

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

IS YOUR NAME WRITTEN IN HEAVEN?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 17th, 1933.

(Stenographically Reported)

Broadcast over CFRB, 690 k.c., as is every Sunday evening service of Jarvis Street Church, from 7 to 9 o'clock Eastern Daylight-saving Time.

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

"And he said unto them, I beheld Satan as lightning fall from heaven.

"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

"Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."—Luke 10:17-20.

Prayer before the Sermon

As we open Thy holy Word, O Lord, we ask for the special illumination of the Holy Spirit. We acknowledge before Thee that we cannot, by the exercise of our natural powers, read Thy Word aright. Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Therefore we would come before Thee this evening in that attitude of soul, like little children desiring to be taught of God.

We thank Thee for the promise of Thy Spirit's presence and ministry. We pray that as Thy Word is proclaimed this evening it may please Thee to open the hearts of many to its reception. We thank Thee for the opportunity of reaching hundreds, and it may be many thousands, whom we do not see. There are doubtless many listening to this service this evening who have no personal experience of Thy saving grace. We desire that sinners may be saved, that the gospel of Thy grace may prove itself, in the lives of many, to be the power of God unto salvation to such as believe. May this be so with those whom we do not see, and with many within these walls.

We pray too for Thine own dear children, for the household of faith. How much we all need instruction! How much we need the comfort of the Scriptures in these days of trial and of great difficulty! We pray that Thy Word may come to us in sweetness this evening, that it may comfort the hearts of those who are cast down. We would speak comfortably to Jerusalem, and in Thy name declare that her warfare is accomplished, that she has received from the Lord's hand double for all her sins. Make this night a night of abounding grace to saint and sinner alike.

We think of many who hear Thy Word to-night to whom it may never come again. It may be it is our responsibility to speak in Thy name for the last time to not a few. We beseech Thee to grant the presence and power of Thy Spirit in such measure that those who hear may believe. May none be subject to the judgment of which we have read this evening! Highly privileged, may we not neglect so great salvation.

We beseech Thee, O Lord our God, to deal gently with those who are on beds of pain, with those for whom the hour-glass is running low, who must soon pass over the river. We think of this brother in Rochester of whom we have heard this evening. We thank Thee for the assurance that the one who is gone is with Christ, which is very far better. Comfort those who remain, we pray Thee.

Shut us in with Thyself this evening. Get for Thyself the victory over principalities and power. May the voice of the Holy Ghost be heard in many hearts, that many may turn from darkness to light, and from the power of Satan unto God. This we ask in the name of Jesus Christ our Lord, Amen.

"But rather rejoice, because your names are written in heaven." These words were not addressed to sad and sorrowing hearts, but to a company of men whose hearts were already overflowing with gladness. The "rather" of the text suggests the possibility of our missing the best, by allowing ourselves to become content with something that is inferior. By this I fear we are all impoverished. We are content to travel second or third class, when we have been provided with a first-class ticket.

When one goes into a store the man behind the counter usually tries to estimate the prospective purchaser's financial ability. Sometimes he brings forth the best he has—for he would rather sell the best, because there is a larger profit in the transaction. But, alas! we have to remember our pocket-books. We say, "That is very good, but have you something cheaper than that?" There may be a few who go into a store and ask for the very best. It must be a very happy state to have such unlimited financial resources that you need not trouble about the price of anything.

There are many Christian people who are content to ask, respecting certain courses, "Is there any harm in this?" Why should we seek to take courses of that sort? Why ask the question? Why should we not rather enquire, Is there any abiding good in doing this? What lasting profit shall we derive from this course? Is this the best road that we may take in order to achieve a certain end? Why should we be content with anything less than the best? I fear that many of us miss God's best because we are content with a kind of spiritual mediocrity.

The disciples, in obedience to the Lord's command, had gone out preaching the gospel, declaring to the people that the kingdom of God had come nigh unto them. They came back jubilant because they had been so successful. They said to the Lord: "Even the devils are subject unto us through thy name. We have had victory everywhere. We were given authority over unclean spirits, and at thy name they came out of the people." The Lord said, "I beheld Satan as lightning fall from heaven." As though He had said, "That is a foregone conclusion. The strong man armed is doomed to failure, to ultimate, utter defeat, because a Stronger than he has come. I give you power over unclean spirits, and over all the power of the enemy, but you must not think of that as the highest good, as the great desideratum. There is another matter that ought to occasion you still greater gladness of heart. If you are looking for something to rejoice over, then let it be this, that your names are written in heaven."

That surely is the highest privilege, the highest honour, that can be accorded mortal man. So then I propose that we examine these words for a little while this evening, that we may try to find out from the teaching of the Word of God in general *how men's names are written in heaven*; then, *how we may be absolutely sure that our names are written there*; and being sure of that, *why we should specially rejoice in that fact*.

I.

HOW ARE NAMES WRITTEN IN HEAVEN? We know something about how names are written upon earth. There are rolls of honour which cannot be despised. There are records of human achievement in which it is an honour for any man, even the greatest, to be mentioned.

