

The Gospel Witness

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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 PROGRAMME OF SOVEREIGN GRACE

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 27th, 1934

(Stenographically Reported)

Broadcast over CFRB, 690 k.c., as is every Sunday evening service of Jarvis Street Baptist Church, from 7 to 8.30 Eastern Daylight-Saving Time.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Ephesians 2:10.

The peculiar and exclusive mission of the gospel preacher is to proclaim the grace of God; and, in doing so, he must proclaim that which human language cannot possibly define. Grace, I have often said to you, is an immeasurable word. As used in the New Testament it has a significance all its own. It belongs to a language that is Heaven-born. It describes principles and powers and resources which are entirely beyond the capacity of the human intellect to understand. Salvation is here said to be of grace, and of grace alone. We are told it is of grace, and not of works; that it is "not of works, lest any man should boast". Salvation is the work of God. That is the meaning of grace; it is that which God does. It is the power of God in operation, all the qualities of Deity exercised for the salvation of the soul.

But this evening I shall try once again to be as simple in my statement as language will enable me to be. After all, the simple things are the great things. The salvation that is in Christ is designed for men and women of all ranks, and of infinitely varied mental capacities. Nay, more, it is for children, too. I think the preacher should seek to preach, quite generally if not always, so that his message may be understood by little children. Some years ago there was reported to me what I thought then, and still think, was somewhat of a compliment. There was a certain man and his wife who were in attendance at this church. They had a little boy of some three or four years of age. One Monday his mother looked into the living-room and observed this little fellow endeavouring to move all the chairs and everything else moveable into the middle of the room. So far as he was able he piled them one on the other. The mother did not interfere, wondering what he intended. Then he took hold of

one of the lower chairs and gave it a great pull—and down they all came. "What are you doing, son?" she enquired. The little chap stood proudly before her and said, "I am Samson". The Sunday morning before I had preached upon Samson leaning upon the two pillars and pulling the house down upon the heads of the people. While, perhaps, some of the elders in the congregation slept—I do not know whether they did or not—that little boy was obviously wide awake, and carried something home with him.

This evening my message shall be simple once again, although we deal with matters which belong to the infinite. I shall not attempt an exposition of this particular text, but rather an exposition of certain general principles of the gospel which are involved in the text, as I try to tell you what God does *for* us, what He does *in* us, and what He does *through* us.

I.

The true Christian is said to be the "workmanship" of God. In some respects he is the material with which God Himself has wrought. GOD DOES SOMETHING *for* US OBJECTIVELY. Turn to the Old Testament, and you will find there the record of a family which were manifestly chosen of God to play a very large part in the execution of His plan. But Jacob knew nothing of the seven years of drought which were to succeed seven years of plenty. Neither did any of his sons. It was not known even to Joseph the dreamer, who spoke in the relation of his dreams of a time when he should be exalted above his brethren. But God knew all about it, He had made His plans. He laid His hands upon Joseph, and sent him down into Egypt. He made use of the surplus of the plenteous years against the dearth of the years of famine, and filled the storehouses.

When all countries came to Egypt to buy bread, Joseph said to his brethren when at last he had made himself known to them, "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." All unknown to Jacob and his sons, God was working *for* them before they realized anything that He was doing. By and by, when need arose, they discovered their every requirement had been anticipated, and that storehouses had been filled to the overflow, making abundant provision until the years of famine should be ended.

We must ever keep in mind that God is never taken by surprise, and that He works *for* men even when men are not thinking of Him. The whole scheme of salvation which we are sent to proclaim originated in the mind of God. He had no helper. He planned it all, and perfected His plans, before the foundations of the world were laid. It is rather late in the day, I would remind some of my ministerial brethren, to send young men to Chicago University in order to improve on the scheme of redemption. That was all thought out to the last detail, and completed according to the divine wisdom, long before you came to town. Nor is it going to be altered for your accommodation. It antedates the sun. And as God's work is stable in creation, so His plan and purpose in redemption are as unchangeable as Himself.

