

**NEW FILE**

**FOLLOWS**

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## LEST WE FORGET

# Four Hundred Years Ago

October 16, 1555

**B**ECAUSE we live in a day and in a land in which there is little outward persecution of believers, we are apt to forget the sacrifices which have made our privileged position possible. How often do we blithely assume that Christians have always enjoyed such liberty. How soon we forget that the tyrants of modern Colombia, Quebec, Italy and Spain once persecuted our forefathers. The lessons of the past should surely teach us to prize more highly our present liberties and at the same time should cause us to resolve to be on guard that we be not entangled again with the yoke of papal bondage.

The scene which appears on this page was enacted four hundred years ago near Oxford in England. Latimer and Ridley both had been Roman Catholics but were persuaded by examination and the illumination of the Holy Spirit that the Romish religion was contrary to the Word. Both proceeded to preach the great truths of Scripture. Latimer especially attracted crowds by his simple, forceful and Biblical utterances.

In 1553 Mary became Queen of England. She was determined that she would stamp out the Protestant religion and bring England once more under

the papal yoke. If this aim was to be accomplished she must rid the land of Latimer and Ridley for they were the prominent representatives of Protestantism. The two were

summoned from the Tower of London to Oxford where they defended themselves against Roman Catholic accusers. They were declared to be heretics and on October 16, 1555, were led to the stake to be burned. For a moment it seemed as though Ridley might waver but the voice of the older Latimer steeled both for the fiery ordeal—"Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle by God's grace in England as (I trust) shall never be put out."



The dying prediction was a true one for never since that time has Rome had such power in England for an extended period. The contemplation of these martyrs of four hundred years ago should remind us that the Roman Church proudly boasts that she is "semper eadem" — always the same! We are spared such scenes as these only because Rome is denied the opportunity of foisting her religion upon others. May it ever be so!

## HERE IT COMES — THE WORLD RELIGION!

Slowly but surely modernism is endeavouring to deliver the churches into the camp of world religion. First the World Council of Churches composed of evangelicals, modernists, communists, semi-Romanists and a mixed multitude; next the Council of Moslems and "Christians"; now the Ecumenical Press Service, which is the mouth-piece of the World Council of Churches, carries a story concerning the proposed Federation of World Religions! Every conceivable error was represented at this gathering — Mohammedan, Hindu, Buddhist, Shinto, Baha'i and Christian (!). Note that the chairman of the National Christian Council of Japan (the equivalent of the Canadian Council of Churches) presided!

### FEDERATION OF WORLD RELIGIONS PROPOSED

**JAPAN:**—Formation of a Federation of World Religions was proposed in a resolution adopted at a Conference of World Religionists held in Japan's recently dedicated International Peace House in Tokyo.

The resolution said an international, inter-credal council is needed to "channel the energies of all religions toward permanent co-operation in the fields of world peace and betterment of social conditions." It urged that conferences similar to that held in Tokyo be convened in other countries.

The conference was attended by 185 persons from 13 countries. More than 150 of them were from Japan. The rest came from the United States, Great Britain, Switzerland, India, Iran, Iraq, Israel, Korea, Formosa, Vietnam, Malaya and Indonesia. Faiths represented were the Christian, Mohammedan, Jewish, Hindu, Buddhist, Shinto and Baha'i. Sects included Vietnam's Cao Dai and Japan's Oomoto, Tenri and Seicho-no-Ie. Masazumi Ando, member of the Japanese Diet and former Minister of Education, was chairman. Shinichiro Imaoka, principal of Seisku High School and founder of the Kitsu Church, served as general secretary.

Among those who presided over conference sessions were Dr. Michio Kozaki, chairman of the National Christian Council of Japan and former moderator of the United Church of Christ in Japan, and the Rev. Suwami Satyandanda, Minister of Religions in Malaya. Major promoters of the meeting were Yasaburo Simonaka, one of Japan's leading publishers, Dr. Toyohiko Kagawa, noted Japanese Protestant evangelist, Roman Catholic Bishop Paul Furuya Yoshiyuki of Kyoto, and Dr. Setsuji Otsuka, president of Doshisha (Christian) University.

The conference also adopted a series of resolutions calling for peaceful settlement of international disputes, abolition of nuclear weapons and — ultimately — disarmament, and complete eradication of racial prejudice and discrimination. It also urged that August 6 (anniversary of the atom-bombing of Hiroshima) be set aside as an international day of prayer for peace.

### SUNDAY IN JARVIS STREET

Attendance at the service on the past Lord's Day was gratifying. Although this was the last holiday weekend of the season, it appeared as though the Bible School was well-attended. Dr. Slade preached at both services. In the morning he spoke on the subject "Thanksgiving". In the evening he delivered a sermon on "God's Greatest Gift".

### A CORRECTION

On page 14 of THE GOSPEL WITNESS issue of September 22, 1955, appeared an excellent article "Boiling Hot or Lukewarm". Lest our readers assume that this was a contribution of the Editor, we desire to inform you that the article was copied from the pages of a fine contemporary *The Irish Evangelical*.

## The Gospel Witness and Protestant Advocate

FOUNDER AND FIRST EDITOR—Dr. T. T. Shields  
(Editor 1922 - 1955)

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### WHEN YOUR DAY'S WORK IS DONE

An aged Christian, when asked how he did, said, "I am going home as fast as I can, as every honest man ought to do when his day's work is over, and I bless God I have a good home to go to."

The last words of Bishop Wm. Meade of Virginia were: "My hope is in Christ, the rock of ages. I have no fear of death, and this not from my courage, but from my faith. I am at peace with God, through our Lord Jesus Christ."

### A NEW SONG

Learn to know Christ and Him crucified. Learn to sing a new song — to despair of your own works, and to cry unto Him, "Lord Jesus, Thou art my righteousness, and I am Thy sin. Thou hast taken upon Thee what was mine, and given to me what was Thine; what Thou wast not, Thou becamest that I might become what I was not."

—MARTIN LUTHER

### ZEAL FOR CHRIST

The days were in this land when men had much zeal for Christ. They thought themselves happy to be zealous for God's name . . . They put themselves into the state of the quarrel (i.e., violent contention) to get the Gospel in its purity transmitted to posterity in succeeding generations. But, oh, how few men will now quit anything for Christ!

—RICHARD CAMERON

# The Jarvis Street Pulpit

## The Accompaniments of Revival

A Sermon by Dr. T. T. Shields

(FOURTH IN A SERIES ON REVIVALS OF THE BIBLE)

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, November 14th, 1929

(Stenographically Reported)

Scripture: Exodus 3

THIS evening we shall continue our meditation of last Thursday evening, the story of the revival in Egypt, for if ever there was a revival it surely was when a whole nation was born in a day, when "they were all baptized unto Moses in the cloud and in the sea." Last Thursday evening we saw the beginnings of that spiritual movement in the cry of the burdened people for deliverance, when they sighed by reason of their bondage, and cried unto the Lord. You will remember we observed that God remembered His covenant, and looked upon the children of Israel, and "had respect unto them".

*How was this revival brought about?* That is the subject of our thought this evening. How are revivals usually effected?

### I.

FIRST OF ALL, THIS REVIVAL BEGAN WITH ONE MAN.

Now I say, this revival began with one man, with Moses. Moses was the divine instrument, chosen of God, in whose heart the fire was to be kindled, and by whose hand the people were to be delivered. God always works in that way; He always deals, not with organizations, but with individuals; and whenever a real revival begins, however it may spread, in the beginning it may be traced to God's dealings with some one person.

In this case, of course, it was an official who was chosen as a great leader of the people, but it is not always that God works in that way. Very frequently He passes by officials. When He wrought a great deliverance for Israel in David's day, He did not select Saul, nor did He select the eldest son of Jesse who was there in the army with his uniform and all the rest of it. He passed by all of them, and laid His hand upon some one man, or some one woman as when Deborah arose complaining that there were no men "until that I, Deborah, a mother in Israel, arose."

That is God's way of finding some one person, man or woman, through whom He can effect His purpose. The question for us to ask is, Are we ready to be, each of us, that one man, that one woman? Is there any reason why God should not select me as an instrument for His purpose? That is the question we must each ask. He may have something to accomplish in some home represented here, in some church represented here, in some village or town; but whenever it is, He does it through some one man. I shall venture to speak of some one publicly. Our Brother Maizzie was converted here a few weeks ago, and he is to put on Christ in baptism. Shortly afterwards he is going back to Italy for a visit to his

parents. These things do not "happen". Who knows but that God laid hold of that young man here in Toronto, and saved him, and put His Spirit in him, to send him back to Italy as a missionary, to use him mightily for the conversion of others? That is His way.