I delight to wander about in Westminster Abbey to see the names of great men who have rendered conspicuous service to their country, whose names are not only graven in stone, but are inscribed in the memory of a grateful people. It is instructive, too, to go to St. Paul's Cathedral and see there, on every hand, the names of men who have been distinguished in the life of the Empire over many centuries. I do not suppose your name will ever get into Westminster Abbey or St. Paul's—and I am perfectly sure that mine will never be mentioned there.

There are places, I say, where we might legitimately covet recognition. I do not think it is especially praiseworthy for any one of us to be entirely indifferent to the estimation of the people about us. There are some qualities named in the Scripture as being indispensable for office in the church of Christ, among others an "honest report" of one's fellowmen. Reputation is not everything: it is subordinate to character. Notwithstanding, it is well to have, not only a good character, but a good reputation also, if you can maintain it

consistently in loyalty to the great principles of the gospel.

There is one thing of which I am certain: *you cannot write your own name in heaven*. You may write it somewhere else. They say—I do not know whether it is true—that knighthoods are not always conferred as a recognition of merit, and that even a peerage may be the reward of commercial success. Sometimes men do come to positions of honour by their own efforts, or through the influence of high-placed and influential friends. But I remind you that, in respect to this matter, you enter another realm entirely. You cannot write your own name in heaven. That is certain. You cannot write it, nor have it written by the expenditure of money, nor by the exercise of human influence.

There are some universities, so-called, where degrees may be purchased. There are some people who "purchase to themselves a good degree" without being deacons! Their degrees amount to nothing. They are, indeed, a badge of their wearers' hypocrisy, because they are supposed to represent a certain standard of intellectual equipment to which the persons are entire strangers. It is possible to have your name written among the names of men of distinction by your own effort, by the efforts of your friends, by the expenditure of money; but not thus was any name ever written in heaven.

Here is a book that is in heaven, not on earth. In that book names are written, but how? You cannot have it written there by any church. You may get it written in a church roll, but that is another matter. No priest can write it for you. It will never be written there as a reward for the observance of ordinances. But it is exceedingly important that we should have our names written there.

How are they to be written? *They are written by God Himself*. He keeps the book. That is worthy of reflection, that there is a book. Call it a figure of speech if you will, but still the principle abides. There is a record somewhere that is under divine supervision, every name of which is carefully scrutinized. Every name that is written there is written by divine authority.

How are you to have your name written in heaven? What are you going to do for God to persuade Him to write your name in that honour roll? I can think of nothing that any of us can do. God only can write it, and therefore we are entirely shut up to Him. There is no use of your coming to me and saying, "Will you not help me to get my name written in heaven?" I cannot help you. I may pray that God may write it, but there is no merely human intermediary. God Himself must write the name.

How is it to be done? *It will be written by the hand, of grace*. You cannot earn a place in that roll. We sang just now,—

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

I can see no reason in you why your name should be written there—and I am positive there is no reason in me why mine should be. I do not understand why God, in infinite mercy, should select my name, and say, "I will write you down in My book."

I have been blotted out of some books—not a few of them. That is why I never offer anybody a photograph.

A few people have asked for one, and in a moment of weakness I have let them have one, but some of them, when they ceased to like the preacher, have turned the face to the wall! But how are you to get your name written in God's book? Grace will write it, that is certain. It will be written down, not because you are a great singer, a great preacher, a great philanthropist, a great philosopher, a great educator, a great benefactor of your race. No! The Lord will not write down your name for any such reason.

I know He is not unrighteous to forget the work of faith and labour of love of anybody who has served Him; and over and above his or her salvation, which is the gift of divine grace, God will reward the faithfulness of His servants. But that is an entirely different matter. This is not a record of God's servants who have been faithful: this is the record of those who are saved. Their names are written in heaven, and God wrote them.

For what reason? The reason was in God Himself. He wanted to write them. He sovereignly determined to do it—and He did it! He did it! But how, and why? What is this book? It is called the "Lamb's" book, "the Lamb's book of life". That is where the names of His redeemed people are written, in the Lamb's book of life.

There are many women—there have been, and there are still—amiable, excellent, characters, ladies no doubt of high degree, of whom the world would never have heard if some man of distinction had not found them out. Then they were married, and wherever the names of their husbands were written, the names of the wives were written too. You cannot very well send an invitation to a man, asking him to come to dinner, and, at the same time, say, "Will you be good enough to leave your wife at home"! That would be the essence of discourtesy. When you invite the man, you invite his wife also. He is her chief possession; she bears the same name; she shares his honour—if he has any. She stands at his side wherever he goes.

And we get our names written in heaven by being married to the Lamb, by becoming a member of the bride of Christ, of the Lamb's wife. There are some people who do not like the doctrine of the shed blood of Christ. They reject entirely the principle of the atonement, of the vicarious, substitutionary, death of Christ. That is always implied when you read of the "Lamb". You cannot get to heaven in any other way but by association with the Lamb. John saw in the midst of the throne, and of the four and twenty elders, "a Lamb as it had been slain".

Have you been joined to Him? Have you received Jesus Christ as your Saviour?