Hence in the fulness of time our Joseph came. He lived our life for us; He died our death for us; He was buried, and rose again as this ordinance you witnessed a few moments ago symbolizes. He ascended into heaven when the work of redemption was absolutely perfected, when God had done *for* a sinful world all that a sinful world needed. He finished the work God gave Him to do. There is nothing you can add to it: nothing you can take from it. By no ingenuity of the human mind can this perfected plan be improved upon. It is like God Himself: it is perfect, it is complete, forever finished. The storehouses are full. God has done something *for* us in that respect.

So, then, my dear friends, so far as it was necessary that God should make provision for our soul's need, it has been from beginning to end an act of grace. It is something which God, in the exercise of His sovereign power, and in strict consonance with all the qualities of His holy nature, has done for us to make it possible that His banished should not be expelled from Him. Do let us recognize that, that the thing is finished, and finished for ever.

II.

GOD DOES SOMETHING *in* US, for "we are his workmanship, created in Christ Jesus". It is very important we should recognize that the scheme of grace is not only objective to the soul it designs to save, that it is not exclusively something that God does *for* us, thereafter leading us to advantage ourselves of the provision which He has made: it is of and by grace all the way through. If it were not, it could not be grace at all; for "if it be of works, then is it no more grace; otherwise work is no more work". It must be one or the other. There can be no combination of the two.

There are a great many who call themselves evangelicals, and who profess to believe the Bible, who are fond of saying, "You must do your part, and God will do his part." If there were any human part in salvation, there could be no salvation for us. It must be of God; and He

must do something *in* us, therefore, as well as *for* us. "We are . . . created in Christ Jesus."

Grace enlightens the understanding. It floods the mind with light. I cannot explain it: I only know what many of you know experimentally, that in spiritual matters, once you were blind but now you see. There was a day when you could not understand certain things that are perfectly clear to you now. The light has been turned on. The understanding has been flooded, illuminated, by the Light that never was on sea or land. "Then opened he their understanding", saith the Word, "that they might understand the scriptures." "Whose heart the Lord opened", it is said of Lydia, "that she attended unto the things which were spoken of Paul." Saul of Tarsus, a distinguished scholar, a man of unusual mental capacity, a man versed in the law, familiar with the letter of the Old Testament, but without divine illumination, verily thought with himself that he "ought to do many things contrary to the name of Jesus of Nazareth". Hence he had his part in stoning Stephen, and thereafter exceeded all others in his zeal for the extermination of those who were called Christians. But suddenly a light from heaven shone upon him, and he learned more in the fraction of a second when that heavenly light shone into his soul than he had learned in all the years that he had sat at the feet of Gamaliel. His understanding was enlightened, and the moment he heard the Voice saying, "I am Jesus whom thou persecutest", that light flashed along the pages of the Old Testament, and the temple of truth was suddenly illuminated, and he saw in a moment of time that Jesus was the Messiah that was to come.

That is what we need to-day. That is how God saves men, by enlightening their understanding. There are people who try to learn things for which they have no capacity. They address themselves to the study of music, and fail miserably because they have no music in them, and no capacity for the understanding of it. They may become a sort of human gramophone and grind out a tune, but you can always tell the difference between a musician and the one who just "plays"—you have all seen and heard them hammering away. So of all other subjects. Many a man who has cherished an ambition to excel in a particular subject, having applied himself diligently to the study of that subject, has at length been forced to the conclusion that he is without capacity for its mastery. And we are without capacity for spiritual things until God enlightens our understandings. Then only are we able to understand the thoughts of the Infinite; then they come to us as fresh water to a thirsty soul.

Are there some here this evening, or some who hear me by radio, who say, "Well, sir, I was disposed to favour the popular view of the Bible, and for some time I had turned away from it as a book that was somewhat discredited; although I must confess I did not know anything about it for myself. But I have been reading it a little, and really I am beginning to see things differently from what I did before. I do not profess to be a Christian, but it does seem as though a gleam of light is shining on the sacred page. There are some things I did not understand before, into the heart of which I at least now have a glimpse." Do you know what has occurred? Have you not heard the master-key turning in the lock of your understanding? He is opening your understanding. You may not be

be impossible to him in his own strength. "We are created *unto* good works, which God hath before ordained that we should walk in them."

