

The Gospel Witness

and

Protestant Advocate

Vol. 25, No. 38

130 Gerrard Street East, TORONTO, JANUARY 16, 1947

Whole Number 1287

Only Twelve Days More

"GO, AND DO THOU LIKEWISE."

We have already received a number of letters from *Gospel Witness* subscribers, in response to our front page article of last week. In order, legally, to call in the outstanding bonds, we must have the amount required, \$5,000.00, in cash or pledges, by January 28th. We are grateful for the responses thus far. Let us hear from others as soon as possible. Pledges payable by March 31st, as well as cash, will count in the total. Read the following letters and—"Go, and do thou likewise."—Luke 10:37.

A Typical Letter From Montreal

Montreal, Jan. 11, 1947

Dear Dr. Shields:

This is just a note along with my cheque for \$10.00 in response to your appeal on front page of *The Gospel Witness* of 9th inst., for redemption fund. Your usual receipt for income tax will be O.K.

A great many people in Canada from coast to coast look to Jarvis Street Church, and particularly to you, for direction and leadership for Protestantism in Canada in this our day and generation. May God richly bless you, Dr. Shields. You have faithfully sounded out the alarm with your magnificent voice and pen, and alert and tireless brain, against foes without, and Judas Iscariots within. And my prayers ascend to the Throne of Grace that in His great love and mercy you will long be spared with us that you may rejoice with us in seeing the visible fruits of your labours in this Dominion of Canada of ours, this glorious and priceless British heritage given to the British people in trust by God Himself on September 13th, 1759. Kipling wrote: "The Hun is at the Gate". We can say to-day in Canada: "Rome is within the gate, and is doing her devilish and deadly work."

With every good wish,

Yours _____

From An Ontario Subscriber

Sunday Afternoon
January 12th, 1947

Dr. T. T. Shields,

Dear Sir:

This afternoon, I have re-read the first page of *The Gospel Witness* of January 9th and have also hunted up and looked through again, the issue of *The Gospel Witness* of September 28th, 1944, which is known as the "Special Illustrated Edition", showing many views of Jarvis Street Church and the Seminary.

When this Special Issue was received, I intended to have a very small part in paying for it or for the Church which it illustrated, but I have just neglected to do so. However, I am enclosing herewith my cheque for \$100.00 in response to your appeal of January 9th and I do hope that you get the \$5,000.00 you require from "outsiders" like myself and that you do not have to take any more from the loyal Jarvis Street Members. (They are also responding magnificently.—Editor's note.)

No doubt there are many *Gospel Witness* readers who have never seen Jarvis Street Baptist Church. I do not happen to be one of them, as I was an occasional visitor at Jarvis Street Baptist Church during the few years I lived in Toronto.

(Continued on page 2)

The Gospel Witness and Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once for all delivered to the Saints.

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

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With pleasant memories I recall services attended there. Always as I came away, I felt I had been to the House of God and not to a lecture or a musicale or a concert, as I have sometimes felt after coming from some church services.

Nowhere have I found congregational singing like at Jarvis St. How Brother Hutchinson and Brother Penney used to throw themselves into the service of praise! Perhaps they still do. Most churches fail to realize that about the only part the "man in the pew" can join in, in almost any church service, is in the singing of the hymns. Too often it seems as if only the choir does the singing. It was never so at Jarvis Street when there were sung such hymns as "Jesus What a Friend for Sinners" to the tune "Hyfrydol", "How Firm a Foundation" to the tune "Adeste Fideles", or "When I Survey The Wondrous Cross" with the first two verses to the tune "Rockingham" the next one to the tune "Voice Divine" and the last verse to "Duke Street". There are many others I can recall.

The Good Friday evening service of Praise was always outstanding, with the children's choirs assisting. They sang hymns we ordinary people could understand and not these high class, supposedly, numbers we have inflicted on us at Good Friday and Easter time.

While I do not always agree with you, I do admire your earnestness and enthusiasm, which has brought such wonderful results at the corner of Gerrard and Jarvis Streets, and may you long be spared to carry on the Good Work.

Very truly yours,

(Signed)

SUBSCRIBE FOR
THE GOSPEL WITNESS
\$2.00 per year

From a Seminary Graduate
FUNDAMENTAL BAPTIST CHURCH
Fort William, Ont.
Rev. W. C. Tompkins, Pastor

January 11, 1947

Dr. T. T. Shields,
130 Gerrard St. E.,
Toronto 2, Ont.

Dear Pastor:

For such you will ever be to my wife and myself, I write in response to your front page article in the current WITNESS. You do not hear from us very often, but we often meet you in that place "where spirits blend, and friend holds fellowship with friend". We are sorry to learn that you have not been too well, but I wonder if you ever reflect, when unable to occupy your own pulpit, how many of us, the fruits of your ministry under God, are out proclaiming the gospel of grace. Some of us have not very large congregations; but through the medium of the radio we reach thousands who never enter the sanctuary. Recently we reached the 200th weekly broadcast over the local station, and our hearts were greatly encouraged with the flood of mail which we received to mark that milestone.

But in all these things we ask ourselves: (1 Cor. 4:7) "What hast thou that thou didst not receive." My wife and I were converted in Jarvis Street Baptist Church, and there we were baptized, and instructed how to grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ. I received my training, and introduction to the work of the ministry, in Toronto Baptist Seminary; and while at the Seminary was sustained by the prayers and gifts of members of Jarvis Street Baptist Church. Some of the friendships there formed will cheer us through life, and rejoice our hearts, in retrospect, when we sit down together in "the land that is fairer than day."

Not the least of the blessings which came to me from Jarvis Street Baptist Church was the lady who now doubles my joys, and shares my sorrows. Add to all these obligations, the heartening and instructing messages from your pulpit which come to us each week through THE GOSPEL WITNESS, and you will begin to see what a great debt we owe to the ministry and fellowship of Jarvis Street Baptist Church.

I am enclosing \$10.00 as a token of a debt of love and gratitude which my wife and I can never repay in material gifts. I wish we could add two more figures, and make it a thousand dollars. However, others will surely make up the sum required.

I have read somewhere of a poet who made annual pilgrimage to the place where he first met his wife, and on arrival there would thank God afresh for his felicity. In greater measure that is what Jarvis Street Baptist Church, and its ministry have meant to us, for within its walls we were introduced to the Lover of our souls, and discovered our life partner, and were furnished as Christian in the immortal allegory, with the "whole armour of God."

Thus we are constrained at this time to speak these things which are indelibly engraved upon our lives, and in acknowledging our obligations, give God the glory.

With cordial regards to Mrs. Shields,

Heartily in His Service,

"W. C. Tompkins".

Are We at the Mercy of Roman Catholics?

HOW PROTESTANTS ARE COMPELLED TO PAY FOR R.C. SCHOOLS

THE following letter contains a poignant question that many Protestants and other non-Romanists in the Province of Ontario are asking these days with increasing intensity. We print the letter and then proceed to give our answer to it, together with certain relevant texts of law:

Fort Erie, Ont., Dec. 1, 1946.

Dear Friend,—

Fort Erie Separate School Board has just opened a Roman Catholic School here, and are trying to get support for their school from the town. I quote an article in our town paper:

Appeal December 10

The appeal made by the Separate School Board against a decision of the Fort Erie Court of Revision disallowing their appeal to place 232 separate school supporters on the 1947 tax rolls will be heard by County Judge H. E. Fuller at the Municipal Building on Tuesday evening, December 10th, it was announced this week.

Faced with going without a share of the taxes next year, the board had appealed early this month to the court of revision, who turned it down, stating they felt the matter should be decided by a higher court. The opinion held by the town solicitor has been that the notice of ratepayers wishing to be classed as separate school supporters should have been filed by July 15th.

I suppose the judge will not give them the share of taxes they want, but should he decide that the town should give them what they want, I felt impressed to write you about the matter.

