

The Gospel Witness

PUBLISHED WEEKLY

IN THE INTEREST OF EVANGELICAL TRUTH, BY JARVIS STREET BAPTIST CHURCH, TORONTO, CAN., AND SENT FOR \$2.00 PER YEAR (UNDER COST), POSTPAID, TO ANY ADDRESS, 5c. PER SINGLE COPY

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

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The Jarvis Street Pulpit

THE LAMB IN THE MIDST OF THE THRONE.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening,

April 27th, 1924.

(Stenographically reported.)

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."—Rev. 5: 6.



LET me read the context: "And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth".

This book of Revelation is full of marvellous prophecies which predict tremendous occurrences. One cannot read it without feeling how vastly important are the events here predicted. I have a great deal of sympathy with those who approach this book in a spirit of reverent wonder, who, because of its sublime and amazing symbols, fear to dogmatize, to assert the ultimate significance of these wondrous words. There is no portion of Scripture, in my judgment, which requires, in order to its spiritual understanding, a deeper penetration, a fuller and richer biblical knowledge, or a more reverent caution than this book of Revelation. I confess I have sometimes been surprised at the audacity, at the presumption of some who dogmatically declare what the ultimate import of this wondrous prophecy is.

On the one hand, I think it is impossible for one to believe that such tremendous happenings as are here predicted, could take place in such a way as

that their occurrence should be known only to those who diligently search the musty tomes of long-forgotten history. I cannot believe that the tremendous events here portrayed could have been fulfilled, or will yet be fulfilled, so obscurely that their fulfilment should be known only to those who are conversant with all the history of the past. Read this book and I think you will discover that it speaks of a day when all heaven and all the earth—the whole creation will witness the fulfilment of God's Word, the vindication of His truth. It is not an obscure event which is predicted: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him". The book which has that in its opening chapter will not find its fulfilment in a corner.

I would avoid the presumption which I have deprecated; but will venture thus far, to say that while I believe there is a special blessing promised to those who read and hear and keep the sayings of this book, I do not believe any man lives, that any man ever has lived, who was competent to declare what this book, in its large and ultimate import, really signifies. Like other prophecies, its principles have a present value; but its real meaning will be understood in the light of its own fulfilment.

Thus far, I say, I will venture; and I believe thus far that when John declared, "I was in the Spirit on the Lord's day", he did not mean that he was in the spirit of a Sunday morning. Ezekiel, you will remember, says, "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones". The hand of the Lord was upon the prophet and carried him through the years, through centuries of time, and showed him things that must come to pass in the days that were yet to be. And John was in the Spirit—transported in the Spirit or by the Spirit, into the day of the Lord; and he saw as in a panoramic view before him, the tremendous occurrences which shall accompany that great day when Jesus Christ "shall come to be glorified in his saints, and to be admired in all them that believe".

I.

I want to consider for a few minutes, first of all, for our instruction this evening, *The Significance of the Sealed Book*. John saw in the right hand of Him that sat on the throne a book written within and without, sealed with seven seals. By some, this has been regarded as a book of mystery; and its opening a revelation. But there is nothing in this record to show that the book was read, that its contents were immediately proclaimed. It was something other than that. I read to you this evening a story from the Old Testament. I have a theory—you may take it for what it is worth—I have a theory that there is no type, no figure, no symbol, no statement of the Bible which does not find its best and most satisfactory explanation in the Bible itself. One may be excused for not having a great many books on his library shelves; but when God gives a man His own Word, He gives him a Book which can interpret itself under the guidance of the Spirit of God. It is possible for us to know what this Bible teaches; and there must therefore be something in the Bible to teach us the significance of that book held in the hand of Him Who sat on the throne, and sealed with seven seals.

I read to you the story of the purchase of a piece of property. Jeremiah was divinely instructed because he had the right to redeem a certain field: he was instructed of God to buy it when his cousin, his uncle's son, should come to him, saying, "Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it". And so Jeremiah bought the field; and the evidence thereof, the receipt of the purchase, the evidence that the money had been weighed out, the price duly paid, the deed executed, was written in the book; and it was sealed and put in an earthen vessel, there to be retained for many days. But a copy of that whole transaction, a duplicate, was retained, and that was the open book. The very same thing that was in the sealed book was in the open book, so that everyone might read the open book and know the property had been redeemed; and in due time the purchaser could claim his inheritance.

I venture to believe that that is what we have here. He Who sat upon the throne held in His hand a title deed, subscribed within and without, and sealed

with seven seals. The price had been paid; something had been purchased. And an angel inquired, Who is worthy, who has the right to come and take this book and lift the mortgage and redeem the inheritance and say, "It is mine"? That is the picture—the picture of a forfeited inheritance, of something that is redeemed and yet not possessed by the inheritor. Is not that true of the whole creation? We are not yet what God has planned we shall be: our characters attest it; our occupations affirm it; the whole world is the evidence of it. What shall we say of the world as we now see it? Will you charge God with making a world like this? As you see that man staggering along the street, going in chains to the prison house, a wreck of humanity with bleared eyes—will you tell me that God made that man? No! "God said, Let us make man in our image, after our likeness". Look upon this world abounding in sin and corruption! Is this the world God made? Not by any means! He is not responsible for the sin that has cursed it. "The whole world lieth in wickedness." The whole creation is separated, by man's sin, from God; and yet, my dear friends, "the whole creation groaneth and travaileth in pain * * * waiting—as I quoted this morning—for the adoption, to wit, the redemption of our body." The whole creation is moving to one far-off divine event: there is a day in the future when the whole creation shall share in the redemption that is in Christ Jesus. This earth which drank up the blood of Christ, this earth upon which they did walk who said, "Away with him, crucify him"—this earth shall yet be the theatre of His most wondrous works; and we shall live and reign with Him upon the earth. The world is to be redeemed; but as yet, while we have "the earnest of our inheritance until the redemption of the purchased possession", the work is not completed.

