

The Gospel Witness

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

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New Wine in New Bottles

When the scribes and Pharisees enquired of His disciples why our Lord ate with publicans and sinners Jesus heard it, and made their objection the ground of an exposition of the spiritual principles of His teaching. In that connection He said:

"And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles."

It was prophesied of Jesus, "His name shall be called, Wonderful;" and the promise has been amply fulfilled. Ever since "His star" appeared in the heavens, His name has showered surprises on the world. The name of Jesus, the religion He founded upon the truth He revealed, His whole philosophy of life, even to the minutest principle of His teaching, all bear the impress of One Who said, "To whom then will ye liken me, or shall I be equal? saith the Holy One."

Jesus went to dine at a publican's house, and ate and drank with publicans and sinners. The Pharisees were surprised. He did not live the life of a recluse, nor enjoin a career of asceticism upon His disciples: "The Son of man came eating and drinking". And again the human wondering "Why", and "How", obtrude themselves, demanding to know why Christians feast where Pharisees fast. Not knowing Who He was, they were unprepared to apprehend the unusualness, indeed, the absolute uniqueness of everything proceeding from Him.

But Jesus would teach them that His words are spirit and life; and that the abundant life which He has come to give, being unique in its nature, must be unique in its manifestation. One of the elements which make the religion of Jesus so supremely charming, is its sweet, and restful, holy naturalness, its wondrous flexibility, its marvellous adaptation to every condition of human life. Would it be natural, or seemly, for the children of the bridechamber to fast while the bridegroom is with them? Fasting would be inappropriate to a bridal occasion. And so this new life will find fitting expression: it will wear mourning apparel only when the Bridegroom is absent.

The function of this unique religion, unlike that of religions of human origination, is not to repair, or patch up an old garment. Where it concerns itself with externals,

it wears a whole robe without seam. It is like new wine which, by a process of fermentation, resulting in the generation of gases, and consequent effervescence, or, if you will, by the development of its own life, increases its volume. If old bottles (by which, of course, we are to understand wine-skins) which have already been stretched to their utmost, are filled with new wine, when fermentation takes place, there being no elasticity to the old wine-skin, the bottle is burst, and the wine is spilled. But if the new wine is put into a new, unstretched wine-skin, the bottle enlarges with the enlarging life within, "and both are preserved".

And thus, Jesus says, His religion, the new life He gives, cannot be confined within old shells, but will manifest itself in new and ever-varying forms of beauty; it will shape its own skin from within; it will produce a new type of character which is not of this world, but which is untrammelled, free and godlike, obedient to the law of its own inner life.

I.

Let us therefore look at some examples of the folly this word condemns—that of putting new wine into old bottles.

If we study this principle historically we may find one example in *the attempt to put Christianity into the shell of Judaism*. Judaism was a skin holding a wine which was not of the sort that maketh glad the heart of man. Its temple, and priesthood, and sacrifices, with all the attendant elaborate ceremonial, were but types and shadows, mere skins, forms, and therefore prophecies of grace, but without the vitalizing power thereof, and which were stretched to their utmost in their typical ministry.

But who can put the new wine of grace into those old legal wine-skins? Who would speak of Aaron after Christ? Who that has seen the cross by faith, would build an altar of sacrifice? Who that knows the power of the divine Spirit within, the sweet savour of the incense of prayer enkindled by that holy Flame, could be content to stand without the veil, and invoke the ministry of any human priest? True, we delight to revert to these types and shadows, but only to show how much larger and richer is the Substance; to show how the bottles are "marred"; to show how imperfectly, at best, the sacrificial

ministry of the Son of God was represented in the ministry of men. No sacrifice of beasts by human priests, even though offered on the altar whose measures are "after the cubits", could fully portray that glorious cross on Golgotha. The gospel that is full of grace and truth will burst any legal bottle into which it is poured. The epistles to the Romans, the Galatians, and the Hebrews, and, indeed, the entire New Testament, most strongly condemn all attempts to use the old bottles, "the beggarly elements" of a legal system to dispense or conserve the wine of free grace.

A further example of the folly here condemned may be found in *the ancient and modern attempt to put the truth as it is in Jesus, into the bottle of human tradition*. The truth is larger than the thought of any uninspired man. You cannot bottle it up in your little wine-skins if you try. You cannot confine it within the limits of your prejudice. It cannot be hermetically sealed in any creed-bottle of human manufacture: the truth will burst your bottles, and overflow them all. Take a case in point: that ancient figment, the doctrine of tactual apostolic succession. Many a true Christian has tried to put the genuine new wine of the religion of Jesus Christ into that historic skin. But the love of Jesus cannot be put into a skin of such dimensions.

Canon Wilberforce theoretically believed that Spurgeon, being not in the line of the apostolic succession, had no authority to preach or administer ordinances. But Wilberforce had the new wine of the love of God in his heart—"The love of God was shed abroad in his heart by the Holy Ghost who was given unto him", and that wine, that true spirit of the Christian religion, burst that theoretical "succession" bottle all to pieces. He once wrote a loving letter to Spurgeon, begging him to come to an anti-opium meeting at Exeter Hall, in which he said, playfully, "You *must*—imagine my saying 'must' to an archbishop like you!" The love of Wilberforce's heart was greater than the theory of his head. The wine-skin of his church's teaching was too small to contain the sympathy of his noble Christian spirit. And you will always find it so. You cannot confine the spirit of God within the narrow limits of traditional prejudice: the bottles must break. The Archbishop of Canterbury also wrote and begged Spurgeon to let him know when he might see him, and subscribed himself, "Yours most sincerely in the one Lord."

A further example of the folly here condemned is found in the case of *the man who tries to conform the principles of the gospel to the maxims of the world*, who would divide his service between God and mammon, and, as a matter of policy, feast with the Pharisees rather than feast with the Bridegroom. Such a course is not permanently possible. If the man be only a professing Christian, if there be dwelling in him only the spirit of the old nature, the spirit of the old wine, then the old skin of the world's selfish maxims is large enough for him to live in; but if he is really a new creature in Christ, and the Spirit of Christ therefore dwells in him, he cannot long live in the worldling's skin—he must live a larger life than that. If a man be really Christ's, the Spirit of God within him will give him liberty, and his life cannot be lived within the shrivelled skin of the world's selfishness: he will burst all such bands, as Samson did, before the Spirit of God departed from him.

For instance, no truly Christian soul can long be con-

fined within the wine-skin which defines the principles which govern men of the world in commercial life. Truth, honesty, justice, charity, these ingredients of the new wine within will combine to burst the bottle: a true Christian will put his religion into his business, and there, as everywhere, do "more than others".

Nor can the life of any woman who has been made partaker of the divine nature be poured into the contracted skin of modern social life, so-called. Of old they would have poured the life of Him Who is the Fount of all life into the restricted dimensions of the skin of Phariseism, but it burst the bands which men would have set for it, and overflowed to bless the life of publicans and sinners. And so will that life when communicated to men and women to-day. It cannot be confined to dainty drawing-rooms, and select circles, and pleasant sights and sounds: it will overflow in a loving, useful ministry to all the needy world. For some years Moses lived within the luxurious confines of the palace of the Pharaohs. He was for some time known as the son of Pharaoh's daughter. But "when he was come to years", when the spiritual life within him, the fruit of a divine revelation communicated to him, matured, not only the palaces of the Pharaohs, but Egypt itself, was too small for him; and, bursting all bands, the divine life within him, like an overflowing Nile, became a flowing tide of blessing which has been a benediction to the whole world through all succeeding generations.

But we may, perhaps, still further press this principle home by the remark that the folly here decried is exemplified in *those who expect an unregenerate heart to be a reservoir of that spiritual life and power which manifest themselves in Christian conduct, and in a growingly Christlike character*. There is nothing but the old wine in the unregenerate, natural heart. The question, "What would Jesus do?", on the lips of an unregenerate man is new wine in an old skin. Christian ideals without the power to conserve them, and to effect their realization, are as valueless as wine which is only made to be spilled by broken bottles.