It will not do for us to complain of other people. There never was a time, there never was a place, where we could not find some justification for doing that. One can always find some people to criticize — but the Bible brings us face to face with our own personal responsibility. "So then every one of us must give account of himself to God"; and it is useless for any man or any woman to complain that in "my" church, or in "my" community, there is nothing being done for God. If there is nothing being done, then there is no reason why God should not do it through you. He is always looking for some one person whom He can energize by His Spirit, and through whose instrumentality. He can bring His counsels of grace to pass.

That is the question for us first. Is each of us ready to be that man? You have heard that Moody said, "God has yet to show what He can do through some one man wholly surrendered to Him; and, God helping me, I am going to be that man." And God did demonstrate what marvels could be accomplished through one consecrated man yielded up to Him.

Let us go a step further. This revival began by one man, we have said, by the appearance of God to one man. The angel of the Lord appeared to him while he was about his daily tasks. Remember, Moses at this time was not an officer of Israel: He was a shepherd, and He kept the flock of Jethro his father-in-law. Moses was not in some place dedicated to the worship of God. When God met him he was leading his flock; and he led his flock as he had done, I suppose, a hundred times before, "to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared to him." In the Welsh revival — and it has been true of every other revival; in the days of Finney, the work of grace some times broke out in a factory, not in a church at all. Some great visitation of God began in a coal mine, more recently among the fishermen of Yarmouth, and elsewhere, not sitting in the pew of a church, but through somebody yielded to God, who carried God with him into the daily tasks, and who makes it his business first of all to serve God; and even while keeping the sheep, while sweeping the floor, while operating a typewriter, while running a machine, while keeping books, while washing the dishes — while doing some necessary thing, some duty from which we cannot escape, there God met with us,

and kindled the fire that will sweep hundreds into the kingdom of God.

If we could keep that always in mind, that the office and the shop and the street car and the kitchen, and the nursery, may be made holy unto the Lord, what a difference it would make! of what use is a religion that is made for Sunday only, and that can be put off on Monday? Of what use would our salvation be if we could not wear it seven days every week? Every one of us knows that it is the little daily irritations, the taxing, exacting, things of life, that fret the spirit; and it is when we have victory there, in keeping the flock, or whatever it may be, to the glory of God — it is then we may be used to bring about revivals.

### II.

REVIVAL IS ALWAYS ASSOCIATED WITH "THE HEARING OF THE WORD OF GOD" — IN THE READING OF IT, AS WELL AS IN THE SPEAKING OF IT. Moses not only saw a light, but he received a message from God. It may seem a small thing to you that when "your heart is being strangely warmed", as Wesley said, and finding a new interest in spiritual things, your Bible has a new interest, and as you read it, instead of being dumb, it begins to speak to you. Instead of having to force yourself to read it, you are desirous of having more time that you might revel in its luxuries. A revival in the interests of God's word promises a widespread revival. It is something for which to be thankful when the Lord's people are hungry for the Word of God, when they hunger for it privately, and go and help themselves; when they are so hungry for it that they find a new interest in the means of grace, in the institution of public worship, and come together for the hearing of the Word. Very often it is the beginning of a larger work.

### III.

MOSES RECEIVED A VERY DEFINITE COMMISSION FROM THE LORD, "Come now therefore, and I will send thee" — somewhere! After he had had audience with the Lord, and he had bowed in His presence, Moses got a new job. The Lord laid His hand upon him and said, "Moses, you are my man; I commission you, I send you."

Did you ever get a commission from the Lord like that, to go to some particular person? The Lord did not send Moses anywhere and everywhere. No! "I will send thee unto Pharaoh. I will send you to talk to one man." There are people here to-night who are saved because someone obeyed that commission; because, from the study of God's Word, and from communion and commerce with the Spirit of God, there was laid upon you the conviction that God would have you to go speak to someone. We are in danger of missing half the blessing of the Christian life by looking for big things. I do not suppose Moses had any idea of what he was about to accomplish. I do not suppose Moses dreamed at that time that for centuries afterwards what God had wrought through him would be the standard of the supreme manifestation of divine power: "Thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee."

If you go back over the history of revivals, where revivals were led by men like Finney, or Spurgeon, or Moody, or the Wesleys, or William Booth, or any of the other men whom God has used, they did not suppose that they were going into some big thing. It is only when seen

in the perspective of history that it was found to be a tremendously influential movement. All these men saw at the time was that God had commanded — and that it was their duty to go and do the thing He told them to do. I do not suppose that William Carey, as he mended shoes, and studied Greek, and yearned over the heathen at his cobbler's bench — I do not suppose he had any idea that for centuries to come he would be spoken of as the father of modern missions, one through whom God was to rekindle an interest in missionary endeavour throughout the world. He simply accepted the duty of the hour, and did the best he could. Accepting the divine commission, he executed it as well as he knew how.

That is what we ought to do. There may be some teachers here — I think there are — and there may come to you this sense of duty, this call from God to go to Pharaoh, to go to somebody. It may be a member of your class. It may be a member who is not a very promising member. God does not take you into His confidence and tell you all He is going to accomplish through you. But you go, and in going He may use you for the salvation of some one person chosen by Him to be a mighty instrument in effecting a widespread revival.

Moses tried to do his duty as he saw it, and he was commissioned of the Lord to go to Pharaoh. But I remind you that Moses experienced some difficulty. In the first place, he was afraid of God's people. "Why," he said, "If I go to the children of Israel they will say, 'Who are you?' They will not believe me." Some woman says, "If I were to go home and speak to my husband about his soul's salvation he would not believe me." Or someone, who is a member of a church yonder, says, "I am not a deacon, I am not a pastor. If I were to start a movement for revival, if I were to begin praying for revival, if I were to ask a group of people to join me in my home that we might pray for an outpouring of the Spirit of God upon the church to which we belong, some people would say, 'You are taking a lot upon you. What right have you to lead in a matter of this sort?'" That is just what Moses was afraid of. He said, "If I start, I will get into a world of trouble with the very people I am trying to deliver." And so you will very often. You need not expect it is going to be easy. That is one of the disappointing things. If ever you attempt to get anything done for God, the very people who ought to second your resolution, the very people who ought to support you in your endeavours, are very often the people who are most cold toward you; and unless we have had our commission directly from God, and are entirely independent of men, there will be a tendency to be discouraged. Moses' fears were not without foundation as we find afterwards.

And then another thing. Moses was a bit afraid of Pharaoh. He was afraid of the people of God, and he was afraid of those who were not the people of God. In any revival there are always two classes of people concerned; first, those who profess to be Christians, and secondly, those who are not Christians, and who are antagonistic toward the gospel. If we are going to be used of God, we must be used in relation to both of these, both the people of God, and the enemies of God. It is a big task. It is enough to discourage anyone when you face the difficulties.

At that point Moses was reinforced—I do not know how else to put it—by the word of the Lord. "How shall

I go? If I go, what shall I say? The people will ask who sent me." And the Lord said, "You go, and say I AM hath sent me unto thee. Go to them with the word of the Lord." That is the only way we shall ever meet the people of God, or the people of the world. Our only instrument should be, not our wisdom, not our philosophizing, not our tact and diplomacy, but a "Thus saith Jehovah". We may safely leave it to God to take care of His Word.

I find so often in meeting with Christian men in committees and that sort of thing, when a course of action is contemplated, even the best of men are tempted to argue, "If I take such a course, what will its reaction be upon myself? or what will their response be to my appeal?" In some way or another the question is asked, what will be the consequences? Oh, that we could come to understand that it is our duty to take the right course, and never mind about the consequences! God will always take care of the consequences; if we do that which is right, we can leave the rest to Him without anxiety. Therefore let us learn to depend upon the Word of God as our reason, our apology, for taking any course. Here it is in the Bible: quote it, stand by it, and then say, "Now, Lord, look after Thine own word. I have been Thy mouthpiece, and that is all I have done." And the Lord will bring about His purposes.

Then Moses was troubled with what the psychologists would call an "inferiority complex" — if you know what that is, I don't. But that is what he had. There is no doubt about it, for he said, "O Lord, I am not eloquent; you have selected the wrong man for this job. I am not fluent of speech. I am not naturally a speaker. Why send me?" There are many of the Lord's people who have that inferiority complex. I have seen it sometimes in a church business meeting before now. A position is to be filled, and someone, in the exercise of the best judgment God has given, rises and nominates Mr. Blank for that position. Mr. Blank is eminently fitted for it; he is a good man; he has the necessary qualifications for that position. But he is not eloquent, he is very modest; and in his excessive modesty he declines. They make a second trial, they propose somebody else; and he too is quite sure that he is the wrong man, and he declines. Three or four decline, and then somebody nominates the most crooked stick in the whole world, the most awkward and ill-fitting person that could be found in a day's journey. When he is nominated, he never declines, he is sure to accept the nomination — and is elected.

