

# The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES  
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.  
\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

Editor: T. T. SHIELDS  
Editor S.S. Lesson: WILLIAM J. JONES

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.  
Registered Cable Address: Jarwitsem, Canada.

Vol. 15, No. 8

TORONTO, JULY 2, 1936

Whole Number 737

## The Jarvis Street Pulpit

JEHOVAH-JESUS—THE MIGHTY GOD

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 28th, 1936

(Stenographically Reported)

"While the Pharisees were gathered together, Jesus asked them,  
"Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.  
"He saith unto them, How then doth David in spirit call him Lord, saying,  
"The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?  
"If David then call him Lord, how is he his son?  
"And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."—Matthew 22:41-46.

"What think ye of Christ? whose son is he?" No more important question has ever been asked; nor is it possible that a question of greater moment should ever be propounded to the minds of men.

Our opinions about mere men may have certain value to ourselves and others insofar as our attitude toward them is regulated by what we think of them. But what we really think of Christ, must determine our characters here, and our destiny yonder.

In the view of many, the Lord Jesus is but a good man. Unitarianism denies the Deity of Christ, and conceives of Him only as the best of men, as the flower of the race, the highest example of manhood the world has seen—but still only a man. But there are many other cults which deny to Jesus of Nazareth the qualities of Deity.

That is particularly true, for example, of Christian Science. Christian Science is neither Christian nor science: it is essentially anti-Christian, for it is arrayed at every point against the fundamental principles of Christianity, but particularly against this central citadel of truth, that Jesus is God. Christian Science falls within the class described in this Scripture, "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God."

The same is true of that strange cult known as Russellism. They have had so many names that one needs to be fairly well informed to keep abreast of their new title. I believe they call themselves to-day, "Jehovah's Wit-

nesses." But they are not witnesses to Jehovah. Russellism is utterly opposed to Christianity, but its popularity shows how easily deceived men are in matters of religion. I suppose Pastor Charles Russell, and his successor Judge Rutherford, count their followers by the million. Yet it is a system of falsehood.

Russell attempted to translate the Scriptures to suit himself, setting aside all recognized translations such as the Authorized, or the Revised, or any other recognized translation. When exposed by a certain minister, he sued him for libel in Hamilton. Pastor Russell was put on the witness-stand, and the counsel for the defense handed him a Greek Testament, and asked him to find a certain passage. He turned the pages, fumbled with the book a little while, and then admitted that he could not find it. The lawyer opened it, and handed it to him and said, "Read from the top of the page." He admitted that he could not read it. "Well", said the lawyer, "spell out the words." This man who attempted to translate the Greek New Testament had to admit under oath that he did not know a letter of the Greek alphabet, and therefore could not spell a word. He was then handed a Hebrew Bible, and the same course was followed. He could not find a passage, he could not read a word, nor could he spell a word—and under oath was compelled to acknowledge that he did not know one thing about the Hebrew language. Yet he set aside the translations of scholars, and substituted his own. But such a deceiver numbered his followers by the million. In view of the large follow-

ing of Charles Russell, "Judge" Rutherford, or Mrs. Mary Baker Eddy, and others who are perhaps less conspicuous but just as absurdly unscriptural, it surely appears that in the religious sphere at least people are very easily led astray.

All these cults direct their attack upon this central citadel, the truth of the essential Deity, the eternal Sonship, of Jesus Christ. Therefore it is important that we should know who He is, what is the measure of His authority, and the value of His witness to the invisible God. I propose to ask you to think this evening, first, of the testimony of the Old Testament to the Jesus described in the New; and then to consider some of the implications of the truth thus established.

## I.

THE TESTIMONY OF THE OLD TESTAMENT TO THE JESUS OF THE NEW. I can quote but a few passages, for the reason that without the historic Jesus there could be no Old Testament. How densely ignorant are they who speak of the New Testament, as though it were something distinct and different—and contrary to—the Old Testament. The Old and New Testaments are one, and it is impossible logically to deny the divine inspiration and authority of the Old while holding to the inspiration and authority of the New; for just as surely as Jesus of Nazareth is the theme of the New Testament throughout, He is also the subject of the Old. In the volume of the book it is written of Him, and right to the end the Bible has but one Subject of discussion, the Lord Jesus Christ.

The most familiar title ascribed to God in the Old Testament, is Jehovah. The first use of the name was just before Moses was sent to Pharaoh the second time: "God spake unto Moses, and said unto him, I am the Lord (Jehovah): And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." Thereafter throughout the Old Testament God is generally called Jehovah, (translated Lord), and in a great many instances these two titles appear in combination, Lord God, or Jehovah God. Jehovah is the principal Old Testament name for God—not for one of His servants, but for God Himself, the self-existent One. Moses was commissioned to say to Pharaoh, "I am hath sent me unto thee."

I affirm that Jehovah of the Old Testament is identical with Jesus of the New. If you would be a witness to Jehovah, you must be a true witness, as I shall endeavour to prove, to the eternal Sonship and essential Deity of Jesus Christ.