Hence the first effect of the gospel of Christ upon human hearts is to break them—"When the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death". And yet, thanks be to God! because "the sacrifices of God are a broken spirit, and a broken and a contrite heart he will not despise", we may pray, "Create in me a clean heart, O God, and renew a right spirit within me"—create a new bottle, which shall be filled with new wine.

II.

We have now to consider the further principle that "new wine must be put into new bottles". There is a sense in which there is nothing new. No wine is really new: it is the distillation of dew, and rain, and sunshine, a fresh composition, by the chemistry of nature, of things which "have been already of old time which was before us". And the truth in Jesus is new only in its manifestation: in essence it is eternal.

But the religion of Jesus, considered as God's method of re-making His fallen creatures, is unique in this, that it provides a new and expanding nature for the expression of a new and unfolding life. That is the very genius of the gospel, that it provides a new bottle for its new wine, "and both are preserved".

The truth of the gospel is the new wine, but who can tell what space is requisite to the full development of that truth in a human life? How profound are its motives; how exalted are its ideals; how immeasurably broad are its sympathies; how infinitely beautiful and sublime is its whole concept of life! Take any one principle of Christ's teaching, and consider how immeasurable it is in its reach, how inestimable are the moral fruits and flowers which its general application must produce. Observe, for instance, this principle, "If ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father in heaven is perfect." Let that become the rule of a human life, to "do more than others" on the God-ward side, and to go on doing more than others with a steadfast desire to approximate divine perfection, and what powers must the man possess, what breadth of knowledge, what length of days, to afford scope for the moving of that new wine, for the full unfolding and adequate expression of that new life!

What if this wine could be put in an old bottle? What if there were no divine "must be" ordering otherwise? what if it were possible for the natural man to receive the things of the Spirit of God? The man could have no power to realize the new ideal of life. The bottle would be "marred", and the wine "spilled", the man disheartened, and the truth discredited. Hence the necessity of the law involved in the Saviour's saying, "New wine must be put into new bottles", which is another way of saying, "Ye must be born again". Jesus said to Nicodemus, "If I have told you of earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" It was the Master's way of telling him that he had no capacity for the reception of heavenly truth, of new wine.

These words we have before us emphasize the same principle. The Pharisees feel no need of the ministry of One Who has come "to call sinners to repentance". And Jesus declines to sew a piece of new cloth on an old garment, or to put His new wine in their old bottles: They "must be born again".

And it is written, "A new heart also will I give you, and a new spirit will I put within you." And again, "I will put my laws into their hearts, and in their minds will I write them"; "If any man be in Christ, he is a new creature, old things are passed away, behold all things are become new." It means that at conversion a man is given a new nature, he comes into possession of new powers, a youthful nature of infinite moral possibilities, new powers communicated by the spirit of the new wine, of the new life. And so this new life goes on enlarging, and this new nature continually unfolds, until God-likeness ultimately becomes possible to the soul that was born in sin.

This was the truth Jesus parabolically taught the Pharisees, when He declared that the disciples' joy of fellowship with the Bridegroom could not express itself in Pharisaic fasting; that the dried skins of their traditional practices were too restricted for the full and symmetrical development of the life he had come to give. Perhaps, henceforth, we shall better understand His sayings, "I am come that ye might have life, and that ye might have it more abundantly"; "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

Once more we remark, *The ordinances of the Christian religion, being God-given, are "new bottles" suited to the*

truth they are designed to express. There are those who wonder that we object to candles, and incense, and priests, and vestments; we object to them as one would object to a pint vessel who wanted to carry a quart of milk: they are too small. The wine of the gospel is "spilled" by trying to pour it into these things.

But one will say, "What about the ordinances you observe, those of Baptism, and the Supper?" They are of the Master's ordering, and you will find they are admirably suited to their purpose. The one is symbolic of the beginning of a new life, a resurrection, an open grave; and properly stands upon the very threshold of the Christian life, and is the divinely ordered method for the believer's confession of identification with Christ. The other is a perpetual reminder of our dependence upon Christ. The two show how we begin and continue with Christ—how we derive life from Him, and feed upon Him. You see, therefore, how beautifully their simplicity agrees with the gospel of grace. The youngest believer or the maturest saint could confess no more nor less than this, that they are risen with Christ; and the spiritual babe or the full-grown Christian cannot do more than feed on Christ.

Let us therefore be content with the two ordinances—bottles God has given us—they will hold all the wine of the gospel. If you substitute old bottles, especially if one be only large enough to provide water for sprinkling, the wine will surely be "spilled". If you make the Supper a "sacrament" and regard the element as a "sacrifice", again the wine of free grace, which is the distinctive principle of the gospel, must be spilled.

The principle of our text finds a further illustration in what we may call, the elasticity of the gospel. And here we desire to weigh our words that we be not misunderstood. The precepts of the law were fixed and invariable. It was a wine-skin fitted for the old wine of a fixed and mature morality. But the precepts of the gospel are elastic. We do not mean in the modern so-called "liberal" sense. We do not mean that the command to "put away lying" is to be obeyed at your convenience. The moral principles of the law are the very warp and woof of which the gospel rule of life is woven, but there is running through it all an elastic element of grace, which, while it never lowers the moral standards of life, makes its application to ever-enlarging conditions of life possible.

Some young people wonder that the divine Author of the Bible did not anticipate modern conditions of life, and give more explicit directions for their guidance, such as, for example, "Thou shalt not dance, Thou shalt not play cards, Thou shalt not go here or there". Such prohibition would be old wine-skins. A straight-jacket is designed to prevent an insane person from doing injury to himself or to others; but such an appliance is necessary only for insane persons. Other people have sense enough to behave themselves without its aid. The law was a moral straight jacket. God's true children do not need one. Which does not mean, of course, that they may therefore conduct themselves as those who do, just because they are not placed under the law but under grace.

The new life Christ gives makes the Christian to discern the spiritual character of the law, and thus leads him to make, at once, a wider and closer application of its teaching. Human education must provide different text books for the enlightenment of different grades of human ignorance from the kindergarten to the university class.

How wonderful that God should write one Book for all the centuries, and for all the generations, which contains the plainest directions in the way of life, that the wayfarer and the babe may comprehend the truth, while there are also in it the profoundest mysteries which "angels desire to look into"! It contains the alphabet and the literature of truth. You will never outgrow its wisdom. The Pharisees could not understand why the disciples, walking with their Master through the corn fields on the Sabbath day, could pluck the ears of corn and eat. Perhaps the disciples did not understand either. Perhaps it was His presence that taught them, but somehow they had learned the spiritual import of the law. The new wine made room for itself in the new bottle; and Jesus taught them that the sabbath was made for man, not man for the sabbath. The bottle was made for the wine, not the wine for the bottle. And there is always a reciprocal relation between the truth in Scripture, and the truth written in a truly regenerate heart, and the growing Christian "growing up into Christ" and continually incorporating more and more of the truth into his own life, finds the doctrines of the gospel woven together as a robe which fits perfectly at every stage of spiritual development, enabling him to adorn the doctrine of God his Saviour in all things.

And this principle obtains through all the Christian's endless life. The Christian is not saved by his environment; but rather saves his environment. The condition of life into which the new birth introduces us, admits of continual enlargement and readjustment to the requirements of our expanding souls. And when at last we attain to the stature of a perfect man in Christ; the walls of this tabernacle shall drop away, and all barriers to our enjoyment of the presence of God shall be dissolved, and, having washed our robes and made them white in the blood of the Lamb, we shall be before the throne, and serve Him day and night in His temple; and at His table we shall drink with Him the new wine in His Father's kingdom, amid conditions so new that God shall wipe away all tears from our eyes.

Dr. O. W. VAN OSDEL'S VACATION.