There is a parable in the Old Testament about that. You have heard about the parable in the book of Judges, when the trees went forth to anoint a king over them: "The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my vine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us." And the Bramble said, in effect, "I have been getting my head

ready for that crown for a long time. Put it right there." The bramble was ready!

That obtains very, very often in the work of the Lord. Moses was disposed to take that road, that by-path off the main road of duty. He said, "O Lord, I am not eloquent." And the Lord said a wonderful thing. He said, "Who hath made man's mouth? Do you not know, Moses, that I can give you another mouth if that is not big enough? I can give you another tongue if that one will not do. When I tell a man to go, he had better go." And Moses, great as he was, missed his opportunity in part at this point. The Lord said, "There is Aaron, he shall go up with you. You ought to be a man, but if it takes two, I will use two of you." Aaron was given that honour.

Do you see the difficulty that the Lord had even — if I may reverently speak of difficulties in relation to His Omnipotence — in preparing Moses for his great task? That is His difficulty with us. Instead of taking God at His word, and believing that He commissions us to go and do a thing, that He will open before us even the gates of brass, and prepare the hearts of men to receive our message, we go halting upon our way, making all kinds of excuses why we should not be the man God has called us to be.

Moses went at last. In the beginning he had an easy time, for when he gathered together the leaders of Israel and informed them of the divine purpose to deliver the whole nation, they believed him. Without demur they acquiesced in his proposal, and went with him as he went to appear before Pharaoh. That is not infrequently so. Some of us know what it is to strike twelve first. You know what that is, don't you? When you strike twelve — the next figure is one, and you go back again. The initial success in any movement is often a great trial, for people say, "If we have done so well, and so easily, in the beginning of things, it will be easier tomorrow." I can promise you that the enemy of souls will not make it easy for any of us. He may withdraw his opposition for a little to lead us on but before we get through with our task you may be sure ye shall have any amount of trouble.

#### IV.

I have not time to go into the details of the story. We will reserve the discussion of that deliverance into the larger liberty of the light beyond that national grave, for another evening. But you will remember that after Moses' first visit to Pharaoh, the people found greater difficulty than ever. Following that, they were required not only to deliver the tale of bricks, but to make their bricks without straw. Instead of being eased of their burdens, their burdens were multiplied; instead of being delivered into liberty, they found their bondage was made still more bitter, so much so that they came to Moses with their complaints.

Any of us who have had any experience in Christian life at all, have seen that principle operate again and again. When some man has come to the Lord's house, let us say, on Sunday, or in some other way he has been moved by the Spirit of God to a reconsecration of self to the Lord's service, and he has made, so far as he knows how to make it, a surrender of his powers to the disposition of the Holy Ghost, and has endeavoured by God's grace to insulate himself that God's power may flow through him to the object to which his energies should

be directed, after all his prayer, and preparation, and conscientious and deliberate consecration, in his first act, he meets with overwhelming rejection and defeat and the deepest distress of spirit, and he says, "What is the use? Why, it is worse than before I started!"

Some here, who were with us then will remember how in January, nineteen hundred and twenty-one, we began to pray very definitely for revival. If ever a church prayed for revival, this church did. The more we prayed, the more trouble we got into. It seemed as though all hell were let loose upon us. We had three meetings each week, and we prayed just for revival. The people whom we hoped would come and kneel with us in prayer, inside of a week became raving opponents.

There is a temptation that comes to everyone, when facing that experience to say, "Well, we had better leave well enough alone. If that is what revival means, let us not have it."

I will venture to say that the Convention of Ontario and Quebec, or the churches of that Convention, faced that in very large measure. I remember when, in nineteen hundred and twenty, and the early part of twenty-one, conferences were planned all over the Convention territory, I had the privilege of leading in three, at Chatham, and Windsor, and Welland. Other conferences were held in certain centres all over Ontario and Québec. After the conferences were over, the Conference leaders were invited to come to Toronto to spend a day on conference with each other that they might exchange experiences, and tell what was the matter with the churches, why we were not having revivals. I was present at the afternoon conference, but I could not attend in the evening, because I had another engagement. But they passed certain resolutions, and handed them down to the Forward Movement Committee of which I was a member. When we got those resolutions we found that without any exception the Conference leaders from all over the two provinces had said that worldliness — especially as expressed in worldly amusements, and three things were named, dancing, card playing, and increased attendance at the theatre, that these three things were eating the heart out of the Denomination. This conference of leaders called upon the Forward Movement Committee to make some pronouncement, and to afford some leadership to the people as to what the churches' attitude toward these things ought to be.

I met with the Forward Movement Committee after, and I remember what a discussion we had. There were some of the brethren that were like the people of Israel: they said, "You start that, and you will have no end of trouble on your hands." That is what they all said. I remember one very prominent minister who shrugged his shoulders and said, "What are you going to do about it?" As much as to say, "You touch it if you dare, but I am not going to touch it; I know what will happen if we touch that." One brother got up and said that the Chicago Chief of Police had recently said that the movie was the greatest crime-producing agency in the world at this hour.

The following week I spoke on the subject in this pulpit. I could not see why we should consider these cases in committee, face the facts, and together acknowledge that it was the devil's business, without bringing it out into publicity and facing the issue for ourselves. Well, you know what happened. We prayed for revival, and

I preached on revival. I preached on the amusement question the next Sunday morning. When I picked up my morning paper Monday I read an account of a meeting of the Toronto Dancing Club in a very interesting after-dinner dance at the King Edward Hotel Saturday night, and the first name among the distinguished people present was a deacon of this church! "Oh," I said, "is that what it does to pray? It sends people to dance halls Saturday night, does it?" No! No! it did not. But I will tell you what it did do. It brought all that kind of thing to the surface.

You may expect, when you go forth in the Lord's name to execute His commission as Moses did, that the very people whom you seek to help will be the people who will be the first to rebel. They went to Moses and said, "You are making our lot intolerable. We cannot live since you have been to Pharaoh. It was hard enough before, but it is very much harder now." They told Moses to stop praying, to stop his interfering, to go back and feed his sheep, and leave them alone. "We would rather be left with our brick making than have to face this additional difficulty," they said.

Ah, that is the real test after all. Some times things have to get worse before they get better. I have quoted to you what I heard Dr. Campbell Morgan say once respecting the Welsh Revival. Two pastors met in a Welsh village, and one said to the other, "Has the revival come to your village yet?" "Oh yes," the other replied, "a very great work of grace is in progress." "Well," said the first, "have you had any additions to your church?" "No, but thank God we have had a number of subtractions."

I hope we shall not be in such a condition that it will be a blessing to the church if we were to subtract from it; but the point is — and I am speaking to other churches than this. There may be someone here representing some church who says, "I do not see how it is. I have prayed and prayed, and the thing becomes more and more complicated, and yet we are not having revival." Yes, you are; the revival has come; the complications you are experiencing are God's answer to your prayer. Your increasing and ever-multiplying difficulties are all part of God's plan; and by facing them you will be led out into a larger place. Apply that to your particular sphere, wherever it is, and make up your mind that you will carry out the divine commission.

## V.

When opposition, when direct opposition, determined antagonism, failed, then Pharaoh adopted an attitude of compromise. He said, "All right if you must go, go you that are men." "No," said Moses, "this is a family affair, we will all go together." After a while he said, "Take your family, but leave your flocks." But Moses said, "We shall all go. There shall not be a hoof left behind. We are going to bid you all good-bye, and get clean out of here. We will accept no compromise. We will go all the way." Then Pharaoh said, "You shall not go at all." He tried another scheme. He said, "Don't go very far away. Don't be extreme. Don't be such a fanatic."

"I will tell you what you do," says some man to his wife, "I will go with you to the prayer meeting if you will go with me to the theatre. What do you say? We will not be too particular, we will not be extreme. We will be mutually considerate. You shall have a few of your friends in, and we will have a prayer-meeting on

Tuesday; then on Friday night we will ask some of the neighbours in and have a game of cards together. Why cannot we just mix it up like that?" I am not guessing at that, because I have heard that kind of thing in some form or another scores of times. Some woman has come and said, "Do you not think that is the way for me to win my husband?" And I have always said, "You can never win anyone by compromise." One thing the last election ought to have taught us was that there are very few people who will take the trouble to go out and vote for compromise. There was nothing to vote for — only something to vote against. Let us obey the terms of the commission and remember that God has said, "Let my people go that they may serve me. I am going to bring you right out of this so that I can use you." Let us accept nothing less than that, for there can never be revival on any other terms. May the Lord help us each in our sphere to receive God's Word, and faithfully to obey Him!

