

# The Gospel Witness and Protestant Advocate

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## GOOD CHEER FOR DOWNCAST SOULS

By C. H. Spurgeon

"And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy."—Acts 22:10-13.

**F**ROM the midnight whisper of the Lord to Paul we may draw forth sweet encouragement. Those of the Lord's children who have been engaged in his work and are called to suffer in it have here a special word of consolation.

Paul had been in a great tumult, and had been roughly rescued from the wrath of the people by the chief captain, who saw that otherwise he would be pulled in pieces. Paul was like the rest of us, made of flesh and blood, and therefore liable to be cast down: he had kept himself calm at first; but, still, the strong excitement of the day had no doubt operated upon his mind, and when he was lying in prison all alone, thinking upon the perils which surrounded him, he needed *good cheer*, and he received it. The bravest man may find his spirit sinking after the battle, and so perhaps it was with the apostle.

In these words let the reader note the Good Cheer that came to Paul in the dungeon. This consisted, first, *in his Master's presence*: "The Lord stood by him." If all else forsook him, Jesus was company enough; if all despised him, Jesus' smile was patronage enough; if the good cause seemed in danger, in the presence of his Master victory was sure. The Lord who had stood *for* him at the cross, now stood *by* him in prison: the Lord, who had called to him out of heaven, who had washed him in his blood, who had commissioned him to be his servant, who had sustained him in labours and trials oft, now visited him in his solitary cell. It was a dungeon, but the Lord

was there; it was dark, but the glory of the Lord lit it up with heaven's own splendour. Better to be in jail with the Lord than to be in heaven without him. The harps above could make no heavenly place without Jesus; and Jesus being there, the clanking fetters and the cold pavement of the stony cell could not suggest a sorrow.

"The Lord stood by him." This shall be said of all who diligently serve God. Dear friend, if you are a worker for the Lord Jesus, depend upon it he will not desert you. If in the course of your endeavours you are brought into sadness and depression, you shall then find it sweetly true that the Lord stands by you. Did *you* ever forsake a friend who was spending his strength for you? If you have done so, you ought to be ashamed of yourself; but I think I hear you say, indignantly, "No, I have always been faithful to my faithful friend." Do not, therefore, suspect your Lord of treating you ungenerously, for he is faithful and true. All your former helpers may desert you; Sadducees, Pharisees, and scribes may all set themselves to oppose you; but with the Lord at your right hand you shall not be moved. Cheer up, desponding brother,

"God is near thee, therefore cheer thee,  
Sad soul!  
He'll defend thee when around thee  
Billows roll."

The next comfort for Paul was the reflection that *the Lord's standing by him proved that he knew where he was, and was aware of his condition*. The Lord had not

lost sight of Paul because he was shut up in the common jail. One is reminded of the Quaker who came to see John Bunyan in prison, and said to him, "Friend, the Lord sent me to thee, and I have been seeking thee in half the prisons in England." "Nay, verily," said John, "that cannot be; for if the Lord had sent thee to me, thou wouldst have come here at once, for He knows I have been here for years." God has not a single jewel laid by and forgotten. "Thou God seest me" is a great consolation to one who delights himself in the Lord. Many and diverse are the prisons of affliction in which the Lord's servants are shut up; it may be that the reader is lying in the prison of pain, chained by the leg or by the hand, through accident or disease; or perhaps he is shut up in the narrow cell of poverty, or in the dark room of bereavement, or in the dungeon of mental depression; but the Lord knows in what ward his servant is shut up, and he will not leave him to pine away forgotten, "as a dead man out of mind."

The Lord stood by Paul despite doors and locks; he asked no warder's leave to enter, nor did he stir bolt or bar; but there he was, the companion of his humble servant. The Lord can visit his chosen when nobody else could be allowed to do so, because of contagion, or from fear of exciting the fevered brain. If we come into such a peculiar position that no friend knows our experience, none having been tempted as we are, yet the Lord Jesus can enter into our special trial and sympathize in our peculiar grief. Jesus can stand side by side with us, for he has been afflicted in all our afflictions.

What is more, that part of our circumstances which we do not know ourselves, Jesus knows, and in these he stands by us; for Paul was not aware of the danger to which he was exposed, he did not know that certain Jews, to the number of forty, had banded together to kill him; but he who was his shield and his exceeding great reward had heard the cruel oath, and arranged to disappoint the bloodthirsty ones. Reader, the Lord knows your troubles before they come to you; he anticipates them by his tender foresight. Before Satan can draw the bow, the Preserver of men will put his beloved beyond the reach of the arrow. Before the weapon is forged in the furnace, and fashioned on the anvil, he knows how to provide us with armour of proof which shall turn the edge of the sword and break the point of the spear. Let us therefore sing with holy boldness, — "In the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me upon a rock". How safe we are, for Jehovah hath said, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." With joy let us draw water out of these two wells of salvation: the Lord is present with us, and he knows us altogether. Putting the two thoughts together, we may hear him say to our inmost souls,—

"I, the Lord, am with thee,  
Be thou not afraid!  
I will help and strengthen,  
Be thou not dismayed!  
Yea, I will uphold thee  
With my own right hand;  
Thou art called and chosen  
In my sight to stand.  
Onward then, and fear not,  
Children of the day!  
For His word shall never,  
Never pass away."

## The Gospel Witness and Protestant Advocate

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Address Correspondence:  
THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2 - Canada

Telephone WALnut 1-7415

Registered Cable Address: Jarwitsem, Canada

When the Lord Jesus came to Paul he gave him a third reason for courage. He said, "Be of good cheer, Paul: for thou hast testified of me in Jerusalem." *There was much comfort in this assurance that his work was accepted of his Master.* We dare not look for much joy in anything we have done, for our poor works are all imperfect; and yet the Lord sometimes gives his servants honey in the carcasses of lions which they have themselves slain, by pouring into their souls a sweet sense of having walked in integrity before him. Before the great day of reward the Lord whispers into the ear, "Well done, good and faithful servant"; or he says openly before all men, "She hath done what she could." Herein is good cheer; for if the Lord accepts, it is a small matter if men condemn. The Lord says to Paul, "Thou hast testified of me in Jerusalem." The apostle had done so; but he was too humble to console himself with that fact till his Lord gave him leave to do so by acknowledging the brave deed. Perhaps, dear friend, by this little book you shall be made to remember that you have borne witness for Jesus, and that your life has not been altogether in vain. It may be that your conscience makes you more familiar with your faults than with your services, and you rather sigh than sing as you look back upon your Christian career; yet your loving Lord covers all your failures, and commends you for what his grace has enabled you to do in the way of witness-bearing. It must be sweet to you to hear him say, "I know thy works; for thou hast a little strength, and hast kept my word, and hast not denied my name."

Be faithful to your Lord, dear reader, if you are now

in prosperity; for thus you will be laying up a store of cheering memories for years to come. To look back upon a well-spent life will not cause an atom of legal boasting to an experienced believer, but it will justly create much holy rejoicing. Paul was able to rejoice that he had not run in vain, neither laboured in vain, and happy are we if we can do the same. If it be right for us to chasten our conscience on account of omissions, it must be lawful ground for thankful joy that our heart condemns us not, for then have we confidence towards God. If we fall into straitened circumstances it will be a comfort to be able to say, "When I was rich I freely used my wealth for my Lord." If we are ill it will be a satisfaction to remember that when we were in health we used our strength for Jesus. These are reflections which give light in the shade, and make music at midnight. It is not our reflections that the joy arises, but out of the witness of the Holy Spirit that the Lord is not unrighteous to forget our work of faith and labour of love.

A fourth comfort remained for Paul in the words "As thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." The Lord would have us take comfort from the prospect of future service and usefulness. We are not done with yet, and thrown aside as vessels in which the Lord hath no more pleasure. This is the chief point of comfort in our Lord's word to the apostle. Be of good courage, *there is more for you to do*, Paul; they cannot kill you at Jerusalem, for you must bear witness also at Rome.

Brace yourself up, O weary, working brother, for your day's work is not over yet, and your sun cannot go down till, like Joshua, you have finished your conflict with Amalek. The old saying is true, "You are immortal till your work is done." Possibly not one-half of your work is even begun, and therefore you will rise again from sickness, you will soar above depression, and you will do more for the Lord than ever. It will yet be said of you as of the church in Thyatira, "I know thy works, and the last to be more than the first." Wycliffe could not die though the malicious monks favoured him with their best wishes in that direction. "Nay," said the reformer, "I shall not die, but live, and declare all the evil deeds of the friars." The sight of rogues to be exposed roused his flickering life, and revived its flame. Disease could not carry off Melancthon because he had eminent service yet to do, side by side with Luther. I have admired the way in which the great Reformer dragged his coadjutor back to life by assuring him that the great work needed him, and he must recover. He devoutly prayed, "We implore thee, O Lord our God, we cast all our burdens on thee; and will cry till thou hearest us, pleading all the promises which can be found in the Holy Scriptures respecting thy hearing prayer, so that thou must indeed hear us to preserve at all future periods our entire confidence in thine own promises." After this, he seized hold of Melancthon's hand, and said, "Be of good courage, Philip, YOU SHALL NOT DIE." He prayed his friend back from the mouth of the grave, and sent him on his way comforted with the truthful prediction that he had yet to bear more testimony for the truth. Surely there is no restorative from sickness, and no insurance for continued life, like the confidence that our task is not done, and our race is not ended.