Go through the market, or into the fruit stores, and you will see hundreds of tons of fruit and vegetables; and a little later you will see more. If they were all put together many trains would be required to carry those thousands of tons of fruit and vegetables, which are the product of the fields. Whence came they? Did you ever hear an apple grow? Did you ever hear a potato make a noise while it was in the ground? Did you ever hear a strawberry blush or hear it groan as it developed to perfection? Estimate all this enormous fruitage. Look at the trees as they open—

"When all the trees on all the hills
Open their thousand leaves."

What a great workman God is! And He is at work now in nature. The trees are putting forth their buds and blossoms, and by and by they will produce their millions of tons of fruit to gladden the hearts of men throughout the world. But never a sound do you hear when God is about His work, but the outgoing of His power is as the Psalmist observed, and as we read this morning, "Thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth and waterest it: thou greatly enrichest it with the river of God which is full of water; thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

Thus also, when the Holy Ghost comes into a man's life, and really dwells within him, He makes him like Joseph, a fruitful vine whose branches run over the wall. Did you ever see a branch over the wall? Come now, you men, you remember when you were boys and you justified yourself in taking the fruit by saying it was outside the wall. So ought our branches to go over the wall for the enrichment of others.

"Thou anointest my head with oil; my cup runneth over." God desires to make us vines whose branches run over the wall, bearing fruit for the profit of the world, "created *unto* good works, which God hath before ordained that we should walk in them". Your life is all planned, and everything is ready. Perhaps you do not like the principle of predestination? If not, have it out with the apple, and find out why it is not a pear. The seed of every living thing is in itself. Let the life of God be implanted in the human soul, and that life will express itself according to its own nature until men will be compelled to acknowledge, "That man knows something of the divine secret. God has done something *for* him, manifestly He has done something *in* him, and beyond all peradventure He is now doing something through him." That is the function of the grace of God.

"Grace, 'tis a charming sound,
Harmonious to my ear;
Heaven with the echo shall resound,
And all the earth shall hear."

"Grace first contrived a way
To save rebellious man;
And all the steps that grace display
Which drew the wondrous plan."

"'Twas grace that wrote my name
In life's eternal book;
'Twas grace which gave me to the Lamb,
And all my sorrows took."

"Grace taught my wandering feet
To tread the heavenly road:
And new supplies each hour I meet,
While pressing on to God."

"Grace taught my soul to pray
And made mine eyes o'erflow,
'Twas grace which kept me to this day,
And will not let me go."

"Grace all the work shall crown
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

A WORD TO GOSPEL WITNESS READERS WHO ARE ALSO RADIO HEARERS

We have reason to believe that God has blessed THE GOSPEL WITNESS and the radio ministry of Jarvis Street Pulpit with a great number of people who pray that the blessing of God may rest upon the testimony of His word. From time to time we have published letters from our radio friends, and from our WITNESS readers, and always we have discovered that this item is exceedingly interesting to a great many people.

The WITNESS goes to many different countries. We ask our readers to send us word whenever they hear of blessing resulting from its message. If you know of afflicted people, or of the aged and shut-in, who are being helped, write us about it. If you hear of backsliders being restored, or of sinners being converted, let us know about it. Then, too, if you know of any interesting uses to which THE GOSPEL WITNESS is being put; when its message is quoted, orally or in print; when its sermons are translated into other languages in whole or in part; when one copy of THE GOSPEL WITNESS is circulated by being mailed and re-mailed, or any other item of special interest, we should greatly appreciate hearing from our friends about it.

The same applies to our radio ministry. There are hundreds of thousands from whom we never directly hear; but sometimes indirectly we hear of groups being gathered in schoolhouses, or in homes, or in garages. We hear of conversions, of restorations, and of others who have been stimulated into active service by what they have heard by radio. But in many such instances we have not learned until long after the event, and, in some cases, only by the most indirect means.

Our readers would greatly assist us by helping us to pass on to others news of blessing received. It will help people to pray, and also help people to give thanks when their prayers are answered.

We suggest to our GOSPEL WITNESS readers that now times are improving a little they should assist us in securing new subscriptions for the paper. If THE WITNESS has proved a blessing to you, it will likely prove a blessing to others. Get your neighbour or friend, who is able to do so, to subscribe to the paper.