The following paragraph appears in *The Baptist Temple News*, dated January 2nd:

"The Wealthy Street Baptist Church by hearty and unanimous vote offered the Pastor a vacation beginning on December 16th and continuing as long as he finds it pleasant and agreeable to enjoy the California sunshine. The Pastor has a son who is Professor of Geology and Astronomy in the Redlands University, and two grandchildren who are students in the college, and he is anticipating a very pleasant holiday season in this opportunity to get acquainted again with the members of his own family."

We know of no one who deserves a vacation more than this great man of God. THE GOSPEL WITNESS expresses the hope that California will be kind to him, and that he may return to his beloved people to carry on his great ministry in Wealthy Street Church.

Dr. GILLON HAS GONE HOME.

Not until to-day, January 6th, did we know that our dear friend, Dr. J. W. Gillon, of Shawnee, Oklahoma, had gone home "to be with Christ." The first paragraph of an article in *The Baptist Messenger*, by the Editor, Dr. E. C. Routh, reads:

"Last Wednesday at noon the message came from Shawnee, 'Dr. Gillon is dead.' We could not realize that our dear friend, great in heart and virile in body, had been taken from us. During the Thanksgiving season he was stricken, and his family physician, Dr. Baxter, insisted that he must rest for at least a month; but the tidings of his sudden and unexpected death was a shock to all of us. Only a few minutes before his heart ceased to beat, he and Mrs. Gillon were talking about plans for Christmas. Then his eyes closed as if in sleep and he was gone."

The funeral was held the following Sunday, when the auditorium of the First Baptist Church, of which Dr. Gillon had been Pastor, was crowded to its capacity thirty minutes before the service began. The President of Oklahoma Baptist University, Dr. W. C. Boone, spoke from the text, "He was a good man, and full of the Holy Ghost, and of faith: and much people was added to the Lord." Dr. Boone referred to Dr. Gillon "as a preacher, student, evangelist, a man of the deepest convictions, and a friend of missions and Christian education."

We quote again:

"John W. Gillon was born August 26, 1867, near old Providence in Choctaw County, Mississippi

"From his earliest recollection he read everything good he could lay his hands on. The first book which made a distinct impression on him was 'Pilgrim's Progress', read twice when he was nine years old. Through all the years he has been a diligent student, and he had accumulated one of the largest and best private libraries we have ever seen. He read and mastered thousands of good books."

Dr. Gillon was graduated from Mississippi College, after which he entered the Southern Baptist Seminary in September, 1893.

Dr. Routh continues:

"While at Union City he was married, July 20th, 1898, to Miss Lucie Connor of Ripley, Tennessee. Much of his success has been due to the unfailing inspiration of his devoted wife. Their home life was ideal, and only a few weeks ago we heard him refer to his wife as the prettiest woman in the world. They were blessed with four children,—three sons and one daughter."

THE GOSPEL WITNESS and Jarvis Street Church extend their deepest sympathy to Mrs. Gillon and the family. Their names are often heard in the Jarvis Street prayer meeting. Scores of times have we heard our people pray for Harvey Gillon, the third son, who has been so long an invalid.

Dr. Gillon was greatly beloved in Jarvis Street Church, where he supplied on many occasions, and once for a month or six weeks together. No preacher ever heard in Jarvis Street was more acceptable to the people than Dr. Gillon. Great throngs attended his ministry here, and we have every reason to know that his stay in Jarvis Street was a mutual delight.

We first heard Dr. Gillon at a Baptist Union meeting in Memphis, Tenn. We remarked at the time—and are still of the opinion—that we never heard a greater address on the authority of the Bible as the word of God.

It was our privilege on one occasion to visit Dr. Gillon's home, to make the acquaintance of Mrs. Gillon, and Harvey, and the daughter. It was an ideal home, shadowed only by the long suffering of their dear son Harvey.

In the passing of Dr. Gillon we have lost a valued friend, one of the finest Christian gentlemen we have ever known—a great preacher, and a faithful witness of the glorious gospel of the blessed God.

The Jarvis Street Pulpit

THE POPE'S ENCYCLICAL.

"Is The Church of Rome the Anti-Christ?"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, January 3rd, 1932.

(Stenographically Reported).

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

I have no doubt you have all read the interesting report appearing in the press of December twenty-sixth, of an Encyclical issued to the world, particularly to the Protestant world, by the Pope of Rome. In that Encyclical he prays, so we are told, for a united Christendom. That is very generous. We all desire to see the body of Christ, the spiritual body of Christ, in the truest sense, one. I suppose, if we were publicly to pray that everybody might become a Baptist, we should be looked upon as both narrow and prejudiced.

The Pope of Rome prays for the unity of Christendom under his own sovereign authority, and expresses the hope that all faiths will "return to Christ's fold and come back to us, who, although unworthily, are his vicar on earth".

I am not aware that this Encyclical was marked "R.S.V.P.", and yet such an invitation certainly merits some reply. Common courtesy requires that so kind an invitation should not be permitted to pass without acknowledgment. Do not blame us, please, for entering into controversy in this matter. That, you know, is a favourite objection with some people. They have all sorts of controversy in political life. In the realm of science, men contend with each other respecting their differing theories. In business, men sometimes enter into competition one with the other. But if we attempt to maintain our position, merely to stand fast in the faith of Christ, we are called contentious.

We have had that reputation in this church before now. (I was thinking, Brother Brown, that if certain allegations were true, I might have entitled my address this evening, "The Word of One Pope to Another"). But certainly in this case we cannot be blamed for replying to a document which is addressed to all Christendom. I propose, with all the humility I can command, to reply this evening.

Protestants nowadays are somewhat conciliatory toward Rome and her great pretensions. There are not wanting, indeed, some Protestants who are half apologetic; some, indeed, have become so charitable in their views of religious truth, so "broadminded" if you please, that in some quarters it seems to be assumed that the Reformation was a mistake, and that after all the Church of Rome might well be given the hand of fellowship.

I am rather glad of the publication of this Encyclical, for at least it serves this useful purpose: it shows that the Church of Rome has not changed.

The press has given us only a summary of this document as yet, but we may safely assume it has emphasized fairly the more important points. It is clear that the Pope refers to certain decisions reached by the council of Ephesus on the occasion of the fifteenth centenary of the meeting of that council. He does not refer to Scrip-

ture at any point, but only to the decisions of that council as still having effect, and, apparently needing no revision. Since the passing of the Medo-Persian Empire, I suppose the Church of Rome, with perhaps one notable exception, is the only institution on earth which makes laws which "shall never be changed". But in this instance the Pope refers us, for the guidance of Christian churches of the twentieth century to decisions reached fifteen centuries ago.

I will let you into a little secret. Notwithstanding the fatherly interest of His Holiness the Pope, personally I shall find myself under the necessity of declining his invitation to "return" to the Church of Rome! I suppose many of you will, too. But I want to "stir up your pure minds by way of remembrance"; and, if possible, to make some Protestant Christians to become a little more alert, a little more wide-awake to things which are taking place roundabout them.

I.

I would remind you, then, that in this late day THE POPE OF ROME OFFERS US ANOTHER AUTHORITY THAN THAT OF THE HOLY SCRIPTURES. He does not refer to the Scriptures. So far as the reports published indicate what is contained in the Encyclical, there is no direct reference to the Word of God. We are asked to consider the authority of the decisions of the council of Ephesus now fifteen hundred years old. Keep that in mind; it is worth thinking about; for one of the decisions of that council was a recognition of the supreme authority of the Bishop of Rome.

In this Encyclical the Pope describes himself as being "the sole pastor", the only shepherd apparently of the souls of men; and quite modestly proposes that all Christendom should come back to him, and acknowledge his supremacy as the representative of God on earth. Please remember that that is not ancient history: that is dated at the Vatican apparently December twenty-fifth, nineteen hundred and thirty-one.