We must remember that the books of the Old Testament, as of the New, were not written successively like daily newspapers contemporaneously with the events recorded, or in the language of the time described; but often were written long after the matters related had become history. The Genesis record of the Creation, for example, could not have been written as though seen through the eyes of a human observer of the successive creative acts, for man had not then been created; but was written by divine inspiration ages subsequent to the Creation. And so of other events throughout the Bible. The name Jehovah appears in the second chapter of Genesis, and was employed by the Holy Spirit many times in Genesis, and the first five chapters of Exodus; but the name is not defined and its distinctiveness set

out until in the sixth chapter of Exodus God prepares Moses for his second visit to Pharaoh by specifically commissioning him in the Name of Jehovah.<sup>1</sup>

I shall quote to you from the Old Testament some passages in which the name JEHOVAH is used, which are explicitly said to find their fulfilment in the New Testament in the person of Jesus Christ.

For example, "The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah (the Lord), make straight in the desert a highway for our God."<sup>2</sup> When John the Baptist was asked who he was, whether he were the Christ or not, he emphatically said he was not the Christ; and when pressed to identify himself, at last he said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord."<sup>3</sup> John came explicitly to be the herald of the Messiah. He spake of One, Who coming after him, was preferred before him, Whose shoelachets he was unworthy to unloose. He had come to prepare His way, and he identified Him as the Jehovah of the Old Testament.

Again: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord (Jehovah), whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in." So spake Malachi, while Luke records Jesus as saying of John the Baptist, "This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee."<sup>4</sup>

You will recall that remarkable passage in the twenty-fourth Psalm: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts (Jehovah of hosts), he is the King of glory."<sup>5</sup>

By inspiration, the Apostle Paul, in his first letter to the Corinthians, says: "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory."<sup>6</sup> He identified the Lord Jesus, Who died at the place called Calvary, as the Lord of glory of the Old Testament, Jehovah of hosts.

Reflect, too, upon that great passage upon which one of our hymns is based, in Jeremiah: "This is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS," (JEHOVAH-TSIDKENU).<sup>7</sup> Again in Corinthians it is said of him, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorifieth, let him glory in the Lord."<sup>8</sup> Jesus Christ is said to be made unto us "wisdom and righteousness". The Old Testament tells us that Jehovah shall be our righteousness. Again it is said that "he made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him".<sup>9</sup> We find our righteousness in *Jehovah-tsidkenu*, the Lord our righteousness.

In the ninety-seventh Psalm, Jehovah is thus described: "For thou, Lord (Jehovah), art high above all

<sup>1</sup>Exodus 6:1-3.

<sup>2</sup>Isaiah 40:3.

<sup>3</sup>Matt. 3:3; John 1:23.

<sup>4</sup>Mal. 3:1; Luke 7:27.

<sup>5</sup>Psalm 24:7-10.

<sup>6</sup>1 Cor. 2:7, 8.

<sup>7</sup>Jeremiah 23:6.

<sup>8</sup>1 Cor. 1:30, 31.

<sup>9</sup>1 Cor. 5:21.

the earth: thou art exalted far above all gods."<sup>1</sup> John the Baptist, by inspiration, appropriated the truth of that Psalm and applied it to our Lord Jesus Christ, saying, "He that cometh from above is above all."<sup>2</sup>

Jehovah is also said to be the first and the last: "Thus saith the Lord the King of Israel, and his redeemer the Lord (Jehovah) of hosts; I am the first, and I am the last; and beside me there is no God."<sup>3</sup> "Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together."<sup>4</sup> In the New Testament the Lord Jesus saith, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."<sup>5</sup> And again, "I am Alpha and Omega, the beginning and the end, the first and the last."<sup>6</sup> You cannot get before the first, and you cannot get beyond the last. These passages which call God Jehovah, in almost identical terms are applied in the New Testament to Jesus of Nazareth.

There is, too, the great passage, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered."<sup>7</sup> The Shepherd described as being the "fellow", equal with, Jehovah, the Holy Ghost by Paul identifies as the Christ: "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."<sup>8</sup> "Existing in the form of God, counted not the being on an equality with God a thing to be grasped" (R.V.). He claimed Himself equality with God.

Of Jehovah-God Isaiah saith, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."<sup>9</sup> In the Epistle to the Hebrews it is said, "The God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."<sup>10</sup> The Shepherd of Israel is identified by the writer of the Epistle to the Hebrews with Jesus of Nazareth.

Isaiah relates: "I saw the Lord (Jehovah) sitting upon a throne, high and lifted up, and his train filled the temple. . . . And one cried unto another (the seraphims), and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory."<sup>11</sup> In the New Testament, John, quoting from this chapter, with reference to Jesus, says, "These things said Esaias, when he saw his glory, and spake of him."<sup>12</sup>

There are passages which describe Jehovah as "the mighty God" both in the Old Testament and the New,—the passage I have already quoted from the twenty-fourth Psalm where He is described as the King of glory, and "Jehovah, mighty in battle". We read of

the "appearing of the glory of our great God and Saviour Jesus Christ."<sup>13</sup> The "appearing" of our Saviour Jesus Christ is represented as the appearing of God.