Then, too, our radio friends may tell other people about the radio. A doctor in Frederick, Md., tells us that he advises all his patients to listen to Jarvis Street. Perhaps you can do the same; and if among those who listen there are some who are Christians, perhaps you might venture to say to them: "Do you ever send Jarvis Street a radio offering?" Thus we plead for co-operation among our WITNESS readers, and radio hearers.

Whole Bible Course Lesson Leaf

Vol. 9

No. 3

REV. ALEX. THOMSON, EDITOR

Lesson 26

THIRD QUARTER

July 1, 1934

THE REMNANT AND THE LAW

Lesson Text: Nehemiah 7 and 8.

Golden Text: Nehemiah 8:10, "Then he said unto them, Go your way, eat the fat, and drink the sweet, and wend portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength."

Bible School Reading: Nehemiah 8:1-18.

DAILY BIBLE READINGS:

Monday—Lev. 23:33-44. Tuesday—Deut. 31:7-13. Wednesday—Psalm 119: 113-128. Thursday—Acts 8: 26-40. Friday—Matthew 22:23-33. Saturday—II Peter 3:1-7.

I. THE REGISTRAR OF NAMES, (7:1-73).

On the completion of the walls of Jerusalem, Nehemiah organized the life of the city, and gave instructions concerning its government, (vs. 1-4). At this time he was possibly meditating his return to Persia, therefore, the necessity for his action. The porters, the singers, and the Levites, were appointed; and Hanani and Hananiah were given charge over Jerusalem, with directions relative to the gates and the watchers. The city was large, while its inhabitants were few in number; and it was essential that great care should be exercised lest the enemy gain admittance to the city and dispossess the Jews of it. The children of God must ever be on the alert these days to prevent the enemy gaining the advantage either inside or outside of the church. We fear the opponents of our Lord have gained possession of not a few of our churches, and many of the servants of God are so much in the grip of sleep that they are not aware of it. The call is to awaken out of sleep, and be alert.

We have noticed before the significance of such a register of names as is found in this chapter. In it there is a record of those who returned to their own land at the first, after Cyrus issued his decree, (v. 5). Nehemiah states he found this register, probably the same as that recorded in Ezra, chapter two. Minor differences may be accounted for in some measure by the different names borne by certain individuals. The purpose of the governor in this matter was to make certain of the preservation of the genealogical data, so important to the Jews. In addition to noting the significance of the register as recording for posterity the names of those who actually participated in this event, we may observe the case of the priest who took the name of his wife's family, (v. 63), the priests ejected from the priesthood on account of an imperfect genealogy, (vs. 64, 65), and the contributions of leaders and people to the work, (vs. 66-72). The matter of giving to the Lord's work may quite properly be explained as systematic, (I Cor. 16:2), free-will and cheerful, (II Cor. 9:7), and in accordance with the prosperity granted the individual by God, (I Cor. 16:2).

II. PUBLIC READING OF THE LAW, (8:1-18).

It has been evident throughout this series of post-exilic lessons that the life of this renewed Jewish state was founded on the law of God, and in this lesson the same is again evident. It is true there was not strict obedience thereto at all times, but at least there was recognition thereof; and when disobedience did occur it was looked upon as definite backsliding from the divine standard, deserving of punishment, and necessitating repentance. In these modern days we have gone far from this conception of things. By man the Bible is not looked upon as containing the standard of conduct: it is esteemed to be old-fashioned, and out-of-date—and the world is suffering as a consequence. God's Word manifests the divine wisdom for all ages, but because it directs contrary to man's desires, it is set aside. It is true that obedience to it brings blessing, but many prefer their sins; while others set up their own puny judgment against its teaching, and affect to condemn the same. The facts of both Old and New Testaments being corroborated in the realm of archeology, the basic truths of the gospel are manifestly not contrary to man's reason though revealed by the Infinite; and the power of the gospel is still evident in the

lives of those who place simple trust in God, (Romans 1:16). Therefore, no one need be afraid to take a decided stand on the Bible. Note the need for this, individually, and nationally; and the blessed effects arising from such an attitude.