Or, another figure. We are born again. In some families a record is kept in the family Bible of the date of the birth of all the children. They are written down. If you have any doubt about your age in such case, you do not need to go to Somerset House: just go to the family Bible. Mother may have made a few mistakes, and father too; but they made no mistake in writing down the date of your birth. The book will show it to you. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood"—or, by the mingling of bloods—"nor of the will of the flesh, nor of the will of man, but of God." We are born from above. We are born into the divine family. Our heavenly Father has a list in heaven of all His children. He

knows when they were born, when they were born again. It is all written down there—and He wrote it. Only as you are sure you have been born again, can you be sure that your name is written in heaven.

This simple text would call us away from all human endeavour, from all considerations of human merit, and shut us up to the simple principle of salvation by grace. Why God did it, I say, I cannot understand. I expect to spend all eternity trying to find out why God loved me. It will be an interesting study, for millennium upon millennium, finding new evidences of the fact, and yet always wondering why, in His sovereign mercy, He wrote the name of a poor sinner in His heavenly book. But that is what He does. That is how they are written. Believe on the Lord Jesus Christ, and He will write your name in His book.

II.

HOW MAY WE BE SURE THAT OUR NAMES ARE WRITTEN THERE? How may we be positive of the fact? I say again, *it is supremely important that we know*. You can afford to be omitted from some lists. Look at a paper to-morrow morning and read the account of some social function, and the names of those who were at the "head table"—whatever that is—will be listed. I have been there a few times myself! The "head table"! How people like to be at the "head table"! When the reporters go to write up the affair, they get the names of those who were at the "head table". A few of less distinction may be named as "among those present". But there will be some others who will carefully scrutinize that report, and say at last, "I was there, but I am not mentioned, not even listed as 'among those present'." I hope you will survive the disappointment. It is not a very serious matter to be omitted from mention at many of these occasions, but I read of a time when something truly terrible will befall those whose names are not found written in the "Lamb's book of life".

It will be a terrible thing to have our names omitted from that list. It makes little difference as to other lists, but see to it that your name is written there. Nothing is more important than that our names should be written in heaven. We have it in one of our hymns:—

"Lord, I care not for riches,
Neither silver nor gold;
I would make sure of heaven,
I would enter the fold
In the book of Thy kingdom
With its pages so fair,
Tell me, Jesus my Saviour,
Is my name written there?"

Is it? Are you sure of it? ("Hallelujah!")

Just before election time some people who are very anxious to exercise their franchise—and I think all good citizens ought to be—are a little concerned as to whether their names are on the voters' list. I went one day to vote, and the clerk at the poll said, "What is your name?" I gave it. "Where do you live?" I gave him my address. He referred to his book and said, "I am sorry, sir, but I have not your name." He would not give me a ballot, so I could not vote. I thought my name was there. I ought not to have taken it for granted: I ought to have made sure that my name was on the list. But I survived that disappointment, and I suppose one vote would not have made much difference in the result of the election. The omission of my name was not a serious matter.

But it would be serious to have it omitted from this list. My friends, I beg of you not to allow your eyes to close this evening, not to allow this service to end, without making sure your name is written in heaven.

The fact that your name is written on a church roll is no guarantee that it is written in heaven. I am sure there are many names written on church rolls that are not written in heaven. I have scripture for it. The great Head of the Church sent a message to the church at Sardis, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy." It is as though the Head of the Church said, "I have compared the church roll at Sardis with My roll, and I find there are a few names on the Sardis roll that I have up here; but there are many names I know nothing about. They are not written in heaven."

It is easy to get your name on a church roll. I say to you Jarvis Street people—as I have said again and again, because I must be faithful to you—though you have your names on this church roll, though you have been baptized, these things are not positive proof that your name is written in heaven. You must have it written there in order to be saved.

Who knows whether it is written there or not? You say, "I think it is." That will not do. You might be mistaken. Some fond wife says, "My husband is an excellent man. He is one of the finest men in the world." Perhaps she goes a little farther and deals in superlatives, and says, "There is nobody else like him." I suppose there is not to her. "I am sure if anybody gets to heaven he will; he is a good man." I suggest to you that it is a very dangerous thing to encourage in anybody a false hope. The important consideration is to know whether your name is written in heaven. I cannot be sure your name is written there, and certainly you cannot be sure mine is. I can have no absolute assurance for you: that is a matter which we must each know for ourselves.

How can we know? Who is likely to know? That question answers itself. *The One Who wrote the name there remembers what He wrote.* If God has written your name in His book He knows it is there. If that be so, who is going to tell us? That again answers itself. *God Himself will tell us.*

I think those disciples must have been thrilled when they heard the Lord Jesus say, "Rather rejoice, because your names are written in heaven." As they thought about it afterwards I can almost imagine Peter's saying, "Well, John, I feel wretchedly unworthy. I can never understand why the Lord Jesus should love me. But when I have any doubt about it I go back to that day and remember that He said my name is written in heaven. He said it, and therefore it must certainly be true. Since He said it, that settles it for me. I ask for no other proof than that."