In case the judge denies their request, and they appeal to a higher court, what should the town do? In case the judge grants their request, what should the town do?

I am 84 years old and a taxpayer, and oppose letting the Roman Catholics have any of our school taxes. I hold that school taxes are for education, not to propagate the dogmas of any religious sect.

Is it possible to have that matter brought up in this case? Every sect has all the time out of school hours for that. It is the entailed duty of the people to educate the children of the people, not to delegate that duty to any religious sect.

I would like to have the whole matter of separate schools getting support from our school taxes threshed out. It is not right. It is time that drain on our school taxes was stopped.

Can anything be done? Are we at the mercy of Roman Catholics?

Yours sincerely,

(Signed) _____

The Strangle-hold Ontario Law Gives to R.C. Schools

We do not presume to pass judgment on the intricacies of the case of the Fort Erie Separate School Board now before the courts, but the special privileges granted to Roman Catholics in Ontario for the founding and maintenance of Separate Roman Catholic Schools is clear from the following excerpt quoted from *The Separate Schools Act (Revised Statutes of Ontario, 1937, Chapter 362)*. Sections 18, 19 and 20 of this act make the following provisions:

18.—Not less than five heads of families, being householders or freeholders resident within any public school section of a township, or within a city, town or village, and being Roman Catholics, may convene a public meeting of persons desiring to establish a separate

school therein for the election of trustees. R.S.O. 1937, c. 362, s. 18.

19.—A majority of the persons present, being householders or freeholders, and Roman Catholics, may at such meeting elect from the duly qualified persons the requisite number of trustees. R.S.O. 1937, c. 362, s. 19.

20.—(1) Notice in writing that such meeting has been held, and of such election, shall be delivered by one of the trustees so elected to the head of the municipality or to the chairman of the board of public school trustees in the township, village, town or city in which the school is about to be established, designating by their names, occupations and residences the persons elected as trustees.

(2) The officer receiving the notice shall endorse thereon the date of its receipt, and shall deliver a copy of the same so endorsed and duly certified by him to such trustee, who shall forthwith transmit the same and a copy of the minutes of the meeting and of the notice calling it to the Department of Education.

(3) From and after the delivery of the notice to such officer the trustees therein named shall be a body corporate under the name, in the case of a city, town or village, of "The Board of Trustees of the Roman Catholic Separate Schools for the City (Town or Village, as the case may be) of _____" and in the case of rural boards of "The Board of Trustees of the Roman Catholic Separate School for School Section Number _____ in the Township of _____" R.S.O. 1937, c. 362, s. 20.

Five Roman Catholics May Start a Separate School

The meaning of the above text of law is clear: Five Roman Catholic heads of families in any school section or municipality in Ontario have the special privilege granted them by statute of calling a meeting and forthwith establishing themselves as a body corporate, recognized as such by law, for the purpose of establishing a Roman Catholic sectarian school. This Roman Catholic School, founded for the express purpose of exalting one religion at the expense of all others, is then endued with all the powers of the state schools which are open to all races, classes, and creeds without distinction. In particular we call attention to the following enactment in Section 67 of the same act:

67.—(1) The board of a separate school may impose and levy school rates and collect school rates and subscriptions upon and from persons sending children to or subscribing towards the support of such schools, and may appoint collectors for collecting the school rates or subscriptions who shall have all the powers in respect thereof possessed by collectors of taxes in municipalities.

Another section of the same act gives the Separate School Board the privilege of calling upon the municipal council to levy and collect the taxes for the Roman Catholic School which shall then "be paid over to the board without any deduction whatever". (Section 70.) This means that the entire authority of the government of a free and democratic country is placed at the disposal of the totalitarian Church of Rome to compel people to pay for the teaching of its pernicious, anti-democratic dogmas.

Compulsory Contributions to the R.C. Church

Of all the religions in Ontario, Romanism is the sole one granted this extraordinary privilege of using the

legal authority of the civil tax collector to force its people to pay for the propagation of its peculiar tenets. All other religious bodies which wish to have schools for training their young people support them from voluntary gifts and offerings. But one sect alone is singled out for the signal advantage of being enabled to compel its people, by force of law, to support their church schools. Protestants do not ask for this special privilege for themselves, and only their indifference and ignorance of the status of Romanism in this province has allowed the perpetuation of this flagrant piece of favouritism to the Roman Catholic Hierarchy.

It may be said, as spokesmen for the Hierarchy on occasion do say, that the choice rests with the Roman Catholic taxpayer whether he will pay his taxes to the Public School Board or to the Separate School Board. That statement might be true if the religion involved were almost any other than Romanism, but this system utilizes its peculiar dogmas in such a way as to exploit the credulity and superstition of its devotees and so to bring them into spiritual servitude to its priests who then find in the text of Ontario law a weapon ready at hand, which allows them to employ the force of the secular arm to enforce their outrageous claims. Cardinal Villeneuve, for instance, issued an official communication in which he commanded all "the faithful" to send their children to Roman Catholic schools on pain of deprivation of the sacraments. This means in effect that Roman Catholic parents who do not obey the orders of the priests to support the Separate Schools are forthwith consigned by them to everlasting torment, for, without the sacraments of their church, Romanists are taught to believe they have no hope of salvation. In this way the power of Ontario law, Ontario courts, and Ontario police are made the accomplices of the Roman priests in enforcing their religious bigotry.

Many R.C.'s Dislike Separate Schools

Many Roman Catholics dislike the Separate Schools, for they recognize that since the principal aim of them is to teach the Roman Catholic religion, as Canon Law and papal encyclicals require of Roman Catholic Schools, they cannot compete in efficiency with the Public Schools. But on pain of virtual excommunication they fear to follow their own wishes in the matter. Yet in spite of the priests' terrible threats of present and future punishment, thousands upon thousands of Roman Catholics in Ontario dare to refuse to support the Separate Schools. In Ottawa the Separate School Board publishes a list of Roman Catholics who are assessed as Public School supporters. According to its figures, more than five million dollars of Roman Catholic assessment was affected to the Public Schools in each of the six years from 1939 to 1944. The same holds true throughout the province, but not all Roman Catholics have the courage to oppose the will of their priests and so humbly submit to their dictation in supporting Separate Schools. If, however, the state was not an accomplice of the Hierarchy in the collection of taxes for their sectarian schools, it would be much more difficult for the priests to enforce their will on "the faithful".

Separate Schools Share in Public Grants

If the Separate Roman Catholic Schools of Ontario were dependent for their support solely on the taxes paid by Roman Catholics, the great majority of them would be closed to-morrow, or rather would never have been opened. Roman Catholic Separate Schools receive

generous support from the taxes paid by Protestants, over and above what they receive from the school taxes paid by Roman Catholic ratepayers to their local Separate School Board. Indeed the government of the Province of Ontario gives more in grants to Roman Catholic Separate Schools, in proportion, than it does to the Public Schools. Comparatively few persons are aware of this fact, and it needs to be brought home, in particular, to the Protestant taxpayers of Ontario, for Protestant money goes to build and maintain the many Separate Roman Catholic Schools in the province. The salaries of Romanist teachers and of nuns and brothers in the Roman Catholic Schools of Ontario is in large part paid by the provincial government, which in turn derives its revenue largely from Protestants. It is surely a gross violation of justice and a travesty of religious liberty to compel Protestants and other non-Romanists to pay for the teaching of doctrines which consign them to hell.

Protestant Landlords Compelled to Support Separate Schools

Many Protestants are surprised to learn the following enactment forms part of Ontario law:

65.—(1) Where land is assessed against both owner and occupant, or the owner and tenant, the occupant or tenant shall be deemed to be the person primarily liable for the payment of school rates and for determining whether such rates shall be applied to public or separate school purposes, and no agreement between the owner or tenant as to the payment of taxes as between themselves shall alter or affect this provision.