The question of religious authority, of what is the supreme authority in religion, has been one that has always exercised the minds of thoughtful men. Upon that question, the body of religious thought of what perhaps might be called Protestant Christendom, is divided. We have had in this place to separate from some of our brethren on the ground of religious authority; because we still believe that the supreme authority in religion is the inspired, and, as we hold, infallible Word of God. We know no higher authority than the holy Book. Call us "unlearned and ignorant", if you will; we are willing to accept the designation and all the opprobrium that goes with it. But we confess ourselves to be convinced in this place that the Bible is the word of God, and we know no higher authority on earth than that. We will never bow to any institu-

tion, to any hierarchy, to any person who claims dominion over the consciences of men.

The same principle which exercised defenders of the faith centuries ago still needs advocacy and defence, and it is well for us to recognize that, at this point, the Church of Rome has not varied one whit. She stands where she stood fifteen centuries ago, and asks us to bow to her authority. To that request we return, I had almost said for the sake of politeness, a respectful negative: it is certainly a negative, though I fear it is not particularly respectful.

II.

Again: in this Encyclical THE POPE ASKS US TO ACCEPT ANOTHER MEDIATOR THAN CHRIST. His special emphasis is upon the decisions of the council of Ephesus in respect to the position of Mary, whom they call "the mother of God". He exhorts Protestants to advantage themselves of Mary's intercession, to claim her protection, and to approach Christ the Saviour through the Virgin Mary.

That, of course, is nothing new. Everybody knows that the Church of Rome teaches that Christ may be approached through Mary; but that is one of the tenets of Rome which Protestants have always rejected: "There is one God, and one mediator between God and men, the man Christ Jesus." We do honor the memory of the virgin mother. We give her precisely the place which she is accorded in the inspired Word of God, no lower place than that, and certainly no higher.

There is one occasion recorded in which certain people apparently supposed they could approach Jesus Christ more effectually through Mary than by a direct appeal. From the story of the marriage feast at Canaan, we learn that Mary did assay the task of addressing her Son. And that was in the days of His humiliation, in the days of His flesh, when He had veiled His Deity in our humanity, and had made Himself of no reputation, when He had taken upon Himself the form of a servant and appeared in the likeness of men. Even then He replied to her approach by saying, "Woman, what have I to do with thee? mine hour is not yet come." The Christ Who needed neither the instruction, nor counsel, nor entreaty, of His mother in the days of His flesh, now that He is exalted to God's right hand as the only Prince and Saviour, needs not the intercessions of Mary or the saints.

It is every believer's privilege to have direct access to Him of Whom it is said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved"—not even the name of Mary, nor of any saint, nor of any Pope. Let us hold fast by that privilege. What amazing grace that privilege displays! It is impossible for even the enlightened human mind fully to understand how God, in His infinite holiness, could have provided means whereby poor guilty sinners may actually come directly into His holy presence. Notwithstanding, it is written, "Through him we both have access by one Spirit unto the Father." We cannot therefore accept the Pope's proposal that we should resort to the intercessions of Mary.

III.

Does he not offer us also A SUBSTITUTE FOR THE SPIRITUAL BODY OF CHRIST? What is the church, in the New Testament sense? I know there were churches, local assemblies of believers, in Ephesus, in Galatia, Philippi, Colosse, Thessalonica, Corinth, Laodicea, Philadelphia, and so on—individual local churches. John's letters in Revelation were addressed to the seven churches,

not to one great church. And yet, on the other hand, we have such passages as Mr. Brown read to you this evening, "He is the head of the body, the church"; and this in Ephesus, "And gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." The church is a spiritual body, made up of regenerated persons who have been born anew and from above, quickened by the Divine Spirit, baptized into one Spirit, made one with their exalted Head, bone of His bone and flesh of His flesh, partakers of His life, and sharers in His power, assured also of a place with Him in His kingdom.

Ah yes, that is the spiritual church. But we are offered in place of that, a vast organization, a material and temporal empire, which is described as "the custodian of the faith". "Separated brethren"—for such we are called—are asked "to consider that the Roman Church has always been a faithful depository and custodian of the doctrines of Jesus Christ, and that in the first ages of Christianity all other churches and religious communities of the east and west had recourse in it as an infallible teacher of truth".

Do you believe that the Roman Church is a "custodian of the faith"? That it is an "infallible teacher of truth"? Can any of you with open Bible find any sort of agreement between the New Testament pattern of a church and that which we see in the Church of Rome? Surely it is impossible for genuine Protestants anywhere, really regenerated people, to make any response to this overture but a decided negative.

IV.

It seems to me that we are offered here A SUBSTITUTE FOR THE MINISTRY OF THE HOLY GHOST. The Church is to be our teacher. The Church is to be the interpreter of God's Word. The Pope says nothing about the Word of God in this Encyclical, but it is the general attitude of the Church, that no one can understand the Bible until the church tells us what it means. We have read, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

It was promised by our exalted Head, ere He returned to the Father, that He would send the Spirit of truth Who would guide us into all the truth; and we bless God that many an unlettered man and woman, without the learning of the schools, but whose hearts have been tutored by the Holy Ghost, with an open Bible, have learned more about God than any pope or priest could possibly teach them. We do not propose to sit at the feet of the Pope of Rome to be instructed in the things of God.

So far, most of you have agreed with me. The other day I gave a ministerial friend—what shall I call it, a recipe, a formula, on how to be popular. You may not think it, but I could be popular if I wanted to be! I could send you away so happy, so pleased, with all I say to-night, that you would go and tell all your friends, "He is the most wonderful preacher in Toronto; you must come to hear him." Shall I tell you how I could do it? I would not say one word beyond the measure of the thinking of my hearers. The successful politicians seldom discuss great issues on the hustings: they usually deal in platitudes. They say what the humblest member of their audience would say in the premises. I have made a little study of that. I listen sometimes over the radio, and I find

that there are a good many apostles of the obvious. They say what has been said ten thousand times already—and in most instances, better said. One is almost at a loss to discover a good reason for their repetition.

But we all like to have our opinions approved. Thus if I could find out just what you are thinking, the extent of your thought religiously, and make it a rule never to say a word beyond that, you would go down these aisles and say, "He is a fine man. He believes exactly as I do"! Then you would go back to the office to-morrow and say, "You ought to have heard my preacher last night. You know what we were talking about last week? You remember I told you what I believed? Well, he believes the same thing. You really ought to come to hear him next Sunday." That is the way to be popular: say as little as possible. Deal in the veriest platitudes. Do not challenge people to think. You will then give the sanction of your name and position to their mental mediocrity. But you cannot be a teacher by that method.

V.

We hear much nowadays about the "great apostasy". Shall I tell you where it can be found,—in Chicago University, in Oxford, in Cambridge, in nearly all our universities; and, of course, in the pulpits of the land? You know the type, do you not? The man who goes around with a Bible under his arm; who knows it all; whom no one can teach anything. He has arrived! He can interpret the Bible exactly as an accountant uses the multiplication table. He knows what every single word in the whole Book means, and unless you agree with his view, you are very ignorant—or something worse.

I have been long enough a minister to observe a great falling away. I remember twenty-five years ago, in any ministerial association of my acquaintance, the man who openly discounted the Bible was rather a marked man. Of course, the thing that we call Modernism is much older than that, I know, but it was not so open, so blatant, so bold, even twenty years ago as it is to-day. I remember when Professor George Jackson delivered his course of lectures in Sherbourne Street Church, on the first eleven chapters of Genesis. It shook the Methodist Church to its foundation. But a thousand George Jacksons, going the full length of the implications of Professor Jackson's position, would not disturb the United Church of Canada to-day. There are thousands of orthodox people in the United Church. There is no doubt about that. The Lord has His people everywhere. But what I mean to say is that people have become accustomed to hearing the Bible discounted, and that which would have produced an earthquake in almost any church in Toronto twenty-five years ago, is now preached every Sunday from a great many pulpits.