Several things are worthy of note respecting the reading of the law as recorded in this lesson, and the effects of that reading. First, there is the public nature of the reading: "And all the people gathered themselves together as one man in the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel." This gives the impression of spontaneous demand. The people had passed through a trying time in the rebuilding of the walls. They were still in danger from their enemies. They were conscious of their need of divine aid, and they were constrained by their experience to seek the knowledge of God's law. The present time is a period of great testing, and it is hoped that the people in general will feel the necessity for turning to God for help. If they would only turn to the Word of God, and follow its teaching, they would be led out of their distress. Note the common purpose of the people, the national aspect of the gathering, the hopefulness of the demand, the manifestation of a felt need, and the consciousness of the supply of that need.

In response to the demand of the people, which would be music in his ears, Ezra brought forth the law of God and read it unto them, (vs. 2-8). The date of this event is given as the "first day of the seventh month". This was the day on which the feast of trumpets, was observed, a day of holy convocation, when no servile work was done, and the trumpets were blown, (Lev. 23:24, 25). The place of the meeting is stated, "Before the street that was before the water gate". The duration of the meeting is mentioned, "From the morning until midday". And the attention of the people is referred to, "All the people were attentive unto the book of the law". This is a picture of a great open-air gathering, attended by many devout people, who were willing to stand for hours and listen to the reading of God's Word. Note the scriptural sanction of open-air meetings. Our Lord was a great open-air Preacher; and we should not be backward in following His example, (Mark 4:1). Many persons will not enter a church building, and the only hope of reaching them is by going where they are to be found, at the street corner. Observe also the interest and earnestness of the people in listening for such a long period to the reading of the law. There are many who get tired if the church service is prolonged much over an hour, and they think the minister's sermon should not exceed thirty minutes. In fact, they are better pleased if it does not require that time for its deliverance. We fear such an attitude betrays a lamentable lack of interest in divine things. The world spends hours in the shows, and on the sports' fields, without complaint, manifesting thus its interest and enthusiasm for the things of its own creation; and surely we ought not to show less enthusiasm for the things of God.

Notice further the arrangements made for the reading of the law, (V. 4), the attitude of the people during the reading, (vs. 5, 6), and the care taken to enable them to understand it. The service was engaged in in a worshipful spirit, reverence being manifested in the attitude of all in attendance thereat. Sometimes we enter too lightly upon divine service, and we miss the solemnity and significance of the occasion. It is well to remember the character of God when we are engaged in His service, (I Peter 1:15, 16). Ministers and teachers should also bear in mind the necessity for making the people understand the sense of Scripture. The privilege of doing this is quite evident. Before obedience can be given to the Word of God, there must be an understanding of its teaching.

The reading of the law produced a very decided effect on the people, causing them to weep. This was possibly due to the realization of their condition in the light of its commands. Note the purpose of the Word of God in its personal application. Instruction was given by Nehemiah to cease weeping, and manifest joy because that day was holy unto the Lord, and His joy was their strength, (vs. 9-11). The people were obedient to these directions, and made great mirth. This attitude was more in keeping with the festival commemorated on that day. Note the fact of joy in the Lord's service these days, (John 5:11; I Thess. 5:16). Another effect of the reading of the law is seen in the observance of the feast of tabernacles, (vs. 13-18).

The Union Baptist Witness

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REV. GORDON D. AND MRS. MELLISH, AND MRS. HANCOX ARRIVE FROM LIBERIA

Monday, May the 28th, at 6.30 p.m. the missionary party so long expected arrived at the Union Depot, Toronto, and were met by a host of friends and relatives. The Executive Board was represented by Rev. David Alexander, Chairman, Rev. P. B. Loney, and the Secretary, Rev. W. E. Atkinson.

All looked exceptionally well and seemed delighted at the prospect of being in the homeland where they will recuperate from the effects of the malaria fever and other tropical disorders, before they begin their itinerary among the churches.

In order to avoid confusion and disappointment, all appointments must be made through the office of the Union. Have you sent in your missionary gifts? They will need to be supported while on furlough, as well as those who are out at the scene of the battle in Liberia. Pray for them also that they may be mightily used of the Lord during their sojourn amongst the Churches.