Godly Whitefield, when smitten with a dangerous illness, rose again to renew his seraphic activities after his

death had become a matter of daily expectation. It is said, in connection with this event, that shortly after his recovery a poor coloured woman insisted on having an interview with him. On being admitted, she sat down upon the ground, and, looking earnestly into his face, said to him in broken language, "Massa, you just go to heaven's gate, but Jesus Christ said, Get you down; you must not come here yet, but go first and call some more poor negroes." And who would not be willing to tarry here to win more poor negroes for Jesus? Even heaven may be cheerfully postponed for such a gain.

Come, then, ailing and desponding one, there is no use in lying down in despair; for a life of usefulness is still in reserve for you. Up, Elijah, and no more ask to die; for God has further errands for his servant. Neither the lion nor the bear can kill thee, O David, for thou hast yet to fight a giant and cut off his head! Be not fearful, O Daniel, of the rage of Babylon's drunken king, for thou art yet to outlive the rage of hungry lions. Courage, O thou mistrustful spirit; thou hast only run with the footmen as yet, thou shalt yet contend with horses and prove more than a match for them, wherefore lift up the hands that hang down. "Thou must stand before Caesar"; a divine decree ordains for thee greater and more trying service than as yet thou hast seen. A future awaits thee, and no power on the earth or under the earth can rob thee of it; therefore BE OF GOOD CHEER.

—The Sword and Trowel

#### SPECIAL TRANSPORTATION OFFER TO SWEDEN

July 30th - August 13th

By The International Council of Christian Churches  
For Pastors and Missionaries

Dr. Carl McIntire, the President of the International Council of Christian Churches and the members of the Executive Committee are offering a "Pay As You Go Plan" to pastors, missionaries and ministers. Doubtless there are many who would like to attend the Regional Conference in Sweden to be held in Jonkoping from August 1st to 7th, but find it impossible to finance such a trip at the present time.

The east bound plane leaves New York on July 30th, the west bound leaves Amsterdam, Holland, August 13th. The return fare from New York to Amsterdam is \$339.00 in American funds. On account of the discount on American funds in Canada, Canadians will be able to go for about \$335.00.

The plan of payment would allow a man to have a year in which to pay his plane fare. The payments would be in the form of monthly instalments beginning on October 1st, 1955—\$29.00 for 11 monthly payments and \$20.00 for the 12th payment.

It occurs to us that some of the evangelical churches being aware of the advantages of such a missionary journey, if the matter were brought before them, might be disposed to underwrite the expenses and send their pastor to the Conference.

Any church or pastor desirous of taking advantage of this special offer ought to write the Transportation Committee at once. The address is Transportation Committee, The International Council of Christian Churches, Box 218, Collingswood 7, New Jersey.—H.C.S.

## DOES THE POPE RULE CANADA?

**I**N LACHUTE, Québec, the mayor has been asked to resign because he objected to the Roman Catholic papal flag being placed above the Union Jack on the local war memorial stands. Irate Romanists were indignant at the suggestion and would not be satisfied with the papal flag being placed below Canada's flag.

Lest some should think that THE GOSPEL WITNESS has coloured this story, we give it here exactly as it appeared in *The Toronto Telegram* of last week:

### PAPAL FLAG BELOW "JACK"? MAYOR REFUSES TO RESIGN

Lachute, Que.—Mayor Frederick W. Fitzgerald said today he would ignore a demand that he resign because he ordered police to put the Papal flag below the Union Jack on the flag pole in Memorial Park.

The demand was made at an "illegal" meeting of 400 citizens called by French-speaking members of the Council in the town hall last night. Neither the mayor nor the three English-speaking members of council attended.

Mayor Fitzgerald said his order was disobeyed by police, although the proper position for the Union Jack was on top according to protocol.

"At no time was the Papal flag taken down or the Jack put up," he said. "The Union Jack normally flies in our Memorial Park where the war memorial stands."

### THREATENED FIRE POLICE

The papal flag was raised during a Roman Catholic Eucharistic congress here last week. Mayor Fitzgerald, a physician, was in Toronto at the time attending the Canadian Medical Association meeting. He said the flag was drawn to his attention by other citizens when he returned last week.

He said he had threatened to fire members of the police force for disobeying his orders, but he hadn't done anything about this.

Today, there isn't any flag on the park pole.

Lachute, a town of 7,000 people 40 miles west of Montreal, alternately elects an English-speaking and French-speaking mayor. Dr. Fitzgerald's term is up in 1957.

Last night's meeting was quiet, though there had been earlier rumors of trouble. Taverns and liquor stores were ordered to close at 6 p.m.

### MEETING "ILLEGAL"

Acting Mayor J. E. Charlebois promised the Citizens' committee presenting the demand for the Mayor's resignation that their statement would be presented at the next council meeting, July 6.

However, he said he was advised by town solicitor Fernand Legault that the meeting was illegal as far as taking any municipal action was concerned.

Henri LaCasse, a member of the Canadian Legion, said some Legion members were behind the move to have the Papal flag put below the Union Jack. He said he would ask at the next Legion meeting to have them punished.

Earlier, Legion vice-president Howard Ward said that some of the members who protested about the Papal flag were French-speaking.

The statement said the mayor's action was "unworthy of the first magistrate of a city composed of almost 70 per cent. Roman Catholics."

### "COULD BE TRAGIC"

"You were elected by the people whose religious rights you must respect as those of the entire population and not

only those of a minority," the statement continued. "You must be aware that your gesture can have deplorable, even tragic results.

"Yet you ignored all these things. You don't deserve the confidence placed in you . . . Your reign, which has only begun, is and will remain burned by this religious intolerance of which you have proof.

"We consider your gesture a shame on Lachute."

The statement added that Dr. Fitzgerald's action was an insult to Roman Catholics and was not even approved by the majority of English-speaking Protestants.

Insurance agent Lucian Savard, who read the statement, added: "We want no violence which may be regretted later."

Dr. Fitzgerald said today the town had gone all out to welcome the Eucharistic Congress.

"The whole town was plastered with Papal flags," he said.

This is surely a symptom of what could happen from one end of this country to the other if the Church of Rome continues to advance and encroach upon civil liberties. Often we hear from Romanists, the church press and some weak Protestants that Protestants are not molested in Quebec. We think that we understand the reason. As long as Protestants meekly submit to Roman Catholic domination and so long as they hesitate to demand even their civil rights, they are unharmed. No real Protestant, however, would consent to such a servile existence and unmanly course.

### Not a Religious Matter

Primarily this is a civil matter. The ignorance of the self-appointed citizens' committee is clearly seen in its puerile remarks to the mayor. "You were elected by the people whose religious rights you must respect as those of the entire population and not only those of a minority. You must be aware that your gesture can have deplorable, even tragic results."

What was the mayor's crime? He simply asked that recognized protocol be observed and that no flag be placed above the Union Jack. He did not ask that the papal flag be taken down altogether but rather that it be placed beneath the national flag. To our mind he was over-generous for the papal flag or any other religious banner, Protestant or Roman Catholic, should not even be allowed in a municipal memorial grounds. Yet because the good mayor requested the proper place for the flag of his country, he is described as intolerant and his act "a shame on Lachute".

### Intolerance!

It is strange that the Roman Catholics supporters even dare to employ such a word. While Protestants are murdered in Colombia and persecuted in Spain and Italy, the Church and her supporters justify such a course. In this Quebec town the mayor simply asks that right be done and gives a major concession in allowing the pope's flag to appear on public property and the Romanists are indignant! Poor, persecuted souls!

It is time that Protestants learned that if the Church of Rome is given an inch she will take a mile. This seemingly trivial incident in Lachute is an indication of the true aspirations of Roman Catholic leaders in Canada and elsewhere.

# The Jarvis Street Pulpit

## The Scriptural Directive for Social Prayer

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, November 8th, 1931

(Stenographically Reported)

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.  
"For where two or three are gathered together in my name, there am I in the midst of them."—Matt. 18:19-20.

**T**HERE can be no two opinions among us respecting the necessity of individual and private prayer. It is the one infallible sign of the presence of spiritual life, that a man or woman prays. A prayerless life is a life that is separated from God. Every true Christian must pray. "If any man have not the Spirit of God, he is none of his." But the Spirit of God being in us will express Himself by leading us to this holy exercise of prayer. I may take it for granted, then, that we all recognize that; as disciples of Jesus Christ, we are all praying men and praying women. Surely I need not put that to you as a question and ask you, Do you pray? That surely may be assumed.

The verses I have read to you have to do with concerted prayer, the prayer of more than one, the prayer of believers in concert, of persons who are made of one mind by the Spirit, who are in accord with each other, and who agree as touching the things that they shall ask. And I want to turn over with you that principle this morning, to show you that concerted prayer, the prayer of one or two, is just as indispensable to the Christian life as individual and private prayer.

### I.

**THERE IS IN THIS TEXT, FIRST OF ALL BOTH A PRECEPT AND A PROMISE.** Every precept involves a promise, and every promise implies a precept. And a special promise is made to two or three who shall agree; therefore it is implied that two or three believers ought to agree, that it is their duty and privilege to come together in spiritual agreement that together they may address the throne of grace.