There are numerous other passages—in fact, as I have said, the entire Old Testament is bound together in a marvellous unity by the person of Jehovah-Jesus. In the Old Testament He is represented as Jehovah-God. In the Old Testament, God made Himself, the invisible God, known as Jehovah. God was articulate in the Old Testament as Jehovah.

But I would remind you too that *Jesus Christ is described in the New Testament as the Creator, even as Jehovah is so described in the Old*. Sometimes men conceive of the work of creation as being the work of the Father. It was the work of the Father, and the work of the Holy Ghost; but it was the work of both through Jehovah Who is the one God.

We are all familiar with the opening of John's Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God."<sup>14</sup> That is to say, everything that God has ever spoken to His human creatures is gathered up in the person of Jesus Christ: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."<sup>15</sup> "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."<sup>16</sup>

It is especially significant that in that connection the Holy Spirit said, "All things were made by him; and without him was not anything made that was made."<sup>17</sup> By whom? By the One Who is called the Word, the Logos. "By whom also he made the worlds."<sup>18</sup> "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist,"<sup>19</sup> or hold together. When God said, "Let there be light", when the invisible God—may I dare to say it—became articulate, when the powers of Deity uttered themselves in a Word, it was none other than Jehovah-Jesus Who said, "Let there be light"—and "there was light". He is, as He was, the Creator; and "without him was not anything made that was made".

There is a principle there to which I think it necessary frequently to refer. We hear much about the revelation of God in nature—and there is such a revelation of God: "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."<sup>20</sup> "That which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."<sup>21</sup> Observe that the New Testament says that God is so revealed in the works of His hands, that "his eternal power and Godhead" "may be known," so that men

<sup>1</sup>Psalm 97:9.<sup>2</sup>John 3:31.<sup>3</sup>Isaiah 44:6.<sup>4</sup>Isaiah 48:12, 13.<sup>5</sup>Rev. 1:7.<sup>6</sup>Rev. 22:13.<sup>7</sup>Zech. 13:7.<sup>8</sup>Phil. 2:6-8.<sup>9</sup>Isaiah 40:10, 11.<sup>10</sup>Heb. 13:20, 21.<sup>11</sup>Isaiah 6:1-3.<sup>12</sup>John 12:41.<sup>13</sup>Titus 2:13 R.V.<sup>14</sup>John 1:1.<sup>15</sup>Heb. 1:1, 2.<sup>16</sup>John 1:14.<sup>17</sup>John 1:3.<sup>18</sup>Heb. 1:2.<sup>19</sup>Col. 1:16, 17.<sup>20</sup>Psalm 19:1-4.<sup>21</sup>Rom. 1:19, 20.

"are without excuse." Again: "He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."<sup>1</sup> The Bible ascribes creation and providence to Jesus, the Jesus of the New Testament, Who is the Jehovah of the Old. Therefore, whatever "may be known of God" through Nature is still the revelation of God in Christ. That being true, there may be a larger meaning in believing in Christ than most of us have ever dreamed.

But now for a moment let us think directly of *what Jesus said of Himself*. I do not conceive the words of Jesus, uttered by Himself, to have any greater authority than the words uttered by an apostle; for we have not the words actually uttered by Jesus unless it be true that they are contained in a divinely inspired, and consequently infallible record of what He said. "Many other signs truly did Jesus in the presence of his disciples," said John, "which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."<sup>2</sup> Hence the Holy Spirit, through His amanuenses, the human authors of the Gospels, made selections of the signs which Jesus wrought, and of the words which He uttered, and preserved them for us in the Bible, that by reading we might know that He is the Christ the Son of the living God, and knowing this, might have "life through his name".

The words of the Gospels are the words of the Holy Ghost. The same is true of the words of the epistles. It is not Paul, or Peter, or James, or John, or the writer to the Hebrews, whoever he may have been; or Matthew, Mark, or Luke, who speaks in the pages of the New Testament: it is the voice of the Holy Spirit speaking through each and all. Nevertheless, there is a special interest, though no greater authority, attaching to the words which Jesus Himself uttered, and the claims which He personally made in His own behalf.

I am aware that mere pre-existence does not establish the truth of His Deity. It is conceivable that God might have willed that some angelic spirit be made manifest in the flesh. But you recall that when He said to the Jews about him, "Your father Abraham rejoiced to see my day: and he saw it, and was glad", they said, "Thou art not yet fifty years old, and hast thou seen Abraham?" To which He replied, "Before Abraham was, I am."<sup>3</sup> Perhaps indirectly—perhaps directly—He referred to the great word given to Moses, "I am hath sent me unto thee."

In the passage which I have read to you, as a central thought, our Lord enquired of the Pharisees, "What think ye of Christ? whose son is he? They say unto him, the son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord, sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his Son?"<sup>4</sup> Again He said, "Ye are from beneath; I am from above."<sup>5</sup> "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."<sup>6</sup> His earthly existence was but a parenthesis, a segment of the eternal circle of His existence.

He identified Himself with the Father in the great promise of eternal life: "My sheep hear my voice, and I know them, and they follow me: and I give unto them

eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father, which gave them me, is greater than all and no man is able to pluck them out of my Father's hand. I and my Father are one."<sup>7</sup> He and the Father were one; the grip of the Son was the grip of God Almighty, and no one was able to pluck His sheep out of His hand.