## For Younger Readers

### A CHRISTIAN CHINESE BOY AND A TRACT

There was a warm-hearted Christian merchant who closed his shop on Sunday. In the morning he attended church to worship God, but in the afternoon he went on the street and distributed tracts. Feeling very tired one Sunday afternoon he was reading quietly in his library. On the writing desk was a bundle of tracts. Outside it was pouring with rain. He heard a stealthy step, then the library door was pushed open and his eleven-year-old boy ran in. Seeing his father there the lad asked in surprise, "Why, Father, aren't you going out to distribute tracts to-day?"

"It's raining too hard," he lightly replied to satisfy the child.

"Papa, when it's raining doesn't God save people?"

"No!" The merchant was startled at such an awesome question coming from a little child's mouth. So he explained, "When it's raining hard there are few people on the street. Moreover, I am very tired, so I'm not going out."

"Papa, shall I go out for you?" How eager was the little fellow!

"Son, may God bless you in your good purpose. When you are grown up, you may continue your father's work." As he ruffled the child's hair the latter coaxed, "Let me go now!" His heart had been touched and he was keen to act.

"It's not convenient in this rain."

"What does that matter if I wear my rubbers and carry an umbrella?" The child begged importunately and taking silence for consent he ran out and was back in a moment clad in his rain clothes. Skipping excitedly he called, "Father, I'm ready. Please give me some tracts."

Seeing the lad's eagerness the father handed him a few tracts, warning him to be careful and return when he was through. In high spirits the boy started out to distribute the tracts. In the downpour the streets were slippery with scarcely a sign of a pedestrian. He waited a long time before he disposed of a single tract. Darkness was coming on; the rain continued relentlessly and there was not a solitary person on the whole street.

"Return when you're through" had been his father's admonition. If he were taking his father's place he felt he must finish giving out the tracts before going home. Finally only the last sheet remained in his hand, but there wasn't a person in sight to whom he might give it. He walked another block, but still he was the only one on the lonely thoroughfare. What was he to do with this last tract? His little brain was revolving various plans: "There's a way. People don't come to me. Why don't I go to them?" With long strides he approached the nearest dwelling and knocked.

"Who's there?" came a voice from within. His little heart was thumping, half with fright, half with joy. He was frightened lest he be scolded for knocking; he was happy that his last tract was to have a recipient so that he could return and report to his father the experiences of the afternoon. He waited a moment, but as no one opened the door, he gathered up his courage, raised his small fist and knocked again. Timidly he put his ear to the crack to hear if there were any movement inside.

"Who is it?"

"That's good. They'll surely come now," he thought. But he waited and still the door was fast closed. He was growing impatient and his small hand beat a rapid tattoo on the door.

"Who's knocking again?" He kept it up until the door opened and there stood an old woman whose distressed face was a sharp contrast to the eager one on the doorstep. His heart was elated, for here was the recipient for his last tract; and while she eyed him closely there was no word of reproach. With face wreathed in smiles he said respectfully, "Lady, pardon me but I've come especially to bring you the gospel." Raising his chubby fist he placed the last tract in her hand.

"Thank you." The child darted off. His "Goodbye" was blown back by the wind.

The next Sunday evening a small street chapel was crowded with listeners. The warm-hearted merchant was acting as usher. His young son had come along, hoping to learn how to do his father's work. After songs and prayer the chairman asked if anyone wanted to testify to the Lord's grace. An old woman with the light of heaven on her face rose and voiced her praise:

"Thank God! He sent a little angel to save me. Otherwise last Sunday night in my loneliness, poverty and utter despair I would have ended it all. It was pouring with rain. I had reached the dregs of human suffering, having lost both husband and son. After a long struggle I gave way to despondency and started to hang myself. Suddenly there was a knock at the door. I responded but made no move, thinking to wait until the person had gone before taking my life. But the knocking continued until I had to open the door. There stood a little angel with the face of spring who gave me a gospel tract. As I looked at it I knew that God had not forsaken me. I could not keep back the tears but confessed my sin and asked for pardon. Praise the Lord! He saved me!"

The little lad softly whispered in his father's ear, "She's the one!" Only then did he know that God had sent his child to find a lost sheep by means of a tract!

—From the book "Twice Born—and Then?" by Rev. Andrew Gih, Founder and President of Evangelize China Fellowship.



## PROGRAM

### CONSERVATIVE REGULAR BAPTIST ASSOCIATION OF CANADA Meeting In Jarvis Street Church, Toronto

#### MONDAY, OCTOBER 17th

10.00 a.m.—Meeting of the Executive Board

#### TUESDAY, OCTOBER 18th

##### Morning

9.45—Registration

10.30—Meeting for Prayer

Leader: Mr. G. Aceti

##### Afternoon

2.00—Prayer and Praise

Leader: Mr. Messa Dencha

Devotional Message: Rev. B. Rowlandson

2.45—Presiding: Rev. W. P. Bauman

Testimonies: Mr. Keith Davies

Mr. James McCombe

3.15—Report of Students

FRENCH CANADIAN EVANGELIZATION:

Miss Margaret Eddy

DAILY VACATION BIBLE SCHOOL:

Miss Marion Veit

HOME MISSION WORK:

Mr. Samuel Pourret

4.00—Presiding: Rev. C. J. Rogers

Message: Dr. K. R. Kinney

"The Private Ministry of Christ"

##### Evening

7.30—Prayer and Praise

Led by Mr. Kenneth R. Miller

8.00—Presiding: Rev. D. Macgregor

Address: Dr. K. R. Kinney

"Blue Print For Tyranny"

#### WEDNESDAY, OCTOBER 19th

##### Morning

9.30—Prayer and Praise

Leader: Mr. Norman Diamond

10.00—Presiding: Rev. G. B. Hicks

NEW CAUSES

Pioneer Work in Toronto

Speaker: Student-Pastor R. Reed

French-Canadian Evangelization

Speaker: Rev. Yvon Hurtubise

Colportage Work

Mr. Marshall Parker

11.15—Message: Rev. A. Norman Day

"1955 and Scriptural Separation"

##### Afternoon

2.00—Prayer and Praise

Led by Rev. W. W. Fleischer

HOME MISSIONS

2.30—Presiding: Rev. B. R. Oatley-Willis

NEW CHURCHES

Speakers:

Pastor R. Cherry—Roseland

Pastor R. Brown—Owen Sound

Rev. S. Dempster—Kingston

3.45—Address: Dr. G. B. Vick

"Man's Part in God's Program"

##### Evening

7.30—Prayer and Praise

Led by Rev. John Greenleaf

8.00—Presiding: Rev. D. Macgregor

Address: Dr. G. B. Vick

"The Pastor's Greatest Sin of Omission"

#### THURSDAY, OCTOBER 20th

##### Morning

9.30—Prayer and Praise

Led by Mr. S. Tulloch

10.00—Presiding: Rev. D. Macgregor

Presentation Annual Report

Election of Officers

11.15—Message: Mr. L. K. Tarr

##### Afternoon

2.00—Prayer and Praise

Led by Rev. G. A. Adams

2.30—Presiding: Rev. J. R. Boyd

NEW CHURCHES CONTINUED

Speakers: Rev. A. Acheson

Pastor K. Kimbley

4.00—Address: Dr. K. R. Kinney

"Talk Is Not Cheap"

##### Evening

7.30—Prayer and Praise

Led by Rev. D. Olley

TORONTO BAPTIST SEMINARY

CONVOCATION

8.00—Presiding: Dr. H. C. Slade

Address: Dr. K. R. Kinney

"The Holy Land As I Saw It This Summer"



Dr. K. R. KINNEY

One of the special convention speakers. Dr. Kinney is the President of the American Council of Christian Churches.

## ENGLISH BIBLE COURSE

THIRD LECTURE

in

ENGLISH BIBLE COURSE

TORONTO BAPTIST SEMINARY

By Dr. C. D. Cole

October 6th, 1955

### THE HEROES OF FAITH

Hebrews, Chapter 11

AS WE proceed in our study of the Hebrew epistle, let us keep in mind that the aim of the writer is to persuade to perseverance those who have professed faith in Jesus Christ. His readers were facing trials so that their faith was sorely tried and they were under temptation to turn away from Christianity to a more popular religion and to an easier way of life. But the writer will call the roll of the heroes of faith to show his readers that suffering for the people of God is nothing new. He has already laid the basis for faith, persevering faith, in the doctrinal portion of the epistle in which the Lord Jesus Christ is set forth in His personal excellencies and His mediatorial accomplishments. The Lord Jesus Christ as the mediator of the New and the better Covenant offered the one and final sacrifice that secures remission for sins and to turn away from Christ and look for salvation to any other offering is to make a departure from the living God and draw back unto perdition. To persevere in faith is to believe to the saving of the soul. The writer agrees with Peter that real faith is persevering faith and will not be hurt by trials. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

#### The Perseverance of Faith

In our last study we learned that perseverance inheres

in the very nature of faith. Endurance is properly the property of faith. We looked at faith in its relation to future promises and saw that it is confidence of things hoped for. God makes a promise concerning future good. Faith lays hold upon the promise, originates hope and keeps hope alive unto the end. We looked at faith in its relation to things not seen and saw that faith is the conviction of the truth of what God says about things that are not apparent and are beyond human discovery. God speaks about something that is not seen, something that is beyond human investigation, and faith is the conviction that what God says is true. Faith never asks for human confirmation. We may indeed as did Gideon ask that the revelation of God be made clearer unto us. And we may and should repeatedly pray, "O God, open our eyes, that we may behold wondrous things out of thy law."