This, then, has to do with an instinctive need of the Christian life, for every one of us who is truly born again instinctively feels the need of Christian fellowship. Religiously, "God setteth the solitary in families." And when people are made new creatures in Christ Jesus they naturally come together in the name of Jesus Christ. When the two disciples on the Emmaus road met with the Stranger, Who, in the breaking of bread unveiled His glory and identified Himself to their thought, although it was evening time, and they had turned in to their homes evidently with the purpose of retiring, having come to know that Jesus was alive, they returned to Jerusalem the same hour. And when they got to Jerusalem they found a company of other believers similarly assembled, thrown together by the same magnetic truth that there was a living Saviour in Whom they all had a

common interest: they could not keep it to themselves; they had to find other people who believed as they believed, and who had had the experience to which they had been introduced by divine grace.

When Peter came out of prison, when he came to himself and recognized that the Lord had sent His angels, and had delivered him out from all the expectations of the people of the Jews, he came to the house of one John Mark where many were gathered together praying. When Paul went to Philippi in response to that vision which had been given him of the man of Macedonia, on the sabbath day he went out to the river side where prayer was wont to be made. Our Lord Himself, as His custom was, went into the synagogue on the sabbath day.

I say, it is instinctive in those who know the Lord to desire the fellowship of other people who know the Lord, to come together in His name.

I met with somebody recently who said, "Well, were I a Christian I should not join any church. I should leave myself perfectly free to go where I like, to do as I like." There are some people who seem to assume no responsibility, and to feel no obligation whatever for the maintenance of the work of the Lord. But even they attend somewhere; even they feel within them the necessity for coming together in His name.

What happy times we have had in obedience to the principle of this admonition, as again and again we have assembled in His name. Well here is the warrant for the institution of public worship.

One reason for the principle of the organization of our school is to teach boys and girls the importance of coming together in the name of the Lord. I hope you will always be church goers. We desire more than that for you; but we want to develop, in you, in the youngest, the holy habit of attending the house of God on the Lord's Day. It is a good thing that children should be trained in this holy exercise.

I sometimes wonder how people get along who have no Sunday in their week, who have no oases in the desert, never make a trip to the mountains, never get away from the mist and murk of these earthly things, and allow themselves to be carried away into the heavens, to have fellowship with God, and with His angels. The institution of public worship is of divine authority, and we ought to come together in His name, and I believe it is indispensable to our own spiritual life, and is an infallible sign of spiritual declension when people neglect the house of God, and the place of prayer.

The Church itself exists by reason of this promise. It might be possible to maintain large religious organizations where there are certain forms of worship, from which the Spirit is divorced, for a little while; but the existence of a spiritual body upon earth is dependent upon the operation of this principle.

I pass by some little mission hall, and read of little groups here or there, two or three, half a dozen, passing by the great cathedrals, the place where some ornate service is rendered, and preferring that little place where two or three like-minded come together in the name of Christ. The only explanation of it is the reality of the divine presence, that the great Head of the church does fulfil His word, and that He is in the midst of all who assemble in His name. Oh, that we may learn that this morning.

I know these are commonplaces, and my message this morning is distinctly commonplace. I want to take the things that are commonly believed, and to bring them to your attention that we may enter into the possession of the treasure of it.

Here we are this morning. Who is here? I can call a great many of you by name. Glad to find you assembled in the house of the Lord. But is it true, is it actually a fact that Jesus Christ is in the midst? Is that what we came for this morning? that we might meet actually with Him, that we might be together conscious of the divine presence.

If that be true then it is a matter that ought to be reported in the paper, do you not think? Sometimes I read that the Governor General attended service at a particular place, and that is well. Sometimes we read that His Majesty the King and the Queen have attended divine service in some little village church. And we are glad that our rulers do go to the place of prayer and of worship. Occasionally we see here that a service is honoured by the presence of the Lieutenant Governor. And I have nothing to say against the recognition of that fact. He is His Majesty's representative, and is entitled to all honour. But let me tell you, dear friends, there is Someone who attends this church whose Person and Presence is vastly more important than the presence of the highest of the earth.

Who is Jesus Christ? None other than the Creator, the King of kings and Lord of lords. And yet if this word be true at all, then He is in the midst of His people to-day.

Do you little boys and girls recognize that Jesus, the sinner's Saviour, is here? We read this morning of how He took a little child and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." The same Jesus is with us this morning, actually with us, — the same Jesus Who died on the cross, Who was buried and Who rose again, His grace the same, His love unchanged, His power undiminished: He is here in the midst of His assembled people.

You remember what blessings people obtained from Him as He went here and there doing good. When He entered and passed through Jericho, Zaccheus heard that He was coming that way, and he climbed into the sycamore tree to see Him. On another occasion you recall He was on the way to the house of Jairus where he had been summoned because the ruler's little daughter was sick. And as He went a great multitude went with Him. He was in the midst of the crowd and some one touched

the hem of His garment, and was made whole. Then as He passed through Jericho there were blind men who heard the noise of the tumult, and they said, "What is it all about?" just as you or I would ask if we were unable to see what was going on. And they told them, "Jesus of Nazareth passeth by". And you remember how He called for them and gave them their sight.

On another occasion He came into a house, and when it was noised abroad that He was in the midst in the house, the multitude came together. There was such a crowd that they could not get in. And then there came four men bringing a man sick of the palsy. They brought him to the house. What for? Not because the disciples were there. These four men were inspired with a desire to help a poor palsied man. And when they could not get through the crowd they went up to the roof and uncovered the place where He was, and let the man down in the midst where Jesus was.

Oh my friends, I beg of you to pray constantly that this shall be characteristic of all our services here. I tell you frankly I do not care who comes to church. I am glad to have you all come. But the one important thing is that Jesus should be here. As long as He is here the multitudes will come ultimately. We shall have them again. When He is here in all the fulness of His healing power it is bound to be known abroad. And husbands who want blessing for their wives will say, "Let us go to Jarvis Street." And wives who have unsaved husbands will be very careful and very tactful perhaps, sometimes, but they will say, "Won't you come with me down to Jarvis Street?" Not merely to go to church! But they will bring their husbands or their wives along in order that they may meet with Jesus. Oh, unless that be true of us always, not only at prayer meeting times, but all the time, we might as well close our doors. We can do nothing if the Lord be separated from us. Unless this promise is constantly fulfilled to us, and He is in the midst of His people, our teaching and preaching and praising will all be in vain. The great reason for our coming together here is that we may meet with Jesus. We meet with Him in our home; we meet with Him personally; but I say it is instinctive that the truly spiritual man or woman desires to meet with others who meet with Jesus in His name.

But now there is another reason for our coming together. Jesus said, "If two of you shall agree as touching anything that ye shall ask"! We come together that we may reinforce each other. I confess I have often had my faith reinforced by the faith of others.

I think I have told you before of what led me originally to fall in love with our dear friend Fraser, who is now in Windsor. I will tell you why. Before he had any official connection with this church at all, when he came to this church just as a young fellow from Scotland, just demobilized, just out of the army, he loved to pray. I invited him to the house. And one Saturday night the door bell rang — we had no Saturday night prayer meetings then — and he came in. I said, "Glad to see you." He said, "I will tell you what I came for. It was just in my heart. I thought I would like to come and have prayer with you." I put my arm around him and said, "Come on up to my study. You are a man after my own heart. Thank God for sending you." I do not know that I ever had anybody do that. A minister, you know, is something apart. I suppose it was not that they did not want to come; but he came. And again and again he came to me

like that. We used to go into the study together and scores and hundreds of times were there after a Sunday night service, sometimes almost to daybreak. There is a promise given to two or three, and we ought to reinforce each other by our faith.

## II.

Well now, this is the principle I want you to see. ANYTHING WHICH IS KNOWN TO MORE THAN ONE PERSON CEASES TO BE A SECRET.

There is a place for secret prayer; there is a place where I may pour out my desires as an individual before God. There are some things for which I ought to pray personally, privately. There are some things which have no interest to other people; they are of a purely personal character, and I ought, therefore, to enter in to my closet and shut the door. "The secret of the Lord is with them that fear him; and he will shew them his covenant." Every one who is a Christian ought to have secrets between himself and his Beloved. He knows all that is in our hearts, but we ought to delight to tell Him what is in our hearts, and hold tryst with our Beloved, love to be where He is, and to talk with Him — sometimes just merely to tell Him how much we love Him. There is a proper place for that private and secret prayer. Let us see that we exercise our privileges in that respect to the full, and having exercised them privately, let it remain private.

I spoke just now of somebody joining me in prayer. That is another matter. But it is none of your business how long, and how often I pray; and it is none of my business what you do. There is a life which is lived before God. Let it be secret. Let that aspect of life be covered up, and the petitions we send heavenward will find their answer, and people will discover whether we have prayed much or not.

There was a woman in the church in London of which I was pastor. She was a very excellent woman in many respects, but she was always telling about the things she desired, publicly. She wanted to be saved from selfishness, and she wanted to be saved from all sorts of things. Well, it was very good that she should desire that. I used to think very often it would be much more to the point if she would tell the Lord about it, and not the rest of us. That she needed to be saved from these things was pretty evident — and possibly she would have observed the same things in us. But she was always telling us about the lions she was going to slay. She was going to do wonderful things — By and by! And she wanted us all to pray for her. But somehow or another we never heard of the victory.

I like the story of Samson, of how he came one day with his hands full of honey, and brought it to his father and mother. He did not tell them anything about the fight he had had in secret. Some people are always telling about the lions they kill, but they do not bring us any honey. Never mind about your secret conflicts. If you have had them, and the Lord has given you the victory, find in the place of conflict a treasure of sweetness, and bring that to other people.

