the record of the events connected with each. Paul mentions the resurrection, and the establishment of the Lord's kingdom, as connected with "the trump of God," and the Revelator mentions the same with even greater minuteness. The propriety of calling the "seventh" or "last trump," the "trump of God" is evident, too, when we remember that the events mentioned under the preceding six trumpets of Revelation refer to humanity's doings, while the seventh refers specially to the Lord's work, and covers the "Day of the Lord." Since the six preceding trumpets were symbols—and this is generally admitted by commentators and students who make any claim as expositors of Revelation—it would be a violation of reason and common sense to expect the seventh, the last of the series, to be a literal, audible sound on the air.

All that may occur and nobody know anything about it!

I intended to speak of Russellism in its relation to the coming of Christ, but I find myself in a very happy situation this evening. My good friend, Dr. Ragland, of Lexington, is with us this evening. I had announced my subject, otherwise I should have insisted on his preaching this evening as well as in the morning. But I am going to make him preach now. I told Dr. Rag-

land this story to-day. Once when Spurgeon was to preach, he was a little late in arriving, and his grandfather, who was a preacher, went on with the service. He announced his text and had been preaching some time when C. H. Spurgeon arrived. When Spurgeon came in, his grandfather said, "Here he is. Come on, Charles. I have been preaching from such a text, and I have just covered the first point—you go on from there!" So Spurgeon went on with the second point of the text, and preached gloriously. When he came to an experimental aspect of it, the grandfather got up and said, "I know more about this than you do," and resumed the sermon. Coming to another point he said, "Now, Charles, you may finish the sermon!"

Dr. Ragland has spent most of his life in the study of Greek. For more than twenty years he was a professor of Greek; he took his Doctor's Degree in Philosophy in John Hopkins University, the subject of his thesis being, "The Genitive in Euripides." You cannot write on a subject like that if you study a dictionary only! They say of Manchester that it is a place where it rains nine days a week—and that is why it is the centre of the cotton industry. It is one thing to try to water your lawn with a hose, but you cannot make green grass such as they have in Lancashire by that method. When a man has been soaked in Greek half a lifetime, he may be assumed to know what he is talking about. I was going to talk about what Russellism says of the coming of Christ, and I think I could have got through if Dr. Ragland had not been here, but he can do it better than I, for that is his specialty. He will tell you about the "coming" of Stephanas and Titus, the coming of the flood, and so on. You may not

be Greek scholars, but Dr. Ragland can combine the Greek and English in such a way that you can understand it. Neither of us planned his being here; humanly speaking, it was quite accidental, but I believe also divinely ordered.

DR. GEORGE RAGLAND: I shall be Charles Spurgeon and leave the sermon to "Father Spurgeon" to finish!

When I think of Pastor Russell and his parrot, Judge Rutherford, in their dealings with the Greek language, I think of the Irishman who was given as a present an English dictionary. After some time someone asked him how he liked it, and he replied, "Not much; it changes its subject too often!" If we should syllabicate English words as Pastor Russell translates Greek words, in order to make them plain in their English transliteration, we should pronounce toothache, as to-ot-hac-he.

Three words occupy the attention of Pastor Russell and his followers. One of them Dr. Shields has referred to, and I have given a little attention to them this afternoon in order to see their bearing. I read here this statement from "Our Lord's Return," as believed in by the Russellites: "The Greek is a more precise language than the English." Somebody must have told Pastor Russell that!

He says the word "lightning" does not mean the lightning: it means something else. Since it is known that there are several Greek words to indicate various shades of meaning where we must employ one word in English, the writers would not have used the word *astrape* for *sun,* when they had a definite word for sun—*helios.*

So as regards the word *parousia*—it means "presence." Pastor Russell says that "presence" means something that you cannot see: the Lord is present here, but we cannot see Him. He says that the word is used twenty-four times in the New Testament, and only two of the twenty-four have the correct translation. He does not say much about what those two say in the correct translation nor does he say much about some of the other passages in the twenty-two instances. I leave it to Dr. Shields to tell you what Russellism says about *parousia* when it relates to the Lord's coming.

Pastor Russell says the lightning that shineth is not the lightning but the sun shining in its twilight, and then in full noon-day splendour; and, according to his teaching, no man would know that the sun was shining at noonday unless he got up in time to see it in the dawn! What does this word *parousia* mean? Mr. Russell says it means "unseen presence." I am speaking of the other occurrences now outside of its use in connection with Christ's coming. He says it refers to Christ's coming as to an unseen presence that only the enlightened Russellite may observe. How about its meaning in II Cor. 10: 10: "But his bodily presence is weak"? I wonder how they found out Paul was weak in bodily appearance when nobody could see it! Again, in Phil. 2: 12, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence"—I wonder why he should write either of his presence or absence if nobody could know he was present? It is the very same word upon which so much stress is laid in connection with Christ's coming. According to Russell, Christ came

in 1874—but only the enlightened know He has come because the word means "unseen presence"!

Let us look at I Cor. 16: 17: "I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied." I wonder why Paul was glad of their coming if theirs was an "unseen presence"? Again, in II Cor. 7:6: "Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus." I wonder how he knew of his coming? He was glad of the coming of Stephanas and others. Could that be unseen? He knew he had come, and was glad. His coming gave Paul joy—not in his presence only, but in the consolation he brought. Once more, in Phil. 1:26: "That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again." Why say "coming again"?

Many other things might be said. It is real fun to follow Pastor Russell in his treatment of Greek words. We shall have to revise the terminology of science, our scientific terms will have to be revised, when Russell speaks of Christ's being seen by the disciples for forty days, and their not knowing Him by the physical sight! The word used there is the root-word that gives us our optics and opticians. The opticians, therefore, according to Pastor Russell's terminology, will be those who look, not after your physical eyes, but deceivers who tell you that you can see whether you can see or not.

I shall let "Father Spurgeon" deal with the rest.