A dear brother, whom nobody would call a pre-millennarian,—and I never quarrel with people because they are pre or post, if they believe in the coming of the Lord,—that is the essential thing, although I feel a profound sorrow in my heart for post-millennarians; they must be troubled every time they read the newspapers,—this brother said to me—and he is a great scholar as well as a profound student of the Word—he said, "I have never laid special emphasis on the coming of the Lord; but all the events of time, all the experiences of humanity seem to require that there shall be a day when this shall cease, when some great Power shall work a revolution." Of course, there will be a day! Blessed be God! The price is paid; but as yet the Devil is "the god of this world", "the prince of the power of the air". That is the ruling trinity in the life of the unregenerate: the world, the flesh, and the devil. The Devil has a right-of-way in the hearts and lives of the majority. But remember, the price has been paid; the document has been sealed; and it is in the hands of Him Who sitteth on the throne, inscribed within and without.

II.

Now then, the question is asked, "Who is worthy to open the book, and to loose the seven seals thereof?" Where can anyone be found with authority to take that book, break the seals, and say, "I claim the purchase, the inheritance for which I paid the price"? It is said in the book that the angel proclaimed with a loud voice, with the voice of a mighty trumpet, so that everyone in heaven, everyone on earth, everyone under the earth, might hear his challenge. "Who is worthy to open the book, and to loose the seals thereof?" John said, No man in heaven—not one; no man upon the earth—not one; no one from the abyss under the earth—not one was found who had authority to break those seals. And he said, "I wept much." I do not wonder! For then all the promises of the open Book, the Bible, would be in vain. "For ever, O Lord, thy word is settled in heaven." There is the Deed! Just as deeds are registered down there in the Registry Office behind iron bars, and under legal protection so that no one may take them, so the certificate of the price which Jesus paid, the receipt, the certificate of discharge, is held in the hand of Him Who sitteth on the throne,—as though He would not trust it out of His own hand. Blessed be God! The hand of Omnipotence is behind every word that is written in this Book. There is the open Book, read it! John had read it. He it was who said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall

see him as he is". John had looked forward to that day when Jesus would come again to claim the purchase of His blood. But when that challenge was issued and the great silence followed; and there was no answer to the angel's proclamation, John said, "I wept much." For there was not one to open the book, no one to fulfill the promise, no one to take the book and say, "This is mine, I paid for it."

Let that forever put an end to our trust in human efforts to redeem this old world! You student, you professor, whoever you are, let it be for ever understood that when this challenge was issued to an assembled universe, there was no answer! No man in heaven? Moses, where art thou? He cannot do it! Call the long line of illustrious prophets one after another—there is no one in heaven to do it. Nor was there any one on earth. Call the roll of all your philosophers, past or present. They dreamed their dreams; they formulated their theories for a regenerated, for a redeemed earth; but when the angel with the trumpet said, "Come forth, here is your chance", no one answered. All their theories were vain. All the economists, all the political philosophers, with their theories, their varied forms of government, their Utopia, were silent before the angel's challenge: "Now, here is your chance! Come forth, and take the book, break the seals, and go to work and redeem and regenerate this old earth." No man answered. All the religious leaders had their opportunity. Everyone—Mohammed, Confucius, Buddha, and all the rest of them. Is there no one anywhere that can accept the challenge? No one on the earth? no one from the abyss under the earth, that dare answer? John said, "I wept much." But it was all in vain: "We are of all men most miserable."

Oh, is there a man here to-night, an unconverted man, who knows there is a mortgage on his life, who knows he is in danger? Who is going to break the seal and open the book? Who is going to set you free, as a part of that great inheritance? There is no man in heaven, nor in the earth, nor under the earth who is able. "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof". Look at the dual character in which our glorified Redeemer is represented. Who is He? "The Lion of the tribe of Juda." He loathes a maudlin kind of religion. A Christian ought to be a man of backbone. He ought to be like his Master; and know how to make his face of adamant: "The Lion of the tribe of Juda * * * hath prevailed." It required the power of God to accomplish redemption. When our Lord Jesus came to pay the price, to give the evidence and to seal it, He had to do battle with all hell. When you went to purchase something, you found a great crowd of people before you—a bargain day, or perhaps an auction sale. Some one wanted to buy the things you wanted to buy; and you had to battle your way through to get a chance. And when that great day came when our Jeremiah came to purchase His field; when He came to pay down the price of the world's redemption, He had to do battle with principalities, and powers, and the rulers of this world's darkness, and spiritual wickedness in high places. All hell, under the leadership of Beelzebub himself, assembled to prevent the payment of that price, the accomplishment of our redemption: but the Lion of the tribe of Juda prevailed and paid the price! For there is that element in the character of our Lord which manifested itself in His answer to the Pharisees when they said unto Him, "Herod seeks thee, Herod will kill thee." He replied, "Go ye, and tell that fox"—you can almost hear the roar of the lion, and see the fire in His majestic eye when He said it—"go ye, and tell that fox,—tell him to do his worst; I challenge the Devil and all his angels in advance!—I have arrived and I will fulfill my promise, my eternal promise to my Father"—and He did it.

"The Lion of the tribe of Juda, the Root of David." Bone of our bone, flesh of our flesh: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham". The Root of David, as well as the Lion of the tribe of Juda. So the elder said, "Weep not: the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof". And John said, "I beheld, and, lo, in the midst of the throne"—not a lion, the Lion hath prevailed, the Root of David hath prevailed; but when he looked, he beheld Him in His redeeming character—"in the midst of the throne and of the four beasts, and in the midst of the elders, stood a

Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth"—the Lamb in the midst of the throne!