WESTERN DIVISION RALLY

"Two verses from the Word of God come to our mind in our attempt to sum up briefly our great day of Christian fellowship together at the Rally of May 24th. First, Psalm 84:10, "For a day in thy courts is better than a thousand". May 24th for us can only be described by the day mentioned in this verse. Secondly, Mark 9:5, "Master, it is good for us to be here". We realize a little better just about how Peter felt when he uttered these words.

"In the afternoon the attendance was about two hundred, and in the evening a good three hundred and fifty, while one hundred and fifty sat down to supper in the newly finished basement of Briscoe Street Baptist Church. There were fifteen Baptist Churches represented; Brownsville, Chatham, Courtland, Courtright, Essex, Fingal, Central, London, Otterville, Shedden, Springfield, Wheatley, Wilkesport, Benton St., Kitchener, Stanley Avenue, and Briscoe Street. It was a great pleasure for Briscoe Street to welcome such a fine turnout from these churches.

"The singing of the Kinsman Quartette needs no comment from us by any who have ever heard these men sing. Thank God for four such men, who love the Lord, and who desire to sing for His glory. Their services were greatly appreciated, and I sincerely believe the Quartette enjoyed the day as much as any of the rest. The congregational singing was also an inspiration. How the gospel in song rang out, especially by the large congregation at the evening service!

"Rev. A. J. Lewis was the preacher at both sessions. In the afternoon he brought one of the best sermons the writer ever heard from two Psalms, 137 and 126. Israel's experiences in Babylon, Ps. 137, and Israel's deliverance and its results, Ps. 126. We are sure this was the Lord's message to many, and we are confident it will bear fruit in the lives of the saints.

"At the evening session Brother Lewis presented the A, B, C of the gospel, and salvation, from I Peter 3:18. We can vouch for the preacher that he left all who heard him without excuse before God, as to the need and as to the way of salvation.

"All services were led by the pastor of the Briscoe Street Church, while Rev. J. K. Yalland and Rev. E. C. Wood took part in the afternoon, and Rev. L. Roblin and Rev. W. Lepriere assisted in the evening.

"At five p.m. one hundred sat down for the first sitting. As usual, with the assistance of the baskets brought by the visitors, there was enough and to spare. About fifty sat down for the second table, making a total of one hundred and fifty. After-dinner speeches appropriate for the happy occasion were given by Rev. George Creagh, representing the preachers, Mr. O. L. Raymer, representing the singers, Rev. J. Fullard, representing the young people, and Deacon Melitzer, representing Briscoe Street Church. What a happy hour this was. The presence and power of the Holy Spirit of God was felt at all times throughout the day.

"Rally expenses, because of the generosity of the congregations, were covered by the offerings received.

"In conclusion, the 24th of May was, beyond doubt, the best day of Christian fellowship ever held in the history of the Briscoe Street Baptist Church. And as we are only young in years as yet, we trust that there are many more such times ahead of us."

R. D. Guthrie.

RALLY AND WELCOME HOME FOR MISS MINNIE LANE

Stanley Avenue Baptist Church, Hamilton

Approximately seven hundred people gathered at the hour of two p.m. to welcome Miss Minnie Lane back home after her first term as a missionary in Liberia. Although she had not fully recovered from the way her health has been taxed during those years, nor yet from her long sea voyage to the homeland, she spoke very happily of the work in Liberia. Only those present will fully appreciate her message on the customs of the people, and of their great need of a Saviour. She gave in word pictures, illustrated by curios, etc., a very graphic description of conditions. As her work had been chiefly among the girls and women, she ventured to tell the audience many of her personal experiences with the native women.

In the evening she spoke briefly on two phases of the work, firstly, about the routine of the station. This sounded somewhat monotonous, but as Miss Lane told of the daily round of duties performed by our missionaries, one could not help being impressed with the way the work was systematized, and the orderly fashion in which it is executed. Secondly, she took her audience into the interior on one of their treks. The only way to get a change or to take a holiday was to start out on an itinerary of the surrounding districts, preaching as you go, which seemed to be the keynote of this phase of the work. Many and varied were her experiences. The rivers bothered them greatly. Of course there are no bridges. A slippery green log hidden under the water furnished one way out of the difficulty. Another was to jump on a black man's back, or to sit on his shoulders through the turbulent waters. While few of the audience had ever encountered such circumstances, they greatly enjoyed Miss Lane's happy way of describing them.