You will recall how eagerly Philip said, "Lord, show us the Father." When you hear much about a person, you become curious to know what he is like. Jesus, in the days of His flesh, constantly spoke of His Father: "The Father hath not left me alone; for I do always those things that please him." On this occasion He said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." It was during that discourse that Philip interrupted Him to say, "Lord, shew us the Father, and it sufficeth us." And Jesus answered, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"<sup>8</sup>

I cannot refrain from mentioning other passages which come readily to mind: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of peace."<sup>9</sup> There is also the chapter Mr. Brown read to us, which is mainly composed of quotations from the Old Testament, finding their fulfillment in Jesus Christ, notably the eighth verse: "But unto the Son he saith, Thy throne, O God, is for ever and ever."<sup>10</sup> And Isaiah names the virgin's son, "Immanuel" (God with us).<sup>11</sup> We are told that the light of the knowledge of the glory of God may be seen "in the face of Jesus Christ".<sup>12</sup> Seeing Him, we see the Father.

Thus Jesus Christ is the medium of divine communication in everything, even in nature; for whatever God says in nature about Himself, He says through the person of Jesus Christ Who is the Creator of all things. Just as surely as in the heavens God "hath set a tabernacle for the sun", in the whole Bible He hath prepared a tabernacle, Jesus the Christ in which He dwelleth in all His glory. The whole Bible is instinct with the person of Jesus Christ. If you cut it anywhere, it bleeds. It is indeed a living organism, the "word of God that liveth and abideth for ever". The very life of God is in it. He spoke of Himself as a Judge, and as a King; and looking forward to the last days he said, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."<sup>13</sup>

And mark you this, His enemies who were His contemporaries in the days of His flesh understood in some measure the claims which Jesus Christ made in His own behalf. They summed it all up by saying, "He made himself equal with God." They crucified Him because He, personally, claimed to be God. That was the chief charge that was laid against Him, and for which He was condemned.

The entire Bible thus ascribes Deity to Jesus Christ. The Gospels, the Epistles, and the Revelation—the New Testament with the Old—set forth the great mystery of "God manifest in the flesh". "The Word"—the creative Word—"was made flesh, and dwelt among us."

<sup>1</sup>Acts 14:17.<sup>2</sup>John 20:30, 31.<sup>3</sup>John 8:56-58.<sup>4</sup>Matt. 22:41-45.<sup>5</sup>John 8:28.<sup>6</sup>John 16:28.<sup>7</sup>John 10:28-30.<sup>8</sup>John 14:1-9.<sup>9</sup>Isaiah 9:6.<sup>10</sup>Hebrews 1:8.<sup>11</sup>Isaiah 7:14.<sup>12</sup>II. Cor. 4:4-6.<sup>13</sup>John 1:51.

In some mysterious way that no human intellect could possibly explain, "God was in Christ, reconciling the world unto himself".<sup>1</sup> He was *in* Christ in a sense in which He was essentially in no other man. "He took not on him the nature of angels; but he took on him the seed of Abraham",<sup>2</sup> because God had promised Abraham, "In thy seed shall all the nations of the earth be blessed." That Seed to whom the promise was made, the Epistle to the Galatians tells us, referred explicitly to Christ, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."<sup>3</sup>

His birth was miraculous: "The Holy Ghost shall come upon thee"—do not try to explain it. It is quite enough to quote it. I quote the veiled, and yet revealing and beautiful words of Scripture itself—"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." You cannot improve on that. That is the word of the Holy Ghost. They laid Him in the grave, and as He died the material universe trembled, sobbed in sympathy with its divine Maker:

"Well might the sun in darkness hide,  
And shut his glory in,  
When Christ, the mighty Maker, died,  
For man, the creature's sin."

When He died, observing the universal shudder which accompanied the dismissal of His spirit, the centurion said, "Truly this was the Son of God." They laid Him in the grave, and we are told that "he was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead". Thus He became the Firstborn from the dead.

His miraculous birth, the miraculous life He lived, the miraculous works He wrought, and His miraculous resurrection, all proclaim His real divinity.

## II.

Now let me ask you simply and briefly, if all this be true, to consider A FEW OF THE IMPLICATIONS AND APPLICATIONS OF THIS TREMENDOUS TRUTH.

Consider for a moment the *futility of His death were He not divine*. Had He taken upon Him only the nature of man, had He been but an angel made in the likeness of men, or had He been but a perfect man Himself, His death could surely not have availed as a sacrifice for our sin. "This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." "One sacrifice for sins for ever"—while all other priests stood daily "offering oftentimes the same sacrifices." There is no atonement in Unitarianism, or in any other *ism* which denies and repudiates the Deity of Jesus Christ. It had been utterly futile for Him to die had He been only a man. He could not have borne the sum of the world's iniquity.