My brothers and sisters, in heaven, in the glory, where the angels assemble in the presence of God, they know only one way of redemption—the way of the Blood. Yonder they find no other way. The Lamb is in the midst of the throne! And it was the Lamb that came forward. What a tremendous scene! He came with the marks of the wounds; He took the book out of the hands of Him that sat upon the throne, and said, "It is mine; the inheritance is mine; the hour of redemption has struck; I will take to me my great power and reign." Blessed be God, that day is coming! I would rather have the judgment of heaven on this matter than the judgment of any earthly scholar, would not you? Do you read the magazines or latest books to see what they say about these things? I would rather be carried by the Spirit in the day of the Lord into the judgment of heaven; and the judgment of heaven is that in that great day the "Lamb as it had been slain," will prevail to open the book. And you had better put your trust in the Lamb now; you had better put your trust where all heaven puts its trust, and believe in Him Who is "the Lamb of God, which taketh away the sin of the world". It was by His precious blood He purchased our inheritance.

But just now I called your attention to the fact that there were two books, the sealed book and the open Book. This Bible is the open Book; and yet essential to this open Book is the sealed book. Who is the Subject? The "Lamb as it had been slain."

As I was meditating upon this this afternoon, I thought I saw something which I had never seen before in this great story. I wonder if I can communicate my thought to you? They nailed Him to the cross; they put Him in the grave, and He rose again; and in His resurrection body, He said to Thomas, "Reach hither thy finger, and behold my hands; reach hither thy hand, and thrust it into my side: and be not faithless, but believing". "He showed himself alive after his passion by many infallible proofs." These were among the infallible proofs—the marks of the wounds in His hands. And then He took that body up to heaven: and He is in that body still. And He appears in the character of a slain Lamb. Listen! There on the throne is the sealed book; and the angel has challenged the universe to provide someone who is worthy; and the Lamb—Himself the open Book, Himself bearing in His body the receipt of the payment of the price, the wounded hands and side—and with His own wounded hands He took the book out of the hands of Him Who sat upon the throne. He could not deny Him. Think of it! *The resurrection body of our Lord Jesus, bearing still the stamp, the infallible proof of His redeeming work, is our guarantee of ultimate redemption.*

There He is! Deny Him, you young university student; say He never lived, He never rose; say what you will of Him, He is in the midst of the throne! He is there to plead the merits of His own blood, to vindicate the trust of His people, to summon all the world to put their faith in the slain Lamb. ("Hallelujah!")

My brother, He is in the midst of the throne. I do not ask you to put your trust only in One Whom Pilate had power to crucify: "Thou couldst have no power at all against me, except it were given thee from above." With perfect composure He stood in the midst of His judges. Just a little while before He said, "I lay down my life, that I might take it again". Now the risen Saviour is in the midst of the throne; and all authority and power are His to-night.

"Afraid for the future of the gospel, are you? You need not be. Afraid for the future of His redeemed church? You need not be. Afraid that Christianity has fallen upon evil times? You need not be. Read the thirty-second chapter of Jeremiah, where God promised that in this land of desolation, "I will gather them out of all countries * * * and I will bring them again unto this place, and I will cause them to dwell safely." "Fields shall be bought in this land, whereof ye say, It is desolate without man or beast." "In this very land", He said, "I will redeem my people; I will vindicate the trust of my people here in my own good time; I the Lord will do it". So, dear friends, the Lord Jesus

is exalted: "Him hath God exalted by his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins". I feel sorry for anyone who has the slightest doubt about the absolute sovereignty, the ultimate triumph of the Lord Jesus Christ. There is not any doubt about it, He is in the midst of the throne.

Is anyone discouraged this evening? You believers, are you downhearted, distressed? I ask you to lift your eyes to a risen Saviour Who "is able to do exceeding abundantly above all that we ask or think". Oh, somebody will say, "I have a great adversary. The Devil is a roaring lion; he goes about seeking whom he may devour. Everything is against me." But the Lamb is in the midst of the throne. "God also hath highly exalted Him, and given Him a name which is above every name." He has already come into victory. He is in the midst of the throne. All power is given to "the Lion of the tribe of Juda"; and He will give every one of us the victory if we put our trust in Him. If there is an unconverted man in the midst of us, I beg of you to make peace with Him, the Lamb in the midst of the throne. "My spirit shall not always strive with man" is still true, notwithstanding the Christian Scientists, Russellites, and the various forms of new theology which mock at a judgment, and speak lightly of the day of the Lord. Remember, be warned, the Lamb is in the midst of the throne; and He is coming as sure as God is true: He is coming to judge the secrets of men by Jesus Christ, according to my gospel. The day is coming when we shall have to reckon not with "the meek and lowly Jesus" as many call Him, but with One Who will come "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ". He will come in flaming fire; He will come as a Judge, and all the holy angels with Him. He is the Lamb in the midst of the throne; and if you are not afraid of God you had better begin to be afraid of Him. One of the characteristics of the wicked is that "there is no fear of God before their eyes." However great our sin, the blood of Jesus Christ can wash us and make us whiter than snow; but the period of grace will end at last, and He Who is now our Saviour will become our Judge.