Ah, yes! but there are some things that ought not to be secret. There are some things about which two or three ought to agree.

There are people who get other people to help them keep their secrets. That is a fine way to do, if you have

something you do not want anybody to know — to invite a dozen friends in and ask them to help you keep that secret. But do not blame any one of them if it gets out! There is only one way of keeping a secret, and that is to keep it. The thing that has passed your lips to one person has ceased to be secret. The moment you have taken someone else into partnership with yourself in the knowledge of any matter, it has ceased to be a secret. Keep it in your own mind, and within the circle of your own knowledge, and it is a secret. Beyond that, it is not.

Well now, there are some petitions that ought not to be secret. I will tell you why. The day is to come when the whole earth is to be filled with the glory of the Lord. And one of the elements in His glory is His faithfulness; He keeps His promise.

What should we do if we could not trust in the promise of the Lord? Where should we be if there were not somebody, somewhere, whose word is absolutely true, and true always?

There is nothing this world needs more just now, or so much, as a restoration of confidence, confidence in business, mutual confidence between nations. The thing that has paralyzed everything throughout the world is that universal distrust. A man has a little bit of money, and he says, "I am afraid to spend it; I am afraid to invest it." A man has a big factory, and he would like to employ a lot of men, but he says, "I am afraid I could not sell my goods." And so uncertainty and distress has reigned, and has paralyzed everything. Thank God the sun will rise on time. The calendar may still be depended upon; because the Ruler of this universe has not gone out of business. What is needed to-day is a monument to His faithfulness. Oh, that is what this world needs above everything, to know that there is a God in Whom it can trust!

Very well, I can say, "I have trusted Him, and He has not failed me." Ah, but listen! This is the rule of evidence: "In the mouth of two or three witnesses every word shall be established." And Jesus says in effect, "Now two of you get together, more of you if you like, but at least two, and agree upon some thing." And it is significant that in this connection he says, " whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall lose on earth shall be loosed in heaven." I do not believe we have yet explored the possibilities that lie within the limits of this promise. But what He proposes to us is: "Now come together in My name. Agree together that you will ask me for something, and I will do it; and together you shall be witnesses to My faithfulness. It shall not be a private matter; it is to be a public matter, for all the world to know that I have kept a specific promise; and I have done a particular thing because two of My disciples asked me to do it." It is for us to give witness to that fact. That is what the church is for. That is what we are here for, to prove to everybody that God answers prayer, and that His faithfulness may be depended upon.

It is amazing to me the great organizations that are called Christian on every corner nearly in the city, — great buildings, I suppose millions and millions of money invested in church property in Toronto alone. What for? What testimony do the churches give. You find a few people in one of these organizations, who suddenly awake to realize that perhaps after all "we ought to be doing a little praying"! And so a business man writes a letter

to another business man. A wonderful thing! They are going to have a prayer meeting. And so they come together, and talk — and talk — and talk, and keep on talking about prayer. The church has no right to exist if it does not pray. That is the only reason for its existence. We ought to be praying every day we live, as a church; we ought to have a testimony all the time, that we came together, two or three of us, and we asked God for something and He did it. And there is the answer. Then He will be glorified. You do not need books about prayer; you need merely the exercise of it, and the testimony that must flow therefrom. "Where two or three are gathered together in my name, there am I in the midst of them." Could we really agree, taught of the Spirit of God, upon any one thing as touching "anything" that shall be asked, we could have the answer.

### III.

THEN I WOULD REMIND YOU OF THIS, THAT THIS PROMISE IS GIVEN TO THE SMALLEST POSSIBLE SOCIAL UNIT. A social religion, a religion that shares its joys and its sorrows with somebody else, we all desire, and must have. I say it is a Christian instinct to desire Christian association and fellowship. But how many of us ought to get together? We do have large prayer meetings here; we had a great prayer meeting last night. Even on Tuesday evening we have a good crowd. One brother visiting us said, "Why, you have more people on Tuesday than lots of people have on Sundays!" I am not complaining that we do not have. Many come to prayer meeting. We have a great company here on Thursday night. But I am not aware that God has promised more to a thousand people than He has to two. It is well that the thousand should pray. You call in to see a friend some day, and you say, "Mr. So-and-So, how are you?" And you talk about the weather, and about a thousand other things. Why not remember that in the coming together of two persons who know the Lord Jesus, you have the condition on which this promise is given, that where two or three agree, "it shall be done". You could not have less than two, and more than one, could you? You could not very well have one and a half. And the promise is not given to a great assembly. Had it been so given there never would have been a church. It is given to two; you do not need a great meeting to plead this promise.

Supposing a man here this morning says, "Why, I never thought of that! My wife and I could have a prayer meeting any day." Of course you could! Or, there is a mother here who has a Christian daughter; and her husband is not saved. And she says, "Well I did think it would be fine if I could get the church to pray for me" — and that is a good thing by all means. But "if two of you shall agree"! Are you able to fulfil the conditions? "If two of you shall agree" that without ceasing you will petition high heaven to break that sinner's heart, and bring him to the feet of Jesus, He will do it; He is bound to do it.

What if we, as Christians, were thus to sanctify all our neighbourly relations, what if instead of secularizing everything, and dragging everything down to the level of the earth, we should remember that the Lord has given a special promise in order to spiritualize our social life, so that the coming together of God's people might be an opportunity for prayer and for worship! Our homes would become Bethels, our workshops would become houses of prayer and praise, and we could be praying

all the time. You have not to go far before you can find another fellow Christian who loves the Lord, and who would love to pray.

These are very simple matters, but I have brought them to your attention this morning to show you that we are not shut up to a place dedicated to the exercise of prayer; we are not shut up to a great assembly, but wherever we can find another man, another woman like minded, who will agree with us, we can often bind things in heaven, and we can loose or bind things upon earth. God will hear us, and oh, that is His desire, to show that He does interpose in the lives of men, and do for us what otherwise would be impossible.

Are there any of you who never, never, exercise this privilege? Are there any of you who are not prayer-meeting Christians, never go anywhere to pray, just pray at home only? I beg of you, think of this special promise given to those who pray in concert, and let us believe it this morning.

I wonder, is there one here who is not a Christian? You do not need to go out of this house without having Christ, for He is in the midst. Last night we petitioned His presence. We came here this morning in the confidence that He would be with us, and He is with us, although we do not see Him, and He is here to forgive our iniquities, and pardon all our sins, and give us salvation, if we will just touch Him, and receive eternal life.

Are there any here this morning who have already tasted that the Lord is gracious, but you say, "That is a secret; I have not told anybody about it yet." Well there are some things you ought to keep secret, but that is not one of them. If you know the Lord you ought to let other people know that you know Him. I invite you this morning to make avowal of that fact, that you are in Christ Jesus, and that He is your Saviour.

Jesus is here for the salvation of little children. He loves to hear little children pray. "Someone asked me recently how old I thought children ought to be before they could be saved. I said, "Just old enough to understand". And that is pretty young. Perhaps you have tried it. You make a promise to that little child, and find out whether he expects you to fulfil it; and if you fail in the fulfilment of it, see if you do not hear about it. If you promise a child five cents, and that little child knows what that promise means, you have to fulfil it, and if you do not you will never hear the last of it. Is that not so? Well, little children can trust Jesus in the same fashion. And all we need is to be little children and take God for granted, and depend on His word.

Let us ask Him to save us, every one, and to bless us who are saved.

O Lord, some of us are like the palsied man, we need Thy touch this morning. Some there are who need the pardon of their sins. Draw consciously near to us. Thou art near to us. Make us to feel Thy presence; and help us this morning to stretch out hands of faith and touch Thee, and be made whole. We ask it in Jesus' name, Amen.

### SUNDAY IN JARVIS STREET

The preacher at the Thursday night lecture and at both Sunday services was Rev. Frank Beck of Millerton, New York. Pastor Beck proved to be a forceful, scriptural preacher; his messages were the means of blessing to the people of God. In the morning his subject was "PREACHING THE WORD OF GOD." In the evening he spoke on "THE CONVERSION OF A RICH POLITICIAN".



# NOTEWORTHY NEWS ITEMS

## ROMANISTS, SEMI-ROMANISTS AND PSEUDO PROTESTANTS'

The *Ecumenical Press Service* is the news agency of the World Council of Churches. Week by week it sends out news releases to the religious and secular press and thus aids the ecumenical movement. In the release of June 22 there is an interesting and revealing account of a meeting held in Paris. We shall give our readers the account exactly as it is printed by the World Council organ. Note the presence of so-called Protestants with Roman Catholics and Russian Orthodox. How chummy!

France:—Last week, the well-known Russian Orthodox Institute of St. Sergius in Paris, celebrated its 30th Anniversary. Friends from Paris, the European countries, and the United States attended the solemn liturgy *Te Deum* at the beautiful church of the Institute, during which Bishop Cassian addressed the large crowd attending the ceremonies.

During the meeting Professor Zander described the activities of the Institute since its foundation 30 years ago in Paris. Through many developments and dramatic events the Institute had carried out its task to prepare young people for the service of their church. A speech on the ecumenical movement was delivered by Professor Kartachef, one of the leading members of the board of the Institute. Well-known theologians from the Roman Catholic Church expressed appreciation of the work accomplished by the Institute. At a gathering in the American Pro-Cathedral, friends of the Institute heard speakers from Denmark, France, Germany, Great Britain, Sweden, the Orthodox Seminary in Halki (Turkey), the United States and from the World Council of Churches who spoke on the importance of the theological education being given to young Orthodox people to enable them to work in the Church.