Dr. Shields: The absurdity of the whole contention is surely abundantly apparent. Only in the instances Dr. Ragland has named in the New Testament

is the word *parousia* translated "presence." In the other instances it is translated "coming"—the coming of the Lord. In the instances in which it is translated "presence," Paul contrasts his own "presence" with his absence and quotes some as saying that his "bodily presence is weak." He had been glad of the coming of Stephanas — not an invisible presence, but a real man who came, and whom he saw. He had been comforted by the coming of Titus—not by a telepathic influence but by the personal and corporeal presence of one he loved.

Had I time, I would go on and tell you what Russell says about the flood. The Word says, "They knew not until the flood came, and took them all away; so shall also the coming of the Son of man be"—and Russell dares to tell his readers that the coming of the Lord shall be as it was in the days of Noah's "presence"—

> Nor before his days, not after his days, but in (during) his days, the world will be eating, drinking, marrying, buying, selling, planting and building. These Scriptures, then, clearly teach that our Lord will be present in the end of this age, entirely unknown to the world, and unseen by them.

Did the people know anything about the coming of the flood? Was that an invisible presence? Did they really know it had come? What the Scripture says is that they refused to believe the divine warning, and that the very day Noah entered the ark the flood came and took them all away. Men will not know the time of Christ's coming in advance: but it will be in no dark corner: it will be a public, universal appearance known wherever man is found, when He comes down the skies with all His holy angels with Him.

If you are a Russellite, it is because you do not know your Bible; it is because you have looked at Scripture through the eyes of Russell; you have accepted his statement; and you have read into the Word of God what Pastor Russell has told you to see. After thirty years of careful study of the Book, and having read a few books beside, I have never read anything so utterly, so absolutely, so manifestly untrue, and so patently a delusion of the devil himself, as the doctrines promulgated by the International Bible Students, who now call themselves "Jehovah's Witnesses." This doctrine which says there is no day of retribution, that the only punishment is annihilation, is but a modern echo of the ancient lie told in Eden, "Ye shall not surely die." May God help us to get back to His Book, and abide by the teaching of His Holy Word.

After the benediction I shall continue this discussion in the open-air service, the subject being, "The Unscripturalness of Russellism's Favorite Slogan, 'To Hell and Back.' "

IV

THE UNSCRIPTURALNESS OF RUSSELLISM'S FAVORITE SLOGAN

Text: Luke 16:19-31

This address was delivered in the open air on a Sunday evening, immediately following the preceding address delivered indoors, and like the others, stenographically reported.

I HAVE been speaking indoors this evening about Russellism's perversion of the doctrine of the second advent of our Lord.

The pet theory of Russell is that there is no future retribution. I remember Pastor Russell's coming to a city where I was ministering years ago and plastering the city with advertisements that he would preach on a certan afternoon on, "To Hell and Back." I should like you, first of all, before I examine the Scripture in this connection, to consider where that doctrine logically leads. If it be so that the sins of this world are not to be punished, that a man may make earth's rivers flow with blood, for example, like the war lords of Germany; that he may oppress the widow and the orphan, and be guilty of every kind of iniquity, and that at his death he simply goes to sleep, his body crumbles, his soul lapses into unconsciousness, and that at some future time he will be awakened and extinguished—annihilated rather, his only punishment being the extinction of being—that there is no judge upon the throne, that there is no day of reckoning to come, and that the worst any man need fear is to cease to

exist (to perish, says Russell, is to cease to exist), there are multitudes of people without the fear of God before their eyes who will have their fling in this life.

During the war the International Bible Students were recognized as the enemies of the Allied States. They were the enemies of the United States; they were the enemies of Britain—and they have been the enemies of both ever since. And, indeed, their system is the enemy of all organized society. It is nothing more than a religious expression of anarchy, and I shall prove it to you. Pacifism, or pacificism as I prefer to call it, logically leads to anarchy. Men dream about arbitration courts and the settlement of disputes by discussion. Suppose the case of two litigants who argue their case in a certain court. Mr. "A" loses his case; Mr. "B" wins it. But "A's" lawyer immediately appeals, and the case is taken to a higher court. It is tried in the next court, and again Mr. "A" loses and "B" wins. But the lawyer appeals the case, and it is taken to a still higher court. So they go on until the last court to which that case may be taken, tries the case; and the judge gives decision just as was given in the first place. The man has lost his case in every court right up to the time of his last appeal. When he loses there, suppose a sum of money is involved, what does he do? He pays the money; he accepts the verdict of the court. You say, "That is how civilized men ought to settle their differences." But I should like to ask you why "A" pays his money? Why does he accept the verdict of the highest court when he refused to accept the decision of the lower court? Is it because he thinks that that court has superior judgment? No! It is because behind that final decision

there is physical force to compel him to accept the decision of the court, to pay the money involved; he knows if he does not obey that last decision, there are policemen, jails, and penitentiaries. He knows that behind that decision there is power to compel obedience. And there is not a law written on any statute book in the world that is worth the paper it is written on unless behind that law there is an adequate power to enforce its provisions.

Very well then, pacifism means anarchy; it means the destruction of society; it means the destruction of the home—and the founder of this cult did the best he could in these directions. This thing is the enemy of every individual, of every home, of every city, the enemy of every state; it is the enemy of the souls of men, because it is the enemy of God, and because it comes from the nethermost hell. That is Russellism.

Pastor Russell was wont to speak of the souls of men going to hell and back, by which he meant to the grave and back; and he laboured to tell us that *sheol* in the Old Testament, and *hades* in the New, mean the grave only. But when he tried to explain away passages that promise future retribution, he came upon this passage I have read, and he gave an interpretation of it.

Russellism teaches soul-sleeping—that when a man dies his soul passes into a state of unconsciousness. Let us examine a few Scriptures. When Christ went to the Mount of Transfiguration there appeared unto Him Moses and Elias, talking with Him, speaking with Him of the decease, of the exodus, which He should accomplish at Jerusalem. Moses had been buried as to his body, but his spirit was still in a state of consciousness.