The Lamb is in the midst of the throne; and He took the book. Oh, He took the book! As I read these verses I wish you would pray that God will help me to interpret them. They baffle me. I should like to know what they mean. I have no language with which to describe these tremendous events here predicted: "And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints". Read the Book, and you will find that the harp is always the symbol of prophecy. The four and twenty elders took their harps,—all the prophecies of the Book, every word that God has spoken—they took their harps and golden vials full of odours. What are they? The prayers of saints. When He takes the book these angelic witnesses are ready to declare every prophecy is about to be fulfilled; every prayer is about to be answered. The golden vials full of incense—mothers' prayers, fathers' prayers, brothers' prayers, prayers of the saints from the day in which Abraham spread his hands and prayed for Sodom, prayers of all God's people. The prophecies of His Word are presented to the One Who has taken the book in His hand, as though they would say, "Fulfill Thy Word, answer these prayers, vindicate the long waiting faith of these Thy people." They took these things and brought them into His presence. Then they sang a new song. I wish I could sing. I do not wonder that Handel gave to this passage one of the most glorious parts of his great "Messiah": "Thou art worthy to take the book, and to open the seals thereof: for thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests: and we shall reign on the earth",—here are the prophecies; here are the prayers. Thou art worthy to fulfill them for—"thou hast redeemed us to God by thy blood." And then they sang. "And I beheld, and I heard"—what did he hear? Listen! The voice of many angels round about the throne, the voice of the living creatures, the four and twenty elders with their harps, the golden vials, and the hosts of worshippers. Suddenly there burst upon his ears the sound, and he looked: the living creatures were worshipping; the four and

twenty elders had joined, "and the number of them was ten thousand times ten thousand, and thousands of thousands." That was the verdict of heaven. How many? "And the number of them was ten thousand times ten thousand, and thousands of thousands." But look yonder in Crozer Theological Seminary, or is it in Rochester, or in the Divinity Hall of Chicago University?—there is a professor in a gown, and he says, "Young gentlemen, young gentlemen, the doctrine of the Blood is altogether out of date. It is altogether to be repudiated in this advanced age. That conception of God is impossible." And the little professor breathes out his infidelity. But let him talk; for I hear the sound of many angels, and the four and twenty elders, "and the number of them is"—blessed be God!—"the number of them is ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." And while all heaven sings like that I don't care what professors say. What do you say about it? "Amen!"

So the anthem began. And then there was that antiphonal refrain led by the angels, and the elders, and the living creatures—that vast innumerable body—"and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them"—at last, at last, earth answering to heaven! At last earth is singing in harmony with heaven! And he heard them sing, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." All creation joining in one to bless the name of Him Who sits upon the throne, and to adore the Lamb. Are you not glad of a salvation like that? What a privilege before us; how certain of fulfilment because our God reigns! Shall we not yield to Him?

DR. GILLON'S MINISTRY IN JARVIS ST.

Few visiting ministers have brought such rich blessing to Jarvis St. as Dr. J. W. Gillon, of Winchester, Ky., who was with us for the entire month of July. Dr. Gillon taught the Pastor's Bible Class each Sunday morning at 10.00; and all those who were privileged to attend the class sessions testify to his knowledge of God's Word, and his use of it as the sword of the Spirit.

Notwithstanding the midsummer season, the church was comfortably filled at the eleven o'clock services, and filled to capacity at seven throughout the month. Dr. Gillon gave marvellous expositions of the Word, which resulted in the edification of saints and the conversion of large numbers of sinners.

Dr. Gillon's keen insight into the Word of God, and his ability to lead others to the banqueting table, were evidenced by the popularity of the Monday evening lectures on the Bible School lesson. Large numbers outside the teaching staff of the School availed themselves of the privilege of attending the lectures.

The Thursday evening lectures in the church auditorium were real spiritual feasts, as were the shorter addresses given at the Tuesday and Saturday evening prayer meetings. Altogether, Dr. Gillon's visit was a time of great spiritual uplift to Jarvis St., besides being a time of salvation to many. We said last week he would preach in our pulpit for the last time on July 28th,—we meant the last time during this visit. The entire membership join in the hope that in the not too distant future, Dr. Gillon will be with us again. In the meantime we trust the same rich blessing which attended his ministry here, may attend his labours in his own church in Kentucky.

At the eleven o'clock service last Sunday, Rev. E. A. Brownlee expressed to Dr. Gillon the deep appreciation of the people for his marvellous unfolding of the truth, and his untiring efforts during his visit to keep the church in spiritual tone. At the request of the congregation, a telegram was sent to his church in Winchester, Ky., telling them of the place their Pastor had found in the hearts of the Jarvis Street people, and expressing our gratitude for their kindness in lending him to us for so long.

The publication of this paper as a missionary enterprise is made possible by the gifts of members of Jarvis Street Church and others, and is sent to subscribers by mail for \$2.00 (under cost) per year. If any of the Lord's stewards who read this have received blessing, we shall be grateful for any thank-offering you may be able to send to The Witness Fund at any time; and especially for your prayers that the message of The Witness may be used by the Holy Spirit for the defence of the Faith, the salvation of souls, and the exaltation of Christ. As our funds make it possible, we hope to add to our free list, from time to time, the names of ministers at home and missionaries abroad.

EDITORIAL

"SO DID NOT I."

Nehemiah was a Jewish patriot whose noble life led his people to "glorify him in their traditions", and the record of whose ministry occupies an important place in the inspired chronicles of the doings of God's most faithful servants. He lived in the fifth century before Christ; and served as cupbearer to the Persian king, a lucrative and honorable position. He belonged to the Jews of the dispersion; and though far from the country which he regarded as his own, he cherished a passionate and profound affection for "the city of his fathers' sepulchres" around which there are clustered all the holy and happy memories of his race, and which once had been "beautiful for situation, the joy of the whole earth". Notwithstanding his favoured position at the Persian court, although it was not his wont to be sad "in the king's presence", doubtless "by the rivers of Babylon", and by the sobbing waters of many a Persian stream he had sat down, and had wept when he remembered Zion, while he hanged his harp upon the willows in the midst thereof. Though the king had delighted in him, and the lines had fallen unto him in pleasanter places than to many of his kinsmen, even while he delivered the cup into the king's hand, his heart had been saying, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

And when there reached him "in Shushan the palace" the news of the desolate condition of the holy city, he could find heart for nothing but to mourn, and fast, and pray before the God of heaven. What made him so unselfishly considerate of others' welfare in the midst of such abounding comfort? If we were living in the luxury of a palace, could we mourn for a distant city lying waste?