She not only dealt with the incidental things of a missionary's life, but enjoined her hearers to pray and labor as never before for the salvation of the Bassa people. Their customs were so dreadful and the power of superstition so strong that nothing but the power of God could break down these barriers for the spread of the gospel amongst the people of Liberia.

The main message of the evening was brought by Rev. James McGinlay, pastor of the Central Baptist Church, London, and President of the Union of Regular Baptist Churches of Ontario and Quebec, and took the form of an inspirational address from the text, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest", (Eccl. 9:10). As usual he poured out his soul, as it were, in an impassioned appeal for a vital and virile testimony.

A motion was passed at the evening service requesting the Board of the Union to arrange in some suitable place and date a monster picnic for all our churches sometime during the summer months.

The Invictus Quartette from the Toronto Baptist Seminary greatly delighted the audiences by their selections, afternoon and evening. An Instrumental Trio from Runnymede Road Baptist Church, composed of Miss Tanner, Miss Evelyn Woodley, and Miss Lillian Hunt, played and sang very acceptably. Miss Dorothy Fisher's splendid violin selections, accompanied by Mr. Ross Richardson, were greatly enjoyed.

The spirit of the sessions, the attitude of expectancy, and the reluctance with which the day's exercises were brought to a close, were indicative of the enthusiasm expressed by all.

The ladies of the Church furnished supper at a nominal charge to about two hundred and fifty of the visitors. The following churches, nineteen in all, were represented: Alton, Brantford, Baker Hill, Immanuel, Hamilton, Hespeler, Long Branch, Niagara Falls, Calvin, Dynevor Road, Hillcrest, Jarvis St., Mount Pleasant Road, Runnymede Road, and Waverley Road, Toronto, Central London, Medina, St. Catharines, and Stanley Avenue, Hamilton.

NORLAND RALLY

The Rally at Norland on the 24th of May was a time of rich fellowship in the things of God. There were afternoon and evening sessions, both well attended; the company in the evening filled the hall. Time was given for testimony at each session, and it was a real joy to hear so many "babes in Christ" tell of their new-found salvation. The contingent from Nogies Creek, where the revival fires have been burning, included many enthusiastic converts. One of them, until quite recently a bootlegger, now has the light of Christ shining in his face and gave a glowing testimony.

Rev. Oscar Boomer of Norland presided and Rev. M. B. Gillion of Bobcaygeon was song leader. Both these pastors are full of enthusiasm in the work of the Lord. Between sessions the entire company had supper at the Lodge Hall, and the fellowship there was wonderful.

Miss Mary Jeffery of Toronto delighted the audiences with her violin, and Mr. Harvey of Orillia brought joy with his vocal selections. Rev. John Byers was the speaker at the evening session, and gave a timely message on the need of prayer.

J. M. Coghill.

Stouffville

The Invictus Male Quartette of the Toronto Baptist Seminary presented a Sacred Musical Service of very high merit in the Stouffville Baptist Church, on Friday evening, April 20th, to a capacity house. Besides the various musical selections that were filled with the Word of God, the Scripture lesson was read by Mr. Scott, and a short, but well-chosen address was given by Mr. Travers, both members of the Quartette. Rev. C. S. McGrath, pastor of the Church, presided over the service in his usual capable manner.

During the service a collection was taken, which amounted to \$25.00. This amount will be used to further the preaching of God's Word.

A FEW SUGGESTIONS

Do You Report Your Blessings as Well as Count Them?

It is usually considered polite to say, "Thank you", for a gift. Unthankfulness is often referred to in the Scripture as a real sin. We are, of course, first of all to thank God. But often a word of appreciation would go far to encourage a discouraged workman. If you get a blessing from your pastor's preaching, why not tell him so? You need not fear that it will puff him up—and, if it does, he will not long want for someone to puncture him, and let him down.

It may be that the influence of a godly Sunday School teacher persists in your life. Did you ever say, "Thank you", to him or to her for the efforts made to bring you to Christ? If that teacher is still living, write him or her a note expressing your appreciation of his or her efforts in instructing you in the Word of God. Such little kindnesses go far to lubricate the machinery of life, and to reduce its friction to a minimum.