And people say that is the final apostasy, that is the "falling away" that we read of in Thessalonians. I shall not apologize for the Modernist. Those of you who know me, know well enough that I have at least done my share in trying to expose him, and to check the departure from the truth; and have done what I could to establish such people as could endure to sit under my ministry, in the truth as it is in Christ. I recognize—and deplore—the general drift away from evangelical principles, but even if I were to look at Protestant Christendom alone, I could find for you parallels to what is now called "the great apostasy".

How I wish some of God's people would read a little history! How I wish some of God's people would

familiarize themselves with some of the movements of the past! There was a Pharaoh who got into a great deal of trouble because he "knew not Joseph". That want of historic perspective leads people greatly to exaggerate some things—and greatly to minimize some others.

The apostasy is great enough, but will you hear me when I remind you that the Roman Church was once a Christian church? that when the Pope speaks of its prestige in the early days of Christianity, he is not speaking without warrant? I remind you that he is now celebrating the fifteen hundredth anniversary of the council of Ephesus which proclaimed the absolute supremacy of the Bishop of Rome, and the efficacy of the intercession of Mary "the mother of God". Fifteen hundred years ago the church had gone immeasurably farther from the great principles of the Christian religion than Protestantism has gone to-day, notwithstanding the widespread departure from the faith. That is an indisputable fact.

And mark you, that apostasy is more than fifteen centuries old—and it began in the church, and has spread over the whole world; and at this very hour there are more Roman Catholics in the world than the aggregate number of all Protestant bodies put together. Talk about the apostasy! You have it on the largest scale in the Church of Rome. I do not wonder that the early Christians looked upon the Roman Church as the Antichrist.

VI.

Look at Rome *doctrinally*.

What has she taught? She has substituted the perpetual sacrifice of the Mass for the one and satisfactory offering for sin in the person of our Lord Jesus Christ. What has she substituted for the intercession of Jesus Christ? The intercession of the virgin and of all the saints. What has she substituted for the principle of salvation by grace alone? Her whole sacramentarian system, salvation by works through all the sacraments. What has she substituted for the priesthood of Jesus Christ? The priesthood of the church, committing to men the power to absolve men of their sin. What has she substituted for the glorious headship of Jesus Christ? The headship of the Pope, the Bishop of Rome. It seems to me there is no body of people calling themselves Christians on earth whose doctrinal position is so thoroughly anti-Christian as that of the Roman Catholic Church.

Nor is the Roman Catholic Church more Biblical in *her ecclesiology*. Her organization is the antithesis of a Christian church. It is the opposite of everything the New Testament teaches ecclesologically. I, at least, am unable to discern one line of resemblance to the spiritual body of Christ in the Roman Church.

Once again: what is the relation of the church to the world? Our Lord said, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." But the Bishop of Rome has taken the sword and throne of Caesar. Instead of being a servant of men, he calls himself the "sovereign pontiff". The church teaches that every government on earth that holds its position independently of his will is a usurper. He is the king of kings, and the lords of lords. He assumes the right to put up kings, and to put them down; and claims that no one has a right to any throne, or any government, but by his will and his good pleasure.

Is that Christian? Is there anything in common with the Christian conception in that view?

The Church of Rome is the wealthiest corporation on

earth. It can buy anything. There is scarcely a newspaper in this city—or in any other city—that dares to say anything against the Church of Rome. There may be some who dare it. She has the reins of power. She claims temporal political power. Lacking it politically, that is, in a constitutional sense, she exercises it in her own way. Read the Acts of the Apostles, the record of the New Testament church, then later the epistles that describe so intimately the spiritual life of the churches, and, when the record of Rome is put beside the record of the New Testament church, find any correspondence between them.

Think of *her means of propagating the faith*. The present-day apostasy? I am tired of hearing preachers talk about what it costs to be true. A year or so ago, while riding on a train in the South—I think it was through Texas—I met a man who introduced himself to me as a Baptist preacher. He complained of his many difficulties, almost with a whine. I enquired what his special difficulties were, and between his moaning and groaning he managed to say, "I am a Fundamentalist." I could not refrain from asking him, "And does it affect you that way?" He explained then that it was costing him very much to be an evangelical, to be true to the faith. When I enquired what it had cost him, he answered, "A good many kicks." I replied, "Is that all? No preacher is worth his salt to any church, or to the Lord Himself, until he has been kicked so often that he cannot feel it."

What do we know about hardship? You Jarvis Street people,—do not talk to me about your persecution, because people say that only the "riff-raff" attend this place. That will not hurt you. Spiritually, we are all riff-raff. Do not cite that as an evidence of living godly in Christ Jesus, and suffering persecution.

I wish this generation would read, "Fox' Book of Martyrs". I wish I could take you into the Tower of London, and show you all the instruments of torture that were devised by the Church—the thumb-screws and the rack. I wish I could take you to Smithfield and show you where the martyrs spilled their blood. Countless millions have laid down their lives for the faith, have been done to death by the will of Rome. Talk about the apostasy? Where is the apostasy? Over all Christendom, in the biggest, and wealthiest, and mightiest, church the world has ever seen.

VII.

I know some of my friends will say, "That is not what I have been taught." I was in a certain minister's home a year or so ago, and we talked one day about the book of Revelation. A lady present said, "I can give you the key to the book of Revelation." I said, "Yes? What is it?" She replied, "The bride in heaven after the third chapter." "Who said so?" I asked. "But it is", she replied. "I know", I answered, "but who said so?" "But that is the key", she insisted. "But who said so?" I still enquired. I cannot find a solitary line in the Book itself that says so, nor anything that even suggests it. Such a theory must be read into the book of Revelation. It is not there. If some friends would read a little of the history of the Apocalypse, of the almost innumerable books that have been written about it, they would be a little more modest in their pronouncements and speak with some caution; at least, they would not speak dogmatically, and certainly not with oracularity, in respect to that marvellous book.

Let me read something to you: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God"—that is a very good description of the Vatican and the Pope—"Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way."

I am familiar with your interpretation of that, my dear friends; but in past ages, when men had to pay for their faith with their blood, when they contended for the faith at an infinitely greater cost than any living man has paid, they had a vastly different interpretation than the Futurist view so prevalent to-day. I affirm that the present apostasy within what may be called Protestant Christendom, widespread and deplorable as it is, is not to be compared with the apostasy covering the earth—not to trouble you with historical figures, but confining myself within the historical scope of the Pope's Encyclical, I remark it must be obvious that the apostasy had gone a long distance when, in the fifth century, a council of the church proclaimed the Pope the supreme authority on earth; and that pronouncement has never changed from that day until this. There is an apostasy, which, by the Pope's pronouncement, is shown to have lasted a millennium and a half, and more than a century more. "The mystery of iniquity doth already work." Yes, it does. It has been working from then till now.

I shall not dogmatize about it. If you ask me the value of the last book of the Bible, I answer, "I believe it is the word of God." I have no doubt about it. But I am in good company when, with Calvin and a host of other expositors of his time and since, and, more recently, with such men as Spurgeon and other outstanding evangelicals, who, while seeing great spiritual principles always applicable to the Christian life, had the courage to say, "I do not know." But I will go thus far and say that, in my view, the nearest approximation to the horrors of the Apocalypse, to the blasphemy, and the idolatry, by which many of its characters challenge the very judgments of God—the nearest approximation to it that the history of humanity has ever seen, will be found in the record of the Church of Rome. There is nothing so anti-Christian anywhere.

Having thus spoken, I have ruined my chances of becoming popular!

This church was expelled from the Baptist Convention of Ontario and Quebec—but it did not lose a slate off the roof. I heard a year or so ago the announcer on a sight-seeing bus describe that pile of stone at the rear of the church as a pile of Irish con-fetti! (We are going to finish that building some day—only it will be larger.) Then the man with the megaphone said, "There was an explosion in that church some years ago, but you will observe that the building still stands." You cannot stand for the truth of God without crossing the predilections of some people.