In due time he was appointed by the king's favour to be governor of Jerusalem, and by royal warrant journeyed to the desolate city to rebuild its walls, and restore it, if possible, to its original strength and grandeur.

We need not relate the full story of that period of restoration. It will be enough to remark that Nehemiah found that many of the Jews whom he had come to redeem were possessed with the spirit of self-aggrandizement. Many of the Jews traded upon the helplessness of their fellow-countrymen, and by their usurious practices had possessed themselves of the lands and vineyards of the poor. Nehemiah found also that the former governors had taken advantage of their positions to enrich themselves at the people's expense. In short, he found that a system of what, in these modern days, is called "graft," everywhere obtained. And then in sharp contrast to the prevailing practices around him, he says, "But so did not I, because of the fear of God."

We are not governors as Nehemiah was, but every true man must have his spirit in some degree, or fail in the accomplishment of his life's mission.

I.

We begin, therefore, by saying that independence is an element which is absolutely essential to the development of Christian character. The past, the present, and the future, made demands upon Nehemiah. The record of the former governors was before him for him to copy. The example of the rulers,

and the nobles, and the high priest, as well as of the army of parasitic usurers who fattened on the people, could have been made to justify even an extremely selfish management of the affairs of Jerusalem. Every kind of selfish and sordid influence played upon his life; but Nehemiah stood against it all and said, "So did not I."

No man can be truly strong who is not truly independent. To follow the fashion in anything because it is the fashion is an infallible evidence of moral weakness. To wear the same kind of clothes, and affect the same manners, to be amused by the same things, to use the same slang, polite or otherwise, to read the same books, adopt the same theories, practise the same selfishness—to do all these things for the simple and only reason that other people are doing them, is to be a mimic instead of a man, a puppet on the stage instead of a prince upon the field of battle. He or she gives evidence of moral fibre who can say like Nehemiah, "So did not I", providing that as he, they can give a sufficient reason for not doing so.

We must learn to be independent of precedent if we would be strong. It is not difficult to bind ourselves to the folly and wickedness of the past. We need never seek far to find a precedent for serving the Devil. Eve did wrong because the serpent beguiled her, and Adam sinned because he had not learned to be independent of the precedent his wife had established. We can find what we want in history, and justify any iniquity by a reference to the past.

We must learn independence in this respect, in individual action with regard to all the relationships of life. Other parents have been careless, and other children have been disobedient; employers have been unjust, and employees have been unfaithful; husbands have been inconsiderate, and wives have been impatient; merchants have been dishonest, and customers have been unfair:—so we may survey the whole field of individual conduct and the whole category of moral obligations, and find in every direction some precedent for wrong-doing. Only as we learn, with the stained pages of history before us, to say, "So do not I", will we be strong, and worthy of the Christian name we bear.

So, too, we must be independent of precedent in our collective Christian capacity as churches. Infant baptism and the trail of evils which has followed in its wake—unregenerate church membership, and consequent further corruptions in doctrine and practice, have all resulted from the common slavish adherence to traditional practices. There are to-day churches who change their doctrines and doings about as often as their female members change their millinery,—and for a similar reason. But no church or individual Christian can be strong without a measure of independence. Are we to try to make over our Bibles because others are doing so? Are we to displace the Cross because some other Utopian fancy is for the hour popular? The individual Christian and the Christian church must stand against all such influences and say, "So do not I", or she must lose her rock-like character, and miserably fail in her mission.

The same principle applies to national affairs. There are examples of wise and beneficent legislation which we shall do well to copy as a nation; but we shall be wise if we refuse to be bound to the legislative follies of the past. When we think of these things in this new and undeveloped country of such limitless resources of material wealth and moral opportunities, such measureless material and moral potentialities, we thank God we are alive, and pray that He may give us all grace to play the man for the country as we find it, and for the future as we may make it. But we need for the making of this nation men of independence who will stand apart from the slaves of precedent to say, "So do not I". Only as we have such men shall we be able to rear a better and more enduring national structure than has been built; only by their labours shall we be able to say concerning the mistakes of other countries, "So do not I".

We must be independent also of the influence of the present self-seeking generation. Nehemiah was surrounded by men who were living only to get. How natural it would have been for him to make his position as governor profitable in material wealth to himself! And yet he did not. How utterly unchristian

tian is the common view of life, that the highest ambition a man can have is to get what he can out of it! That is the ideal to which the majority of lives are conformed. It is not only the rich who sin in this way. We will find it in every walk of life, among all ranks and conditions of men, that the mainspring of every action, the motive of the whole life is expressed in the question of Iscariot of the men to whom he sold his soul, "What will ye give me?" Nehemiah saw it in his day, but said, "So did not I."

He saw men living for self on every hand, living to get and to keep, with no thought of others; never doing a generous thing; never doing a kindness unasked; or rendering service without hope of earthly reward. But he dared to disregard them all and do the opposite. That is ever characteristic of the true Christian. He is unlike other people: he is "singular", "peculiar", "strange"—anything we like, so long as it means that there is a spirit of otherworldliness about him. We may tell him of the doings of the world, the flesh, and the devil; and he will answer, "So do not I."

One more outstanding characteristic of this remarkable man must be observed. He was independent of the judgment of the men of his day. He was willing to abide the justification of the future. And that has been characteristic of every man who has served his day and generation, that he has been independent of his day and generation. That was especially noticeable in Paul. He said to the Corinthians, "With me it is a very small thing that I should be judged of you, or of man's judgment"; "The fear of man bringeth a snare." We must become superior to it or we shall be defeated. If we walk down the street as though every window were occupied by people intent on observing and remarking about us, we shall never be happy or holy. If we are going to confer with flesh and blood on every moral question, we shall never become Christ-like. Let men think as they will, we must be controlled by a higher power than human opinions or powers. To all who would lead from the doing of right, let us make answer, "So do not I."