#### The Manifestations of Faith

Now in our study tonight we are to see faith in its manifestations. Faith is an inward, inwrought grace which is manifested outwardly in every day living under all circumstances and conditions. We shall see faith manifesting itself in relation to the future and to the things not seen. We shall see faith exemplified in human lives. We shall look at faith under fire. We shall see faith break through and win the victory when it is surrounded by an army of difficulties. And so, I repeat, the writer will call the roll of the heroes of faith to show his readers that in every case faith perseveres to the end, that faith is the victory that overcomes the world.

#### Faith Presupposes a Divine Revelation

Now it is of the greatest importance, I think, that we understand that faith presupposes a divine revelation. "Faith cometh by hearing, and hearing by the word of God," according to Paul in Romans ten seventeen. The ground of faith is the word of God. Faith has nothing else to go by and asks for nothing else but the word of God. If faith is the confidence of things hoped for, then God must make a promise of something to be hoped for. If faith is the conviction of things not seen, things beyond human discovery, then God must say something con-



Pictured above is Temple Baptist Church, Detroit, and its pastor Dr. G. B. Vick. Dr. Vick will speak on Wednesday afternoon and evening.

cerning such things. There can be no saving faith save in the God of revelation. Now every example of faith brought before us in Hebrews eleven must be interpreted and explained as illustrations of faith as defined and described in verse one. In every case of faith the believer expects what God has promised and is convinced of the truth of what God says about things not seen. Let me repeat that faith must have a revelation from God to rest upon. God's word is the only basis of saving faith.

### The Faith of the Ancients

In this message tonight we are to have before us three figures from the dim and distant period, three men who stand out from the crowd as men of faith amid growing evil. These three men are Abel, and Enoch and Noah. What these men did is attributed to their faith. Of course their faith was not of themselves. Their faith was not self originated. But this is not what the writer of Hebrews wishes to show. He is emphasizing the duty of faith rather than the grace of faith. He is emphasizing human responsibility rather than the sovereignty of grace. He is discussing the value of faith rather than the origin of faith. Now in Abel we have faith's worship, in Enoch we have faith's walk, and in Noah we have faith's work. We shall consider the faith of these three men separately.

#### I.

### Faith's Worship

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." This verse takes us back to the fourth chapter of Genesis where we have the first recorded act of worship after man was driven out of the garden. The Genesis account is brief. It is given in bare outline. But our text in Hebrews adds the word faith to this account and thereby greatly enlarges it. The word faith does not appear in the Genesis account concerning Cain and Abel. But here in Hebrews, a divine commentary upon the Genesis account, it tells us that Abel worshipped by faith, and that Cain worshipped in unbelief, even in rebellion against God's command. So using our text in Hebrews as a sort of key to unlock the Genesis account, we discover, I think, very clearly four things. First, the place of worship; second, the time of worship; third, the way of worship, and fourth, the results of worship. And all of this means that there was a revelation from God concerning the place of worship, fixing the time of worship, telling how to worship, and giving the results of worship. It should go without saying, certainly it should not require any laboured argument before any Christian audience to prove, that God would not leave the matter of worship to the will and whims of men. And the very fact that we are told that Abel worshipped by faith is sufficient proof that a revelation had been given on the question of worship.

### The Place of Worship

We shall notice first the place of worship. The human family is now outside the garden but not abandoned of God. In Genesis three twenty-four we learn that God made to dwell at the east of the garden, Cherubims, and a flaming sword to keep the way of the tree of life. Cherubims in the scripture always witness to the presence of God. Wherever they are, He is. In many scrip-

tures God is represented as sitting between the Cherubims. Hezekiah spread Sennacherib's threatening letter before the Lord and in his prayer said, "O Lord of Hosts, God of Israel, that dwelleth between the cherubims, incline thine ear and hear the words of Sennacherib which he hath sent to reproach the living God." And so Hezekiah saw God sitting between the Cherubims as Israel's protector. Moreover, the Cherubims are usually if not always associated with divine mercy. In the tabernacle and in the temple the lid to the ark of the covenant which was called the mercy seat had at either end of it figures of Cherubims overshadowing it with outstretched wings. And on that mercy seat the blood was sprinkled, and God in the shekinah glory occupied the place on the mercy seat between the Cherubims. B. H. Carroll makes Genesis three twenty-four mean that the Lord dwelt between the Cherubims as a shekinah or flame-sword on the newly established throne of grace to keep the way open or shut to the tree of life. Jamieson, Fausset and Brown make it read, "to keep open the way to the tree of life." And to this throne of grace Cain and Abel came with their offerings. It was the place where they came to worship. And later on in the life of Cain we are told that he went out from the presence of the Lord, indicating that he left this place of worship and no longer came to the mercy seat with offerings. There is no indication, not even a hint, that Cain ever took the place of a sinner. He did indeed complain that his punishment was greater than he could bear, or that it was more than could be forgiven. But there is no indication that he ever confessed that he was a sinner, that he ever showed any penitence about rebellion against God, that he continued in his way, the same self-righteous man of self will and rebellion.

### The Time of Worship

Genesis four three indicates the time of worship. For we read that, "in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord." The marginal rendering has it, "at the end of days", which must have been at the end of week days. I do not think that we are drawing too much on our imagination when we say that we believe that since the sabbath was made for man and was primeval, and not given primarily to the Jews, that the end of days was the primeval sabbath and was the time God fixed for worship.

### The Way of Worship

Now in the third place, the way of approach to God was by means of a sacrifice, a bloody offering to indicate that man was a sinner and to acknowledge that he deserved to die. Surely the kind of offering would not be left to the choice or the convenience of man. If God had not prescribed the kind of offering to be brought, if He had left it to the choice or convenience of Cain and Abel, then how could Cain be charged with not bringing an offering by faith? And how could it be said that Abel by faith offered a more excellent sacrifice to God than Cain? If there had been no revealed religion in that day, nothing but natural religion, no revelation from God about what kind of an offering to bring, then I repeat, how could it be that by faith Abel offered a more excellent sacrifice than Cain? The spring of action on the part of Abel was faith. The offering he brought was not dictated by reason. It was not accidental by virtue of the fact that he was a shepherd. His offering, what he

brought, was regulated by the word of God. For by faith he brought his offering. If there had been no revelation concerning the matter, it would have been quite natural and proper for Abel to bring that which was the product of his flock and Cain to bring that which was the product of the field. But it was by faith that Abel brought his offering. There was a revealed religion for the first sinners as well as for us to-day. Without the shedding of blood there has never been remission of sins. Their way of approach to God was no more left to the choice of Cain and Abel than is our way of approach to God in this twentieth century left to us. Abel's lamb adumbrated the bleeding sacrifices down through the ages, culminating in the Lamb of God whose blood cleanseth us from all sin. It is claimed that if Cain had offered his fruit in faith it would have been accepted. But he could not have offered fruit in faith because God required a bloody sacrifice, and specified the kind of offering that should be brought.

### The Results of Worship

Now fourthly, we will consider the results of their worship. The results to Abel were twofold. He obtained a good report. God testified that he and his sacrifice were acceptable. On the other hand, it aroused the envy and enmity of Cain who enticed his brother into the field and murdered him. Cain's offering was rejected because it was not a bloody offering brought by faith. Cain was not taking the place of a sinner in his worship. He would not acknowledge himself to be a sinner and trust in the blood. He was willing to take the place of a tenant and pay some rent. But he would not acknowledge that the ground was cursed and that he was deserving of death. Jude speaks of those who have gone in the way of Cain, the way of will worship, the way of self righteousness. And we have here the beginning of a system of theology that denies the necessity of blood atonement and the new birth. And when we talk about old time religion we may well remember that false religion is as old as the true. And the two kinds have run parallel down through the ages and are as distinctive today as they were in the days when Cain and Abel worshipped. And we have here the beginning of religious persecution. Here is the first visible display of enmity between the mystical seed of the woman and the mystical seed of the serpent. Here we have one born of the flesh persecuting one who was born of the Spirit. John tells us that Cain "was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." God remonstrated with Cain and gave him an opportunity I think to bring the right kind of offering. God said to him, "Why are you angry? If thou doest well, thou shalt have the excellency. If thou hast not offered well, there is a sin offering that is available. And his, Abel's desire, shall be unto thee, and thou shalt rule over him." Now I recognize that that is a difficult text to interpret. I am conscious of the sharp division between two methods of interpretation. Dr. Maclaren and many other expositors take the word sin in its usual sense while others take the word sin in the sense of a sin offering. And the word is used in both senses in many places in the scripture. But if you render it by the word sin in the usual meaning of that word you have difficulty with the rest of the verse which says, "his desire shall be unto thee, and thou shalt rule over him." Masculine pronouns are used in nearly all the translations of

this verse. Evidently when Cain saw that Abel's sacrifice had been accepted and his had been rejected he felt that he would lose the right of primogeniture, that he would lose the privileges of the first born, and would be subject to Abel. And because of that he was angry, envious and full of hatred and slew his brother. But God said to him, "I have told you the kind of offering to bring. And if you will bring the right sort of offering his desire shall be unto thee, and thou shalt rule over him. You shall keep your place as the first born." Maybe that is enough on the question of Cain and Abel.