What am I coming to? *That our assurance of salvation is to be found in the Word of God.* Is the Bible the Word of God? Some people tell us it is not. If it is not, if this be not the inspired, authoritative, infallible, Word of God, then nobody knows whether his name is written in heaven or not. Nobody can know. Do not bother me by quoting your doctors of philosophy, or of divinity either. You may bring me the faculties of all the universities of earth, and I will tell them, "You know nothing about it. I am interested in your discoveries

in the department of science. I appreciate what you have accomplished. But I am about to set sail for another country, and I want to make sure of an abundant entrance there. I know that when we come there, no one will be admitted but those whose names are written in God's work. You cannot tell me whether they are written there—and you would rob me of the only Book that can tell me." No, they shall not! The rest of you may part company with the Bible if you will, but I will not. You could not buy it for all the millions of earth. It is my charter. It is my title-deed. It is the word that assures me that my name is written in heaven. As I believe it, and rest upon its promises, I find,

"The Spirit answers to the blood,
And tells me I am born of God."

I dare to give that as my testimony. I am perfectly frank to say, concerning some matters about which some people profess to be thoroughly instructed, "I do not know." But one thing I know: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." My name—I am sure of it—is written in heaven. I hope you have a like assurance. But you must know it for yourselves, and depend on no one else; you must know by the assurance of God's word that you have passed from death unto life, that He has numbered you among the children of the household of faith.

III.

WHY OUGHT WE TO REJOICE IN THAT? I rejoice, in the first place, *because nobody can blot it out.* I am glad there is one book where my name is written that no one can alter. I have had my name blotted out of certain books. I had my name, for many years, in a certain Baptist Year Book. That was a distinction! I was listed among the ministers. I have actually had my photograph in the thing, and the photograph of this church as the "premier" church of the Convention. Then, because we stood for the Book, they went one day to Parliament and obtained authority from Parliament to blot our name out of the book. The name of Jarvis Street Baptist Church does not appear in that book now. The Pastor's name does not appear in that book now. Sometimes I have spent sleepless nights, but never over that. I have never lost a minute's sleep on that account, because I know that my name is written in one book to which no earthly parliament has access, that no human hand can blot out what the hand of my gracious God has written. It is there forever. Rutherford said,

"Soon shall the cup of glory
Wash down earth's bitterest woes,
Soon shall the desert-briar
Break into Eden's rose:
The curse shall change to blessing—
The name on earth that's bann'd,
Be graven on the white stone
In Immanuel's land.

"I have borne scorn and hatred,
I have borne wrong and shame,
Earth's proud ones have reproach'd me,
For Christ's thrice blessed name:—
Where God His seal set fairest
They've stamp'd their foulest brand;
But judgment shines like noonday
In Immanuel's land.

"They've summoned me before them,
 But there I may not come,—
 My Lord says, 'Come up hither',
 My Lord says, 'Welcome Home!'
 My kingly King, at His white throne,
 My presence doth command,
 Where glory—glory dwelleth
 In Immanuel's land."

As long as your name is written in heaven you need not trouble about the shame attaching to life "without the camp".

I used to have all sorts of communications addressed to me in Toronto. I used to be a member of Boards and Committees—indeed, had I attended to all my Board and Committee meetings I should have had no time to give to this church. In those days I was a man of distinction and reputation, and none of these Boards was quite complete which did not include the name of the Pastor of Jarvis Street Church. But all that is gone, thank God! The one thing I rejoice in is that my name is written in heaven, and that nobody can blot it out.

We may rejoice that our names are written in heaven because *it assures us we shall not be forgotten*. You remember the story of the king who could not sleep one night? He called for the book of the chronicles to be brought to him, and he read through the night-watches. There he read the story of a man who had rendered the king a great service, who had indeed saved the life of the king. Just outside was a gallows that the enemy of that man had had built, that he might hang Mordecai thereon. That man who was going to bring about the death of Mordecai was the king's most trusted servant. The king sent for him, and said, "What shall be done unto the man whom the king delighteth to honour?"—"Now Haman thought in his heart, To whom would the king delight to do honour more than to myself? And Haman answered the king, For the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour." Then said the king, "Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken." And Haman had to do it. Mordecai was honoured, and promoted to the first place in the kingdom. Why? Because it was written in the book that he was loyal to the king.

You may be forgotten here. You may render many a useful service, and nobody will say, "Thank you", for it. I was going along the street to-day, and I saw some young men pushing a car. I slowed up behind them, because I thought I could help them by giving them a push. It is a good thing to do a good deed on the Lord's Day, is it not? But when I offered to help, one of the young men snapped, "You cannot push this car. It has no bumper on." He did not even say, "thank you". The world is full of thankless people.

But the Lord will not forget. There is a word in the hundred and thirty-ninth Psalm that is full of comfort:

"Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." The Lord Jesus said, "The very hairs of your head are all numbered." Can you believe that? I go sometimes into a big departmental store, or some other great place of business, and I am staggered by the complexity of the thing, the mass of detail. I say, This is a marvellous organization, to preserve with accuracy the addresses of hundreds of thousands of people, and all the details of this world of merchandise. How careful they must be!

But it is nothing to God's book. He knows even the number of the hairs of your head. So of the sparrows. "One of them shall not fall on the ground without your Father." In His book our members are written. Did you ever have the toothache? He knows about that too. I have only two hands—and I have not one too many, I want you to understand. I am glad they are written down in God's book, and that He takes care of them. We are here this evening only because God has preserved us. Our names are written in His book, and He will not forget us.