Have you ever wondered why Jesus Christ did not die in Gethsemane? Historians tell us there are one or two instances on record, whether thoroughly authenticated I am unable to say, in which men have sweat, in seasons of extreme agony, drops of blood. But in every such instance, the man died. That is usually a swift death, when people die from that sudden affliction, a cerebral hemorrhage. A doctor took my blood pressure once, and told me I was "disappointingly healthy"! I asked if my blood pressure was normal, and he said, "Yes; but you would be surprised if I were to take your blood pressure when you have fin-

ished preaching." "Why?" "It would be high. So would mine when I leave the operating-table. If a doctor were to take it then without knowing I had just operated he would think I was about to die." "What do you mean?" "Any kind of excitement will put the pressure up. There are many cases on record where men have died of hemorrhage from a bad temper." So be careful! When people get into a passion, the blood rushes to the brain, and if the arteries are weak there is grave danger. If therefore there were sufficient pressure to force the blood through the skin until the man sweats drops of blood, no ordinary human frame could stand it.

"Being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." If He had been a man, the agony occasioned by your sin would have killed Him, without mine. When the Lord "laid upon him the iniquity of us all", when the Lamb of God became the Bearer of the sins of the whole world, had there not been a divine quality there, He must have died ere half the penalty was paid. But He was God. He was the God-man. He went to the cross, and at His own time, when the price was fully paid, cried, "It is finished"; and, having dismissed His spirit, He gave up the ghost.

This Priest forever, after the order of Melchisedec, was made "after the power of an indissoluble life". Eternity was in Him. At your leisure turn back the pages of the Old Testament and see how eternity is ascribed to Jehovah, to Jesus. He was, He is, and is to come; from everlasting to everlasting He is God. Into His capacious heart the woes of a world flowed, and as the God-man He died in our room and stead.

*How adequate, then, is His atonement!* I delight to remember that Jesus is God, and to know that if He paid my debt, it must be all paid. If it is not all paid, nobody in the universe can pay it. If the sacrifice which the God-man offered does not meet all the requirements of the holy law of God—which is another word for the law of His own nature—if it is not supplied by the sacrifice of Christ, there is no hope for any of us. We cannot add anything to the infinite value of the blood of the Lord Jesus.

If that be so, that it was God Who came out of the unknown, lived our life for us, wrapped with human flesh; died our death for us; and returned at last into the Father's presence to plead the merit of His own blood, *what a mighty Mediator we have!* You do not need a priest, or bishop, or Pope, or church, as an intermediary. "Through him we have access by one Spirit unto the Father." Hallelujah, what a Saviour!

*What authority He wields!* The ancient scribes—it is said—before they wrote the name of Jehovah, laid aside their quills, either cleaning them or selecting a new one. His name, His matchless name, the name of the holy God, must be written with a new pen, "Holy and reverend is his name." We do not need sweet and honeyed phrases to describe Him: He is God! That is enough to say of The Only One!

*What authority resides in Him!* All authority in heaven and on earth, the Father has given Him; and has given Him "The name which is above every name: that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess Jesus Christ is Lord, to the glory of God the Father." Every

<sup>1</sup>11. Cor. 5:19.

<sup>2</sup>Heb. 2:16.

<sup>3</sup>Gal. 3:16.

tongue! Modernists and all the rest who take the crown of Deity from His brow, and the sceptre of universal and sovereign authority from His hand—even they must bow, and ultimately confess that "Jesus Christ is Lord, to the glory of God the Father".

We have, therefore, the final revelation of God in Christ Jesus. If Jesus Christ be God, it argues the absolute finality of the gospel. "Art thou he that should come, or do we look for another?" So did the disciples, at John's behest, enquire of the Lord Jesus. Do you look for another? Some foolish evolutionists say that the race may improve upon the Lord Jesus. Never! He is God's last word, His ultimatum. God will never speak another word to men, that He has not already spoken in the person of His Son. God has nothing more to say to you than that He has said through Jehovah-Jesus.

Can you trust Him? If He be God, I can! I do! I say it again, if He be God, there is nothing else to do but trust Him. The moment you see Him to be God, you will trust Him. "Except I shall see in the hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Almost any university of our day would give Thomas a Ph.D. for that speech! They would rank him as a first-rate scholar, a rationalist of the highest order. You know the story. When they met the next time, the Lord Jesus said, "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." Thomas was never actually guilty of trying to convince his mind by the vulgar touch of his finger; but cried, "My Lord, and My God." Jesus did not rebuke him for thus addressing Him! "When he bringeth the first-begotten into the world, he saith; and let all the angels of God worship him." Therefore, as God, He accepted the worship of Thomas. He said, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." Jesus, the risen Saviour, accepted worship as God. He is God! "Behold the Lamb of God, which taketh away the sin of the world."

Let us pray:

O Lord, we bow to worship Thee. At the side of Thomas we would fain fall at Thy feet, and call Thee not only our Lord, but our God; for we know no other God but the God Whom we have seen in the face of Jesus Christ. Help us who are Thy children to rejoice with a joy unspeakable and full of glory at the remembrance of this great fact, that we are saved by Jesus, the Lord Jesus, Jehovah-Jesus, the Redeemer, the Creator, the only God. And if God be for us, who can be against us? So fill our hearts with rejoicing this night.