Many Protestants, in ignorance of this legal provision, have come to us in consternation saying that they were being compelled against their will to pay school taxes on their own property for the support of Roman Catholic Separate Schools. But the fact of the matter is that the owner is deprived of the right to support Public Schools and forced to support Separate Schools, if his Roman Catholic tenant so desires. And the desire of the tenant is, in many cases at least, the result of religious intimidation by Roman priests. In any other sphere of human relations the threats and menaces employed by Rome's agents would be called blackmail, but Ontario law aids and abets them in their nefarious practice as shown above.

Can Anything Be Done?

"Can anything be done?" enquires our correspondent in Fort Erie. Doubtless the law will have its course in this particular case, for the matter at issue appears, from the newspaper report quoted in his letter, to be the date on which the exemption of Separate School supporters becomes effective. The law cannot permanently deny to Roman Catholics in Fort Erie the same special privileges that it now grants them in hundreds of other municipalities throughout the province. Since the Drew government increased the legislative grants to Roman Catholic Schools, there will be many more of them founded in towns and villages where before they could not pay their own way. There is only one remedy for the present iniquitous system whereby Romanist schools are supported by public money, and that is the complete abolition of the whole Separate School system as we now have it in Ontario. If Roman Catholics want their Separate Schools let them have them, but let them pay for such schools themselves without putting their hands into the public treasury or without using the force of civil law to compel their own

devotees to pay taxes to the Roman Church or its instruments.

Special Privileges to One Sect

Of all sects and religions, why should Roman Catholics be singled out for special treatment? Rome has for so long and so persistently claimed preferential treatment, that many Protestants are prone to concede their huge claims without considering that they have no right or justice to support them. Take for instance, *The Census of Canada* report on the population of Fort Erie by religious denominations (Vol. II, Population, 1941):

Total Population	6,595
Anglican	1,335
Baptist	202
Greek Orthodox	33
Jewish	13
Lutheran	100
Mennonite	11
Presbyterian	1,087
Roman Catholic	1,076
United Church	1,933

Common sense and common justice would agree that if Roman Catholics, who are fourth in point of population, have the privilege of a Separate School supported by public money, then the other three denominations which outnumber them in Fort Erie should be granted the same concession. And in a democratic country which recognizes the rights of minorities, the Baptists, the Jews, the Mennonites and the Lutherans should have the same privilege. Why should it be granted to one and not to another? Such a state of affairs would ruin the Public Schools of the province. And in many individual cases in various municipalities that is what has already been done by the establishment of a Separate Roman Catholic School in competition with an already existing Public School.

"No End to the Demands of the R.C. Church"

A delegation officially representing the Roman Catholic Hierarchy appeared recently before the Royal Commission on Education and baldly stated, according to the press report, "that there can be no end to the demands the Roman Catholic Church will make for state concessions to Separate Schools." (*Globe and Mail*, Nov. 29, 1946.) If Protestants and other non-Romanists in this province were fully informed as to the implications of such arrogant statements as that, and if they knew the extraordinary special privileges that Rome now enjoys by law, they would rise up and demand that Separate Schools, as by law established, be done away with in Ontario. That is the solution to the situation in Fort Erie and in a thousand other municipalities in this province.

Appeal of Separate School Supporters Upheld

Since the above article was written, our Fort Erie correspondent has sent another note informing us that the appeal of the Separate School supporters has been upheld by the court. Our Fort Erie subscriber writes:

On December 10, Judge Fuller upheld the appeal of Separate School supporters, and to-day I learned that the town has appealed his decision.

Is it possible for Protestants to do anything to stop the aggression of the Roman Catholics?

The government, at a cost of a quarter of a million dollars, built a hostel here during the war. They have now presented it to the Roman Catholics for their school. Someone said for thirty thousand dollars. I do not know whether they paid that, or anything, as a down

payment, or if they want to pay for it out of the school taxes from Fort Erie. I would not be surprised that such was the case.

This is an example of the way in which the School Laws of Ontario work out. Since the Drew government increased its grants to Romanist schools throughout the province, we may expect to see hundreds of R.C. schools springing up like mushrooms, all of them feeding on the money paid in taxes by apathetic and uninformed Protestants who do not know that they are being mulcted to support the tyrannous, anti-scriptural system of the pope of Rome.

—W.S.W.

THE DESTRUCTION OF PUBLIC SCHOOLS

By J. V. McAree in "The Circle-Bar Fourth Column"

Roman Catholics are not unanimous on the subject of separate schools. Protestants are unanimously opposed to them, not on religious grounds, but on patriotic grounds. They object as Canadians to children being segregated into different religious camps in the matter of education. They would like them to consider themselves as Canadians, not as Protestants and Roman Catholics.

An Old Contract

But apparently a contract was entered into permitting the Roman Catholics in this province to have their separate schools; and the contract has been fulfilled, despite a growing belief that it was an unwise one and has done untold harm to this country.

The Ultimate Goal

Those who take this view will oppose the Roman Catholic demand that the principle of separating the youth of Ontario shall be extended into the secondary schools. They will regard it as another step toward the goal of having Roman Catholic universities, which would be a further and final division between people who ought to think of what they have in common, not what are their religious differences. If the Roman Catholic claim is based on justice, and not on an ancient and evil bargain, what is to prevent every other religion from demanding the same rights in the name of justice? What, in other words, is to prevent the destruction of our public school system?

A new and more powerful proclamation of the law of God is perhaps the most pressing need of the hour; men would have little difficulty with Gospel if they had only learned the lesson of the law.

—Dr. J. Gresham Machen

BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

- "Other Little Ships" (New edition) \$1.00
- "The Plot That Failed" (New edition) . 1.00
- "The Adventures of a Modern Young Man" 1.00
- "The Oxford Group Movement Analyzed"05
- "Does Killed in Action Mean Gone to Heaven?"05
- "The Christian Attitude Toward Amusements"05
- "The God of All Comfort"05

Address:

THE GOSPEL WITNESS

130 Gerrard St. East

Toronto 2, Canada

The Indomitable Fellowship

THE following story of the fearless Christian testimony of an organized group of believers who formed part of the crew of Britain's premier Aircraft Carrier during the war years, is the first installment of a pamphlet that describes the growth and activities of the *Indomitable* Fellowship. It was written by Petty Officer Telegraphist B. R. Oatley-Willis, who took a leading part in the inception of this unusual and most fruitful Christian enterprise. Mr. Oatley-Willis and Mr. Geoffrey Adams, another young man who was converted while serving on the *Indomitable*, are now both enrolled as students at Toronto Baptist Seminary with a view to continuing in civil life the same aggressive witness that they carried on in His Majesty's Royal Navy.

Mr. Oatley-Willis spent fifteen years in the navy. He came from an Anglo-Catholic family, but during his second year in uniform, while ashore in Malta, he was invited by a Salvation Army comrade-in-arms to attend a meeting conducted under the auspices of that body. Through the simple preaching of the glorious Gospel of Christ he was saved and later on found fellowship with various assemblies of the "Plymouth Brethren" scattered around the various quarters of the globe whither his duties in the British fleet led him. Though Mr. Adams came from a Baptist home, he did not find the Lord until the exigencies of war cast him into the companionship of some navy men who formed part of the *Indomitable* Fellowship. Both these young men became acquainted with Toronto Baptist Seminary through the pages of THE GOSPEL WITNESS, which was in turn brought to their attention by one of our faithful readers in England, Rev. F. Passmore, a retired Baptist minister who was once a student at Spurgeon's College.

We rejoice to have in the Seminary the fellowship of these young men who are veterans, tested not only in battle for king and country, but also in Christian warfare. We hope to present to our readers further installments of this thrilling story, which it is hoped will eventually be printed as a pamphlet.

—W.S.W.

Foreword

By Commander R. G. Studd, D.S.O., R.N.

I count it an honour, of which I am wholly unworthy, to be asked to write a foreword to this booklet.