We are included in the divine inventory. I read the other day with great comfort this word: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." And then the next verse, and I had never connected those two verses before: "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." He has an inventory of all His jewels, they are written in His book; and that old thief, the devil, cannot steal one of them. He will not allow anybody to steal them, for He said, "I will raise them up at the last day."

Then *it assures us, of course, of our eternal salvation*; for the Book tells us of the Lamb's book of life. All whose names were found written in the Lamb's book of life passed into the city, and whosoever was not found written in the book was cast in the lake of fire, whatever that may be. If you have the assurance that your name is in the book of life, rejoice in it.

Have you any money in the bank? You are a lucky man if you have. Have you anything else in life to rejoice in? "Yes", says someone, "I have a husband", "A wife", "My children", "Friends who love me, and whom I love." We ought to be thankful for all these temporal blessings, but the day may come when one after another they will leave us, when they will pass over the river, when we shall be left alone; and all our interests will lie then beyond the flood. The one great question for you and me in that day will be, Is my name written in heaven? God grant that the name of everyone here this evening, and of everyone who has heard this service, may, by His grace, be inscribed in that imperishable book, the Lamb's book of life.

Let us pray:

Draw near to us, O Lord, as we bow in prayer, to the friends of our radio audience and the members of this congregation. We do come seeking Thy mercy, asking for the forgiveness of all our sins, praying that it may please Thee to write our names in the book of life. Send us from this place rejoicing in our salvation; and give to every hearer by radio a confidence in Thee, in the assurance that his or her name is written in heaven. We ask it for Thy name's sake, Amen.

THE WEEK-END IN JARVIS STREET

Last Sunday the Pastor resumed his ministry, teaching his class at 10.00 o'clock, preaching at 11.00 and again at the evening service; and at 9.30 at the great open air meeting. There was a fine spirit in all the services, and large congregations. At the evening service there were several confessions, and three were baptized. The attendance at the School was 1,201.

SECOND MILE GIVERS

The Apostle Paul commended Epaphroditus for doing more than his legitimate share of work, in order to supply the lack of service on the part of others. In our day, everywhere there are thousands of people whose ability to give is greatly diminished, and thousands of others whose ability to give has altogether ceased. But while there are so many unemployed, it must be remembered that the number of the employed is greater than that of the unemployed. Those who can give, therefore, ought to give even more than would ordinarily be their wont, to supply the lack occasioned by others' losses. Indeed, every Christian ought to feel, in these days, that he is under obligation to give all that he possibly can give, that the work of the Lord may be maintained.

In this connection our readers are reminded of the Radio, Witness, and Seminary Funds.

DOES THE GOSPEL WITNESS DESERVE SUPPORT?

Dear Dr. Shields: Havdhem, Sweden, Sept. 6, 1933.

First, I want to express my sincere and hearty thanks for THE GOSPEL WITNESS. I cannot tell you how much I love that paper. It is always full of blessing to my soul, and inspiration. Your mission, Dr. Shields, is great, not only in Toronto and Canada, but all over the world.

I have a very dear friend in Guthenburg, Pastor of the First Baptist Church. He has recently been here as a speaker at a Bible Conference. He was then reading THE GOSPEL WITNESS in my home, and he liked it very much and wanted to have it if possible.

I promised him to write you, Dr. Shields, and ask if you kindly would give him the paper.

(Signed) _____

Dear Dr. Shields: Stockholm, Sweden.

Through Rev. _____ of Havdhem I have had the opportunity to read your paper, THE GOSPEL WITNESS, and I should like to have it very much. I am sure it will be of great blessing to me. I am just graduating from our Baptist Seminary here in Stockholm, and am to take up the work in the Baptist Church at _____. Do I dare ask if I could have the paper free of charge? I would be very thankful.

(Signed) _____

Dear Dr. Shields: Antrim, Ireland.

I herewith enclose money order for renewal of THE GOSPEL WITNESS. I would not like to do without it—and I pray God that you may be long spared to proclaim the glorious gospel without fear or favour.

(Signed) _____

Dear Dr. Shields: Bristol, England.

The enclosed money order is the subscription now due for THE GOSPEL WITNESS for another year. I pray that it may be greatly used of God from the birth of your thoughts in your study to its spread throughout the length and breadth of the land. May the divine injunction, "Let there be light", be repeated until the kingdoms of this world are become the kingdoms of our Lord and of His Christ. Because it is the Lord's work we have every reason to take courage, and to go forward in much assurance, rejoicing in the fact that we are coworkers with Him in holding high up the Torch of light and life which is in Him Who redeemed us with His own precious blood.

(Signed) _____

Dear Miss Stoakley: London, England.

Please find enclosed ten shillings for the renewal of THE GOSPEL WITNESS for twelve months. I should not like to be without it now. It is a real tonic in these days when unbelief fills the air; and as a London City Missionary it is of

great help to me when I find so much that makes a stand for God not easy among men with whom I come into contact. God bless dear Dr. Shields, and allow him to continue long days to magnify the gospel in the eyes of the enemies, is the continued prayer of,

(Signed) _____

Dear Dr. Shields:

China Inland Mission, China.
THE GOSPEL WITNESS has been coming to me regularly for some little time through the kindness of some servant of God, and through the reading of its pages much blessing has come to me, and others who have shared it.