Elias also had gone home to glory, taking his body with him, but he too appeared in a state of consciousness. Our Lord Jesus was Himself a type and prophecy of all who believe; He is described as "the first fruits of them that sleep"; and when Jesus Christ was raised from the dead, He appeared to His disciples; He was recognized by them, He talked with them, and "showed Himself alive after His passion by many infallible proofs."

The Apostle Paul claimed to speak by special revelation from God, and he spoke of departing "to be with Christ, which is far better." Can you conceive of a man who had lived the active life that Paul had lived, and, in spite of all his persecution, had rejoiced in every minute of it, looking upon the sleep of the soul as being something "far better" than being in this life? Moreover, it is "to be with Christ"—with Christ, and the Lord Jesus Christ is not sleeping. He was raised from the dead and ascended into heaven; and, as Dr. Ragland told us this morning so splendidly, when John had that vision on Patmos he saw Christ in the glory. And when Stephen was stoned to death; but before he died, when the radiance of the open heavens fell upon his countenance, he said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Christ was not in a state of unconsciousness. He had gone back to the Father, as He said, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." Those who die are said to be "with Christ," and it is said that they are "far better" off than here.

Again we read, "For we know that if our earthly house of this tabernacle were dissolved, we have a

building of God, an house not made with hands, eternal in the heavens." Paul also said that to be "absent from the body" is to be "present with the Lord."

I could multiply Scriptures which teach that the souls of the departed are in a state of consciousness, but let us come to this sixteenth chapter of Luke. I have not time to read all the elaborate and absurd explanations of Russellism respecting this Scripture, but let me give you a little of it. First, there is a grotesque interpretation of what he calls the "parable," which assumes that orthodoxy teaches that because Dives is called a rich man, he therefore went to hell, and that it is a bad thing to be rich! He says that the Ecclesiastics insist upon such teaching. Of course he has his favorite fling. Here is what he says:

> If the possession of such is sufficient reason to send one to eternal torture, then fully ninety per cent of the clergymen of our day are in danger of eternal torment.

Will all the rich preachers in this audience please stand up? (Laughter) And then he says:

> If torment in flames of fire is the penalty to be suffered by man because he possesses such things, what then could we expect to befall the ultra rich, such as Mr. Rockefeller and Mr. Henry Ford?

He tries to make his readers believe that sane interpreters of Scripture teach that hell is reserved for the rich! There is nothing in the story to say so, nor did I ever hear of anyone's so interpreting that passage. I have heard some people say that money is the root of all evil—and I have heard others say that they would be willing to run the risk of having a little more of the "root"! The Bible does not say any such thing. It says, "The love of money is the root of all evil"; and a man may have one dollar and hug it to

his heart, and put the dollar between himself and God just as easily as a man may put a million dollars between himself and God. It is the *love* of it that is the root of evil.

Then Mr. Russell goes on to argue that ecclesiastics say it was the poverty of the beggar that opened heaven to him, that ministers contend such is the teaching of Scripture. I never heard any preacher say that. Blessed be God! a good many people who are poor are going to heaven. Poverty will shut a man out from a great many places on earth but it will not shut him out of heaven. But when you begin to play with Scripture in that way, and put interpretations upon it that have been brought out of one's own imagination, and thus build up a man of straw that no man ever conceived outside of Russellism itself, it is very easy to make a burlesque of the whole matter. What does Russell say? He says it is a parable; he tells us that it has to do with the Jew—and when you do not know anything else, talk about the Jew! When you cannot interpret the plain statement of Scripture, then push it forward a few thousand years and use your imagination, and picture what it means! Nobody can contradict you, because nobody is likely to live long enough! But he dismisses this whole matter as having no relation to the individual soul's future, that it is a parable relating to the Jew and the Gentile.

What are the facts? Examine that parable for a moment. There is a man who was a steward, who was accused by his lord of wasting his goods; and because he would not acknowledge his wrong, and get right with his lord, he said, "What shall I do? for my lord taketh away from me the stewardship: I cannot dig;

to beg I am ashamed. I am resolved what to do." And he went to all his lord's debtors and said, "How much owest thou to my lord?" One said, "An hundred measures of oil; and another, An hundred measures of wheat." And he said to the first, "Sit down quickly, and write fifty—I will give you fifty per cent discount." To the second he said, "Take thy bill, and write fourscore—I will give you twenty per cent discount." Why did he do it? In order that when he was put out of his stewardship, they, his lord's debtors, might receive him into their houses! Then the Lord Jesus said, "The lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light."

That is a passage that is frequently misinterpreted, I believe, though not mistranslated. Is it true that the children of this world are wiser than the children of light? Did not the Lord Jesus say, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life"? Did He not say He would send the Spirit of truth to "guide you into all truth"? And do you mean to tell me that the net result of all that God has done for a man or a woman is to leave him seven-eighths of a fool at last, so that the children of light who know God are simpletons? And if you want wisdom you must go to the children of the world? That passage is to be interpreted ironically; it is one of the most terrible things that Jesus Christ ever said. And He followed it with this, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations—make your choice now. If you are going to court the favour of the world, the flesh, and

the devil, then do it; but when you fail, do not come knocking at my door expecting to receive admission."

He then went on to tell the Pharisees that He was talking to them. They were, indeed, the Russellites, and the Modernists, and the errorists of that day, who were making the Word of God of none effect by their traditions, changing the Word of God, telling a man that if he handed over his property to the temple, saying, "It is Corban,"—like other men, feigning bankruptcy, handing over everything to their wives, and then pleading that they have nothing—they should be free. Christ said to the Pharisees, "But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother: making the word of God of none effect through your tradition." And here He says, "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." "When he had thus spoken the Pharisees who were present, heard all these things; and they derided him." (Interruption from the audience, to which Dr. Shields replied, "You can always tell who is hit, by the people who answer. I thought I heard a voice somewhere.")