I have only offered you something to think about. I would not say that I accept the Historical scheme; nor the Preterist scheme; and certainly not in the accepted sense am I a Futurist. I see great difficulties in each of them. Yet there may be elements of truth in each of them. What the ultimate interpretation of that book may be, I do not know.

Mr. Brown called my attention recently to a book which I found most interesting. It is written by Dr. A. T. Robertson, of Southern Baptist Theological Seminary, who, in dealing with the book of Revelation, says:

"To escape from the Protestant position, two Spanish Jesuits, late in the 16th century, devised each a new theory. Ribera of Salamanca, in A.D. 1585 (about three centuries ago), presented the Futurist scheme; and a little later, Alcasar of Seville, the Preterist scheme (Elliott, IV., 465-469). Of course, each has since been a good deal modified."

If I were a devotee of the Church of Rome I should certainly be disposed to recommend you to consider some other than the historical application, for it must be most uncomfortable for a Romanist. Without apology I declare that the record of the Roman Catholic Church is horrible to contemplate. Whether such identification of the Antichrist be accurate, and is destined to be the ultimate, I will not presume dogmatically to say. But I am not surprised that priests of Rome should seek to divert attention from that view. I believe that as there were antichrists in John's day, the spirit of antichrist is always with us, and in the Roman church there is one,—not necessarily one openly opposing Christ, but one claiming to represent Christ, one sitting in the temple showing himself that he is Christ.

The Antichrist will not be an atheist. Do not look for the Antichrist from the atheism of Russia. The Antichrist, whether an individual or a system, or what one expositor calls "a perpetual person"—whatever it be, or whoever he be, will be intensely religious, and will claim to be the Vicar of Christ. That is exactly what the Pope of Rome claims to be.

Do you feel like writing an acceptance to that invitation now? Do not accept what I have said without examination for yourself, for, notwithstanding all that is reported, I am not a Pope! We do not claim here to be the custodians of the faith. I constantly endeavour to lead you Jarvis Street people to do your own thinking. Do I not urge you not to believe a single thing you hear from this pulpit unless it is verified beyond all possibility of doubt by the plain teaching of the Word of God? Then it will be your own because God has spoken to you. I can offer you such guidance as perhaps a little fuller acquaintance with these matters permits me to do, but it will be of value only as you think these things through. As your mind is illuminated by the Holy Ghost, you may be convinced of their truth.

VIII.

I announced a text, and perhaps have said little about it; yet in principle I have. It means that we must depend upon the one Sacrifice: "Neither is there

salvation in any other." Jesus Christ was both God and man. And, blessed be His holy name for ever, He is still both God and man; for He has carried our human nature with Him to glory, and He is still our High Priest touched with the feeling of our infirmities. But when He, the Incarnate God, cried, "It is finished", when He counted down the crimson drops which flowed from the heart of Incarnate Deity, when thus He emptied Heaven's exchequer, He paid all that even God could give to cancel the awful debt of sins I owed, and you owed. I need no priest to add to the value of that Sacrifice: "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

We shall come to the Table of the Lord presently, and shall take the bread; but it will not be the body of Christ. Men have been burned at the stake for refusing to say it was. We shall drink the wine, but we know that it will not be the blood of our Lord. It is a memorial of that great Sacrifice. It is finished, the debt is paid, and we are free. One High Priest? Ah, yes. "This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." There He is, and through Him we have access to God. We need no virgin's intercession. We need not the prayers of saints. "I have prayed for them", said our glorious Advocate. That is enough. There is only one name: "None other name."

Do you believe that? Do you really believe that? (Chorus of Hallelujahs.) None other name than that of Jesus—and that is enough. "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at 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, that Jesus Christ is Lord, to the glory of God the Father."

There is only one salvation, and it is offered always on the same terms—and has been and shall be from the day of Adam until the day when the last ransomed soul shall be claimed by divine grace—always on the ground of blood, always by the free, unmerited, sovereign, grace of our God, through simple faith in His only begotten Son. Luther preached justification by faith—and we will preach it still.

This sermon will be printed. Every word I have said, as always, has been taken down; and when you get the printed sermon, please read it, and will you read it carefully? Follow its argument, and ask yourself, with an open mind and an open Bible, how far it is true. Where it is true, receive it: where you are convinced, if convinced you should be, that it has error, reject it. But whatever else you do, take Jesus Christ as your Saviour. Trust Him as your only Intercessor. Commit your soul to His safe keeping. He will save you now. He will save you forevermore.

Let us pray: O Lord, we thank Thee for the simple faith which Thou dost work within the hearts of Thy children by Thy Spirit, enabling them to trust in Jesus Christ. Oh, may many be saved to-night! May they look away from all ordinances, and all churches, and all ministers, and all priests, and all other intermediaries, to Jesus Christ alone. Look unto me, all ye ends of the earth, and be ye saved; for I am God, and beside me there is none else. Bless us, for Thy name's sake, Amen.

Baptist Bible Union Lesson Leaf

Vol. 7

No. 1

REV. ALEX. THOMSON, EDITOR

Lesson 4 January 24th, 1932
FIRST QUARTER

PRESUMPTION IN SERVICE.

Lesson Text: Leviticus, chapter 10.

Golden Text: "And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest. Who is made, not after the law of a carnal commandment, but after the power of an endless life." Heb. 7:15, 16.

DAILY BIBLE READINGS:

Monday: Ex. 30:1-10.

Tuesday: Ps. 19:1-14.

Wednesday: Is. 28:1-13.

Thursday: Jer. 35:1-19.

Friday: 2 Cor. 6:1-18.

Saturday: Matt. 28:11-20.

1. STRANGE FIRE (vs. 1-7).

In these verses there is recorded a very sad incident which marred the consecration services of the priests. "Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord; which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord" (vs. 1, 2). The nature of their offence is not clearly manifest. At the end of the previous chapter there is described a scene of intense feeling due to the coming of the fire of God upon the altar (9:14), and it may be that, carried away with the excitement of the occasion, the sons of Aaron did this forbidden act. It is possible that they "intended to accompany the shouts of the people with an incense offering to the praise and glory of God and presented an incense offering not only at an improper time, but not prepared from the altar fire, and committed such a sin by this will-worship that they were smitten by the fire which came forth from Jehovah even before their entrance into the holy place, and so died before Jehovah". Directions had previously been given concerning the offering of incense (Ex. 30: 7-9), and these evidently had been contravened. The act was one dictated by the carnal mind, and not by the command of God, therefore it was a presumptuous offence. Its serious nature is evidenced by the drastic punishment meted out to the offenders, and by the statement of Moses relating to those who approach God (v. 3), and his warning concerning the danger of Aaron and his sons mourning for the stricken ones

(v. 6). To mourn would be construed as disapproval of the act of God. Direction is given relating to the carrying out of the bodies (vs. 4, 5), implying also possibly their burial; and also concerning the necessity for the priests remaining "within the sacred enclosure" (v. 7), thus avoiding contamination. In this drastic action God vindicated His law, and taught both priest and people the necessity for compliance with the same. He had made clear the way in which He should be approached, and He manifested His stern disapproval of anyone's coming before Him in another way.