Please accept this small cheque from the far interior of China, and use it wherever you feel the need is greatest. Our prayers go with it, and we thank the Lord that even missionaries may have a share in this work.

(Signed) _____

My Dear Dr. Shields:

Budapest, Hungary.
Just a few words to let you know that I receive THE WITNESS from time to time. I am very grateful for your kindness. I read that you are in England now. Wishing you God's blessing and a delightful summer, I am,

In Christ's love,

(Signed) _____

(From former Seminary student)

Dear Miss Stoakley:

Kamloops, B.C., June 20, 1933.
It is about time I sent THE GOSPEL WITNESS a word of praise and thanks, for I have been receiving it free of charge now on into the second year. There is no word I could use to describe the many good qualities of your great paper; perhaps "great" is the nearest word. It is great because it meets a very decided need in these days when heresy is so popular with the writers and periodicals of our day. In this realm the G.W. meets the writer with writing that is neither puny of concept nor insignificant in style and technique; but, on the contrary, is able and first-class style: with conceptions pure and sane to the defence of "truth". As a periodical any editor would be justly proud to preside over one which pays its way, paves its way and promotes its readers into a safe and solid atmosphere of journalism. Long live the GOSPEL WITNESS and long live the Editor and staff.

Health with me has greatly improved in the last two years, and I am now able to do all the preaching I can get; that is not much, but once or twice a week helps me to get back into the swing of the work again. Mr. Thomson gave me two Sundays in his pulpit recently, and I found it was not too much strain, with care.

(Signed) _____

Dear Dr. Shields:

Monck, Ont.
Your radio ministry is an incalculable blessing to thousands each week, and your WITNESS is an added boon to multitudes. Your sermons, "Perfect Peace", and "Should the Church Declare War on Capitalism?" were magnificent. No "thin gruel" there, but all strong meat from the divine storehouse.

Some weeks since a friend of mine over seventy years of age, and bedridden for nearly two years, showed me a most kind letter which came from you in acknowledgment of a radio contribution, and the last time I called he made me promise to write to your office for a picture of the Seminary, church, and most important of all, of the Jarvis Street Pastor. I hope these can be sent. As I write I have a pile of my copies of THE WITNESS ready to take to him this afternoon.

(Signed) _____

DO LIKEWISE

Dear Dr. Shields:

Kingston, Ont., Sept. 14, 1933.
You will find \$2.00 enclosed to send THE GOSPEL WITNESS to some minister who is not able to pay for it. May God bless it wherever it goes as my gift. It will make no difference to me where it is sent, if only it helps some one as it has me. I wish I could send more.

(Signed) _____

Dear Dr. Shields:

Avon, N.Y., Sept. 15, 1933.
Please accept this little gift as the widow's mite. I wish I were able to give more, for your service is so helpful to me. I am seventy-eight years old, not very well, and working by the week. I have no home, but wanted you to have this for your work.

(Signed) _____

Whole Bible Course Lesson Leaf

Vol. 8

No. 4

REV. ALEX. THOMSON, EDITOR

Lesson 41

October 8th, 1933

FOURTH QUARTER**SOLOMON'S PROSPERITY**Lesson Text: I Kings, chapters 9 and 10;
2 Chron., chapters 7 to 9.Bible School Reading: I Kings 9:1-9; 10:
1-10.Golden Text: "Howbeit I believed not
the words, until I came, and mine eyes
have seen it: and, behold, the half was
not told me: thy wisdom and prosper-
ity exceedeth the fame which I heard."
I Kings 10:7.**DAILY BIBLE READINGS:**

Monday—Psalm 1:1-6.

Tuesday—Psalm 72:1-11.

Wednesday—Song of Sol. 3:1-11.

Thursday—Col. 1:12-20.

Friday—Luke 11:29-36.

Saturday—Rev. 1:9-20.

**I. GOD'S COVENANT WITH SOLO-
MON, (9:1-28).**

The gracious character of God is manifest in His relations with His servants. He is considerate of them in their needs, and deals with them patiently in their mistakes. This may be observed in the case of Solomon who on a former occasion had received a divine visitation at which time a promise of great blessing had been given him, (3:5-15). This in a great measure had been fulfilled, but the complete fulfilment depended on the obedience of the king, and lest this should be forgotten in a time of great prosperity, Solomon is reminded of his duty in this respect. The human heart is so apt to be diverted from the right way by prosperity, and it is so forgetful of divine visitations, and solemn promises that it requires divine reminders.

Several things are worthy of note respecting this divine visitation. First, it occurred at the conclusion of Solomon's great work, (v. 1). This was an important time, the beginning of a new experience for the king. He was then at the height of his fame, with the consequent danger of pride, conducive to acts of obedience, and needed the steadying influence and power of the divine presence, as well as the words of counsel and warning to keep him in the right way. Such a visitation would also give him encouragement and direction. There are very few of us who ever reach an exalted position, even approximately resembling that of Solomon, and we are not, therefore, faced with the same powerful temptations, yet it takes little to stir within us the spirit of pride, which leads us away from God, and we must ever be on our guard against this. Our safest place is abiding in the conscious presence

of God, (John 15:7). Note the necessity for exercising great care after success in any sphere, for it is then that disaster frequently comes.