If there be some poor broken man or woman here this evening, someone who needs a power not his own that makes for righteousness, to lay hold upon him and dwell within him, and give a new direction, and put a new dynamic into his own nature, turning his steps heavenward—if there be any who need such a Saviour we pray Thou wilt enable such to call upon the name of the Lord; for Thou hast said, Whosoever shall call upon the name of the Lord shall be saved. Save us all with Thy great, thine eternal salvation. We ask it in the name of Jesus Christ our Lord, Amen.

### THIS WEEK'S SERMON

We have given, in this week's sermon, chapter and verse, contrary to our usual practice, to facilitate a careful study of the subject treated.

### GREAT BRITAIN'S WEAKEST GOVERNMENT

We doubt whether, in all British history, Britain was ever burdened with a more incompetent government than that of Premier Baldwin. We have never been able to understand Mr. Baldwin's popularity, unless it be that so many Englishmen seem to have a fellow-feeling for everyone who smokes a pipe!

We admit that the Modernism of the English pulpit, of every name, that has issued in the constant inculcation of principles of pacificism—which is another name for political insanity—has had the effect of robbing England of her defenses, and reducing her to such a degree of helplessness as to make it difficult for any company of men to govern the United Kingdom. But there is a wide difference between that which is difficult, and that which is impossible. If ever a statesman deserved to be consigned to political oblivion, Mr. Stanley Baldwin deserves it.

His Foreign Minister, Mr. Anthony Eden, is, we should suppose, about the most disappointing Foreign Minister Britain ever had. One might almost believe him to be an incarnation of Woodrow Wilson, except that Mr. Eden at present shows no tendency to abandon his typewriter, or cease from making speeches. Why in the name of political wisdom Sir Samuel Hoare should have been required to resign, and a diplomat like Eden, who has absolutely nothing but failure to his credit, should be permitted to continue, we cannot understand.

Like millions of others, we have hoped against hope for both these men. But surely they have gone far enough to demonstrate their utter unfitness for the positions they hold. Their follies are likely to cost the lives of millions of men, and to plunge the world once more into war. It seems vain to hope for anything better from either of them. We wish the angels would kidnap both of them, and leave their places vacant. There must be thousands of abler men in England, and certainly it would be difficult to find among supposed statesmen more inept. They have served to drag Britain's honour in the dust. They have broken their word; and practically, if not in so many words, condoned one of the worst crimes of history.

We cannot attribute the incompetence of either to his age. Baldwin is yet in his prime, and the great Clemenceau was nearly eighty when he saved France. Eden is barely forty, but Pitt the Younger was the greatest figure in England and in Europe when he was but twenty-five. May God speed the day when we shall have another Premier in Britain, and another Minister in the Foreign Office.

### ONE OF MANY LOVE LETTERS

Since our first address on the Roman Catholic Separate Schools we have received many anonymous letters. Very few of them have been read through because the majority were too horrible to print, and too filthy to read. Nearly all of them exalt what they at least call the "holy" Catholic Church, and her "holy" priests, bishops, and pope; but they do so in the filthiest language. A sentence or two, sufficient to recognize the tenor of the epistle, is usually enough to lead us to tear it in pieces and throw it in the waste-basket.

But only to-day we received a letter which was free from such objectionable adjectives. It is really a

dainty love-letter, no more malevolent than the others, but it is short and to the point, and thoroughly amusing. We believe there is a great deal of humour in nature, and not a little in the Scripture; and that a proper sense of humour is indispensable to the enjoyment of life. It is not often that love-letters can be shared with others than the person to whom they are addressed, but this is such a lovely gem, and so funny, and so perfectly representative of the Romanist attitude toward Protestants, that we think it worth while sharing it with our readers.

Following is the letter:

Toronto, June, 29th, 1936.

"To Dr. Shields:

"I am warning you unless you stop talking about our holy priests, we will pump you full of lead; we will bomb your church some Sunday night when you all are in it. And some day, before long, we will be walking in your Protestant blood, and carrying your heart on our bayonets. So now be careful from now on. Our priests can do no wrong. You Protestants are all a bunch of heretics; that is all you are. So if you are not careful we will bump you off with lead.

"From a good Catholic."

### A STUDENT'S LETTER TO HIS FATHER

Among the students of Toronto Baptist Seminary there are several ministers' sons. This week we received a letter from the father of one of our students, himself a minister, enclosing a letter from his son, and saying:

"I am going to share the enclosed letter about the work at \_\_\_\_\_ with you, because I think the earnest spirit manifested will be as gratifying to you as it is to me. Please regard it as confidential: it is just an ordinary regular letter. We give all the glory to God, and rejoice when His glory is sought."

On receipt of this letter, however, we wired the student's father, asking his permission to publish the letter, which permission we received by reply telegram. The letter of the son to the father, and of the father respecting the son, were most interesting; for we recall the time when another young preacher used to write to his father, and receive his father's counsel in reply. Those days, alas! for that young preacher—somewhat older now—will never come again on earth. But there is some advantage accruing to the young man born into a preacher's family, especially when the preacher is genuinely a man of God, who, by precept and example, adorns the doctrine of God our Saviour in all things.