Well, Christ was preaching, and the Pharisees derided Him; and He said, "You are the very people I have been speaking about. Ye are they which justify yourselves before men; but God knoweth your hearts. You lower the standards; you tell men that they will not have to pay; you promise them twenty per cent and fifty per cent discount on my bills; and you jus-

tify yourselves before men. But God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass than one tittle of the law to fail." Then our Lord referred to the marriage relation and to the question of divorce and said that that was a violation of the divine law—take that, you Russellites—a violation of the divine law, and said, "It is easier for heaven and earth to pass, than one tittle of the law to fail."

Christ then drew the veil and gave us a picture of life beyond the grave. When you read about the rich man and Lazarus, you must join it with the first part of the chapter; it is all part of the same discourse. The story of the rich man and Lazarus was an illustration of the awful truths Jesus Christ had been propounding.

I

Observe, then: THEY BOTH DIED, rich and poor—they both died. "It is appointed unto man once to die." No money can bribe the death-angel; no skill of science can forever keep him from your door. You may discuss social conditions, and promise better living conditions here; but the one thing that is coming to everyone of us, rich and poor, old and young, wise and ignorant, all nations, all people, all colours, is this: like the rich man and the poor man who both died, unless the Lord shall come before, every man and woman, every boy and girl here to-night will sometime reach the end of life's journey and will die. If you doubt it, go around these streets tomorrow and see the

hearses as they pass; go yonder to the cemetery and remember the earth is hollow to our tread because of the graves of the bodies of men and women who have been laid away. Do not charge me with being a pessimist; I am simply stating that all men must die. "The living know that they shall die." And the question is, What lies beyond the grave? The worst enemy of your soul and mine is the man who will deceive us with respect to that matter.

II

Now we must ask, WHO KNOWS ABOUT IT? Tell me that, WHO KNOWS WHAT LIES BEYOND THE GRAVE? Did Pastor Russell know? Does "Judge" Rutherford know? Do all or any of the International Bible Students, so-called, of themselves and out of their own experience, know what lies beyond? No one of them. Do all the philosophers, all the professors, all the men of learning, of this day and all other days? If you could gather together the combined wisdom of all the ages, and gather up all the accrued wisdom of all time, you still would know nothing of the life beyond the grave. There is only One Who knows anything of conditions that obtain beyond the grave, and that One is Jesus Christ. He knows, and I would rather have His word than a hundred thousand million Pastor Russells. Christ's unsupported word is the final authority in respect to this matter. And He said that *beyond the grave they both continued in a state of consciousness:* Lazarus was in Abraham's bosom—and he was Lazarus; and Dives was in hell, in a place of torment, and he was able to think; he was able to remember; he was able to speak; and able to pray that Lazarus yonder in heaven might be sent to him.

There is no "soul-sleeping" there. And remember, this is not a post-resurrection scene, because this man still had five brethren on the earth. It has to do with what men describe as "the intermediate state," the state of departed spirits. Both of them were conscious—separated, but both conscious. Abraham said that their separation beyond the grave was final. He said that there is not another chance: "Between us and you there is a great gulf fixed, and nobody can bridge it, not even from the heavenward side"—as though the Lord Himself, by means of redemption, had exhausted all the resources of grace, and that even from the heavenward side there was no bridge that could span that gulf.

That is the teaching of Scripture. I defy you with the Word of God open and Russell's books closed, to find me one solitary passage to support the idea that a man who deliberately rejects Christ here will have a chance hereafter. Our Lord Jesus is the sole authority, and He declares that beyond the grave there is no changing of that state.

III

And, furthermore, He says that THE STATE OF THESE TWO BEYOND THE GRAVE HAS SOME RELATION TO WHAT THEY WERE ON THIS SIDE OF THE GRAVE. One man lived for the world and the things of the world, for time and sense, and had what is called his "good things." The other man had little of this world's goods, but his heart was in the heavenlies, and his affections were centered upon things above; and when these two died, the future revealed what they really were at heart. One man was fitted for heaven, and the other fitted for hell—whatever that may be. We shall consider that in a moment.

Now, then, this man requested that Lazarus be sent to dip his finger in water and cool his tongue, for he was tormented in the flame. Someone says, "But that is only figurative language." What if it is? For the sake of argument, for the moment, let us assume that it is figurative language—what then? It teaches that the state of the impenitent beyond the grave is a state of conscious suffering, does it not? The man suffered, and he was conscious of it, and longed for relief from it. And Abraham said, "God has done all that is necessary to do; He cannot do any more." "Well then," said this man, "if Lazarus cannot come to me, send him to my five brethren." That is a problem. Let us be frank. Are we to suppose that there is compassion in hell? Here is a man who says, "I have heard High Heaven's verdict that I am lost, that there is no hope for me; but will you send Lazarus to my five brethren, that he may testify unto them, lest they also come into this place of torment." I cannot help wondering why he was afraid of it, I venture this opinion. This parable is directed against false teaching; it is directed against unfaithful stewards; it is a warning against those who offer God's debtors a discount on their bills; it is a warning to every preacher, and to everyone who attempts to open the Word of God to men. And I believe that if there is one place in hell hotter than another, it will be reserved for false teachers who have helped to bring men down to destruction. (Voice from the audience: "Shut up!" Dr. Shields: "Once more I must have scored a hit. I know I am hitting somewhere when you talk like that. I always like to know that the people for whom the sermon is designed are present.")

Abraham said a remarkable thing. He said, "They have Moses and the prophets; let them hear them." The rich man answered, "But if you would give them something in addition to Moses and the prophets! Send them a man raised from the dead, and they will believe." Abraham answered, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." I have never known a man yet who refused to believe Genesis, who did not, ultimately, refuse to believe Jesus Christ. The man who rejects the Old Testament, at last, inevitably, rejects the New; the man who makes light of the law, refuses to accept the authority of the gospel; the man who will not listen to Moses, will not listen to Christ—though He goes to him from the dead.