II.

But all that we have said needs some qualification. What some men call independence is nothing short of sheer madness. To break loose from the past, to ignore the present, to disregard the example and judgment of men—this is what we advised. We hope our readers will mentally challenge every statement. For as it stands it would be identical with the philosophy of fools. Every boy to whom his mother says "Don't", dreams of independence; every thief and adulterer and murderer glories in his independence, and declares he is free to do as he likes. Mr. Don't-care thinks he is a brave man, for he is independent of everybody; but Mr. Don't-care belongs by decree of God's moral government to a place of confinement for the criminally insane.

Our second observation is, that such independence as ministers to the development of moral character can only result from the fear of God: "So did not I, because of the fear of God." A derelict upon the high seas might boast of its independence. It is bound for no port; it is regulated by no chart; it is steered by no helm; and commanded and controlled by no captain. It is perfectly free to loiter along the ocean highways, and journey whither it will. That is the kind of independence some men covet, the kind of liberty they sigh for. But the derelict, so far from being independent, is the sport of every wind that blows, the plaything of the storm, the prey of every rocky coast, a menace to itself and other ships—the curse of every lawful mariner and of every well-ordered vessel on the sea.

So then the singularity for which we plead, and which the Bible commends, is rooted in the fear of God. There is a sense in which this planet is independent of all human influences. We may legislate to put the clock forward an hour; but we cannot change the opening and close of day. The open spaces may be inhabited, and cities of a million population be multiplied; great armies may march to and fro, and empires may be created, one generation may go to the grave and another succeed it,—but whatever changes take place, though the population of this planet could be transferred in a single moment to a given place, it could not be overbalanced, it would pursue its course unhindered and

without departing from its orbit by a hand-breadth. Were we to apostrophize the earth, and ask, How is it when changes take place in thy surface, and nations join in shock of battle, and empires fall, that thou art independent of it all?" It would reply, "I see the changes all about, the men that are not twice the same, the nations dying with the years—but so do not I because of the attraction of the sun." In other words, it is independent of lesser things because dependent on the greater; it does not yield to the attraction of other bodies because of the superior attraction of the sun.

Or, suppose the ocean derelict were to meet the splendid Majestic, for instance, and say, "How do you sail so straight a course from port to port? I am driven before the wind and tossed to and fro like a cork on the waves, and no one can certainly predict where I shall be on the morrow?" The liner would reply, "So do not I, because of the power of my engines, and the will of my captain expressed through the helm." That helpless derelict, once so proud of its liberty, is driven by some pitiless Euroclydon upon a rock-bound coast; and in its fatal flight toward the cruel rocks, it passes another vessel which bids defiance to the winds and waves, and as it passes cries, "I am driven to destruction on the rocks. Why have the winds and waves no power over you?" And the other ship replies, "So am no I, because of the strength of my cable, and because my anchor holds."

Some human souls are tossed aimlessly about upon the sea of life; and others are driven by the winds of temptation to their own destruction; but the man of faith exclaims, "So am not I, because of the fear of the Lord." That trust in God, that reliance upon the promise, that consciousness of the divine favour and Presence, which distinguish the true Christian,—in a word, the hope set before us in the gospel—this "hope we have as an anchor of the soul, both sure and stedfast and which entereth into that within the veil."

It is the Christian's dependence upon God which makes him independent of others, his fear of God which makes him fearless of every foe.

That fear of God, which, translated into New Testament speech, is faith in Christ, is the only foundation upon which the holy temple of a godly character may be reared; that is the only anchor which will hold in the storm; that is the only power which can take a man through this world of sin with clean garments and enable him to say at last, "So did not I, because of the fear of God, because of the faith of Christ."

Nothing else will hold us to our course in our search for truth. Columbus had never discovered the New World if he had been without compass or star to guide him. And he who is driven about with every wind of doctrine will never touch the golden shores of the continent of truth. To cut loose from all the old moorings, and sail without compass, chart, or captain, is not independence: it is sheer madness. Spurgeon once said, "Ever since I have known Christ, I have put Christ in the centre as my Sun, and each secular science revolves around it as a planet; while the minor sciences are satellites to their planets." When we know Him we have the key of knowledge; in Him are hid all the treasures of wisdom and knowledge. While others look elsewhere for light and truth, be it ours to say, "So do not I, because of the fear of God."

Let that impel us to a constant service. We ought not to depend upon others. They may neither pray, nor work. The church may disappoint us, and our minister fail to exercise a helpful ministry; but while others turn back for these and kindred reasons, let it be the rule of our lives to set the Lord before us; and because He is at our right hand, we shall not be moved:

"When on my day of life the night is falling,
And in the winds from unsunned spaces blown
I hear far voices out of darkness calling
My feet to paths unknown,"

when others shiver in the night wind and fear to go our into the dark, it shall be ours to catch the light of the eternal city; and as men enquire, "Others are afraid of Death, are you?" we shall answer, "So am not I, because of the faith of Christ."

THE WORKING GOD.

"For from of old men have not heard, neither perceived by the ear, neither hath the eye seen, a God beside thee, which worketh for him that waiteth for him"; "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."

We put these two Scriptures together, one from the Old Testament and one from the New; the one from the New being a quotation and a free translation of the one from the Old, because these verses tell us something about God. It is our hope and prayer that by a clearer knowledge of that aspect of the divine character herein revealed we may find that readjustment of our spirits to God, and to our fellows, and to our circumstances, which this particular day requires. "Give us this day, O Lord, our daily bread."

I.