My heart thrilled with joy as I read in it of the fearless witness, the enterprise and initiative of my brethren.

Truly the Lord did great things for them as He always does for those who trust Him wholly.

I felt very humbled too, that my own witness is so feeble; yet I love the same Saviour and have proved His all sufficiency in peace and war, in Navy and civvy street, so I may perhaps be permitted to join my brethren in presenting Christ to you who read of the Glorious Loveful Saviour Who alone can meet your deepest needs, Who alone can make your life one long record of satisfied happiness and usefulness.

As I write this the world goes unheeding on its way, from crisis to crisis, from fear to famine, from unrest to chaos; all because they refuse Him. What folly!

But let us remember it will not always be so; He is coming back in Glory to reign—many of us think He will be here very soon now.

Joy immortal when the trumpets sound,
The whole world hushed,
To see the King crowned.

Our Saviour wins; He is the all conquering Monarch, so

chins up Christians! Stick it out! Victory is sure.

To those opposing Him we say: Chuck it! It's folly; you are bound to lose and you are missing the best in this life and the next, so why not join the victory side? You will never regret it!

THE INDOMITABLE FELLOWSHIP

By Petty Officer Telegraphist B. R. Oatley-Willis

THIS is the story of a fellowship on board H.M.S. aircraft carrier *Indomitable* during the years 1941 to 1945. Reproduced below is their "card" which may serve to explain some of their aims and methods:—

Who are they?	Just a group of Christians.
How long has this been going on?	Since September 1941.
What denomination are they?	None at all.
Why do they have meetings?	Because they've got something—best thing is to come and see.
Would I be helped?	Sure you would.
What are these meetings like?	Bright, informal, free and easy.
When are they held?	Every day (see Church Notice Board).
I'm an atheist, sceptic, agnostic, could I come?	You're very welcome.
Can I say what I think?	On the discussion—why, yes!
What rig?	Any rig.
Who runs it?	Members of the Ship's Company.
How long does the meeting last?	Three quarters of an hour, approximately.

WHY NOT COME TONIGHT?

The birth of the Fellowship is a simple story: In August 1941 four young men sat in a bedroom in Barrow-in-Furness. They prayed. The Lord answered, power was unleashed and God's Hand displayed. The *Indomitable* Fellowship was born.

August 1941 saw "Britain's premier Aircraft Carrier" (as Rear Admiral Troubridge once described her) *Indomitable* leave Barrow-in-Furness for Liverpool on her maiden trip. There we embarked our ship's company, a potential power for God as a number afterwards proved to be.

Eventually this latest addition to the British Fleet arrived at the West Indies, untried in battle, but soon to justify the confidence placed in her. The political outlook was dark, the future unknown. Our arrival in Bermuda saw our daily meetings in the ship's church established. As we look back on those early days we are arrested by our lack of ambition. How cautious and faltering were our ventures then, when we consider what was to follow! We had just an opening prayer, a Scripture reading, informal discussion and a closing prayer. It suited us but could not be expected to arouse much enthusiasm among the unsaved.

The first trophy was a young telegraphist. He succeeded one evening in marching all his messmates down to the meeting. They had endeavoured to upset him by awkward questions for which he frankly said he had no answer, but if they wanted to know more they had better come to the meeting—hence the invasion.

On the 7th December 1941 came the dramatic news of Japan's surprise attack on Pearl Harbour. It was not long before H.M.S. *Indomitable* was bound for the Far East.

Later our force of battleships, carriers, cruisers and supporting craft were compelled, for strategic reasons,

to withdraw to an East African base, where we remained until the invasion and capture of Madagascar, in which operation we participated.

In August 1942 suddenly we had sailing orders. We were off to an unknown destination. The ship buzzed with rumours. Eventually we joined another force. After a week's exercising we were given our task: We were to break through to Malta with a precious, vital convoy. Some were excited, some frightened at the prospect, others a little glum. None was indifferent.

Many, who have been on this hazardous run, will be familiar with the terms "D one", "D two" and "D three", the first, second and third days in the Mediterranean after leaving Gibraltar. "D three" would come, and without fail the enemy's reception committee would provide numerous and varied diversions. "D one" saw H.M.S. *Eagle* sunk, "D two" was exciting. The Christians aboard the *Indomitable* had an idea that "D three" and its accompanying distractions might interfere with their usual daily meeting. Thus it was decided the service of "D two" should be a prayer, praise, and testimony meeting and a notice to this effect was posted on the ship's notice board inviting all to join us.

It was an unforgettable night. We were spared "action stations", as the enemy was evidently reserving his strength for the following day. Here, for reasons we shall see later, we mention a name. Our brother, Ken Greenwood, Corporal, Royal Marines, conducted the meeting. His theme was the inward peace and calm which is the assured portion of all who know Christ as their Saviour. He emphasized the fact that on the morrow some might be in eternity, but for the Christians the sting, power, and fear had been taken out of death. The meeting was then thrown open for testimony. What a sacred time! Three yielded to Christ as a result of this meeting.

"D three" (11th August) arrived with little to indicate anything out of the ordinary. Towards the end of the day the air raids on the convoy and its escort developed in intensity. During a brief lull I met Ken Greenwood, and we conversed on spiritual things. This was to be our last conversation on earth. About 7 p.m. we received an attack from Stuka dive bombers. Shall I forget my reactions? I knew now what real inward peace meant in the face of death. Here was not a theoretical idea, but a living and vital faith which worked under fire. It again confirmed our faith.

There was tragedy and the king of terrors. There in a gun turret blazed a veritable holocaust. Anxiously I watched burnt, mangled bodies brought to the flight deck. One wondered and hoped that Christ was theirs before the sudden end. It soon became apparent that Ken Greenwood had perished. He had gone to be with the Saviour he had so earnestly extolled the night previously.

Space does not permit a record of all the Lord's dealings with our little group of Christians during the action, but we now all KNEW if never before, that He will keep him in perfect peace whose mind is stayed on HIM.

Our damage necessitated a return to England where for almost six months the ship underwent repairs.

June 1943 saw us again in the Mediterranean with our little Christian team somewhat depleted. We had tasted and knew of the Lord's gracious dealings and thirsted for greater manifestations of His power. Our meetings continued and other men were led to Christ.

One night during the initial stages of the invasion of Sicily we were torpedoed and crept back to Malta for temporary repairs. Eventually we arrived in the United States for another session in dock.

February 1943 saw us in Sydney, Australia. Almost everyone went ashore, the obvious thing to do in this land of comparative plenty. The most sensible thing, therefore, for us to do was to hold meetings ashore. Thus with a number of Christians from other ships we sallied forth, borrowed a hall, placed advertisements in the local paper and opened the campaign with an open air meeting. A number of Sydney people declared never before had they witnessed such a thing as thirty British sailors standing to witness for Christ and the Gospel. This venture marked the inauguration of the "United Fleet Fellowship".

Early in 1945 the British Pacific Fleet was formed and left Sydney for operations with the American Fleet. During one spell in harbour at Leyte the first meeting of the "United Fleet Fellowship" was held on the *Indomitable*. What an inspiration! This was to see Christians from all over the fleet come aboard in response to a circular. The church was filled to capacity. We heard of the Lord's workings in many ways in other units of the Fleet.

After an arduous three months we returned to Sydney to replenish our stores and rest the crews. VJ Day meant the Royal Navy's aggressive role was almost completed. It was not long before H.M.S. *Indomitable*, with three thousand souls aboard, left Sydney homeward bound. We left some of our Christian team behind, and news from them later told of their starting meetings in their sphere.

The Basis of Our Fellowship

An excerpt from one of our monthly bulletins serves admirably to show the basis on which our *Indomitable* Fellowship rested. It may appear to some to be radical, indeed it seemed so to us at the outset. However, God blessed results have set the seal on the course we took. The excerpt is as follows:

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ."—First epistle John 1:3.