The letter which follows, we think, is a fair sample of the spiritual zeal of our Seminary students. We had feared the days of walking were over. We remember when we felt like apologizing for being so extravagant as to own a bicycle. Nowadays preachers think themselves to be in desperate straits if they are without a car! But Seminary students are taught the old-fashioned gospel, and are encouraged to preach it in the old-fashioned way. The Seminary student whose letter we publish is certainly in the apostolic succession, for we recall that of one occasion it is said Paul was minded "to go afoot".

Following is the student's letter to his father:

\_\_\_\_\_, Ontario,  
June 22nd, 1936.

Tuesday I went visiting. I began at ten o'clock walking, and visited all the houses en route. They give me my dinner anywhere I stop. The country folks treat me as if I were a king, and I have some great times with them. I always have prayer and talk about spiritual things before leaving. I met many real Christians, most of them with "holiness" ideas, but yet all speak their desire for a revival, and so we pray

together for it. I covered about ten miles on foot Tuesday. I intend to discover the school houses there are in good districts, and try to get out with my young folks and hold meetings once in a while in some of them. I believe it will build up the young folks and give an opportunity to preach the gospel.

Wednesday I visited again, and walked some miles in the other direction, but got a ride home after my supper at night, and was treated wonderfully by everyone. It is really great the openings I am getting. I give out the tract, "The Mystery of the New Birth", everywhere I go, and men lean on their hay forks, stop their horses, or lean on their hoes when I come through the fields, and listen earnestly while I speak to them about Christ.

Thursday I began to get ready for Sunday. My preparation lasted over three days, but I didn't get going enough in preparation, but I prayed a great deal, and asked the Lord to give me real power, and I preached on Sunday. I had announced my startling title in the paper, and so I realized that I must be filled with the Spirit if I was really to preach. In the morning we had a good Sunday school, and a really good service with a good attendance. I preached on Phil. 2:9, 10, on the "Name of Jesus", and felt liberty.

One of my deacons came to me after the Thursday prayer meeting and said: "May be I shouldn't say this, but I'm rather sorry you announced that subject for Sunday night. Somebody told me they thought you might lose your influence for good". I thanked him for telling me what he thought, and told him I would always appreciate his advice.

On Sunday night I had the biggest audience yet, about fifty, I think. Mrs. \_\_\_\_\_, my landlady, and her daughter came, and many others whom I had never seen before. I preached on Genesis 18:32. I never felt such liberty in my life, as I warned the people of the impending doom, and exhorted Christians to consecrate their lives for a revival. I think some people were touched who were apparently unsaved. After the service quite a few thanked me, and my deacon came with tears in his eyes, and gripped my hand and told me it was all right. I started out visiting at 8.00 o'clock. I got a ride out to one of my distant members. Miss \_\_\_\_\_, teaches school out there, and she asked me to read the Scripture and tell a story to her scholars so I had a great time doing that.

After, she directed me how to get to \_\_\_\_\_; but I went the wrong way, and got lost in the woods, and from 9.15 to 12.00 o'clock I followed only the sun, trying to find some sort of road. I didn't know that the woods are miles long and deep, so I began to realize that if I didn't see some landmark soon, I might not get out till nightfall. I followed all sorts of paths, crept over swamps, and walked everywhere. I had to pray hard for direction, then I saw a gate and some cow footsteps, and then some buildings, and I arrived at \_\_\_\_\_ just before they sat down to dinner. They were expecting me, and were rather alarmed when I didn't arrive, and so after explaining my ten mile tramp, we all went to work on our dinner. I had a great visit with them. They are nice people. I discovered after that the husband is set against church, and won't allow a Bible in the house, but he was very friendly, and seemed touched when he kneeled with us in prayer before I left. I had a great time, and here I am home again.

Pray for me, for I believe God is going to bless us here.

Love

(Signed) \_\_\_\_\_"

### SEMINARY NOTES

Since Mr. A. A. Dallimore took over the work at East York Mission, attendance has steadily increased. It is now planned to have services during the summer in the tent which for two former summers Rev. F. Roblin used, but which the Calvin Baptists will not need now that their building is going up.

Excerpts from a personal letter received from Pastor D. S. Dinnick will be of special interest: "Here I am out in the woollie West with prairies to the right of me, prairies to the left of me, prairies in front of me and prairies behind me, thundering in silence. Think of it, ten miles from a station, village, store, post office, or mail box! Yet it is a 'great' place just the same. I am ten miles east of Strasbourg (Saskatchewan). The nearest church from our meeting house is eleven and a half miles. Ours is built so we can use it for a school and a church.

"Well, Sunday morning . . . there were about seventy-five

present; the place was filled; only a small portion was children. They had Sunday school first, then the church service. In the Sunday school one of the little girls sang a solo. In the church service the children's choir sang, then a trio of young ladies, and later a soloist. I was surprised at the talent. The young people are very active here. The man who preached here for the past six and a half years gave a kind of 'charge to the church' and then 'charged' me. It was like an induction service.

"There are two other appointments in connection with the work here: one is ten miles away and the other is thirty. I conducted the service here last night, while twelve of our young people conducted another in the church thirty miles away. They went by truck.

"I have been surprised when I have realized how far the Jarvis Street Pulpit had reached. Think of it, that some men near here are familiar with, and interested in, Jarvis Street because of THE GOSPEL WITNESS!"