If this story teaches anything at all, it teaches *the adequacy of divine revelation.* Abraham did not say, "They have Moses and the prophets, and Pastor Russell's *Studies in the Scriptures*"! He did not say, "They have Moses and the prophets—and Mrs. Eddy's *Science and Health*"! He did not say, "They have Moses and the prophets—and the *Book of Mormon*"! He did not say, "They have Moses and the prophets and the interpretation of the church"! He said, in effect, "They have the Word of God, and by that Word they will be judged." That is the teaching of God's Word. By what sort of ingenuity can any man take that story out of its connection and explain it away by saying it has nothing to do with your personal relation to God but is a question of relation between Jew and Gentile? I repeat what I said indoors, that Russellism is a modern version of the lie told in Eden, "Ye shall not surely die."

IV

I must say this before I close: So Far From the Doctrine of Future Retribution Being Unreasonable, It Is the Most Reasonable Thing in the World. I do not suppose if some foul murder should be committed in Toronto to-night, if someone were cut down in cold blood, that the murderer's sympathizers would get many signatures if they went around pleading for clemency for the murderer. You all admit that wrong-doing ought to be punished, and you cannot find anywhere—in the home, in the state, in the international sphere, anywhere—a condition where men live wholesomely, honestly, uprightly, without law. It is true that when the grace of God comes into a man's heart, and he is made a new creature in Christ, and his debts are paid by the sacrifice of the cross, and he stands, not in his own merit, but in the merit of Christ—that man has the law of God written, not objectively on tables of stone, but written on the fleshy tablets of the heart; and he is made to do from impulse what others do from compulsion. But show me the place anywhere where men are free from the compulsion of law, and women are safe and children cared for.

Russellites have talked a great deal about the war—and I shall not place responsibility for it beyond saying that the Allied Nations are confident they did not start it. But whoever started it, it was begun; and it issued in the death of uncounted millions, in the maiming of millions more, in the orphaning of uncounted millions of children. It made widows of millions of women; destroyed the future fathers and leaders of the nations. Wherever the responsibility lies, it must lie somewhere;

and there ought to be someone who knows where that responsibility lies. There ought to be someone to call that person who is responsible, to account; and when that man is found, be he the German Kaiser or whoever he be, I say, if there were not a hell, if there were not a place where men will suffer for what they have done in the body, I could not believe this world to be under the governance of a God at all. There ought to be a place of assize—there will be a place of assize; and the will, the wisdom, and the power to execute judgment.

"But," you say, "eternal punishment?" Well, sin is eternal, is it not? A friend told me he was walking through the Sick Children's Hospital one day, and he saw a man sitting with bowed head at the bedside of a little child. The little lad's eyes were bandaged, and the father was sitting there dumb with grief. As my friend passed he said to the nurse, "What is wrong with that boy?" "He is going blind; he will never see again." "But what is the cause of it?" he asked. The nurse replied, "His father's sin." And my friend said to me, "I saw a man in hell." Oh, it is the beginning of hell. But I should like you to remember that one evil thought, issuing in one evil action, may go on and on through countless generations, until that one individual shall have polluted the bloodstream of uncounted thousands and has brought some kind of hell on earth. And if there were not a just God to call that man to account, then we were at the mercy of an almighty devil. There ought to be a hell: there must be a hell. The Bible says there is a hell. God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he

hath given assurance unto all men, in that he hath raised him from the dead."

But Pastor Russell tells us that Christ died a fleshly death, as a fleshly being, physically; that He was not a spirit being; and that by His physical death He made atonement for sin—by the death of a man only. No bigger lie was ever told since the devil first went into the business. I tell you Jesus Christ is not man only: He is God. And, being God, He is infinite in every quality of His being. He is Infinity Incarnate, God manifest in the flesh. "God was in Christ reconciling the world unto himself." Upon Him was laid the iniquity of us all; and when He died He endured the torment of hell. Infinitely He suffered, "the just for the unjust that he might bring us to God," not as a man—a man could not have done it, but as the God-man.

Imagine a man's being convicted in a military court and sentenced to forty-nine lashes. Imagine a thousand men similarly convicted and similarly sentenced. Forty-nine thousand lashes! And then imagine one man's stepping out and saying, "I will receive and endure the punishment due the thousand." You would say, "That would be impossible." Of course it would. He would die ere half the penalty was paid. The Lord Jesus sweat great drops of blood; His soul was "exceeding sorrowful, even unto death"; He suffered not in the body only. Many men have suffered more physically than Jesus Christ did. Many a martyr in the flames suffered more physical torture than did Jesus Christ. But the soul of God was in Him; it was Deity that suffered; it was Eternity that groaned; it was the blood of the Maker of heaven and earth that oozed

through His pores; it was the very life of God that flowed from His side when He bowed His head and gave up the ghost—it was the Wealth of the whole universe in solution with which He paid your debt. His soul was made an offering for sin. And the man who rejects that, who turns his back upon what God has done to save the sinner, is condemned already—not for Adam's sin, but because he believes not on the name of the only begotten Son of God.

Suppose I am wrong, and you trust in Christ in response to my appeal, and beyond the grave you find there is no hell—what then? It would be all to the good for you, would it not? Suppose Russellism is wrong, and its testimony is a lie, and you believe what man has said instead of what God has said, and, like the rich man, wake up in hell—what then? As I would be free from the blood of all men, I call you to the faith of Christ; and as you and I shall answer before that great judgment seat, I warn you that Russellism is a delusion from the pit; it is contrary to Scripture; it is not the truth; it is a lie. The truth is that you must believe in Christ in order to be saved.

Will you trust Him? Will you believe Him? Will you put your trust in Him? God's Word for it if you do, is, you "shall never perish, but have everlasting life." Is there anyone here to-night who will say, "I will trust Him; I will put my dependence in Christ; and I will presume upon His mercy no longer"? If there be such, will you raise your hand? Yes, I see one, two, three, four. How many more are there who will say, "I will trust Him here and now"? If I have not seen any of you, and even if you did not raise your hand, I shall be glad to talk with you at the close of

the service. I will do anything I possibly can to help you to trust the Word of God. I beg of you, in His name, to trust Christ.