"How do you know Christ is risen?" asked a scoffer of an old Christian. "Because I had an hour with Him this morning" quietly replied the Christian.

Here surely is the basis for fellowship, recognizing we are able to have fellowship with ALL who have fellowship with the Father. We are not necessarily asked to have fellowship with their particular system or form of worship, or they with ours, but all who are redeemed by the atoning blood and are living in the enjoyment of their great Salvation are most assuredly having fellowship with the Father. How we, as a group of His children, through matchless Grace, can praise God for the unity which has been ours in Christ throughout the years we have spent in this ship! Prejudices have been sunk, and the Lord has placed the seal of His approval on our witness, in the salvation of precious souls.

This is the outline of the basis on which our witness in the ship was doctrinally founded. In faith we took God at His Word, and He wondrously honoured that simple trust. Our theme was Christ as Saviour and Lord, our basis for conduct and decision God's Inspired Word. That Word was the final authority and we agreed to be subject to it. The Word spoke for itself, and was the only corrective medium we required.

The Jarvis Street Pulpit

Eternal Life—Or, Once in Grace Always in Grace

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

Preached in Jarvis Street Church, Toronto, Sunday morning, January 11th, 1925
(Stenographically Reported)

(The Sermon this week is republished because of the many enquiries we are constantly receiving for messages on Eternal Security. Sermons on this doctrine become exhausted very quickly, therefore we publish this again.)

"The gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

Prayer before the Sermon

We thank Thee, Thou Fount of life, Thou Light of men, that the Dayspring from on high has visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. For all the types and shadows of Thy holy Word; for the gradual dawning of Thy light upon a darkened world; for the grace that in sundry times and in divers manners spake in time past unto the fathers by the prophets, we bless Thee; and especially for the full-orbed revelation of Thyself that Thou hast given us in Thy Son. We thank Thee for Him Who is a Priest forever after the order of Melchizedek, Who was not made after the power of a carnal commandment, but after the power of an indissoluble life.

Our hearts rejoice in the assurance that if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and that in that Advocate we have a High Priest touched with the feeling of our infirmities, Who was in all points tempted like as we are, and yet without sin. For the great fact of His atoning death by which the uttermost farthing of our indebtedness was paid; for the glorious resurrection by which the payment of the price was certified; for the ascension to heaven, and the session at Thy right hand of our ever-interceding Priest; and for the Holy Ghost by Whose power the benefits of His Mediatorial ministry are communicated to us, with all our hearts we praise Thee.

We live amid the shadows, the earth is hollow to our tread, the grave has swallowed up our richest treasures,—

The earth is full of farewells to the dying,
And mourning for the dead;
The heart of Rachel for her children crying
Will not be comforted.

We thank Thee therefore for the light which shines from the deathless City; and for the grace that has opened a path thereto for the feet of mortal men. Our hearts are glad in this, that he that believeth on the Son hath everlasting life. Give to us each that priceless gift. And give us the peace and joy of knowing that we are eternally saved. For the sake of Jesus Christ our Lord. Amen.

AT the close of the prayer-meeting last night, one of our members inquired whether I could give her any help to meet someone who was unable to see that the salvation which Jesus Christ gives is an eternal salvation. I have been asked so many times recently to give help in similar cases, that it occurred to me it might be profitable this morning to discuss with you the proposition, that whom the Lord saves He saves for ever, that His salvation is eternal, that "the gift of God is eternal life through Jesus Christ our Lord." I have selected

this subject this morning, not only that I might bring it to you, but that we may have it in print to put into the hands of inquirers such as came to me last night. This, then, is the proposition which I shall endeavour to prove from the word of God, that when the Lord Jesus once saves the soul, it is saved for ever.

I.

THAT TRUTH IS ESTABLISHED BY THE FACT THAT SALVATION IS OF GRACE. Grace means that God does it all. Grace is the biggest word in any language: it is an immeasurable word. It is as deep as hell; it is as high as heaven; it is as wide as the measure of the east from the west; it is as long as eternity. Grace means that all the qualities of Deity—His love, His mercy, His justice, His truth, His righteousness, His faithfulness, His power, His eternity—that all the qualities of the Godhead co-operate in the salvation of a poor lost sinner. The sinner does nothing: God does everything: "By grace are ye saved."

It follows, therefore, that if salvation be of grace, and if it be God's work all the way through, in the nature of the case, *it cannot be made at any stage to depend upon human merit*. The Scripture is very explicit on that point. It says, "If by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." You cannot have a salvation half of grace and half of works; you cannot begin to be saved by grace, and continue to be saved by works; beginning in the Spirit, you cannot be made perfect in the flesh. If we are dependent upon God in the beginning for the forgiveness of sin and regeneration by the Holy Ghost; if we are shut up to God in the beginning, then we are shut up to God all the way through. There is no blending these two principles. "Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard be defiled. Thou shalt not plow with an ox and an ass together. Thou shalt not weave a garment of divers sorts, as of woollen and linen together." "To him that worketh," the Scripture saith, "is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

The Scripture makes this principle transparently clear, either you must make an assignment and plead absolute bankruptcy, that all your righteousnesses are as filthy rags, that you cannot pay even a fraction of one

cent on the dollar in respect to your indebtedness to God; and accept salvation as God's free, unmerited gift, acknowledging you are nothing but a sinner without an infinitesimal atom of righteousness to offer to God—you either receive salvation in that way, or it is reckoned as your debt, and you must obtain salvation by earning it, by keeping the law of God perfectly from beginning to end. This being impossible, it follows that salvation is to be received by grace, or it cannot be received at all! Quite as deadly as the heresies of Christian Science, and Russellism, and Modernism in all its forms, is the religion of "do"—the heresy which teaches that it is possible for a poor, bankrupt sinner to pay God what he owes. That is a vain hope. Every soul is so helplessly, utterly, everlastingly, bankrupt that he is doomed and damned already, unless salvation be by grace. There is no other way!

A friend of mine, whom I met in England in 1918, said to me: "I am coming to England again next year, and I am going to bring my wife with me; and what is more, it will not cost me anything." "That is interesting," I replied, "how are you going to manage that?" He said, "I am buying up German marks; and by next year they will be at par. I am getting them cheap now, and I expect to make sufficient profit to pay for a trip to Europe." He did not go to Europe the next year, for the simple reason that the German mark was not worth anything. I was in an exchange office in London just about that time, when a man with a foreign accent came in and inquired what he could get for so many German marks. The man behind the desk said, "They are supposed to be worth so much (naming a certain figure)—if you can find anyone in London to buy them, which I very much doubt!" Just a few days—less than two weeks—after the Armistice, I was in Brussels. I went into a store to buy something, and the only money I had was French, I think it was a fifty-franc note. But I offered it in exchange for what I wanted. The shopman opened a drawer and began to count out a lot of paper. I said, "What sort of money is that?" He said, "That is the German money that was used during the occupation." When I found that was all he had, I asked for the return of my fifty-franc note; for I knew that German money had lost its value in the markets of the world.

Do you know what your works of righteousness are worth? They are like that German money. The kingdom of man's soul is utterly bankrupt; your good works cannot buy anything at heaven's storehouse; the only hope for any of us is to receive salvation by grace. And if that be so, then beginning with grace, it must be grace all the way through.

There is a very significant phrase in the fifth chapter of Romans, where Paul speaks of the "abundance of grace", and the "gift of grace." Grace is the fountain from which salvation flows; and salvation is "the gift by grace." Later in the same chapter we read of the "gift of righteousness which is by one man, Jesus Christ." We are saved by grace; and we are saved by the gift of righteousness. That is to say, you have no righteousness of your own; and therefore you are presented with the perfect righteousness of Jesus Christ as a substitute for your own, just as one might give you a coat which you put on. As one of the soldiers received the seamless robe of Christ, and put it on, so the perfect record of the life of Christ, the perfect righteousness which He wrought out by an absolutely perfect

obedience to the law of God, is reckoned to the account of every man, woman, boy, or girl, who will believe on Christ; and on the ground of that righteousness, his sins are forgiven, and he is accepted in the Lord. So, my friends, you have nothing to do but receive it. Salvation is by grace, through the righteousness of the Lord Jesus Christ. That being so, your righteousness, one way or another, cannot possibly affect it.