A later letter reports that on the second Sunday evening of Mr. Dinnick's ministry a young man and a boy professed conversion. From June 23rd to July 5th revival services are being held in the East Mount School with Evangelist David Nygren and Gospel-singer Harry Bundy. Pray for these efforts.

## NEWS FROM UNION CHURCHES

### Sunderland District Association

Pastors and delegates from the churches of the Sunderland District Association gathered in Norland on June 10th. The distance did not hinder a large representation from assembling. The United Church, in which the sessions were held, was filled afternoon and evening. The Moderator, Pastor C. S. McGrath, presided. Those who took part were Rev. M. Gillion, Rev. W. E. Smalley, Rev. O. Boomer, Rev. A. Penman, Pastor J. Armstrong, Pastor J. Cunningham and Mr. C. Harvey. In the afternoon Pastor R. E. J. Brackstone spoke on "The Wisdom of the Wise Men". In the evening Pastor J. Armstrong preached on "The Messiah". Between the sessions the ladies prepared a very tasty supper. The Association appreciated very much the singing of Miss Alma Baker.

—R. E. J. Brackstone.

### Springfield

A special evangelistic campaign opened in the Springfield Church, May 25th, conducted by Rev. R. D. Guthrie, of London, Ont. From the first day to the last the crowd gathered in an ever-increasing number. Some were saved, and many requested baptism. The Sunday evening service was the largest ever seen in the church. The Springfield people are grateful to God for this time of refreshing, and to His servant who so faithfully proclaimed the Word. We are planning to have a large baptismal service soon.

—J. K. Yalland.

### Cannington

At the call of the Cannington Baptist Church, a council representing twenty-one Regular Baptist Churches met at Cannington to consider the advisability of setting apart for the Gospel ministry our brother, Mr. Robert Brackstone:

After a short devotional period led by Mr. Brackstone, Rev.

Robert Guthrie and Pastor J. R. Armstrong were elected temporary Moderator and Clerk. The roll call showed forty-three delegates present from churches to which invitations had been sent. Twelve others were added by the unanimous vote of the council. This council was accepted by the Cannington and Sunderland Churches and after electing the temporary Moderator and Clerk as permanent Moderator and Clerk, we proceeded to the hearing of the statement by Pastor Brackstone.

The statement as regards his conversion, call to the ministry and doctrinal position was clearly given by the Candidate, following which numerous questions were carefully and graciously answered.

After the withdrawal of the Candidate, his full statement was accepted and it was voted that we proceed with ordination at the evening service. In the motion of acceptance it was voted that we place ourselves on record as being anxious to express our appreciation of the splendid statement of Mr. Brackstone.

The Moderator, Clerk and Candidate were elected as a committee to arrange for the evening service. The afternoon meeting was then closed with a hymn and prayer.

The evening session began with a bright song service and devotional period. The ordination prayer was offered by Rev. C. J. Loney. Rev. Alex. Thomson gave the charge to the Church and Rev. A. Penman the charge to the Candidate. Rev. M. Gillion extended to the Candidate the right hand of fellowship. Rev. W. S. Whitcombe then preached the ordination sermon on the text "Study to show thyself approved unto God a workman that needeth not to be ashamed." Rev. Robert Brackstone closed the service with prayer.

—J. R. Armstrong, Clerk.

## BOOK REVIEWS

*Premillennialism or Amillennialism?* by Charles Feinberg, Th.D., 250 pages, 1936, published by Zondervan Publishing House, Grand Rapids, Michigan, \$1.50.

"Millennium and kingdom are exactly the same ideas (page 143), and "the kingdom and all that pertains to it is earthly" (p. 197), but "postponed" and "future" (p. 160), according to this thesis presented to the evangelical Theological College, Dallas, Texas, as part of the work for the degree of Doctor of Theology, by Charles Feinberg, a converted Jew, who is now their professor of Semitics, Old Testament and Archaeology. In this premillennial view the Kingdom of Heaven is to be distinguished from the Kingdom of God and from the Church, the tribulation lies between the Rapture and the Revelation, and there are two (Dr. Feinberg makes it three or four [pp. 228, 235]) future resurrections. In the Amillennial view "we have the definite word of Christ that His kingdom is not of this world, by which He means that His kingdom is not earthly but heavenly, not material but spiritual" (p. 165). "Amillennialists hold that there is to be a future general judgment of all the resurrected dead. On the eschatological horizon of the amillennial position three events, simultaneous and synchronous, stand out clearly and distinctly: the coming of Christ, the general resurrection, and the general judgment. . . . The premillennialists . . . find four eschatological judgments: that of believers, that of Israel, that of the nations, and that of the Great White Throne" (p. 239).

—W. G. B.

## SPECIAL OFFER

In order to introduce "The Gospel Witness" to new subscribers, for \$3.00 we will send the paper for one year and a copy of "Other Little Ships".

### Order Blank

"The Gospel Witness,"  
130 Gerrard St. E., Toronto 2.

Please find enclosed \$3.00 for which send "The Gospel Witness" for one year, with a copy of "Other Little Ships"; or \$2.00 for one year's subscription to "The Gospel Witness", to the undersigned.

Name .....

Address .....