On the occasion of the celebrations, Dr. Robert Mackie, Director of the World Council of Churches' Division of Inter-Church Aid and Service to Refugees and one of the Council's Associate General Secretaries, received the Institute's degree of Doctor of Divinity honoris causa. Dr. Mackie is a minister of the Church of Scotland (Presbyterian).

## CONSECRATION

Go to the Communist, O Christian, and learn the meaning of consecration. Dr. Fred Schwarz says: A known Communist was met by an acquaintance in San Francisco and was asked where he was going. He replied that he was going to a meeting.

"What! at midnight," came the surprised reply; "there won't be anyone there."

"Have no doubt about it; everyone who should be there, will be there. One third of my day I work; one third of my day I sleep and attend to my personal needs; one third of my day I give to Communism. Half of my income I give to the Party."—*The Christian Irishman*

From *The United Church Observer*:

A paragraph from the report of the Alberta Conference meeting:—

The morning devotions were conducted by Dr. Nels Ferre. Each morning Central Church was filled almost to capacity to hear this gifted scholar and preacher from the deep South. A new sense of the reality and nearness of God was the gift of this man to those who heard him. Eloquent and scholarly

as was Dr. Ferre, the man himself, his winsomeness and sincerity spoke to us more clearly than any spoken word.

Do THE GOSPEL WITNESS readers recognize "this gifted scholar and preacher" who addressed the Alberta Conference of the United Church of Canada? He is none other than Dr. Nels Ferré who has spread his unbelief in his books. He is the same Dr. Ferré who was sponsored by the Canadian Council of Churches. This "winsome and sincere" man has denied the Virgin birth, the bodily resurrection, the existence of hell, the fact of the substitutionary atonement and the inspiration of Scripture. He has positively taught that all will be saved and that there is a purgatory! (Shame on the Alberta Conference of the United Church of Canada!

## Canterbury Tale . . .

### RED DEAN PREACHES COMMUNIST SERMON

London—The Red Dean of Canterbury's first pro-Communist sermon in the Church of England's mother cathedral landed him in some of the hottest water of his stormy career today.

The Dean, Dr. Hewlett Johnson, had kept Communism out of his sermons during his years of pink-tinged preaching and periodic missions to Moscow.

But on Sunday, Dr. Johnson, the 81-year-old Stalin Prize winner, told worshippers that Christianity and Communism have "many points of contact which will pave a road to unity," and said the two faiths, "will eventually bring blessings to the entire human race."

### "DO SOMETHING"

Today almost the entire British press demanded that something be done.

"Candidus," editorial columnist of the "Daily Sketch," suggested that Christians boycott Canterbury Cathedral "every time he climbs into the pulpit. Let him preach to a church as empty as it was after the gangsters had left Becket's body behind them."

"Candidus" said it was "lamentable" that the church cannot "turn the dean loose to . . . peddle his politics from his soap box. He is a blot and a stain on the Church of England . . ."

Lord Beaverbrook's "Daily Express" said "the Archbishop of Canterbury should raise his voice in protest against this desecration."

"If he fails to do so," he said, "the people of Britain will hold Dr. Fisher (the Archbishop) responsible for a very grave scandal."

### THE UNENDING ASS

"Cassandra," columnist for the 4,000,000 circulation "Daily Mirror," said Johnson is a challenger for the title of "The Most Unending Ass in Christendom."

"Was Josef (how many battalions has the Pope?) Stalin a Christian?" Cassandra asked. "Was Lavrenti Beria, the loathsome boss of the Soviet secret police, a Christian?"

In 1950, the Archbishop of Canterbury himself wrote that "it is unfortunately true that the Dean has so conducted himself as to create embarrassment wherever he goes."

"He cannot be removed from office, till he breaks some law, ecclesiastical or civil," the Archbishop said. "He has a perfect liberty to say what he says since there is no law against it . . ."

—*The Toronto Telegram*

# A Devotional Study in Revelation

by Dr. R. Dubarry

## CHAPTER 3

### REVELATIONS CONCERNING THE PERSON OF SATAN

**I**N ROMANS 1:22 we read that men have become fools. They do not know the truth and their natural bent is toward evil rather than toward good. Although they are witnesses of God's glowing revelations, their hearts remain indifferent. The situation is further aggravated by the astounding fact that men are unconscious of their true condition for it is written: "Their foolish heart was darkened." This is the dim light in which the penetrating eyes of the Apostle Paul view the dangerous condition of natural man. Even more perilous is this state when we recall that man is forever influenced by Satan, the being who could provoke the fall of some of the angels of God!

In every realm this tendency to error is found. In spite of his arrogant claims, man does not really discern the facts about himself any more than he does the facts concerning God or his neighbour. The same may be said of the causes into which he never bothers to inquire. Finally natural man cares very little about the inevitable consequences of his present course.

The design of the Word of God is to bring back mankind to reason. Holy Writ seeks to show us that we are the deluded victims of a fatal seduction and that we must be awakened and alerted. From cover to cover, the Bible, in honest and convincing teaching, outlines for us the facts, their causes and their consequences.

Our Saviour called John, His last living apostle, to discern and reveal these things about which men were hitherto totally ignorant. In the book of Revelation he therefore gives us an accurate description of the Adversary and his designs upon men and an even more solemn vision of the numberless effects of the conflict in which we now engage.

Having enumerated the spiritual teachings in Revelation concerning the Person of our Lord, we shall now study the role played by His great Adversary who, next to the Son of God, is the main actor in the last writing of the Bible. In the rest of Scripture we possess a comparatively complete description of Satan but Revelation presents an even more striking picture and, in some respects, adds entirely new details.

Because this is a vast subject we must content ourselves with mentioning the main references to Satan and with making a few brief comments upon these references.

### I. The Person of Satan

Rev. 12:3-9—The Enemy is here presented to us under the contradictory aspects of beauty and horror. Nothing is more magnificent and more repulsive than a dragon, that beast which possesses all the features of strength and the most amazing natural qualities together with the most dreadful aspects of moral unworthiness. In Satan too we see this weird combination for he is at once the "angel of light" and a "roaring lion". The dragon is ready to wage an all-out war against God and his saints. In the fearful conflict which he is to initiate, Satan is such an extraordinary opponent that four different names are necessary to describe his abominable person in all its entirety. — "the dragon, the old serpent, the Devil, Satan".

### II. The Designs of Satan

Rev. 12:4—The word "devour" indicates the ferociousness of the attack and the appalling consequences of the victory. The vanquished was to be swallowed up and assimilated by the would-be victor. Hence His whole nature would become a part of Satan.

Rev. 12:10—The word "accuser" indicates but one small aspect of his work for this monstrous prey-maker's mouth, while speaking accusations, is stained with the blood of the saints.

### III. The Agents of Satan

Rev. 9:1-12—The Scriptures reveal that the Devil acts through intermediaries. During our Saviour's ministry, His Adversary constantly worked through evil spirits. Judas himself, that incarnate devil without precedent, brings together in one personality the worst characteristics of the Enemy.

In Revelation Satan is pictured as having recourse to a great number of agents. The mysterious and well armed locusts of this twelfth chapter pose as a formidable power which is capable not only of bringing about the fall of many individuals but also of starting a universal calamity.

Rev. 13:1-8—Satan's agents each possess distinct and complementary attributes. The second beast offers certain features of a lamb, that is of that which is best, together with a dragon, a faint image of that which is dreadful. This powerful agent exercises both violence and guile. Are not all false religions mirrored in this prophecy?

Rev. 20:7-10—The Evil One has succeeded in mobilizing under the symbolic names of Gog and Magog, a host of those hostile to the divine cause. These are not inde-

pendent-creatures but it is all the satanic wickedness incarnated in myriads of human executors.

#### IV. Satan's Enterprises

Rev. 2:9, 10; 3:9—The Enemy's first attempt against the true disciples is to favour the rise of a "synagogue of Satan" side by side with them. These false people of God possess present advantages greater than those of the real people of God. At their disposal are the advantages of number and authority. The genuine Christian assembly is seemingly reduced to a miserable condition of inferiority.

Rev. 2:13—Satan knows the best place in which to dwell — among God's faithful witnesses!

Rev. 2:24—Here we learn that Satan delights in catering to the pride and in stimulating the malice of certain men by disclosing to them alone some of his evil secrets.

Rev. 12:7-9—Here is the war! No respite and no rest! Let not the most auspicious silence deceive us for the battle *even now* rages. The enemy's hosts are not seen? Then we must be doubly watchful. Our own human struggle may have its importance but we do not take up much space in the vast battle field. The true conflict takes place not between "flesh and blood" and Satan but rather between Satan and the heavenly powers.

The archangel Michael is entrusted as it were with a legal operation against Satan. Both are followed by angels and they wage against each other a war which no human pen could fully describe. The momentous import of its issue we can however well imagine.

Rev. 12:8—"The dragon and his angels *prevailed not.*" Thus even before the destruction of his agents, the Enemy suffers a new personal defeat. His place was not to be found any more in heaven. No longer did he have access to God nor can he further accuse His children. He is forever cast down upon the earth.

#### V. Satan's Victories

Rev. 12:4—With the exception of the elect, the whole world is pictured as being seduced by the Deceiver. His agents are given the power of working miracles. He has delegated so much authority to Babylon that the nations have to bow down before her. But Satan's victories are not confined to earth alone: "his tail drew the third part of the stars of heaven." This figure represents all the angels who foolishly gave ear to the Devil's slanders and deserved to be cast out of heaven with him.