What Are You Going to Do This Summer?

Many churches in the United States, and some in Canada, allow their activities almost to cease during the summer months. If the churches are kept open, and services are maintained, the work is carried on at a poor dying rate. Many people assume that the summer necessitates the reduction of the churches' activities. Not a few pastors settle down to the assumption that little can be done effectively, and that they might as well drift with the tide. The fact is, in a climate like ours we ought to be more active in the summer than at any other time. Work can be carried on in the open air practically every day so far as the weather is concerned, and by a little extra effort, congregations in church buildings can be maintained. Let us resolve that during the summer months now upon us, the King's business shall be carried on.

Have You Written us Recently?

Keep in mind, please, our hungry children and their recurring needs: Toronto Baptist Seminary, The Gospel Witness Fund, and Jarvis Street Radio Fund.

Once More, Have You Made Your Will?

We have asked this question before, but effective advertising requires frequent repetition. We respectfully suggest that if and when you make your will you remember Toronto Baptist Seminary, The Gospel Witness Fund, and the missionary interests of the Union of Regular Baptist Churches of Ontario and Quebec. Only be sure that you identify the Seminary as associated with Jarvis Street Church; and, leaving money to the Union, state that it is for the Union of Regular Baptist Churches of Ontario and Quebec with Headquarters in the building of Toronto Baptist Seminary.

Keep Them in Mind

During the summer the students of the Seminary are scattered in many directions preaching the Word. Some of them are thus engaged for the first time, and all of them are young men with comparatively little experience in preaching. We may be sure the great adversary will do everything in his power to make their work difficult, and he will not be wanting for instruments to accomplish his designs. We suggest the students of the Seminary as subjects of prayer for THE GOSPEL WITNESS family. Let us commend them daily to God.

WHOLE BIBLE LESSON COURSE

July to December, 1934

Arranged by Rev. Oliver W. Van Osdel, D.D., LL.D.

Date	Lesson	Golden Text
July		
1	"The Remnant and the Law".....	Neh. 7-8 Neh. 8:10
8	"God's People Fast and Repent".....	Neh. 9 II Chron. 7:14
15	"Pledged to Serve and Co-operate".....	Neh. 10-11 Neh. 10:39
22	"Dedication and Separation".....	Neh. 12-13 I Cor. 10:11
29	"Vashti and Esther".....	Esther 1-2 Esther 2:7
Aug.		
5	"Haman and Mordecai".....	Esther 3-4 Esther 4:14
12	"Mordecai Exalted".....	Esther 5-6 Esther 6:1
19	"Haman Hanged and Vengeance Ordered".....	Esther 7-8 Esther 8:15
26	"Day of Vengeance".....	Esther 9 Esther 9:16
Sept.		
2	"In the Sieve of Satan".....	Job 1-2 Job 1:21-22
9	"Job's Misery and Despair".....	Job 3-5 Job 3:24-25
16	"Job Answers Eliphaz".....	Job 6-7 Job 6:25-26
23	"Is Job a Hypocrite?".....	Job 8 Job 8:20
30	"Job Answers Bildad".....	Job 9-10 Job 10:14-16
Oct.		
7	"Zophar Calls Job a Hypocrite and Liar".....	Job 11 Job 11:3
14	"Job Answers".....	Job 12-14 Job 12:2-3
21	"Eliphaz's Superiority".....	Job 15 Job 15:8-10
28	"Job Ready for the Defence".....	Job 16-17 Job 16:2-4
Nov.		
4	"Bildad's Second Speech".....	Job 18 Job 18:2
11	"Job Unabashed".....	Job 19 Job 19:3
18	"Zophar at the Front".....	Job 20 Job 20:4-5
25	"Job's Sixth Answer".....	Job 21 Job 21:7-8
Dec.		
2	"Eliphaz Accuses Job of Sin".....	Job 22 Job 22:7
9	"Job Longs for God".....	Job 23-24 Job 23:3
16	"Bildad and Job Again".....	Job 25-27 Job 26:7-8
23	"Job's Eighth Answer, Continued".....	Job 28-29 Job 28:28
30	"Job Finishes His Speech".....	Job 30-31 Job 38:2