We would begin by saying, that a saving knowledge of God is never obtainable through natural channels. We are not going to indulge in a theological discussion. Few people are interested in analyses of the characters of forgotten figures of antiquity; but who is not concerned in understanding the place and influence of vital, vigorous, and victorious personalities? The study of God is not to be classed with the study of dead languages, and obsolete sciences, and prehistoric remains: God must be studied as the ubiquitous, unescapable, penetrating, pervasive, sovereign Personality, upon Whose will the weal of the world depends.

When human affairs are more than ordinarily complicated, and when established order seems in so many directions to be giving place to chaos, no true Christian can fail to ask where God is, and what relation these things bear to His purposes. It was of some unusually distressing situation the inspiration of this Scripture was born. "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." Is it not a prayer that God would show His hand in the affairs of men? It was a day of religious indifference: "There is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities."

The prophet declares there is no means of discovering for ourselves and by ourselves what God will do in such circumstances. Even history is not a sure guide: "When thou didst terrible things which we looked not for." His name has ever been called "Wonderful". Men were never able to anticipate the works of the Lord. Providence is a series of perpetual surprises. In the past—in individual, and national, and world affairs, He has ever been doing things that men "looked not for". And our Scripture tells us that the accumulated revelatory testimony of history affords no adequate knowledge of what God may do to-morrow: "For since the beginning of the world men have not heard", or as in the New Testament, "Ear hath not heard the things which God hath prepared for them that love him."

We say that this is an unprecedented day—there never was a day like it. Our Scripture replies that from the beginning of the world men have never even heard of a God like ours Who is always doing things which men looked not for. History has not exhausted the possibilities of Providence or the wonders of Grace!

Nor are we made wiser in spiritual knowledge by direct observation: "Neither hath the eye seen". When we read the historical records of the Bible, and see God irresistibly, majestically, gloriously, marching through affairs of men to victory, we wonder that the human contemporaries of those events, with the advantage of personal observation, failed to see God. But we would have been no wiser: "Eye hath not seen." Neither then nor now, was it, or

is it, possible to see with the eye "the wonderful works of God". We recall the lesson of the one hundred and seventh psalm, "O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy". The psalmist proceeds to describe the gracious providences by which men are brought nigh to God. Four times in the course of the psalm he exclaims, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" But how are men to understand "his wonderful works"? The last verse of the psalm tells us: "Whoso is wise, and will observe these things, even shall they understand the lovingkindness of the Lord." But mere observation, without that wisdom which cometh from above, will never enable us to "understand the lovingkindness of the Lord". "Eye hath not seen, neither hath ear heard."

Nor is this necessary knowledge of God born of our religious consciousness: "Nor perceived by the ear", says Isaiah. That is, there is nothing within us which, without divine aid, can lay hold of that which the eye sees and the ear hears, and translate it into a true conception of God, or into an understanding of His acts. Paul says, "Neither have entered into the heart of man the things which God hath prepared."

A true spiritual understanding of God and His ways is never instinctive to our natural powers; it does not belong to our own moral or religious consciousness; it is not to be learned from observation, or from history. There is nothing in the natural realm by which such knowledge can come to us. Therefore we shall be wise to distrust our own reason and moral judgment as guides in these tremendously important and inscrutable days which are pregnant with such far-reaching issues. When the profoundest student of history has given us his reading of the events of our time; when the most keenly observant philosopher has projected his reasoned judgment into the future and prophecies what shall be on the morrow; when the poet, with an instinct that is truer than reason, has sung of the manifold but hidden glories which await the awakening and unfolding of the spring-time of the race; when the wisest statesmanship has instructed us in such duties as consist with their best efforts to make this a better world,—the Christian must remember that even all these, in their collective wisdom, have not exhausted the significance of this unexampled hour! "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit"; "For from of old men have not heard, neither perceived by the ear, neither hath the eye seen, a God beside thee, which worketh for him that waiteth for him."

"Blind unbelief is sure to err,
And scan His works in vain;
God is His own interpreter
And He will make it plain."

II.

God may be known as He is only by divine revelation. "But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God."

The importance of recognizing this principle will appear from the consequences attending its neglect. We are disposed to rely too much upon human understanding. We have nothing to say against the efforts of statesmanship to make the world safe for democracy—though we are not yet prepared to worship Demos. We are ready to support any and every reform that can be shown to minister to the moral welfare of the race. But there is over and above all this, "the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." And to fail to view the events of our time in that light is to misinterpret life altogether: "Which none of the princes of this world knew: for had they known it they would not have crucified the Lord of glory." Whenever we substitute human reason for divine revelation we incur the risk of failing to recognize the principles and person of the Lord of glory in our on-going of human affairs.

But how does God reveal these things to us by His Spirit? Are we to expect special personal revelations? Paul says, "God hath revealed them unto us by his spirit." It simply means that God's programme for the individual and the race exceeds all human power to conceive. But that "the deep things of God" are wrapped up in the promises and prophecies and principles and precepts of Scripture, and all summed up in the revelation God has given us of His Son. It is undoubtedly true that the deeply taught child of faith, who views a troubled world in the light of this divine revelation, will have a truer knowledge of the significance of the events of the day, than the wisest of men who have no interpretative faculty other than the powers of the natural man.

"Calm and blest is our composure,
When the secret is possessed,
That our God, in full disclosure
Hath to us His heart expressed:
Thou, O Saviour,
Hast been given to give us rest.

"Space and time, O Lord, that show Thee
Oft in power veiling good,
Are too vast for us to know Thee
As our trembling spirits would;
But in Jesus,
Father, Thou art understood!"

III.

What is the sum of that revelation which is given for the cloudy and dark day? That exceeding our fondest imaginings, God worketh for them that wait for Him.

Ours is a working God. Unlike the gods of the heathen, ours is a God Who works for His people. That is the revelation of God in Christ: "My Father worketh hitherto and I work." Amid all the confusion, and the blackness of darkness which human powers can neither penetrate nor dispel, God says He is busy. He is working always. His first demands have not been complied with, but God does not go on strike. He is a working God!