## II.

### Faith's Walk

Now in the fifth verse, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." This verse takes us back to the fifth chapter of Genesis, the cemetery chapter of the Bible, where the sad refrain is: "and he died". But when it comes to Enoch there is a break and we read, "and he was not: for God took him." The Genesis account of Enoch is very brief and there is not much space given to Enoch in the scriptures. Jude does indeed tell us that he was the seventh generation from Adam and was a prophet who prophesied of the coming of the Lord in judgment to execute judgment on the ungodly. But there is not much said about Enoch in the Bible. By the aid of this verse in Hebrews we learn from the Genesis account some things that we might not otherwise know about Enoch. The word faith is not found in the Genesis story of Enoch. But the Hebrew writer tells us that, "by faith Enoch was translated that he should not see death." Enoch lived sixty-five years and begat his first born. At some time in his life Enoch had a revelation from God telling him that he would not see death, assuring him that he would be translated, carried or ferried across the river of death. How could it be said that by faith Enoch was translated if there was not a revelation from God to that effect: "Faith cometh by hearing, and hearing by the word of God." Faith must have a revelation of God to rest upon. It is thought by some that Enoch was converted at the time of the birth of his first son for it was at that time that he began to walk with God. And we are told that he walked with God three hundred years. Enoch walked with God because he was in agreement with God. He believed all that God told him about the condition of the world and about the coming of the Lord in judgment. He walked with God in agreement with God, believing all that God said. It is thought by some that when he named that first born he called him Methusaleh as a sort of memorial of that event when God gave him the revelation that he would not see death. I recognize that the scholars have trouble in finding the meaning of the name Methusaleh. But the Newberry Bible in its margin gives this meaning, "when he dies, it shall be sent," — that is, the flood. And it is true that the flood came the very year, the exact time of the death of Methusaleh. Enoch's conversion was at the time of the birth of Methusaleh. Prior to that time he had not been walking with God. He was out of fellowship with God. But for three hundred years of his three hundred and sixty-five he walked with God. Enoch's faith endured. That is what the writer to the Hebrews is seeking to show in all these illustrations and

examples of faith — that endurance is a part of faith. And so Enoch endured, no doubt in the face of scorn and opposition. He believed God, walked with God, in sweet fellowship. All other men left the world by the gates of death but God had said to Enoch, "You shall not see death. I will ferry you across without experiencing death." Enoch's faith rested on the word of God and by faith he was translated. And we read that he "was not found". This suggested that they tried to find him. There must have been searching parties sent out to roam the countryside to see if Enoch could be found. The question on everybody's lips must have been, "Have you seen Enoch lately?" "When did you last see Enoch?" one neighbour would ask of another. Now by faith Enoch obtained a good report, "for before his translation he had this testimony, that he pleased God." Enoch pleased God by a life of faith and faith is the belief of a testimony. And saving faith takes God at His word and acts upon it if it makes every man a liar. Enoch was a born again person. He had been truly converted and loved God in the midst of a wicked generation. Enoch was a saint among sinners. This shows that solitary goodness is possible, and perhaps the best sort of goodness is solitary goodness. This wicked world is the best place for the people of God to bear their testimony. It may be difficult but it is possible for a young girl in school, or a man in office or shop or store, or a soldier in a barrack to stand alone and be a Christian. Those saints in Caesar's household must have been brave souls and shining lights in the kingdom of God.

There is a version of the story of Enoch given by a little girl. She said one day, "God and Enoch took a walk together. And they walked and they walked, and they talked and they talked. And it was getting late and God said to Enoch, 'It is too far back to your house. I'll just take you home with Me!'"

### III.

#### Faith's Work

"By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Noah had a communication from God of a most serious nature. And Noah took God seriously and his heart was exercised with fear. While others hooted at the idea of the world perishing with a flood mountain high, Noah believed God, was moved with fear, and shuddered at the thought of such terrible destruction. While others were absorbed with material things, eating and drinking, and marrying and giving in marriage, Noah was filled with godly fear and went about his business of making an ark in which he might escape the judgment of waters. I know that in this twentieth century we are told that we ought not to inculcate fear in the midst of the people. We are told that fear ought to be banished from religion, that fear is ignoble. And yet the folks that argue like that warn us to look out for the electric live wire and be afraid of that. And yet they say there should be no fear of God in people's minds and hearts. But those who reason like that differ from our Lord. He said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Paul, in Romans, describing the wickedness of the lost said, "There is no fear of God before their

eyes." And Solomon tells us, "The fear of the Lord is the beginning of wisdom." And Paul even exhorted the Philippian saints to work out their own salvation with fear and trembling. In conviction for sin there is an element of fear. Faith is born of need. And the need of the soul arises from a sense of fear. The Philippian jailer was seized with fear of God when he cried out, "What must I do to be saved" Dr. Shields, in one of his sermons, tells the story of an old sailor out in a boat on Georgian Bay. The boat he was in was rather small and frail. The old sailor had sailed the seven seas. He was acquainted with the ways of the deep and knew their dangers. And after a while a storm arose, and the wind blew, and the waves rolled higher and higher. And the old sailor was obviously a bit nervous. But he had with him in the boat two young chaps who were rollicking and having a good time. And when they observed the nervousness of the old sailor, they teased him. And they said, "We're not afraid." And after listening to them a while, he said to them, "You fools: you don't have enough sense to be afraid!" "The fear of God is the beginning of wisdom." Noah's neighbours had no fear of God. They laughed and ridiculed the thought of a flood of waters. But Noah believed God and by faith he was "moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Of course Noah's faith was tried, severely tried. It doesn't require much imagination for us to see his neighbours poking fun at him, asking him what he's going to do with that structure he is building? And how does he think that that thing will be able to ride the waves if a flood should come? And that was a sort of a queer structure for such an occasion. It was not in the shape of a boat. We are told nothing about a rudder or a mast or a sail or a steering wheel — more like a house of three stories than a boat to ride the waves. How did Noah know that it would be seaworthy? He couldn't demonstrate it with a maiden voyage! If he had counselled with the wise men of his day they would have ridiculed the thing, along with such an idea as a flood coming. The weather prophets were all against him. There were no signs of any rain. Everybody was against Noah. He had nothing to depend upon but what God said. That's what faith does. It takes God at His word and acts accordingly. By faith Noah "condemned the world". God will vindicate the faith of His saints. Sooner or later they will be proved to be the wise people while those who reject the word of God will be found to be liars. Why the people of Noah's day did not even know that a flood was coming until it came and took them all away. And they didn't know, because they wouldn't believe God. And the masses in this world tonight do not know that there is a day of awful judgment coming, because they do not believe God and His preachers. By faith Noah "became heir of the righteousness which is by faith". Somebody has called this the wealth of faith. It makes the sinner righteous before God. Noah was not only saved from the flood. He was also saved, delivered from the wrath that is to come, from destruction of the world by fire. Noah, like Abraham, must have seen Christ's day. He must have seen in the ark a type or symbol of Jesus Christ, the Ark of eternal safety. Abel's lamb was a type of Christ in His sacrificial death and Noah's ark was a type of Christ as a place of safety from eternal judgment. God will vindicate the faith of His saints!

# A Devotional Study in Revelation

by Dr. R. Dabarry

## CHAPTER SEVENTEEN CELESTIAL ANTICIPATIONS OF THE LAST JUDGMENT

### Revelation 14

**T**HE stage we have now reached in our study of the book of Revelation allows us to pause for a moment and look back on the ground we have thus far covered. As we already observed in our preliminary chapters, the visions constantly alternate from the divine to the earthly plane, from the celestial anticipations to the earthly realizations. That peculiarity will greatly facilitate our interpretations.