In the second place note that the divine visitation took place at the conclusion of Solomon's prayer, and in answer thereto, (vs. 2,3). The age in which we live is quite sceptical, and many feign not to believe in divine things, and scoff at the thought of divinely answered prayers. It is therefore a time in which the Lord's people should give witness in a practical manner to the divine truth; first: by word of mouth, making known the inspired teaching, and then living the same, and so permitting God to manifest Himself through human beings. The nature of prayer requires explanation in its implied approach to the Father through the Son, (John 14:13,14), aided by the Holy Spirit, (Rom. 8:26), together with the divine invitation to come before the throne of grace, the confidence with which one may enter the divine presence, (Heb. 4:15,16), and the conditions necessary for answered prayer, (I John 3:21,22). God heard Solomon's prayer, considered it favourably, and assured His servant of the answer thereto.

The nature of the divine answer to the prayer of the king may be observed in the third place. In this there is first the statement concerning the hallowing of the temple, in which Solomon is given assurance of the Lord's presence in the same, (v. 3). This is followed by the promise of covenant blessing affecting throne and nation, (vs. 4-9). Note the conditions necessary to fulfilment, (v. 4), the nature of the promise, (v. 5), and the consequences of disobedience, affecting the exile of the nation, (v. 7), and the overthrow of the temple, with its resultant effect on surrounding nations, (vs. 7-9). The fulfilment of this divine statement in both its bright and dark aspects is worthy of study. It should also be pointed out that while obedience is essential to blessing, sin is always a hindrance thereto. We must be right with God in order to receive His special favours. The rest of the chapter is taken up with Solomon's gift of certain cities to Hiram king of Tyre, (vs. 10-14), his levy of bondservice, (vs. 15-23), his wife, the daughter of Pharaoh, (v. 24), his offerings, (v. 25), his navy, and his importation of gold, (vs. 26-28).

**II. THE QUEEN OF SHEBA'S VISIT,
(10:1-29).**

The queen of Sheba's visit to Solomon is of interest both historically and typically. In the first, examining the event from the natural standpoint; in the second, from the spiritual, accepting Solomon as a type of the Lord Jesus Christ. In both of these aspects several things are worthy of consideration. First: in relation to the reason for the visit. She had heard "the fame of Solomon concerning the name of the Lord", and "she came to prove him with hard questions", (v. 1). This implied, among other things, an interest in the king, a desire to see him, meet him, hear him, and gain benefit from him. Also, it meant that some person or persons had made him known to the queen. She had heard

about Solomon, and the information thus gained had aroused her interest in him, and led her forth to meet him. The lesson is clear in relation to the leading forth of others to meet the One Who is greater than Solomon. Let us bear witness to His fame, and invite all to come and prove Him, (Acts 1:8).

Observe further the greatness of the visitor, and her attitude toward Solomon, (v. 2). She was a queen in her own right over no mean state. She brought gifts worthy of her station, and suited to the exalted position of the one whom she was visiting, and "she communed with him of all that was in her heart". Her approach to the king was therefore made in the proper manner, and betokened her sincerity of purpose, her high respect for the king, and her acknowledgment of his exalted position. This assured her of a proper reception by the king, and led to the satisfying of her spirit of enquiry, (v. 3). In the spiritual realm it is well to note the necessity for a proper approach to the Ruler over all. This must be made in faith with due recognition of the nature of God, (Heb. 11:6). Approaching Him in this manner the heart is satisfied and blessing is received, (Psalm 107:9). Explanation may be made of the blessing of communion with God. As the source of all wisdom He is able to give satisfactory answers to human questions, (Rom. 11:33).

The response of Solomon to the questions of the queen, together with the sight of his glory, impressed the latter greatly, and led her to give expression to her feelings in a fervent manner, (vs. 4-10). She was evidently completely overcome by what she saw and heard, (v. 5), and in her praise referred to the truth of the report which she had heard in her own land, (v. 6), to the fact that she had not believed what she had heard until she had seen everything for herself, but now having been privileged to view these things, she had discovered that "the half was not told" her; Solomon's wisdom and prosperity exceeded the fame which she had heard, (v. 7). She then proceeds to extol the happiness of those who resided near him, and heard his wisdom, (v. 8), and to bless the Lord for setting such a king over Israel, (v. 9), after which follows the record of the magnificent gift which she presented to him, (v. 10). In this record of praise note real gratitude, genuine feeling, recognition of the divine purpose, the spirit of thanksgiving, the evidence of the same in the gift presented to the king, and the humble, and refreshing confession of wonder that all that she had seen and heard far exceeded her expectations. In the spiritual realm similar praise may be, and should be, given, for it is true in a higher and greater sense of our Lord's presence and service that the half has not been told. A record of Solomon's possessions indicative of his greatness fills the rest of the chapter, (vs. 11-29).