"When He folds the clouds about Him,
Firm within it stands His throne;
Wherefore should His children doubt Him,
Those to whom His love is known?
God is with us,
We are never left alone."

God works for him that waits for Him. We beg our readers to receive that profoundly simple truth. That from the beginning of the world men have never heard with the ear, nor seen with the eye, nor hath it entered into their hearts, that there could be such a God as ours Who "worketh for him that waiteth for him."

It surely means that He does for us what we cannot do for ourselves. We are glad to know that God works for us. We know we need much doing for us which we cannot do, and know of no one else who could do it for us. Just what needs doing, we cannot tell. We have no light of our own by which to work. And in these days we can sing with a new and profounder meaning than we ever did before:

"Lead, kindly light, amid the encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home;
Lead Thou me on.
Keep Thou my feet: I do not ask to see
The distant scene; one step enough for me."

But our God works for those who wait for Him. That means those who

do not ignore Him, nor go before Him, nor go without Him, nor go contrary to Him,—but who wait for Him.

Sometimes we can do nothing but wait for Him. What else could Israel do at the sea but wait for God to work? Or Daniel among the lions? Or Mary and Martha? Or Paul on shipboard in the midst of the storm? But waiting is not idleness. When we wait for a doctor we are not idle. Every faculty is in fullest exercise. We summon all our powers to wait. Waiting for God involves an intelligent faith, and an unwavering confidence: "My soul waiteth for the Lord, more than they that watch for the morning, I say more than they that watch for the morning." That implies more than a longing for light, and warmth, and beauty, and enlargement; it implies certainty of the coming of the morning. For those who are as sure of His coming as the coming of the sun—God is working while they watch for Him.

The way to wait for God is to rejoice, and work righteousness, and to remember Him in our ways. All such He will meet, and while they may not understand the larger issues, in the very act of working righteousness they shall discover that they are working with Him Who is working for them: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The Jarvis Street Whole Bible Sunday School Lesson Course

Lesson LXIX.

August 9th, 1925.

REMEMBERING OUR CREATOR.—Ecclesiastes, chapter 12.

In this chapter the wise man lifts our thought to One Who is above the sun.

I. We Are to Remember God as the Creator of All Things.

1. The wise man's survey of life's vanity lifts his thought to God:

"Change and decay in all around I see;
O Thou Who changest not, abide with me."

2. His creatorship gives Him a proprietary right to all we have and are. 3. We are admonished to remember Him in the days of youth.

II. Sundry Reasons Why We Should Remember God in Youth.

1. The capacity for pleasure diminishes with the years: "While the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." 2. The objective world is fuller of glory while youth abides (v. 2). 3. The human elements which decline with the years are here enumerated: (1) "The keepers of the house shall tremble." The old man becomes shaky on his legs. We should give God, not our trembling age but our youth's fleetness of foot. (2) "The strong men shall bow themselves." That is, the back and the shoulders lose their youthful vigour, and cannot carry heavy burdens as of yore. (3) "The grinders cease because they are few." It is a

picture of toothless old age. (4) Eye-sight fails: "Those that look out of the windows be darkened." (5) Speech declines: "The doors shall be shut in the streets, when the sound of the grinding is low." (6) Sleeplessness is also a characteristic of age: "He shall rise up at the voice of the bird." The old man wakes early in the morning. (7) Deafness invariably follows: "And all the daughters of musick shall be brought low." Following upon this there is a fear of high things, the fear to venture. Grey hairs are here and there upon him: "The almond tree shall flourish." General feebleness becomes characteristic of the eventide: "The grasshopper shall be a burden." There is listlessness and a want of ambition: "Desire shall fail,"—and all because man is about to go to his long home. "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern"—ere this take place, and the dust "return to the earth as it was: and the spirit shall return unto God who gave it", we are admonished to remember our Creator in the days of our youth. 4. the concluding argument (vs. 13 and 14) is, to "fear God and keep His commandments: for this is the whole duty of man."

THE DENOMINATIONAL PRESS ON THE NORTHERN CONVENTION.

In the Gospel Witness of next week the Editor will review the editorials of some of the denominational papers on events which took place at the annual meeting of the Northern Baptist Convention. Letters which have reached The Gospel Witness office tell us that, reading The Witness report of proceedings there and the reports in some other papers, one would never conclude the same meetings were under review. En route from Los Angeles with the thermometer registering one hundred and twelve, the Editor wires The Witness promising an interesting and instructive article for next week.

THE PASTOR AT HOME.

Dr. Shields, who has been absent for seven weeks on a lecture tour in the Canadian West and among the Western States, will occupy his own pulpit on Sunday, August 2nd. Dr. Shields will teach his Bible Class at ten o'clock, preach at eleven and six-thirty in the church, and at eight-thirty in the open air.

MONTHLY COMMUNION SERVICE.

The regular monthly Communion Service will be held at the close of the evening service Sunday, Aug. 2nd. Owing to the large crowds attending the open air services at eight-thirty, (it was estimated that more than 1,500 were present last Sunday night), it has been thought wise to begin the regular service at six-thirty, to allow time for baptism, Communion, and the reception of new members. All the members of the church who can possibly do so, are urged to attend the Communion Service at eight o'clock, following which the Pastor will preach in the open air at the rear of the church.

LAST SUNDAY.

On Sunday last the attendance at the Bible School was up forty-two, there being eight hundred and seventy-six present. The auditorium was comfortably filled for the eleven o'clock service, and packed at seven o'clock. Several responded to the invitation at the close of the evening service. At eight-thirty Dr. Gillon delivered the last of a series of three sermons on The Prodigal Son, "The Father's attitude toward the Prodigal." At least fifteen hundred people were in attendance at the open air service, and the presence and power of God were manifest.