II.

OUR PROPOSITION IS PROVED BY THE NATURE OF SALVATION ITSELF. What is it to be saved? A little boy up there in the gallery could tell me. He would say, "I know, sir, it is to have your sins forgiven." That is true; but that is something apart from yourself. You see, your sins committed are recorded in God's book, and the record is held against you until God forgives you. But that is objective, that is something apart from yourself; that is something God does for you. He forgives your sin. Somebody else would say, if I were to ask what salvation is, "Well, sir, it is to be saved from hell, from the punishment of sin." That is only another way of stating the same truth—that salvation is the forgiveness of sin. And that also is true. Our punishment was laid upon Christ; He suffered the Just for the unjust, to bring us to God. But again that is something done for us, outside of ourselves; it is objective. That is the ground of salvation; but it is only one aspect of salvation.

My text says that the gift of God is not the forgiveness of sin only, although it is that; it is not only an assurance that we shall never go to hell, although we are given that also; nor is it only an assurance that we shall get to heaven, although we also have that by grace. It is something far more than that! "The gift of God is eternal life." Salvation is a new life; it is not only something that God does *for* you, but something that He does *in* you. "You hath he quickened, who were dead in trespasses and sins." He makes us alive. A lady said last night in prayer-meeting that she thanked the Lord for a new interest in the Bible. She said, "For years it was to me a very dry book, and I would rather read any book than the Bible; but now I would rather read the Bible than any other book. It is the most interesting Book in the world to me." What made the difference? God had made her alive spiritually; He had implanted within her a love for the truth, effecting a natural affinity between her and what is written in the Book. Therefore the two came together; and she found a great love for the word of God. Something, you see, had been done in her as well as for her. By her changed attitude toward Christ, toward the word, toward everything, she knew that a change had been wrought within. That change is described in our text as a new life: "The gift of God is eternal life."

I desire to make it so simple that the youngest child can understand it this morning. I want especially you young Christians—boys and girls, young men and young women, and older men and women who are young in Christ—to understand this fundamental truth, that you may lay hold upon it, or rather that it may lay hold of you: Salvation is a new life.

What sort of life? Our text says, "eternal life." What does that mean? Does that mean a life that never ends? Yes, it means that; but it means much more than that. It means not only a life that is eternal in its duration, but a life that is eternal in its quality; that, in the

nature of the case, eternity is in the life that God gives. There is a great word used in respect to the Priesthood of our Lord Jesus Christ. It is said that He was made a Priest, not after the power—or authority—of a carnal commandment, but after the power of—now mark this big word, you young people—"after the power of an *indissoluble life*." You know the meaning of the word *soluble*, don't you? There are certain metals, that in certain chemicals may be dissolved; there are certain things that may be dissolved by fire. But here is something that cannot be dissolved by anything. There is nothing in heaven above, or in earth, or in hell itself, that can dissolve, or destroy, the life that is in Jesus Christ. It is "indissoluble"!

Let me give you an illustration of that. We have thought often about the Babe in the manger. It is the most wonderful of all stories. Read the first chapter of Genesis: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." And God said—and God said—and God said—and God said; and it was so—and it was so—and it was so—and it was so! Everything was created by the power of the Word of God, all this world with all its latent forces—and how great they are! And all other worlds!

But here is the greatest of all wonders, that the God who made all things, determined to save, to redeem, this rebellious world, with all its wickedness, with all its tremendous powers. And how did He do it? He put a little Babe in a manger, only a little helpless Babe! You and I would have said, "That is absurd; a world can never be redeemed by that means!" Would he send ten thousand angels to guard that little Babe? The wonderful story says He was born in Bethlehem of Judæa—when?—"in the days of Herod the king"! When Herod the king heard about that little Babe he said, "I will kill him." And with all his power he gave authority to his officers to search out and find all the babies of Bethlehem of two years old and under, and to destroy that little Child that was born King of the Jews. But did he do it? No! The angel of the Lord came—and Herod missed Him! And after some time had passed, the angel of the Lord came again to Joseph and said, "Arise, and take the young child and his mother, and go into the land of Israel"—Why? Listen!—"for they are dead which sought the young child's life." They could not kill him: His was an indissoluble life!

Then when He grew to young manhood, and He came to Nazareth and opened His ministry with a sermon in the synagogue, they took Him to the brow of the hill and would have thrown Him down headlong, "but he passing through the midst of them went his way". Hell reached out its hand to throttle that Life; but there was no power in hell adequate to destroy the Life that was indissoluble.

Certain of the Pharisees came to Him still later and said, "Get thee out, and depart hence: for Herod will kill thee." And He said, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." He said; in effect, "I have chosen where I shall die; I have chosen when I shall die; I have

determined how I shall die. I am the good shepherd: the good shepherd giveth his life for the sheep." Then He said, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." He came to the cross, and He laid down His life. He laid it down; and on the third day He rose again, because it is written, "It was not possible that he should be holden of it", that is, of the grave. His was an indissoluble Life!

It is just as impossible for any power in earth or hell to terminate the salvation which Jesus Christ gives to the believing soul, as it was impossible for any power to destroy the life of Jesus Himself. When he said "eternal life", He meant that He would give to believers a life of exactly the same quality as His own. As to our bodies, we die; but even our bodies will be raised again at His coming: "We look for the Saviour, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Therefore, when the Lord gives life, it is a life that can never end.

III.

Once more: THE FIGURES OF SCRIPTURE WHICH SET FORTH THE SALVATION THAT IS IN CHRIST, further establish the truth that salvation is eternal. We *are born again*—how many times? Once only. We are twice-born men: born after the flesh, and born again after the Spirit. We are begotten "by the word of God, which liveth and abideth for ever." We are made partakers of the divine nature; we are made one with God in nature, having eternal life by a second birth from above. That is how Jesus was born,—begotten by the Holy Ghost; and so are we quickened by the divine Spirit.

There is another figure: We are said to be *members of His body*. Every believer is a member of the body of Christ. There is exactly the same kind of life in my fingers as there is in my head. Every member of the body moves in obedience to the authority of the head. So every true believer is a member of the body of Christ, sharing His life. How accurately the Scripture was fulfilled in His death! When they came to Jesus, and saw that He was dead already, they brake not His legs, "that the scripture should be fulfilled, A bone of him shall not be broken." The body that they laid in the grave was a wounded body; but it was not a dismembered body. And the body that was raised again was a whole body—a perfect, glorified, body—every member raised with the head. I do not know whether you are a member of His body or not—if you are, take comfort in this that there is no power that can separate a member of the body of Christ from Jesus Christ the Head.

Believers are said also to be *the bride of Christ*; and there must be a marriage-day.

It is not possible that the proposed marriage between the believing soul and the Lord Jesus can fail to be celebrated. I have been at weddings where the bridegroom came late—I have been at more where the bride was late! But there is a word in the Scripture which says, "The marriage of the Lamb is come, and his wife hath made herself ready." My Lord Jesus will never be charged by anybody with breach of promise. He has pledged His word to those who trust in Him; and some day, some glorious day, we shall hear it said,

"Behold the bridegroom cometh." He will come; and there will be a happy marriage-day. And the bride will be there! No one will be absent of those who put their trust in the Lord Jesus Christ.

IV.