Rev. 13:11-18—The scene is transferred to earth. Satan has handed his powers over to new agents who are eminently qualified to lure all men to idolatry, blasphemy and revolt against God.

#### VI. Satan's Defeats

Rev. 12:5—In a deliberately restrained narrative, Satan's greatest defeat is depicted when the Son of God escaped his deadly clutches.

Rev. 12:7-12—The angelic powers which had rebelled against God are crushed down by the heavenly hosts.

Rev. 12:13-17—The woman in this passage represents all those who are the true followers of God. Their Master is perfectly able to bring them help and deliverance. Satan vainly employs all the means at his disposal to destroy these believers—he persecutes the woman but wings are given her; he casts out of his mouth "water as a flood" but the earth opens itself to "swallow up the flood".

Rev. 17:16, 17—Satan's different agents are pictured destroying each other. Even the whore who had gained such great influence, is annihilated by her former accomplices.

Rev. 19:20—The first beast and the false prophet receive their rewards as they are taken and cast alive into the lake of fire and brimstone.

Rev. 19:21—All the earthly powers, all the kings and all men bond and free who had entered the service of the Enemy are finally doomed to a dreadful death.

Rev. 20:1-3—The being, who had enjoyed full liberty of action and who could go "to and fro in the earth" without restraint, who could freely choose the places in which to win his most decisive victories or hurl his insolent charges, finally becomes intoxicated with his vaunted liberty and is chained and cast into a pit! There he lies for a symbolical period of a thousand years because he foolishly believed that the Son of God could not rise from the grave! There he lies, not in the solitary confinement of a new sepulchre, but rather in the bottomless pit where he shares the humiliating fellowship of his miserable guests.

#### VII. Satan's Punishment

Rev. 2:10-15—The lake of fire and brimstone strikingly describes the horror of Satan's eternal punishment. What awful companions are his! The beast, the false prophet, death, hell and those whose names were not found in the book of life are successively cast into the dismal prison. Those who had served him so well are now before Him to provoke him: "Show us now thy power! Break the bars and let us out!" It seems as though we can hear the echoes of those lashing reproaches which they direct against their helpless master. Not only are they suffering a just punishment but they also remain as eternal accusers of the vanquished Enemy of God.

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Does not the Book of Revelation throw new and necessary light upon the persons of the Saviour and His Adversary and upon the great conflict which engages them?

But in the promises made to the seven churches, he that *has* overcome foretells the happiness of those that *will* overcome. How can we overcome? By the use of natural means? By the cunning of human intelligence? No! We shall overcome by the blood of the Lamb!

#### CHAPTER FOUR

##### THE FULFILMENT OF THE CELESTIAL DESIGNS

THE book of Revelation is one of action. It stands as a perfect example of heroic literature, and its disclosure of the invisible realm reduces the whole of human history to a mere parenthesis. At the same time the narrative extends well beyond the limits of time and space. One brief day's vision was sufficient to bring us, through the pages of this short book, the final word on problems of momentous importance whose answers are only to be found in this last writing of the Bible.

We have already dealt with the revelations concerning the Saviour and His adversary. Let us now, with the apostle John, gaze at the divine action viewed as a whole, as it is manifested first in heaven, and secondly on earth.

#### I. Visions on the Celestial Scene

1. The DIVINE GLORY is revealed to John in its perfect beauty (chapters 4, 5). All other visions in Scripture

whether considered in detail or as a whole, seem inferior to those which the following words introduce: "and behold, a throne was set in heaven". Immediately after, impressive pictures are drawn; but behind those pictures is found the even more beautiful reality of things. All that which represents the elite of the sacred beings and the privileged host of the redeemed, all the angels — in short, all the celestial beings — take but one attitude, that of adoration before the One majestically seated on His throne. This vision is granted to John . . . *for us*, that we might share its blessing and in our turn worship and praise the omnipotent God, and fall prostrate before this divine manifestation of the heavenly glory.

2. We also find here a picture of the DIVINE JUSTICE. It is revealed in the handling of the seals (chapters 6 sqq.), in the sound of the trumpets (chapters 8 sqq.) and in the pouring of the vials (chapters 16 sqq.). The whole of heaven thus appears as the place from which the great manifestations of God's eternal magistrateship are set in motion.

3. The apostle also contemplates — and here more than anywhere else — the revelation of DIVINE GRACE (7:9-17). "I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues stood before the throne." These are sinners which do not escape the common judgment of men guilty of rebellion against God. Unable to be saved by self-effort, they are now to share a perfect bliss because they are absolutely spotless in white robes and are washed in the blood of the Lamb.

4. We understand how this became possible when we read what happened to the Child when life was endangered by Satan (12:5). The foul breath of Satan pursues the Lord Jesus throughout His earthly life but the ASCENSION OF THE SON towards the Father's throne is here graphically depicted. The various outbursts of praise which are found throughout the book re-echo the joy of this unique triumph.

5. The heavens also witness an extraordinary drama in the DOWNFALL OF THE USURPER (12:7-17). It is more than a titanic battle that is waged by the divine champions against the forces of evil.

6. Satan's falling has repercussions on all the historical powers which had concluded an alliance with him. Chapter 18, which is a masterpiece of emotion, reveals the momentous consequences of Satan's defeat. Divine justice is perfectly satisfied as shown in the CELESTIAL MESSAGE revealed by an angel to John . . . again *for us*.

7. In chapter nineteen is the vision of the FINAL TRIUMPH of our God over all His human enemies.

8. The CELESTIAL CONCLUSION of the entire history of mankind is found in chapters 20 and 21.

a. Chapter 20—the FINAL PUNISHMENT of the rebels is here depicted in rapid, striking touches.

b. Chapter 21:22:5—the CELESTIAL HAPPINESS appears in the remarkable picture of the Holy City, the New Jerusalem, the Elect Bride.

Through these visions of the heavenly scene which were vouchsafed to John we are given the highest conception of divine realities and discover entirely new aspects of those things that "eye hath not seen, nor ear heard, neither have entered into the heart of man, which he hath prepared for these that love him."

## 2. Visions on the Earthly Scene

From his heavenly observation post, John can also peer into the depths of the lower scenes. A terrifying vision of the retributive effects of the divine sovereignty is given to us. The wrath of God here shows itself more than his love, because in the normal state of the relationship between God and men, there are more opportunities for justice than for love. And without making void the promise that "where sin abounded, grace did much more abound", men's revolt was so bitter and so widespread that numerous and pressing warnings were necessary in Scripture.

We shall now see, in impressive symbols, the two stages of the descending vision:

1. First THE PIT, dreaded by the demons (Luke 8:31).

a. From this pit, there arises a thick smoke, then dreadful and innumerable locusts, which scatter on the earth to bring malediction (9:1-2).

b. In the pit we then catch sight of the beast, which shall "ascend out of it, and go into perdition" (17:8).

c. Satan himself was cast into it. On this occasion we have a striking picture of the pit. That accursed place is put under the control of God himself: he possesses its key and its chains; he sets seal upon it. And yet that place and its horror are but temporary (Chapter 20).

2. The vision finally takes us to the infernal shores of THE LAKE OF FIRE AND BRIMSTONE, which is "the second death", and which is still more to be dreaded than the bottomless pit (20:14).

a. Here is the threat: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God . . . and he shall be tormented with fire and brimstone . . ." (14:9-10).

b. Into that place of terror, the beast and the false prophet are first cast (19:20).

c. The devil is then thrown into it (20:10). We notice four stages in Satan's fall. He is first found in heaven; he is then thrust back and falls to earth. After being shut up in the bottomless pit he comes out of it only to be finally cast into the lake of fire and brimstone. We leave him there for ever and ever and, on this side of the veil, we shall never know any more about him. We have therefore to deal with a vanquished enemy who was long ago wounded to death. His final destiny has been settled, and we can thus confidently walk in our earthly journey, without any fear of his snares.

d. Death and hell are in their turn cast into the lake of fire (20:14).

e. Then, "whosoever was not found written in the book of life was cast into the lake of fire" (20:15). The beast and the false prophet, the devil and his angels, death and hell, and whosoever was not found in the book of life! There would seem to exist an essential difference between that last class and the preceding ones. Not having one's name written in the book of life appears to be less serious. But, whosoever has his name written on the book escapes the dreadful fate which is the penalty for all disobedience to the divine law; therefore, any man whose only responsibility is to refuse grace thereby puts himself in the company of all the condemned.

### 3. A Four-fold Conclusion

1. "WORSHIP GOD" (22:9). We shall not give any comment to the word. But in the face of those revelations, we cannot but join the blessed in their attitude of joyous reverence.

2. "BLESSED ARE THOSE WHO WASH THEIR ROBES" (22:14)—(William's translation). The only earthly happiness which can be found in heaven is that which finds its origin in the cleansing blood of Christ.

3. "EVEN SO, COME LORD JESUS!" (22:20). If the lamb deserves adoration, and if a robe washed in his blood must bring true happiness, then our ardent desire is that he might quickly come.

4. "THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOU ALL!" (22:21). That is the apostle's desire; and it is the desire of the Holy Spirit who inspired it. The universal yearning is that the grace of the Lord Jesus be with *all*, with all those who are already *truly* Christians, as well as with all those who seek to become such.