Let us here recall the five alternate visions where Jesus Christ is presented in connection with:

1. The seven stars and the seven candlesticks in heaven (ch. 1).  
The seven churches on earth (ch. 2 and 3).
2. The throne in heaven (ch. 4 and 5).  
The conflict for the spiritual dominion of earth (6:1-8).
3. The heavenly security of the elect (6:9 to 7:17).  
The elect protected on earth (8:1 to 9:21).
4. The announcement by heaven of the divine designs (ch. 10).  
Their realization on earth (ch. 11).
5. The expulsion of the dragon out of heaven (12:7-12).  
The dragon's action on earth (12:13-18).

A second series of five visions will be found in the remaining chapters:

1. The celestial anticipation of the last judgment (ch. 14 and 15).  
Its earthly preliminaries (ch. 16).
2. The celestial anticipation of the judgment of Babylon (ch. 17).  
Its realization on earth (ch. 18).
3. The participation of heaven in the victory over the beast and the false prophet (19:1-16).  
Its earthly fulfilment (19:17-21).
4. The celestial anticipation of Satan's punishment (20:1-5).  
His final earthly defeat (20:6-10).
5. The celestial anticipation of the new paradise (20:11 to 21:8).  
Its realization on a new earth (21:9 to 22:5).

The section of Revelation we are about to study holds its rightful place in this grand rhythm, for it outlines before us the celestial anticipation of the last judgment.

This vision most logically follows the terrible defiance hurled by Satan through the medium of the two beasts.

## I. A CELESTIAL VISION OF THOSE WHOM THE LAST JUDGMENT WILL SPARE (14:1-5)

Once again, John's visions reveal a blessed contrast between the present perils of the true people of God and their perpetual security in heaven.

*The Lamb* is one of the most comforting representations of the Son of God which the redeemed would appreciate more than any other.

*Mount Zion* cannot, according to Hebrews 12:12, be anything else than this "city of the living God, the heavenly Jerusalem" in which are gathered "an innumerable company of angels, the general assembly and church of the firstborn, which are written in heaven, and God the Judge of all, and the spirits of just men made perfect."

*The one hundred and forty-four thousand* "who had the name of the Lamb and the name of His Father written in their foreheads" cannot but possibly be those who, under the aspect of "servants of God", had appeared in the seventh chapter as they were "marked with the seal of the living God." Those elect, then protected against the action of the four angels who had received power to "hurt the earth", are now entered into their celestial bliss. Obviously the reference is here to the people of God as brought to completion, and seen at the very moment when the divine wrath is to be exercised on those who wear another mark — that of the beast.

"*These* are they which were not defiled with women," who had refused to commit spiritual adultery with the whore of false Christianity, and who have thus been able to enter the place where nothing impure or defiled can be found.

"*These* are they which follow the Lamb whithersoever he goeth," who obediently follow Him in heaven as they did on earth: "the sheep follow him for they know his voice." (John 10:4).

"*These* were redeemed from among men:" bought with a price, they are thus conscious that grace has made of them the "firstfruits unto God and to the Lamb."

"*These*" have been brought to a perfection so that "no guile was found in their mouths." Their exclusive privilege is therefore now to learn this "new song" which, they alone, will be able to sing from their hearts. They have been redeemed from the earth, but heaven resounds with their singing. The first to hear their hymn are the divine occupants of the throne, the four beasts, representing the first creation, and the twenty-four elders, representing the spiritual creation. Their many voices are so remarkably blended that only one voice is heard, thus manifesting the unity of their praise. This unique

and flexible voice can perfectly describe the most variegated emotions: now, it is as the sound of many waters, as the voice of a great thunder, reminding us of the terrible justice of God; now, it is as the "voice of harpers harping with their harps," and evokes His tender mercies.

## II. A SUPREME OPPORTUNITY TO BE SPARED AT THE LAST JUDGMENT (14:1-5)

To those who have not the assurance of belonging to the blessed company, grace gives a supreme opportunity to escape the manifestations of the divine justice. On the eve of the final crisis which will shake heaven and earth, the message of the gospel will be presented with exceptional authority, an authority figured by the action of an angel flying "in the midst of heaven" with the ambitious purpose of reaching "them that dwell on earth, and every nation, and kindred, and tongue and people." Could we not see here some anticipation of the worldwide action of the radio ministry, by whose means so many are reached who could not have access to the printed page? The everlastingness of the gospel allows him "that made heaven, and earth, and the sea, and the fountains of waters" to demand fear, glory and adoration, and to finally exercise "his judgment". Thus, unto the end, there will be "salvation in no other," while no pardon will be granted, except on the basis of the "everlasting gospel". This vision therefore describes to us, from a heavenly plane, the ultimate efforts attempted by God to protect men against the manifestation of His wrath.

## III. A CELESTIAL VISION OF THE FALL OF BABYLON (14:8)

"Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" cries out a second angel, following the message of mercy entrusted to the messenger who preceded him. We see here that the divine justice is in the first place exercised against the most serious evil. That evil is not only the brutal assault of the first beast, symbol of carnality, against Christianity: it is also the cunning seduction of the second beast, as it finally drew away "all nations" in an adulterous union with falsehood, and made them drunken with the wine of wrath.

Well calculated to move John and his readers is the account of the memorable fall of the historical Babylon which is presented as a striking illustration of that first great judgment which had shaken the heavens when Satan was cast down upon the earth. That event of tremendous importance marked the beginning of the downfall of all the systems and all the men which will imprudently stand in the way of him who was cast down.

## IV. THE JUDGMENT OF BABYLON'S ACCOMPLICES AS VIEWED FROM HEAVEN (14:9-12)

The "loud voice" of the third angel emphasizes the essential importance of his message, in which we must see at once a menace of the divine justice and one of the supreme warnings of grace.

The *sin* consists in worshipping the beast and its image, and, consequently, in receiving its mark on the forehead and on the hand. The reference is not mainly to the defiling acts of men, for those inevitably result from the position taken by the worshippers of the first beast. Only by going back to the hidden intentions, which are

at the origin of man's evil works, does the infallible Judge assert the responsibilities. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3:19). Realizing, by a diabolical instinct, that the false religion will give more liberty to the flesh, the mass of men of all times have refused to submit themselves to the sound requirements of the true religion. That is the fundamental sin of which the Holy Spirit must "reprove the world", because, says Jesus, "they believe not on me." No other sin occupies the same level in the eyes of God, for this particular sin is one of spiritual infidelity. Besides, that sin alone will be charged against men at the time of the ultimate judgment. Strikingly enough, conformity with the world, which is symbolized by the mark of the beast and which was thought to be a source of numerous advantages, becomes the indelible sign which will infallibly designate the victims of the divine wrath.

The *sanctions* predicted against what men believe to be a trivial error of attitude, are nevertheless terrible, because of the divine estimate of this act of rejection. The picture of the "wine of the wrath of God, which is poured out without mixture into the cup of his indignation" speaks of the awful effects of an inexpressible inner degradation. The torment "with fire and brimstone" lays stress on the added moral tortures inflicted from without. Those two combined pictures imply that the reprobate will only be bound to agree with the divine sentence pronouncing their condemnation, confessing, but too late, with the crucified robber: "We receive the due reward of our deeds; but this man hath done nothing amiss."

The *duration* of the torment is indicated by the expression "for ever and ever", which can only refer to an unlimited period of time. The same idea is suggested by the image of the smoke, which speaks, not of quick destruction, but of a slow burning.

The *continuity* of the torment is sadly suggestive: "They have not rest, day or night."

Such a torment is rendered more terrible still by being shamefully inflicted "in the presence of the holy angels," the eager and obedient servants of the Most High, and "in the presence of the Lamb," whose atoning work the tormented have cynically rejected.

Immediately after this solemn consideration, the apostle recalls a blessed thought. In contrast to the ungrateful and unbelieving is another band: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Their obedience to God and their faith in His Son are evidenced by their sufferings. But that verse, which is also an appeal, probably constitutes the last but one argument of grace in the book.

## V. BEATITUDE OF THE FAITHFUL DEAD AWAITING THE LAST JUDGMENT (14:13)

The supreme argument of grace immediately follows. Contrasting with the vision of the smoke rising from the place of torments, we now hear "a voice from heaven". The importance of that opportune message demands that it be written down. That fact is moreover confirmed by the exceptionally solemn interjection "Yea, saith the Spirit."

The thought of the aged apostle was surely going back to the numerous martyrs and faithful witnesses who had preceded him, as he hears the beloved voice: "Blessed

are the dead which die in the Lord from henceforth!" Having received "eternal life" from Him, the dead cannot possibly be, even for a moment, deprived of that life through some kind of soul-sleep. "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better," said the apostle Paul in his epistle to the Philippians (1:23).