I wish I were only beginning; but I must give you three or four promises; for my proposition is further established BY THE EXPRESS PROMISES OF SCRIPTURE. We read this morning: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up that whosoever believeth in him should not perish, but have—what kind of life?—eternal life." Again: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Yet again: "Verily verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life—life that lasts forever—and shall not come into condemnation; but is passed from death unto life." Still, another word: "My sheep hear my voice, and I know them, and they follow me: and I give unto them—what?—eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all"—than all what? greater than all my sins, all my temptations, all my enemies, all the powers of earth and hell—"and no man is able to pluck them out of my Father's hand."

I have read a story of a coloured man down South, who frequently shouted "Hallelujah!"; and praised the Lord because he had eternal salvation. Someone asked him how he was so sure. He quoted the verses I have just quoted, and added, "You see, it is like this: It says I am in the hands of Jesus, and Jesus is in the hands of the Father. First of all", he said, "I am held in His hand; and then we are both held in the Father's hand; and before the devil could get at me, he would have to bust the Godhead." That is literally true,—Father, Son, and Holy Ghost, with all the powers of Deity, are engaged to save for ever the soul that puts his or her trust in Jesus Christ.

I could continue quoting passages until you were thoroughly hungry and anxious to get home to dinner; but I have said enough to lay a foundation for your faith. If that is the kind of salvation the Lord Jesus gives, then let us receive it. Shall we receive it this morning? for once we receive it we shall never lose it. If we hand over our souls to Him, He will take charge of them. I have often to stay at hotels, and in my room there is usually a notice which says that in the office is a vault; and that the management will take charge of valuables—jewellery or money—but that they will not be responsible for any valuables not committed to their charge. I have never availed myself of that privilege, because I never have enough money with me to make it worth anyone's while taking it! and as for jewellery, I have none. I should not know what to do with it if I had. But I can understand how some people who carry great wealth with them, before they go to bed at night, would go to the office and hand it all over. It would be put into the vault and locked up; for the management will be responsible for only such valuables as are committed to their charge.

Jesus Christ will not be responsible for your soul unless it is committed to His charge; but if you hand over your soul to Him, if you hand over that most valuable possession to Him, He will take charge of it for

ever: He will give you His receipt—the promise of God that cannot lie—that there is no power in the universe that can pluck you out of His hand. We may trust Him this morning, and be as sure of salvation as though we were already within the gates of pearl. May He enable you to accept such a salvation at His hand.

"His honour is engaged to save
The meanest of His sheep;
All that His Heavenly Father gave,
His hands securely keep."

PIANO NEEDED FOR NEW FRENCH CHURCH

LAST summer a new French-language Baptist Church in Northern Quebec was officially recognized at a duly called meeting of sister Baptist Churches. The new church building is already partly completed and has called as its pastor Mr. Murray Heron, a Toronto Baptist Seminary student who is a member of this year's graduating class. Mr. Heron learned to speak French in the Seminary and has already passed a summer on this field and hopes to take up the work again immediately on graduation next spring. A piano or organ is urgently needed to lead the public services of this church, and Mr. Heron would be glad to hear from anyone who could donate one to the work. Happily it is not necessary that the instrument should be bilingual or even French-speaking as music is an art that transcends the earthly barriers of language and race. But English-speaking Christians are here presented with an opportunity to perform a genuine missionary service in French Canada.

Much sacrifice and a great deal of hard painstaking labour has already been bestowed upon the pioneer stages of the Malartic cause by Rev. Wilfred Wellington, our faithful and devoted missionary in Northwestern Quebec. We rejoice in the blessing that has attended his efforts and pray that they may yield an ever-increasing harvest in the future.

Mr. Heron may be addressed in care of Toronto Baptist Seminary, 337 Jarvis Street, Toronto.—W.S.W.

WE CAN DO IT!!

There's a Mortgage bird a'roosting
Over our beloved Church
With much zeal and strength obtaining
We can knock it off its perch!

So with every will combining
And each shoulder to the wheel,
With no voices sour or whining,
We will soon this bird's fate seal.

Very soon—'twill be the greeting—
"Have you heard?" The bird is gone!!
And a great thanksgiving meeting
We can hold—March thirty-one.

—W. J. Hutchinson.

ROME AND THE MARRIAGE MARKET

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THE REBIRTH OF THE GERMAN CHURCH

By Dr. Stewart Herman

What is happening to the German church is not only a matter of profound importance, but also of deep and affectionate concern to Christians in this country. Dr. Stewart Herman, an American Lutheran minister, was in charge of the American church in Berlin from 1936-1942, and since the war has been helping in re-establishing relations between the other churches of the world and those in Germany. His close contact with German church leaders gives him unique qualifications for making the survey.

WITHIN a month of the American and British entry into Berlin I attended a meeting in Dahlem of the Fraternal Council of the Confessing Church. Many of the men whom I had known in the dark days of the silent struggle with Nazism had survived imprisonment, bombings, and the Battle of Britain, but it was a gaunt and haggard brotherhood into which I was now welcomed as a representative of Christendom beyond the Reich's borders. Here were no well-fed, pink-jowled clerics. Here were shrunken frames—ill clad from broken shoes to ragged collars much too large for scrawny necks—and sunken cheeks under eyes doubly haunted by the memory of brethren murdered by the Gestapo and the vision of a Cross that would not let them go. They looked a little better a few months later, but this was the word they had published to their people in the midst of their distress: "Long before God spoke in His wrath we were deaf to His word of love. Long before our churches were razed to rubble our pulpits had been desecrated and our prayers had grown dumb. Shepherds neglected their flocks, and congregations abandoned their pastors. . . . But in the midst of the errors of the Church and the nation God gave power to some men and women of all confessions, classes and parties to oppose injustice and tyranny, to suffer and die . . ."

Secret Seminaries

It was a Babylonian captivity in fact. One thousand young pastors, trained in secret seminaries and outlawed by the Nazis—that is, one-seventh of all ministers in the Prussian Union Church—had been supported by voluntary offerings collected quietly from generous Church members. The total cost of this whole "undercover" programme was two million marks (£100,000) annually! All this was accomplished under Himmler's nose, and now a new generation of ministers, despite heavy losses at the front (fifty-two dead and thirty-eight missing from Berlin alone!), was ready to proceed with reconstruction. By action of the synod in July the "illegal" status of these younger men was, in principle, legalized. The gap between the Hitler Youth and the anti-Nazi older generation, which Hitler hoped to make unbridgeable, has thus been partly closed. Yet, despite the fact that many German prisoners of war in France and England have been granted the opportunity to study for the ministry, the need for younger pastors remains acute.

The Purge

No figures are yet available of the total number of Nazi pastors actually unfrocked, but most of the Churches needed no prodding to purge the pastors who had been deluded into believing that National Socialism and Christianity could be mixed to taste. By July 13, 1945, the new government of the large Rhineland Church, centred in Dusseldorf, based its cleansing programme upon a categorical condemnation of the whole

Deutsch-Christliche movement: "Their basis," it declared, "is not the Holy Scriptures, but the National-Socialist world view. Their preaching . . . is not the Gospel of Jesus Christ, but veneration of a religious hero mixed with the glorification of a Nazi Reich and its Fuhrer as divine revelations. Their faith . . . is not justification by faith in a crucified and risen Lord, but a political credulity in the divine mission of the German people in their Nazi aspect. . . . Since (they) contradict in doctrine and design the message and faith of the Christian Church, no one who takes this point of view may administer an office in the Christian Church."

Not a single German Church failed to take immediate advantage of the Nazi defeat to eliminate the official activity of the German-Christians, who, as Bishop Wurm remarked, "wanted to be the Storm Troopers of Jesus Christ." Liquidation began right at the top—that is, in administrative positions. The action taken by the Church of Westphalia was characteristic of the stern procedure inaugurated almost everywhere.