The Union Baptist Witness

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THE NEWSY LETTER

(Continued)

In an endeavour to supply the real desire for news, from week to week, excerpts from our missionaries' letters are published. Our representatives are all gifted in the art of presenting the interesting side of their work and showing the friends in the homeland pictures of their surroundings. Last week quotations were made from a letter from Mr. and Mrs. Hancox and, as promised, it is continued in this issue.

Radio Reception

"We have tried out the batteries, and everything is working well now and our radio is bringing us programmes from various places. After church we heard a contralto solo, 'How Beautiful are Thy Dwellings' and later heard the 'Hallelujah Chorus' from London, England. In the evening we got Pittsburg, and enjoyed listening to God's Word read. It seemed that the messenger was real evangelistic and we praise God that His Word comes over the air. The message of some of the old hymns is a benediction.

"Yesterday, for the first time we heard from Belgium, not direct, but through Daventry, England. It was all orchestral music and it was announced in English too."

At Zondo

Another part of the letter is written on August 5th, and is from the Geah Bar Zondo Station. When things had been put in order at New Cess, and arrangements made for the services, Mr. and Mrs. Hancox responded to Mr. and Mrs. Mellish's plea and went up to their Station for conference. They write—

"We had a fine trip up, although the rivers and creeks were full and in one place the shoulders of the carrier had to be resorted to, but we got across. The path just ruins one's shoes and it is a real problem to keep from being on our feet.

"A service was held in the town where we slept. On other occasions the folks had been invited to come to the services, but this time, we just sat down with our children, and nearly all the townsfolk gathered around to watch, once again these funny white people. When we began to preach the Word and spoke of serving God, instead of the Ju-Ju's, etc., some of the people walked

away. The devil was invited to the town that night for a big dance, but fortunately for us, they held the dance just outside the town. The last time we were there, they played their tom-toms until early in the morning and when you are weary, it is so trying.

"As we neared Zondo, the rain came in torrents, but we decided to keep on and while it rained, the children, as happy as larks, sang.

"We were glad to see the folks again. They are looking well and everything about the Mission has a prosperous appearance. The Adults' Bible Class was well attended last night too.

"Miss Stacey was not at home, but she is expected back from Seahn to-day. We are anxious to see her.

"We left Peter responsible for the work at New Cess and Kanga and Joseph will be back. When we were leaving, it was lovely to have the folks come to us to say, good-bye. We feel that we are gradually finding a place in their hearts, and may it be true that the Lord Jesus shall find a place of abode in many of their hearts, through our testimony of Him."

Leopard Steak

In one letter we heard of the enjoyment of snake steak in Liberia and from this letter, it seems we are asked to speculate on the merits of leopard steak. Read this—

"A nineteen pound leopard cat was caught in a trap just behind the chicken coup yesterday. Instead of 'chopping' a chicken, the children 'chopped' him, and they said he was 'aw-deni'—Sweet So." (Chop in African parlance relates to food and eating.)

ANNIVERSARY AND THANKS-GIVING

The Medina Regular Baptist Church on the Indian Reserve has had a time of rejoicing in celebrating its Anni-

CONVENTION DATES
UNION OF
REGULAR BAPTIST CHURCHES
OF
ONTARIO AND QUEBEC
October 24th, 25th, 26th, 1933
PLACE
JARVIS ST. BAPTIST CHURCH
TORONTO

versary and Thanksgiving services. Much preparation was made for the occasion and on Sunday, September 17th and Monday, September 18th, great services were held.

On Sunday afternoon, Rev. W. W. Fleischer of Brantford brought greetings to the Church and delivered a powerful message and in the evening the people listened once again to their own Pastor, Rev. Melchie Henry, expound the Word.

On Monday there was an afternoon service which will not soon be forgotten. Rev. W. E. Atkinson, Secretary of the Union, was the special speaker. In the evening Rev. P. B. Loney of Toronto addressed the congregation. Others who assisted in the services and were well received were Mr. and Mrs. Lacey of Cleveland, and the Johnson Trio of Niagara Falls, N.Y. Mr. and Mrs. Lacey are the well-known Coloured Singers and the Johnson Trio are gifted Indians.

Those attending the services were much impressed by the hospitality of the Indian friends; the gracious manner of the Pastor and his management and conduct of the meetings—no small undertaking when some two hundred and fifty people must be fed and entertained.

A further reference to these splendid services and the blessing which attended them will be made in the coming issue of The Missionary Bulletin.

GUELPH RECORDS

The encouraging reports which come from the York Road Regular Baptist Mission, Guelph, seem to make it necessary that charts recording the attendance peaks be continually changed. Last Sunday evening, we hear, there were one hundred and twenty-five in attendance. At Sunday School on the same day there were one hundred and twenty-nine. It seems that with such a gathering the Mission would be filled beyond the stage where one could say it was comfortable.

Rally Week at Guelph begins on Sunday, September 17th, and continues with services each evening throughout the week. Visitors who can attend will be cordially welcomed.

Remember that the roof must now go on those splendid stone walls, which were built by the Guelph people last year. In faith the estimates are being received and preparations made for the completion of the building. Help if possible.

FORM OF BEQUEST

I give, devise and bequeath to the UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC,
337 Jarvis Street, Toronto, Ontario, dollars (\$)) for Missionary purposes.

Witness

Signature

Witness