## THE MINISTER AND REVIVAL

By Pastor Archibald G. Brown

IN ORDER to clear the ground before me, I will try and define what a true revival is, and first let me say, *I distinguish it from much that goes under the name at the present day.* This is a revival age, if not of experience, yet of talk. Revival meetings, revivalism and revivalists, abound on every hand. A craving on the part of the masses for the truth to be presented in a more lively, sensational form than was to be found in the sanctuaries of the land, has been met by a large section of Christians to the very full. "They have out-heroded Herod." Sensational names, sensational bills, sensational services, have all been tried, and I am willing to admit with some success, especially as regards the collecting of large audiences. "Spiritual galvanism", as it has been felicitously called by Mr. J. A. James, has been tried to the utmost. The feelings and the imagination have been wrought on to an extreme; for what is at first extraordinary, soon, by periodical repetition, becomes ordinary, and men demand still stronger stimulants. We would not cast a single slur upon those who hold with and employ these ultra means, for among their number many of the most eminent and holy children of God are to be found, and in many instances, God has added a most abundant blessing. But we do ask the question, is this all that we are to understand by a revival of religion? Personally, I reply, surely not. I look upon these spiritual excitements more as the necessary accompaniments of a revival than the revival itself. They are as the foam-wreath riding on the summit of the mighty billow; not the wave itself, but *its attendant. Wherever a billow of true revival rolls, the light froth of excited revivalism always more or less rises to the surface.* But shall we despise the billow because of the foam, God forbid. Yet how many ignore and despise the very idea of a revival, and point to the indiscreet excitements we have mentioned as their excuse!

Though I attach no value to the many proceedings which are classified in the present day as revivals, for *what they are in themselves*, yet I praise them for what they indicate; namely, that there is a deeper movement underlying them, for *it is only in a dead calm that there is no froth or foam.* I cannot here abstain from saying (and I believe many of the brethren echo the sentiment), how much I disapprove of any one styling himself, or permitting himself to be called a "Revivalist", the very term seems to claim for man the high prerogative which belongs alone to him who sits upon the throne of heaven; and to cast a slight upon the glorious work of the Spirit upon which we are so absolutely dependent.

"Till God diffuse his graces down,  
Like showers of heavenly rain,  
In vain Apollos sows the ground,  
And Paul may plant in vain."

An eminent writer says, "That the revival on the days of Pentecost may safely be used by us as a test to discover the genuineness of modern ones; for though they may not be identical in every point, yet in the main features there will be a great similarity."

What were the main features of that glorious time of refreshing?

*It was preceded by earnest expectant prayer.* Before the full breeze of the Spirit comes, there will be heard a sighing among the branches. A sense of its need will be felt. Before a revival, the cry, "O Lord, revive thy work," will usually become more frequent at our gatherings for prayer. In cases where the cry has not been heard at the prayer-meetings, if a revival occurs, and an observer asks his fellow, in astonishment, how has this come about? we answer, *secret prayer has been at work.* Enquire among the obscure members of the church, and you will find that an unknown Jacob has been crying, wrestling, agonizing in prayer for the blessing. The revival may have found the minister slumbering, and the body of the church fast asleep; but though few knew it, you may be sure that some lone one has been upon his watch-tower, constant in prayer till the blessing came. Some Elijah, alone, perhaps with head bowed between his knees, asking for the rain, and keeping a sharp lookout for the gathering cloud. Finney, in his lectures, relates the following incident, "A revival commenced in a church in America with a devoted woman. She became anxious about sinners, and gave herself to prayer for them; her distress increased; she went to the minister and asked him to appoint a meeting for anxious souls; he put her off, for he felt nothing of it himself. She came the next week and besought him, for she felt as if God was about to pour out his Spirit. He sent her off again: at last she said to him, 'If you don't appoint an anxious meeting, I shall die; for there is certainly going to be a revival.' The next Lord's Day he appointed one, not knowing of a single one likely to come; but great was his astonishment on reaching the place, to find a large number waiting for him to point them to Christ."

*The revival at Pentecost began among the ministers of the gospel.* There were thousands of all nations in Jerusalem at the time: the fields were white unto the harvest, but before the sheaves were brought in, the Lord had a work to do among the reapers. Behold them

gathered together in yonder room. What are they waiting for? Their answer is, we tarry until we are "endued with power from on high". A noise like mighty rushing wind is heard, exultingly they cry, "It comes, it comes," and lo, the place is filled with the rushing mighty wind, while each receives a baptism of fire.

"Thus arm'd he sent his champions forth,  
From east to west from south to north;  
'Go and assert your Saviour's cause;  
Go; spread the mystery of his cross."

That there may be exceptions we grant, but we believe that when God purposes to kindle a holy conflagration in a neighbourhood or nation, he usually begins by setting his *servants' hearts on fire*; the deacons and elders catch the flame; the fire runs from heart to heart till the whole church glows like a burnt offering; and THEN the masses feel its power. Friends, pardon me if I am going too far, but behold the parallel. Are not the fields around us by their very vastness asking for this sickle? Have not we met in one place with one accord? O that the fire might fall on us, that all of us from the eldest to the youngest, from the most known to the most obscure, might have a day of refreshing for our own souls.

*The revival of Pentecost followed the simple preaching of Christ crucified.*

Listen to Peter preaching. No rounded, pointless sentences, fall from his lip. No high-flown eulogy on the natural dignity of man. No polite apologies lest he should hurt or wound their feelings. *He passed* no eloquent encomium on cold chaste morality, *apart from the blood of the atonement*. He manifested no cowardly shirking of the sovereignty of God on the one hand, he used no bated breath in declaring the duty of the sinner on the other. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." "Repent, and be baptized, every one of you, in the name of Jesus Christ, for remission of sins." Is there to be apostolic blessing? there must be apostolic preaching. Down with cold SPECULATIONS, UP WITH WARM-HEARTED DECLARATIONS. Down with hair splitting, up with heart breaking. Down with sinner lauding, up with Christ exalting. Down with the crucifix, up with Christ crucified.

Many other resemblances might be mentioned, but space and time forbid. I think I cannot do better than here give Dr. Jenkyn's description of a revival in his own words: "A revival is the spring of religion, the renovation of life and gladness. It is the season in which young converts burst into existence and beautiful activity. The church resumes her toil and labour with freshness and energy. The air all around is balmy, and diffusing the sweetest odours. The whole landscape teems with living promises of abundant harvest. It is the jubilee of holiness; a genial warmth pervades and refreshes the whole church. Showers of vernal delight and joy descend gently and copiously. Delightful influences are wafted by every breeze. Where the dead leaves of winter still linger, the primrose and the daisy spring up in modest loveliness. Trees long barren put forth buds of beauty and power. The whole valley is crowned with fragrant and varied blossoms. Forms of beauty bloom on every side, and Zion is the joy of the whole earth."

If we would be informed, "What is a true revival?" Let Scripture speak. "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people." "I will be as the dew

unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon." May these words be our sweet experience as individual believers in Jesus, and may they yet be found a true picture of our churches.

My next point is, that the way in which God has chosen to carry on his work in the world and prosper his church, IS BY SENDING DISTINCT REVIVALS.

They are identified with the history of the church in all ages. On looking back and tracing the onward progress of the church, there is not so much resemblance to the steady flowing river as to the incoming tide. It has advanced by wave succeeding wave; after each wave there has been an apparent ebb, but the next billow has swept a little further than the last, and thus has the flood advanced. Finney says, "Almost all the religion in the world has been produced by revivals. Men are so sluggish; there are so many things to lead their minds off from religion, and to oppose the influence of the gospel, that it is necessary to raise an excitement among them, till the tide runs so high as to sweep away the opposing obstacles." For illustration of this truth, let us refer to church history, and in doing so, we find repeated revivals in Old Testament days, which have been rejoiced in and celebrated by the pious as the choicest displays of divine mercy, and have cheered and encouraged the faithful in the darkest times of declension. The remembrance of what God HAD done formed the argument in their pleadings, and gave them confidence whilst they cried, "Lord THOU HAST been favourable unto thy land; *thou hast brought back the captivity of Jacob*. Wilt thou be angry with us for ever? Wilt thou not revive us again: that thy people may rejoice in thee." "O Lord, revive thy work, in the midst of the years, in the midst of the years make known, in wrath remember mercy." What a glorious revival was that which took place during the reign of Hezekiah, when the high places were removed, the images broken, and the groves cut down, while a holy fury, like a purging fire, swept through the land. What a succession of revivals do we find recorded in connection with the reigns of David, Solomon, Jehoshaphat, Joash, Uzziah, and Josiah! and were not the days of Ezra and of Nehemiah rendered famous by reason of great reformations and powerful manifestations of religious zeal?