In this age the same principle is in operation. Those who serve God must do so in His way, if they are to gain His approval. There is a striking similarity between the action herein described, and that which took place at the beginning of the church period when Ananias and Sapphira were slain for committing a presumptuous sin (Acts 5:1-15). At the beginning of both periods, that of law and grace, it would seem as if God would teach His people the necessity for strict obedience unto Him, and the danger of disobedience; but as in the case of Israel the lesson was forgotten, and the people forsook the way of God, so in the church man's will has in large measure superseded the will of God, and carnal ideas have been introduced into His worship. This constitutes the sin of presumption and rests under the severe disapproval of God. He must be worshipped in spirit (John 4:24), therefore no unsaved person can worship Him, and all worship must be under the guidance of the Holy Spirit. This was so in the early days of the church (Acts 2:4). Many things are found now in churches that are not in accordance with the will of God. In this connection we have only to think of the elaborate ritual foisted on the early simplicity, the worldliness displacing the spirituality, and the institutionalism taking the place of evangelism. The mission of the church is distinctly spiritual, each member having a personal relationship with God through Christ, and all obedient unto Him, worshipping Him, and bearing testimony to Him. There is need for a realization that the wisdom of God is greater than that of men, and for a diligent study of His Book that His will may be known and put into operation. Explain the nature of true worship and service, and note that the interjection of man's carnal ideas into the same gains the divine disapproval. God must be worshipped and served in His own way. He is no respecter of persons, and there is need for revival of spiritual simplicity in worship, and of dependence on the Holy Spirit for wisdom, guidance and power.

II. PROHIBITION OF WINE AND STRONG DRINK (vs. 8-11).

In further emphasis of the holy nature of the priestly office, and of the importance of rightly and strictly performing the duties attached thereto, directions were given by the Lord to Aaron concerning the use of intoxicants; the same applying to the whole priesthood then, and in subsequent generations (v. 9). Whatever may have been permissible outside the tabernacle, wine and strong drink were forbidden the priests while on duty in its sacred enclosure, disobedience thereto bringing death. The reason assigned was "that ye may put difference between holy and unholy, and between unclean and clean. And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses". The priest occupied a most responsible and privileged position, and must be an example in every way unto the people; also he must not in any way bring discredit upon his office as God's representative. He must further be clean of mind and clean of body in order to attend properly to his duties, distinguishing between holy and unholy; and intoxicating liquor would certainly not help in any respect, for, partaken of even in moderate quantities, it has an injurious effect upon the faculties. New Testament priests, and this includes all believers, should likewise abstain from the use of the same as a beverage for efficiency's sake, and also for example. Note the evils caused by liquor, personal, public, political, economic, social and spiritual, and the benefits of total abstinence; the whole viewed from the Godward aspect (Rom. 14:1-23).

III. EATING THE HOLY THINGS (vs. 12-20).

The eating of the holy things formed part of the consecration service, being directly related to the offerings. Direction was given by Moses concerning the meal offering in this respect. This was to be eaten without leaven, beside the altar (v. 12), in the holy place (v. 13). They were also to dispose of the wave breast and heave shoulder in the same manner in a clean place (vs. 14, 15). These were given to the priests as their due. It should be noted that God gave to the priests certain specified parts; it was not left to the people to give what they chose. The priests were not sustained by charity. The people gave their offerings to God, and God allotted certain portions of these to His servants. This arrangement was righteous and reasonable. There are some these days who object to Christian workers receiving designated sums. Let them consider this divine arrangement.

"And Moses diligently sought the goat of the sin offering, and, behold it was burnt; and he was angry with Eleazar and Ithamar the sons of Aaron which were left alive" (v. 16). This should have been eaten by the priests in the holy place, as its blood had not been brought into that place (vs. 17, 18). The reason for burning it instead of eating it is given by Aaron as being directly connected with the sad event of his dead sons, possibly intimating a sense of lack of sufficient holiness to carry out this part of the observance as a consequence. And with this explanation Moses was content (vs. 19, 20).

The Union Baptist Witness

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ALL UNRIGHTEOUSNESS IS SIN.

Sin—that awful separating, withering, death-dealing thing which pays its wages in death to those who have no Advocate with the Judge of all the Earth, and separates Christians from communion with their God when harbored, must be recognized, must be put away, must be confessed, if the Lord is to have the possession of lives and use them in His service.

All unrighteous is sin—and yet how often we make excuses for ourselves and leave the secret wicked thought unconfessed and do not identify the miserable near-truth statement for the lie it is, or remember that that shady action which we would shrink to have emblazoned to the world in God's holy sight is seen for what it is. What about those associates, those indiscreet actions, those differences which have left bitterness and an unforgiving spirit, are they separating us from the Lord and hindering revival blessing? Is the enemy's fire perchance attractive, have you warned yourself before it, while the Lord is without, being denied by your actions and tongue?

The indulgence in things for which Christians should have no time, the acceptance of the things of the world and an attitude which would seem to be presumptuous, arguing that the liberty in Christ Jesus gives occasion to look upon such things as keeping the Lord's day sacred as being under the law, makes one wish at times that the words of Paul could be written on every heart, **ALL THINGS ARE LAWFUL, BUT NOT EXPEDIENT**, and that we might be well taught in the word which warns that **WE TAKE HEED LEST BY ANY MEANS THIS LIBERTY OF OURS BECOMES A STUMBLING BLOCK TO THEM THAT ARE WEAK**.

We are of the opinion that most of those who read these pages are saved by grace—Christians who are praying for revival throughout our land; Christians who are anxious that their own lives be right with God and that none because of them have occasion for stumbling, because of this the responsibility which rests upon older Christians' shoulders are dealt with frankly in the hope that there may be a carefulness of conduct and action that will at all times honor the Lord.

It has been pointed out that there seems to be a laxity, even among professing Christian young people, with regard to decorous behaviour in the church and that there are many occasions where a young couple have by their actions distracted the attention of both the saved and unsaved in a church service. There is abroad a tendency among the young people of the churches to be anxious for attention and to be over-demonstrative. What a hindrance to the Lord's work may be the result of a couple sitting in church and not wholly

occupied with attentively listening, but seemingly wholly interested in one another.

One wonders what Christian parents are thinking of when they allow such actions and such behaviour to go on without protest. Familiarity both in private and public is not wise. What perils lie in the path of indiscreet and silly actions and yet parents, teachers, pastors are loath to speak the word of warning, or to check up on the absolutely uncalled-for and inexcusable unlady-like and ungentlemanly deportment of those who in many cases should know better.

"All unrighteousness is sin" and whatsoever does not glorify the Lord in word and deed is unlawful to the Christian. Think on these things!

EXCESS BAGGAGE.

Many who sent forward gifts to the missionaries in Liberia, via the out-going party, Rev. and Mrs. Hancox and Miss Florence Stacey, enquired as to the cost of forwarding these contributions. At that time we were not able to estimate the cost, but can now advise that the approximate charge for one hundred pounds of excess baggage is \$9.00. As our out-going missionaries had nearly two tons of equipment and other things with them, it will be readily seen that the amount chargeable for Excess Baggage was considerable. It is deeply appreciated that many felt an obligation in this regard and expressed themselves as willing to care for the amount which they sent forward and it is made known that the cost may be underwritten. By sending boxes with the out-going missionaries, the cost of shipment was greatly reduced and the amount of nine dollars per hundred pounds to Africa is reasonable indeed. All contributions to cover this extra expenditure should be forwarded, especially designated for the Excess Baggage account.

SYMPATHY EXTENDED.

But a few short weeks ago we rejoiced in the salvation of a young man who at the Baptismal service held in the Buckingham Baptist Church, when some eleven converts from the St. Amedee field were baptized, responded to the invitation of Pastor Roy Hisey. This young man shortly afterward followed his Lord through the waters of baptism and gave evidence of his new-found faith in his life and testimony, but now he is with the Lord, summoned into His presence, the Tuesday following Christmas.

The Buckingham Church has lost one of its young members who promised much in the life of the church and younger brothers and sisters who were to some extent dependent upon a beloved brother are greatly bereaved. Pray for them that they may know that "He

hath done all things well" and that one day in glorious reunion they shall together sing the praises of the Lamb.