According to the words of the Spirit, that bliss has a twofold aspect: (1) "They rest from their labours," while, in the midst of their torments, the rebels will never obtain this supreme and longed-for good, whose priority is established by Jesus Christ when he declares: "Come to me . . . and you will find rest." (2) "Their works do follow them." The best commentary of that stimulating truth is the apostle Paul's exhortation: "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. 15:58). Could we not add here that, as the works follow men, these same works indefinitely increase their authors' responsibility or augment their testimony through their unlimited influence in the present and future lives of those who witness them?

#### VI. CELESTIAL ASPECT OF THE LAST JUDGMENT OF THE REDEEMED (14:14-16)

A striking anticipation takes us now to the close of history: "The harvest of the earth is ripe" and "the grapes of the vine of the earth are fully ripe". The harvest and the grape-gathering will stop all growth, and the fruit of each life will be definitively made manifest. Those two operations, probably simultaneous, seem to concern the redeemed (the harvest) and the rebels (the grape-gathering).

The angel coming out from the altar, where the burnt offering is offered to satisfy the claims of justice, gives the signal for the grape-gathering (v. 18). In every individual case, the spiritual attitude toward the sacrifice of Calvary will determine the final verdict, be it a blessing or a malediction.

Obviously, the harvest occurs at the end of the gospel dispensation and aims at separating and gathering the "children of the kingdom" (see Matt. 13:36-43): that is shown, not only from the analogy with the symbolical "good seed," but from the description of him that "thrust in his sickle on the earth." The white cloud upon which he sits, his appearance "like unto the Son of man," his golden crown and his sharp sickle — all those features clearly point to Jesus Christ. The time of His intervention can only be that of His descending from heaven "with a shout, with the voice of the archangel," as He comes for His own and separates them from the tares for eternity. (1. Thess. 4:16-17).

#### VII. CELESTIAL ASPECT OF THE LAST JUDGMENT OF THE REBELS (14:17-18)

This seventh vision introduces another angel coming out of "the temple which is in heaven": it is not the Son of God, but a prominent executor of the divine judgments. The change of imagery is explained by the fact that this terrible act of punishment is more easily described under the figure of grape-gathering than by the vision of a harvest. "The great winepress of the wrath of God . . . trodden without the city," — here is an impressive pic-

ture of the disappearance of all divine mercy, as well as an announcement of the irresistible nature of the incurred punishment. The position of the winepress "without the city" shows that an unbridged chasm irremediably separates the two classes of men finally judged, "so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." (Luke 16:26).

"And blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs," that is, on a symbolical distance of more than two hundred miles. This is an indication of the fearful magnitude of the judgment. A similar vision is found in chapter nineteen where it is spoken of the "Faithful and True," who is called "The Word of God," and who, "clothed with a vesture dipped in blood" and riding a white horse, "in righteousness doth judge and make war," and "treadeth the winepress of the fierceness and wrath of Almighty God."

The last visions of Scripture therefore symbolically present our Redeemer at once covered with His own blood and smeared with that of His adversaries. What an impressive picture of the supreme effects of grace and justice! Only the hardness of hearts and the blindness of minds oblige the God of goodness and mercy to manifest Himself, for our warning, under so moving and horrible features.

Blood is moreover the only adequate figure to describe the appearance of men at the hour of the supreme judgment. As in the days of the first Passover, the atoning blood of the Victim will be the only safeguard of anyone who will not want to bathe in his own blood, slain by the sword of justice.

To realize the deep meaning of that essential fact, and to repent and believe, is to enter eternal life. Let us again listen here to the charming sound and to the threatening voice of the blood of Christ, which "speaketh better things than that of Abel." (Heb. 12:24).

## Bible School Lesson Outline

Vol. 19 Fourth Quarter Lesson 4 October 23, 1955

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### SUFFERING FOR CHRIST

Lesson Text: 2 Corinthians 12:1-12.

Golden Text: "My grace is sufficient for thee: for my strength is made perfect in weakness."—2 Corinthians 12:9.

#### I. Glory to God in Infirmities: verses 1-10.

One of the hall-marks of an Apostle was personal knowledge of the Lord Jesus Christ (Acts 1:21, 22). Paul may not have seen the Lord in the flesh, but the Lord had appeared to him (Acts 9:3, 17; 1 Cor. 9:1; 1 Cor. 15:3). He had been granted various visions and revelations. Visions are things seen (Luke 24:23; Acts 26:19), while revelations are usually things heard (1 Sam. 9:15; 1 Pet. 1:12). In sovereign grace God had unveiled to Paul certain hidden truths (Gal. 1:11-16; Eph. 3:2-9; 1 Cor. 11:23). He was superior in knowledge to the false teachers whom the Corinthians had received (2 Cor. 11:16). The true witness for the Lord is one who knows Him and by faith has seen Him (Acts 1:8; 4:20; 1 Pet. 1:8).

The adversaries of Paul evidently had wrong views concerning his personal worth and his qualifications as an Apostle (2 Cor. 10:10), so that he found it necessary to magnify his office by relating something of his unusual experiences, experiences which demonstrated that the Lord had chosen him. Fourteen years before he had been lifted up in spirit out of



his own individuality, as it were. The first heaven refers to the clouds and the air; the second to the stars; and the third heaven is the abode of God, "the heaven of heavens" (Psa. 148:4; Eph. 4:10). Paradise is the abode of the blessed (Luke 23:43; Rev. 2:7). Paul was not permitted to disclose the substance of that Divine revelation. There was no room for self-commendation, no cause for boasting in his fleshly self, but he could glory in that other spiritual self in which the experience had been given to him. The Apostle Paul had learned the lesson which every servant of the Lord must learn, that he is nothing in himself, but that the Lord is everything (1 Cor. 1:31; 3:21). All honour belongs to Him (John 5:44; 12:43).

The Lord knows the temptation of men to exalt themselves above measure (Rom. 12:3; 1 Cor. 8:1), and in His wisdom permitted Paul to suffer from a thorn in the flesh. It is not revealed to us just what this thorn was; whether it was some bodily illness or weakness (Gal. 4:14), or some visitation of the demon spirits to his body, as might possibly be implied by the phrase "the messenger of Satan to torment me". Whatever it was, it was personal, painful, humiliating. It was sent by Satan, who is permitted to afflict men (Job 2:6, 7; Luke 13:16), but it was allowed by God (Job 1:6-12).

God answers the cry of His children who call upon Him in faith in the time of their distress (Psa. 34:6, 17-19; 40:1; 57: 2, 3). Sometimes He removes the burden; at other times He gives grace to endure it. His grace is sufficient for our every need (Phil. 4:19). God's power is made manifest in our weakness (Rom. 5:3-5; 2 Cor. 11:30), for in our weakness we draw upon His resources (Rom. 5:6; Phil. 4:13); His power then covers us, or tabernacles upon us, and His grace dwells with us (2 Cor. 4:7).

**II. Glory to God Through Ministrations: verses 11, 12.**

It should not have been necessary for the Apostle Paul to commend himself to the people of Corinth (2 Cor. 3:1, 2); his supreme task was to teach and preach, and they should have accepted him in all sincerity. It is a device of Satan to undermine the work of God by causing men to discredit

the servant of God (Acts 17:13; 21:28). The signs of Paul's apostleship were evident: (1) the patience with which he endured trial (Acts 16:24, 25); (2) the power of God which accompanied his preaching (Acts 14:8-11; 19:11, 12; 1 Cor. 2:4, 5; 2 Cor. 13:3; 4; 1 Thess. 1:5).

Those who devote themselves unselfishly to the Lord and to His service are frequently misunderstood and seldom appreciated. Paul loved his people, but he was not always loved in return. Those for whom we do the most may be the first to do us an injury. But, our service is unto the Lord, and from Him we shall in due time receive our reward (Eph. 6:6-8; Col. 3:23, 24).

**For Younger Classes:**

Point out the loveliness of the grace of humility. No one respects the proud person who imagines that he is better than others.

God is faithful in supplying all our needs, and we can trust Him to care for us.

God will answer our prayers according to His own wisdom. Paul prayed that his trial might be removed, but the Lord caused his trial to continue, while He said that His grace would also continue (Deut. 33:25).

**Daily Bible Readings**

- Oct. 17—Paul and Silas Suffered for Christ .... Acts 16:16-24
- Oct 18—Paul Suffered for Christ ..... 1 Cor. 11:18-35
- Oct. 19—Peter and John Suffered for Christ ..... Acts 4:1-12
- Oct. 20—John Suffered for Christ ..... Rev. 1:1-11
- Oct. 21—Thessalonians Suffered for Christ ..... 1 Thess. 1
- Oct. 22—The Disciples Suffered for Christ ..... John 15:18-27
- Oct. 23—The Reward of Suffering for Christ .... Rom. 8:12-27

**Suggested Hymns**

- Leader of faithful souls and Guide.
- I am not skilled to understand.
- When Jesus comes to reward His servants.
- Jesus! and shall it ever be?
- Sing on, ye joyful pilgrims.
- Go, labour on!

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