Turn we to *apostolic days*. How marvellous was the revival which took place directly after the Pentecostal shower! Nothing but the extraordinary agency of the Holy Spirit accompanying the preaching of the gospel can account for the rapidity with which it spread throughout the Roman empire. All the feelings of the natural heart were opposed to the doctrines of a crucified Saviour; all the existing religion were opposed to the doctrines of a crucified Saviour; all the existing religions were at war with its uncompromising claims; all the social habits and influences of the people were hostile to the requirements of the gospel; and all the prejudices and philosophies of the great and lordly were arrayed against the lowly sufferer of Calvary; and yet, notwithstanding all, in a very few years from the death of Christ, his gospel was spread over the civilized world. Let it be remembered too, that all this was done without the early disciples possessing the means and facilities for combined

action we now possess. They were without even the powerful and legitimate aid of the printing-press. Their victory was accomplished alone through the simple preaching of the truth and the hearing of the word, for the books of the New Testament were written to meet the exigencies of churches already formed. The same feature is to be observed in the early history of the church subsequent to apostolic days. The power of the gospel was not only illustrated by the unflinching heroism of those who rather than deny their Lord permitted the lions' jaws to drip with their hearts' gore; but by the multitudes who, with martyrdom before them, YET came forward to profess Christ. During the dark night of the thirteenth century, there were powerful revivals of religion, as let the history of the Waldenses, the Israel of the Alps, testify. In the fourteenth century a marked revival swept through England, through the ministry of Wickliffe; and during the fifteenth century the church on the continent was greatly revived and enlarged through the labours of John Huss, and Jerome of Prague. But how grandly does the sixteenth century stand forth as a period of revival! At its commencement a gross darkness covered the earth. Popedom and superstition held the sway. A lethargy had crept over the whole church—a deadly lethargy pervaded all, but now is the time for God to work. A revival so mighty, that it has well been called the reformation, marched triumphantly on.

Martin Luther, the Wittenburgh doctor, thundered in Germany, and the mighty peals reverberated through England. John Calvin at Geneva, taught and wrote, argued and explained; and while Martin Luther tried to knock the Pope and devil down; Calvin laboured to build up the church with polished stones. A spark from Geneva kindled a heart in Scotland, and John Knox set the kingdom on a blaze. Time fails us to do more than close the list by reminding you that a century ago, the sleeping church was roused, when north and south, east and west, those incarnate seraphims, George Whitefield and John Wesley, went abroad and filled the land with the flame of fervent piety.

We will now consider THE BEARING OF THIS SUBJECT UPON US.

What is our great need, what is our great desire, what is the world's great requirement? Is it not a revival of religion in our hearts, and in our churches? There seems to exist a general conviction that the church is not telling on the world as it should, and various are the suggestions offered as to the remedy. "Alter your style of building," say some, "if the little plain chapel is half empty, build a large Gothic place with a spire—that will draw the people." "Alter your style of worship," say others. "Do away with the warm-hearted old clerk who has led the singing from that table pew for the last ten years, and who sings more earnestly than sweetly; put an organ in his place; have a machine instead of a man—that will draw the masses." "Change the preachers," "Do away with all your classic preachers," hotly answers the other. "Dismiss all the young ministers," says one. "I have no patience with these boys," said an aged matron in my hearing but lately. "Have only young and zealous men," answers the opposite party. "Pension the venerable gentlemen—their time is gone by." What is the true want? We venture to answer, a revival in our midst. Let us have that, and all the difficulties will vanish. Is our place of worship plain—are we unable to boast a spire? never mind, we shall find that heaven's fire can descend

in our midst without the help of that conductor. Is our singing not of the most classical kind? Never mind, let a revival come, and every heart will sing so loudly, that the little harshness of the tongue will be forgotten. Let a revival come, and the minister with but little education, and less of this world's rhetoric, will yet speak words none shall be able to gainsay, for he shall speak as moved by the Holy Ghost. Let a revival come, and a classical education shall in nowise chill the burning thoughts which God has kindled; but being sanctified, learning shall become a glittering weapon, doing execution in parts of the field where the uneducated could be of little service. Let a revival come, and the young will so preach that none shall be able to despise their youth. Let a revival come, and many an aged servant of the Lord shall, like Samson, feel the locks of his strength growing afresh, and the congregation shall see that the dew of his youth is yet upon Him.

If, indeed, revivals be God's *modus operandi*, then let us cry, "Lord, send us a revival." "When?" We answer, "Why not now?" It seems to me as if we were already on the verge of glorious days. The church yearns and sighs for it. There is a noise heard among the dry bones of the valley; the tramp of 20,000 wending their way to hear the gospel preached in the Agricultural Hall has already sounded loudly in our ear. The church which, like a ship, has long been stranded on the shore, glides slowly down towards the water's edge; *already she begins to feel the power of the rolling tide*—another heave, she is off, (shall she receive it now?) and then with studding sails, and every stitch of canvas filled with the Spirit's breeze, the good old bark, which has already weathered many a storm, shall gallantly career through the waves.

God send a revival in our hearts. If any of us have become cramped and fettered in our work by the bonds of dry officialism and by lack of spiritual power, may he snap the one and supply the other; from us may our churches catch the holy impulse; from them may the circle widen till all our sister churches in the kingdom are included in its belt of fire, and may this our age stand grandly forth as one of God's revival epochs.

## Bible School Lesson Outline

Vol. 19 Third Quarter Lesson 3 July 17, 1955

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

### THE RESULTS OF JUSTIFICATION

Lesson Text: Romans 5:1-11.

Golden Text: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Romans 5:1.

One way of studying this chapter profitably would be to group the various thoughts under headings suggested by the repetition of the phrase "much more": the "much more" of redemption (verse 9), of resurrection (verse 10), of the riches of grace (verse 15), of righteousness (verse 17) and of reign (verse 20).

What a glorious thing it is to be saved! Many Christians, unfortunately, do not "possess their possessions" (Deut. 11:22-25). They remain children in the faith, and fail to grow to maturity (Heb. 5:11-14; 6:1). To believe on Christ as Saviour is but the first step in the Christian life (2 Pet. 1:5-11). With Christ we potentially gain all spiritual blessings (Rom. 8:32; 1 Cor. 3:21-23; Eph. 1:3; 2 Pet. 2:3), and we need not live at a "poor dying rate" when the Lord has

made adequate provision for a more abundant life through the Holy Spirit (John 10:10).

Those who have been declared righteous by virtue of their faith in Christ, who has taken away their sin and imputed unto them His own righteousness, have peace with God (Luke 2:14; Col. 1:20-22). Through the one Mediator the believing sinner has been reconciled to the Father (verse 11; 2 Cor. 5:18-21; 1 Tim. 2:5, 6; Heb. 8:6; 9:15); the controversy is over (Luke 15:20-24).

Believers have been given the right and the privilege of approaching directly into the Father's presence (Heb. 10:19-22). By grace they have a new standing; they are no longer aliens and strangers, but sons (John 1:12; Gal. 4:1-7; Eph. 1:5; 2:18, 19). Through the Holy Spirit blessed communion with God may now be theirs (Eph. 3:12; Heb. 4:16; 1 John 5:14, 15). Their hope for the future is strong because they shall one day share in the very glory of God (John 17:24; 2 Thess. 1:10, 12).

The path toward the fulfilment of this hope is a steep and difficult one. Trials and tribulations are necessary in the process of perfecting Christian character, just as acid and the darkness are needed in the development of photographic plates (Jas. 1:3, 12; 1 Pet. 1:6-9). Believers are able to rejoice in the midst of their persecutions and suffering (Matt. 5:12; 1 Pet. 3:14; 4:12-14), since the Holy Spirit fills their hearts with a consciousness of God's love for them (Rom. 8:18).

Christ died for sinners, for the helpless, the unworthy and the ungodly (Mark 2:17; Rom. 4:25; 1 Tim. 1:15; 1 John 3:5). Since we have done nothing to merit salvation, it is entirely the work of God (Rom. 4:5), and whatever God does is perfect (Phil. 1:6). Therefore, our eternal security rests upon the fact that we have been saved by grace.

As we have been saved by the death of Christ from the penalty of sin, so shall we be saved by His resurrection, life and power from the dominion of sin (Rom. 6:5, 6, 22). Our Saviour lives to continue His work on our behalf, until we

are finally presented faultless before His throne with exceeding glory (Rom. 8:28-30; Heb. 7:25; Jude 24). By partaking of His death we become reconciled to God; by partaking of His life we are sanctified from day to day (2 Cor. 4:10, 11; Gal. 2:20; Col. 1:21, 22).

Verses 1 to 11 may be summed up in the statement that saints are saved by the life of Christ, and verses 12 to 21 in the statement that sinners are saved by the death of Christ. This truth is illustrated by describing the contract between men of Adam's race and men who are in Christ. "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). Adam was the representative head of our race. When he sinned, all sinned. His disobedience to God marked the entrance of sin and death into the human family (Gen. 2:17; 3:6, 19). The law of Moses defined sin, and charged men with the transgression of God's commandments, so that they became conscious of their need. All Adam's descendants have come into the world with his sinful nature; one after another they would join the long procession downward to darkness and death, were it not for the fact that Christ has become the Head of a new spiritual race (Rom. 8:19-22; 1 Cor. 15:45-57). Those who take their place with Him are made children of God, partakers of His holy nature, and with Christ before them they form another procession which marches upward and onward to life and light (John 3:5, 6; 2 Cor. 5:14-17; Col. 1:13-15; 2 Pet. 1:4).

Some of the scholars may be puzzled as to the relation between our condemnation and Adam's sin. Through Adam we inherited the tendency to sin; but we are sinners, not only by nature, but also by reason of our own deeds, for which we are personally responsible (Ezek. 18:20; Rom. 3:23). In the final analysis we are not lost because of Adam's sin, for on the cross Christ paid that debt, but we are under condemnation when we refuse to have part in His atoning death. The seeds of sin dwell in our nature as part of our natural inheritance, and like disease germs, will produce spiritual death, as these do natural death, unless we avail ourselves of the remedy provided (John 3:14-19; Rom. 6:23).

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