We are sure that in expressing to the lonely ones, to Pastor Doherty and the Buckingham Church, the sympathy of the Union of Regular Baptist Churches of Ontario and Quebec, we voice the sentiment of the whole constituency. May the Lord indeed comfort their hearts and bring others to a knowledge of Himself through the accident which seemed so tragic, and yet awakens our hearts to praise that through the gospel message so faithfully proclaimed by the preachers of the Word, this young man had abundance entrance to glory.

THE MISSIONARY BULLETIN.

The January issue of the *Bulletin* will be in the mails about the 15th of the month. Those who are not receiving the *Bulletin* regularly and who would like to join the band of intercessors for the work at home and abroad, remembering the special requests constantly, are requested to send in their names at the earliest possible moment. There is no charge.

For the *Missionary Bulletin* itself prayer is requested. Its service is unlimited and it is the desire of the Union that it be a real means of linking the work at home and abroad and giving definite information.

From Chicago the following note is received:

"We appreciate very much the news from the field which we have in the monthly *Bulletin* and in the 'Union Baptist Witness'. Nowhere else have we found the spirit existing that permeates the news items in those two periodicals. We are of the conviction that the Union Baptists have the most positive message to offer that we have heard."

Day by day we are more confident than ever that the Union of Regular Baptist Churches of Ontario and Quebec has a distinct calling and a special work to do. Souls are being saved throughout our churches, but we dare not stop short of revival. Continue to Pray, Watch and Work.

WATCH NIGHT SERVICES.

The New Year's Watch Night services held in the churches of our Union were times of prayer, testimony and fellowship, and as the bells ringing the message of the passing of the old year and entering upon a new one pealed forth, hundreds, yea thousands, were to be found upon their knees in humble petition.

"O Lord, hear; O Lord forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for Thy city and thy people are called by thy name."

We are confident that our Lord has heard and that even now there is a sound

of abundance of rain, but as a people we continue to seek His face and His will for us.

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GOOD NEWS FOR SOUTH LONDON.

The Union Baptists of South London are rejoicing in the Lord. Their song continually is, "The Lord has done great things for us, whereof we are glad."

Recently under the ministry of Student Robert Brackstone, a young man who had fallen into sin, was brought to a realization of his condition and in the enquiry room pleaded with God to restore unto Him the joy of His salvation and God answered his prayer. This young man has now applied for baptism.

The first Sunday in the New Year, Student John Armstrong preached at South London taking for his text at the evening service—"Behold the Lord thy God hath set the land before thee: go up, take possession". In response to the invitation given at the close, seven went forward confessing the Lord Jesus Christ as Saviour, and one young man for full consecration.

With what joy these evidences of blessing are reported. To Him be all the glory.

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BUCKINGHAM SERVICES.

The third week in November a special campaign for souls was begun in the Buckingham Baptist Church, the Hisey Brothers assisting the Pastor, Rev. Matthew Doherty. This special effort, after the first few meetings, began to attract attention and increased attendance was noted and deep conviction of sin came upon many. Before the campaign was closed several had professed conversion, a backslider was restored and one young man dedicated his life to the service of the Lord.

At the closing Sunday evening service, Pastor Doherty had the joy of baptizing three on confession of faith in Christ. Others who have believed on His Name are expected to take this step of obedience in the near future. Continue to pray for the work at Buckingham and for the faithful pastor.

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BOBCAYGEON.

The close of the church year has called for a review of the work at Bobcaygeon Regular Baptist Church, and it is noted that the church has shown a marked progress. There have been several con-

versions during the year and the congregations are keeping up well. The interest in the prayer services is growing and the attendance is gratifying. Each Tuesday afternoon the women of the church meet for prayer and this meeting is proving a real blessing to the church. The Sunday School work is most encouraging and several of the young people have confessed Christ as Saviour and are showing real growth in spiritual things.

A Bible Study Class recently organized in the Quiggley Settlement is appreciated and the searching of the Scriptures is to the people's profit.

The Bobcaygeon Church each summer has been blessed by the counsel and fellowship of Rev. J. B. Kennedy and have rejoiced in the interest taken by Mr. and Mrs. Kennedy in their services. It has meant much to the work and now the church publicly acknowledges their debt of gratitude and expresses its sincere sympathy to Mr. Kennedy in his recent bereavement through the Home-going of Mrs. Kennedy.

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FORT WILLIAM.

Rev. G. F. Watts, pastor of the Fundamental Baptist Church, Fort William, has recently had the joy of baptizing three believers. These converts are the fruit of a work carried on about ten miles from the city in a school-house by two members of the church. Mr. Watt himself had the joy of leading the mother of these three to the Lord a few days after their baptism. The service at which her daughter followed the Lord in baptism was the first church service the mother had attended in twenty years. Mr. Watt preaches at the Mission each Sunday afternoon. Pray for these testimonies.

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WESTERN WORK.

There is a very special need of prayer in connection with the work in the West at this time. Many difficulties are encountered and the enemy is ever wielding his wicked weapons of suspicion, unrest, division.

Remember the Alberta Missionary Society of Regular Baptists; the Convention of Regular Baptists of British Columbia, and the many Pastors who labor so faithfully in the isolated districts, where there is little fellowship and the demands are many.

FRENCH EVANGELIZATION.

Rev. Arthur St. James requests that the following names be published as those who have renounced Roman Catholicism and have accepted Christ as Saviour: Paul Lavalley, Mrs. Paul Lavalley, Rodolphe Lavalley, Doris Lavalley.

French Beneficent, Montreal.

The following report from Rev. Jules Dautheny is of much interest. It covers the church's year:

"The year, in spite of the awful economic depression, has been one of blessing among us. Twelve men and women were received into the church on profession of faith and baptism—all from the Roman Catholic church, and the membership of the French Beneficent Church now stands at sixty-five.

"Some fifteen hundred tracts in French, translated from the English by Rev. Arthur St. James and myself, concerning baptism, were distributed, together with many portions of the Scripture, especially Matthew, Luke and John. The attendance at the evening service of the church have been very good and I am glad to report that a great number of French-Canadians are opening their eyes and now see the fallacy of their own Church."

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LIBERIA.

From the magazine, *Rubber Age*, we quote the following:

Firestone Discusses Liberia With Castle.

Harvey S. Firestone, president of the Firestone Tire & Rubber Company, visited Washington, D.C., on December 10 to call on President Hoover and Under-Secretary of State Castle. With the latter he discussed the commission appointed to study conditions in Liberia under the auspices of the League of Nations. Mr. Firestone indicated in his conversation that he was desirous of having this government use strong measures to stabilize the Liberian government.

He did not discuss that country with President Hoover, however, but told the President of his observations of conditions in Europe, saying that he was optimistic.

PASSING OF REV. D. G. MACDONALD, OF BRITISH COLUMBIA.

We have been saddened this week also by news of the home-going of the veteran Baptist preacher of British Columbia, Rev. D. G. MacDonald. Many years ago, before going to British Columbia, Brother MacDonald was Pastor of Ontario Street Baptist Church, Stratford, where he did a notable work. For many years now he has been in British Columbia. He was the great friend and counsellor of all our Regular Baptist churches in British Columbia. He was among the first to see the issues involved in the controversy which, a few years ago, raged throughout Western Canada, as well as in Ontario and Quebec. Brother MacDonald was a member of the new Convention, known as the Regular Baptist Convention of British Columbia.

It was our pleasure to have delightful fellowship with Mr. MacDonald on numerous occasions when visiting Vancouver, and every memory of him is a joy and an inspiration.

THE GOSPEL WITNESS sympathizes deeply with Mrs. MacDonald, and with all our Regular Baptist brethren on the coast, in the great loss they have sustained. Mr. MacDonald was a good man, able and true; and his work will follow him.

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We have read also in *The B.C. Baptist* a report of the death of Mrs. McLeod, who, with her husband, Rev. A. A. McLeod, gave fine service for many years in Baptist foreign mission work in India. Mrs. McLeod was one of the leaders in the women's work in the new Convention. We sympathize deeply with Brother McLeod in his great loss.