I leave you with this story. A father gave to each of his three sons a peach and then called them to him at a later date and asked them what they had done with them. The first said he had eaten his and enjoyed it very much. The second replied that he had eaten his also and found it so good that he planted the stone so that he might have more. The third answered, "You remember Johnnie So-and-So, the little cripple lad? Well, he has been very sick, and has been in bed for several weeks. I went to see him and offered him my peach. I said to him, 'Johnnie, is not that a wonderful peach?' He agreed. Then I said, 'I want you to have it.' 'Is it the only one you have? Because if it is, I could not take it. I would not take the only one you have.' " The father said, "What did you say then?" "Oh, I just changed the subject. I talked about other things for a while, slipped the peach on a chair, and came away and left it with him."

I cannot tell you how it was that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life": I only know it is true. I have brought Him to you; and in His name, I leave Him with you.

V

THE RELIGIOUS AND POLITICAL PRINCIPLES OF RUTHERFORDISM, OR RUSSELLISM

> *For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.* —REV. 22: 18-19

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

There is nothing easier than to deceive people in matters of religion. Moody used to say that a lie could travel around the world while truth was getting its boots on. One can tell any kind of falsehood, and never be asked to substantiate it: the moment you utter the truth, you are asked to provide proof, and pile it as high as heaven. And even then people will not believe it. That is the psychology, the philosophy, of that strange and terrible saying, "For this cause God shall send them

strong delusion, that they should believe a lie." The fact is, the penalty the liar pays for his lying is, not that nobody will believe him, but that after a while he finds it impossible to believe anybody else. All that you have to do to deceive a liar is to tell him the truth: that is the one thing he cannot believe. Be perfectly frank and straightforward with a deceitful man, and he will never believe you. We are living in days—and have done so now for several years—when almost anything seems to be acceptable to great masses of people but the simple, unadulterated Word of the living God.

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

A very little of the teaching of this strange system will suffice, I think. We shall bring it in contact with the Word of God. And I may as well tell you at the outset my own position. The Bible, to me, from Genesis to Revelation, is the inspired, infallible, and therefore supremely authorative Word of God. It is always the final court of appeal. I recognize no other authority in religion but the Bible. If you place beside the Bible another book, and tell me I must interpret the Bible through that book, you and I must part company, for we should never reach a decision: our appeal would

then be to opposite courts. If you propose to take something from the Bible, or add something to the Bible, in order to establish your position, argument is useless so far as I am concerned. There is nothing I abhor more than contentiousness. We must contend for the faith when the faith is assailed, or when there are anxious enquirers asking, What is the truth? But argument for argument's sake is never profitable. My one object will be to bring the subect of discussion this evening into the light of the Word of God.

The system that began as *Millennial Dawnism* has changed its name from time to time. Because of its founder and leader, it has sometimes been called *Russellism.* Later its devotees called themselves *International Bible Students.* Later still they dropped that name, or perhaps, more correctly, added another, and called themselves *Jehovah's Witneses.* They are called sometimes, by some people, for purposes of identification—I do not know that they call themselves that—by the name of their present leader, and are spoken of as *Rutherfordites.*

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

Rutherfordism On the Person of Christ

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

> The enmity of Satan toward the seed of promise has never abated. Learning of the promised birth of the child, Satan at once began to lay his plans for its destruction. He attempted to induce Mary's espoused husband Joseph to put her away and cause her to be put to death under the terms of the Mosaic law; but God prevented this by advising Joseph through his messenger in a dream to fear not, but to take Mary for his wife.—Matt. 1: 18-24
>
> Stars do not move about the canopy of heaven in such a manner as to lead men. It seems unreasonable that Jehovah would have made a star move from the East and stand over Bethlehem. Satan and his emissaries, the demons associated with him, have power to produce lights; and many instances are cited in the history of these lights appearing near the earth. The "star" or light that guided the wise men was without doubt such a light and not a star moved by the power of Jehovah.

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

> The wise men residing in the East were sorcerers and magicians. They were star-gazers. They were followers of the false religion. They sacrificed to and worshipped the devil (I Cor. 10: 20). Pharaoh, the king of Egypt, was a type of Satan the devil; and Pharaoh used wise men like unto these sorcerers and magicians to oppose the Lord and his messengers in the day that they were in

Egyptian bondage (Ex. 7: 11). These were doubtless devotees of astrology and demon worship. Doubtless many of them were sincere, but they were the dupes of a false religion inaugurated by Satan. The Biblical record definitely fixes the fact that Herod, then ruler in Jerusalem, was a wicked man, under the influence of Satan.

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

Thus "Judge" Rutherford says that Satan put the star in the sky, that Satan led the wise men to Jerusalem, that Satan was responsible for their presence, and that it was all a part of his plan to destroy the child Jesus. Did you ever hear a greater perversion of the plain letter of the Word of God than that? That may not seem, however, to be so very important. Let me read again:

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

I shall later quote to you from one of their authorities a statement to show that this system denies the person of the Holy Ghost, and the doctrine of the Trinity, which involves the Deity of Christ. The Holy Spirit (which their books spell in small letters) is the name given to

an influence, a power, that radiates from Jehovah; but the Holy Spirit is not a person—that from *The Harp of God.*

Again in the same book, pages 99 and 100:

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

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

On page 128 of this book we are told:

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

Rutherfordism On the Resurrection

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

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

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

From the quotation I have just cited, it will be seen that Rutherford is but an echo of Russell. I call special attention to this because the object of this address is to show that Russellism and Rutherfordism are synonymous, save only as the latter has become, if possible, still more absurd, and still more grotesque.

Further, on page 168:

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

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

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

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

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

And mark this; it is very important. *The whole system rests upon the postulate of the invisibility of Jesus Christ at His coming. He carried a body with Him, and He is to come again in the same manner as He was seen to go. But in order to prepare the way for all that follows, they must do away with the fact of the corporeal resurrection of Jesus Christ.* Hence these appearances

were made possible because on each occasion our Lord, since His resurrection — not the resurrection of the body — has become a divine being, and has power to create as many bodies as He likes. Therefore, He makes a new body whenever He wants one. We quote once more:

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

Again:

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

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

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

Let us look now at the teaching of

Rutherfordism on Christ's Second Coming

He came once: the Scripture in many passages says He will come again.

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

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

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

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

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

"Judge" Rutherford undertakes the translation of certain Greek words. I must confess that I am suspicious of any translation of Scripture emanating from that quarter.

I now refer to Rutherford's use of the word *parousia* only to show that, like a parrot, he repeats what Russell said before him.

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

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

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

> The most important thing to which all the prophecies point and for which the apostles looked forward has been the second coming of the Lord. It is described by the Prophet as a blessed time. Daniel then says: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty (1.335) days" (Daniel 12:12). The watchers here, without question, are those who were instructed by the Lord to watch for his return. This date, therefore, when understood, would certainly fix the time when the Lord is due at his second appearing. Applying the same rule, then, of a day for a year, 1335 days after 539 A.D. brings us to A.D. 1874, at which time, according to Biblical chronology, the Lord's second presence is due.

That is when Christ came according to this system. The second coming of Christ is a thing of the past. He came in eighteen hundred and seventy-four! And then the millennium began to dawn! If it did, I agree with Russell thus far that it is rather slow in coming! I call your attention to this, that in the great rapture passage to which I have alluded, but did not quote in full, the resurrection of the just synchronizes with the coming of Christ. If language means anything, there can be no question about that: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." But the resurrection of the just

takes place simultaneously with the coming of Christ: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Thus says Paul in the fifteenth chapter of First Corinthians. If Christ came in eighteen hundred and seventy-four, did the resurrection of the just take place at that time? And how did it escape observation? It could not have been the resurrection of the body, if the resurrection of the body of Christ never took place. His resurrection was some kind of spiritual change, observable only to a few, and to those, for the most part, who have rather vivid imaginations!

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

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

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

> From that time forward there has been a marvelous increase of light and inventions and discoveries have been too numerous for us to mention all of them here, but

mention is made of some of those that have come to light since 1874, as further evidence of the Lord's presence since that date, as follows—

This is not from "Punch"! It is from "*The Harp of God*, proof conclusive that millions now living will never die—a text for Bible study specially adapted for use of beginners; with numerous questions and Scripture citations; publishers, Watch Tower Bible and Tract Society and International Bible Students Association." This is from a serious religious publication and is put forth as evidence that Christ has already come. Page 235:

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

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

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

That is one of Mr. Russell's books—

dynamite!—

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

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

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

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

> "Angels" (Matt. 13: 24-30) in this text means messengers or servants who make announcement of the presence of the Lord and the incoming of the kingdom. Such messengers are the truly consecrated Christians who make the announcements to other Christians and to all who have a hearing ear. It would be reasonable to expect the Lord to have some special messenger, as distinguished from others or general messengers in announcing his presence and the time of the harvest. And such is the case. Jesus said that an office had been provided for such a special messenger and that at the time of his second appearing he would appoint someone to that office and give him the responsibility of dispensing meat to the household of faith in due season. The Christian's meat in due season is a proper explanation of the Scriptures as they become due to be understood. We mark a wonderful fulfillment of this statement of the Lord as further corroborative proof of the Lord's second presence from 1874 forward. He had said, in answer to the question relative to his second presence: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods."—Matthew 24: 45-47
>
> About 1870 Charles Taze Russell, of Allegheny, Pennsylvania, then a truly consecrated Christian and a careful student of God's Word, learned from the Scriptures that

> God has a great and harmonious plan for the salvation and blessing of mankind. Like other earnest watchers, he was watching for the evidences of the Lord's coming. About 1875, while carefully and prayerfully studying the Scriptures, he became convinced of the Lord's second presence, resulting in his writing and publishing a booklet entitled *The Object and Manner of Our Lord's Return*, which had a phenomenal circulation amongst the Christian people of the world. In 1879 he began the publication of a journal, "The Watch Tower and Herald of Christ's Presence," which has since been issued regularly twice each month. This is the first and only publication that for more than forty years has announced the second presence of the Lord. This journal is devoted exclusively to discussion of Scriptural questions, being the means of carrying the food to the household of faith in due season.

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

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

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

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

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

All Who Are Not Russellites Are "Tares"

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

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

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

"Judge" Rutherford thinks:

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

If I believed the second coming of Christ had taken place, I certainly should desire to proclaim the good news. But I refuse to believe that all the ministers everywhere who do not subscribe to what I call this damnable heresy, who will not bow to this man's authority, are a lot of hypocrites and thieves. This system teaches they are deliberately deceiving the people by not telling them what they know to be the fact, that Christ has already come.

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

> The persecution in Great Britain of the same class of Christians, and in Canada, and in the United States—long boasted of as the land of the free and the home of the brave—was so terrible that words are inadequate to describe it. November 27 of the "Golden Age" magazine, issued September 29, 1920, gives a detailed description of many of these wicked persecutions, which mark a clear fulfillment of these prophetic utterances of the Lord. The ones who had the privilege of passing through them and who had the many evidences of the Lord's blessings, rejoice because accounted worthy to suffer as our Lord had suffered, remembering his words, "The servant is not greater than his Lord. If they have persecuted me, they will also persecute you."—John 15: 20
>
> Jesus furthermore said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24: 14). In the year 1919 many of the Bible Students in different parts of the earth, emerged from army camps and prison dungeons, rejoicing in their privileges, again assembled together and with united action went forth to proclaim the message, "The World Has Ended—Millions Now Liv-

> ing Will Never Die," clearly in fulfillment of the words of the Master in the text last above quoted"—

and so on, and so on.

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

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

But surely the word here given means something more than discern: "They shall then see the Son of man coming in the clouds of heaven with power and great glory." The same word is used for *see* in Heb. 13: 23: "Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you." Did the writer of the Epistle mean that should he visit the Hebrews to whom he wrote, he would, by some occult power, "discern" them? If this text in Luke means anything, it surely means that the coming of Christ will be manifest to all. Furthermore: the distress of nations, with perplexity, so far from being named as proof of the presence of Christ, is expressly mentioned as a condition preceding His coming. It would be difficult to imagine a greater perversion of Scripture than

this. But further: it was to the high priest, at His trial before the Sanhedrin, in answer to his adjuration that He should tell them whether He were the Christ, the Son of God, that Jesus said, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Observe, He used precisely the same word that "Judge" Rutherford says should be translated "discern"; and it was to His enemies, not His friends, on this occasion He said, "Hereafter shall ye see the Son of man sitting on the right hand of power."

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

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

> Some have misconstrued this Scripture to mean that the Lord would appear the second time and give a great shout and wake up the dead. The word here translated shout means a message of encouragement. It implies a public message designed for the ears not of a few, but for a great number. The "shout," the "voice of the archangel," and the "trump of God," are all symbols. Literally, it means that the appearing of the Lord will be at the time of or during the shout of encouragement; and this is in

full harmony with the evidences heretofore examined that the presence of the Lord has been at a time when people have been encouraged concerning their own rights. Christians have encouraged each other by passing the message of the Lord's presence on to each other. The people have encouraged one another with reference to their liberties, rights, and privileges. The "voice of the archangel," as used in this passage, means one with authority, the chief messenger, Christ Jesus himself. He comes with light and truth, illuminating the minds of men, leading them into greater light which has come upon the end of the age when the shout of encouragement for the rights and liberties of the people and deliverance of Christians into the kingdom of the Lord has begun throughout the earth.

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

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

Need I go any farther to show how unscriptural this whole system is? It plays fast and loose with the Word

of God. It imposes upon the Word of God interpretations which it cannot possibly be made to bear, and perverts the Scripture wherever its system is contradicted thereby.

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

> That they are the authors of the unreasonable and false doctrine of the trinity, by which they claim and teach that Jehovah, Jesus, and the holy spirit are three persons in one, which fallacy they admit cannot be understood nor explained; that this false doctrine has blinded the people to the true meaning of the great ransom sacrifice of Jesus Christ, through which men can be saved;
>
> That they teach and have taught the false doctrine of human immortality; that is to say, that all men are created immortal souls, which cannot die; which doctrine they well know to be false, for it is based exclusively upon the statement of Satan, which statement Jesus declares to be a great lie (Gen. 3: 1-6; John 8: 44)—*Light*, vol. I, pp. 120, 124.

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

Incidentally, they charge every minister of the gospel who is not a Russellite with being a deliberate deceiver, a messenger of Satan, and a disseminator of Satan's lies; for they say, "Which doctrine they well know to be false."

Had I time I should try to show you that the prophecy of Ezekiel finds its fulfillment in Charles Russell and in "Jehovah's Witnesses." I should show you also that they claim the Book of Revelation finds its fulfillment in Jehovah's Witnesses, that the Russell-

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

I have read much nonsense from the Higher Critics; I have read strange things in a great many books; but never have I read anything, anywhere, not even in Mrs. Eddy's *Science and Health* nor, in the *Book of Mormon* more absurd. I doubt if anything was ever issued from the printing-press that was more indicative of utter insanity than the utterances of this system. There is scarcely a page from beginning to end that is not marked with the slime of the serpent, that does not appear to be inspired by the adversary of the souls of men.

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

who ought to be called out and brought to an acceptance of this system.

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

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

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

"Judge" Rutherford tells us the locusts of the Book of Revelation are "Jehovah's Witnesses," going everywhere, selling his books. The trumpets of Revelation are the various manifestos issued by the Bible Students' Society. One might suppose, to read "Judge" Rutherford's fulminations, that when their convention issued these supposedly tremendous statements all the nations of the world trembled. As a matter of fact, the nations of the world as such knew nothing about them.

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

They claim for their periodical, *The Watch Tower*, an inspiration equal to that of the Bible, and by what is written in this paper prophecy is fulfilled! The eagle spoken of in one place in the Book of Revelation is *Jehovah's Witnesses* on the radio!

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

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

Russellism is against all governments. A loyal Bible Student cannot be a loyal subject or citizen of any nation upon earth, for the system of Russellism teaches—not as the Word of God, that "the powers that be are or-

dained of God," and that the organization of the state is a divine institution—full of faults, having to broaden down from precedent to precedent, while men work out their own salvation politically—but Russellism teaches that every state and every political organization are children of the devil, that God is not in them, and that the only organization on earth, so far as I can find out, of which God approves, is the thing that has its headquarters at the Watch Tower and Truth Society in New York. This Rutherford calls "God's organization."

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

I will not ask you to buy these books. I bought them. I have increased their circulation by the number of copies I bought. I never like to speak on a subject without knowing what its author or authors have said about it. I have everything Russell wrote, everything that "Judge" Rutherford has written and published, apart from their *Watch Tower* periodical.

I do not advise you to waste your money on these books. If you are fireproof you may look at one or two of them; but I am sure of this, that if the truth of God

be in you, if the anointing that you received in Him that you may know Him that is true abideth in you, if you have been born of God, if the light of the knowledge of the glory of God in the face of Jesus Christ has shined in your heart, you must inevitably react against this poison.

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

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

Abide by the Book. Abide by the simple gospel: "The blood of Jesus Christ, his Son, cleanseth us from all sin"; "Ye must be born again"; "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"; "If any man be in Christ, he is a

new creature: old things are passed away; behold, all things are become new"; "All things were made by him; and without him was not any thing made that was made"; "He is before all things and by him all things consist," or hold together. Jesus Christ, I affirm, is God! And He is the only God we know. And the man who denies His Deity is not from above, but from below. Come as Thomas did; beholding the prints of the nails and of the spear, fall at His feet and worship Him as Saviour, saying, "My Lord and my God."

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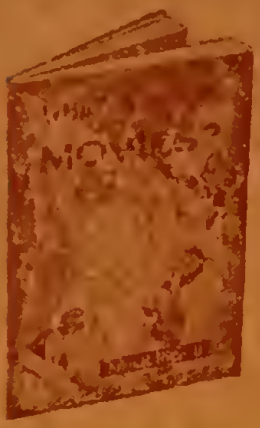
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