Fair Trial

In the endeavour to re-establish Church leadership upon a Scriptural and confessional basis, a special order for Westphalia was issued in Bielefeld at the beginning of August whereby all Church officials who, in the considered judgment of the Church, had departed from the true basis could be stricken from Church rolls, removed from office, or transferred. Removal from the rolls signified loss of all clerical rights whereby, however, a transitional sum of money amounting to no more than half of the previous annual salary could be granted for no more than three years. In less flagrant cases removal from office might be sufficient without barring a man from returning to pastoral work; provision could then be made for the payment of a fraction of his salary for no more than five years pending another appointment. If, however, a man could be cleared of all charges involving his conduct, qualifications, and doctrine, no congregational protest might be raised against his appointment. Theoretically, demotion did not necessarily involve an automatic reduction in income. All cases were to be presented to a specially constituted Church court, before which the defendant was guaranteed a fair trial and right of appeal. Prior to the trial the accused was to present an autobiographical record in his own defence. His immediate superior had to submit a report in which the observations of near-by Confessing pastors were to be included. Finally, witnesses were to be drawn from the accused's congregation, so that the parish might be able to express its feelings. Dr. Koch, head of the Westphalian Church, which numbers about two million members, stated that seven and a half per cent. of the seven hundred and thirty ministers would be subject to scrutiny because of German-Christian sympathy.

Thus, the Evangelical Church in Germany, as it is now called, wasted no time in ridding itself of ecclesiastical officers who were maintained in power by the Nazi State. That is not to say, however, that every pastor who was a Nazi Party member has been ruthlessly discharged—a matter which will be discussed later. Responsible new Church leaders do not believe that all cases are either black or white, especially when it comes to judging the conscience of individual persons. In short, they hope to salvage from the wreckage of the Third Reich all those who have learned a hard lesson in personal responsibility. —*The British Weekly*, December 5, 1946.

MEMORIALS

By Rev. A. C. Whitcombe, B.A., of Shenstone Memorial Baptist Church, Brantford

"And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

"That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?

"Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever."—Joshua 4:5-7.

THESE verses give an account of the raising of a memorial to the goodness and mercy of God in delivering His ancient people. When the priests that bore the ark dipped their feet into the waters of Jordan, the hand of God intervened to stop the flood waters that were overflowing the banks of the river and permitted all the Israelites to pass over on dry ground to the Land of Promise. When all the people were passed clean over Jordan, then representatives of each tribe were directed to take a stone out of the bed of the river and to heap them up into a memorial on their first camping ground in the new land as a monument to the mighty act of God in bringing them into the land that He had promised to their fathers in Egypt. These stones stood in the territory of Gilgal for years and when, at the great gatherings of the nation, the children saw the massive stones piled up and asked as to the meaning of it, their elders could then rehearse in their ears all the mighty works of God. It was not merely to give an opportunity of teaching history that such memorials were designed by God, but that in seeing them, the children would learn to seek His will and trust to His mighty power to do for them what He had done for their fathers.

We are surrounded in our every day life by many memorials of diverse kinds that are designed to lead even the least curious among us to ask "What meaneth this?" and in so doing to give the instructed an opportunity to say "This is a memorial of the mighty acts of God." The coming and going of the seasons, the pages of secular history, certain of our religious institutions, and many more personal and private matters, are memorials of the mighty acts of God, the Redeemer of a lost race.

I

There are three seasons or days which cannot but provoke comment. I refer to Christmas, and Easter, and to the first day of the week. Even though they are encrusted with tradition, the original truth is still there, that at a certain time and place, God, the Almighty Creator, entered into the affairs of men for our salvation. Christmas may have become commercialized. It may have become somewhat paganized. As celebrated by many, it is a decidedly pagan festival. But the record cannot be rubbed out of human history that in the days of Herod the king, there was born in Bethlehem of Judaea, One whose going forth was of old, whose name is Immanuel, God with us. Never was any birth like that, before or since. It is clearly written in spite of

the passage of time and the battering of the elements and the growth of strange human ideas that have attached themselves to it, that there and then God became man, that man might become a son of God.

Easter too, designed for a memorial of the mighty acts of God, has suffered at the hands of human invention and carelessness until for many it is little more than a Spring festival, the celebration of which demands the buying of something new to wear. It is in many quarters simply a kind of peacock convention. In the olden days, the people were instructed to build such memorials that when the children asked what they meant, a new generation could be instructed in the ways of the Lord. Perhaps the children see through things as they are to-day, more easily than grown-ups. Many a worldly-wise adult has been startled at the conclusion of little minds as they have listened to the story of the first Christmas at Bethlehem, and perhaps others have been as much disconcerted by remarks proceeding out of the mouths of babes and sucklings, as was the person who put her experience in the following verse:

I went to church at Easter
Dressed in my new "chapeau"
To thank the Lord devoutly
For blessings here below.

Returning home to dinner
To enjoy a family chat,
My young son asked demurely,
"Did Jesus like your hat?"

Every believer in Christ will agree that these monuments to the birth and to the resurrection of Christ should be well kept and reverently guarded so that all may read clearly the inscription thereon. Our reverence for these seasons will help us to explain plainly to the coming generation the spiritual significance of them and enable us to lead the enquirer back to the Incarnation and Atonement. He who laid aside His glory and became the Babe of Bethlehem, having tasted death for every man, broke the power of Satan and ascended up far above all things there to intercede for His people.

The first day of the week is another memorial that cannot fail to attract attention and demand our explanations. Sunday is now more of the nature of a holiday than a Holy Day, yet in spite of the trend, there is still something of the unusual and the extraordinary about the day that arouses curiosity and questioning. It comes as one day out of seven that is marked off from the rest. It is a testimony to the fact that at some time in the remote past this day was marked by an event of such nature that the marking can never be wholly effaced. If human curiosity was only strong enough to trace the matter back to its source, it could readily be discovered that on the first day of the week, very early in the morning, the open grave told the story of the resurrection to the bewildered women and incredulous disciples. The same first day of the week in the evening, still baffled and fearful, the little band of disciples learned the truth that Christ had risen, from His own lips as He came into their midst. It was on this first day of the week while they were assembled with one accord in the Upper Room that the Holy Spirit came upon them and the church was born. It was on this first day of the week that the early Christians met together and have so continued to meet ever since. The hymn writer has

well said:

On thee, at the creation,
The light first had its birth;
On thee, for our salvation,
Christ rose from depths of earth;
On thee our Lord victorious
The Spirit sent from heaven:
And thus on thee most glorious
A triple light was given.

II

There are many events in secular history that are monuments. It is folly to be wilfully ignorant of history. Through a consideration of the historical record of the race, or any part of it, we learn the road by which we have travelled and can to some extent prepare ourselves for the road we must yet cover. By a study of it we learn how to value what we have and how to preserve and improve the institutions that have been handed down to us at great cost. Scripture tells us of a certain ruler who had no use for the history of his nation. He did not know about Joseph nor did he care. His careless ignorance led him to pursue a policy of persecution that ended in the overthrow of his army in the Red Sea. There is the story of a monk, disturbed in mind, climbing the stairs on his knees in the city of Rome, and of the words of fire that burned themselves into his heart, "The just shall live by faith." That was one of the mighty acts of God, for out of it grew the Protestant Reformation and religious freedom. There is that sad memorial, the burning of William Tyndale for having translated the Scriptures into English, whose last prayer was "Lord, open the King of England's eyes." Here is another of God's marvellous works, for the prayer was answered and within a short space of time there was a Bible in every parish church in England, printed in the tongue of the common people and put there for them to read. The defeat of the Great Spanish Armada is one of the many deliverances that God has granted to the English people, for the great fleet and army blessed by the Pope had for its prime mission the task of bringing England back under the yoke of the Roman Church.

In our own day there have been remarkable occurrences, which have changed the course of human history. We have not forgotten the Battle of Britain when, to quote Winston Churchill, "so many owed so much to so few," nor the remarkable circumstances surrounding the evacuation at Dunkirk, where both the unusual weather conditions, and the inertia of the enemy that followed, saved England and probably the world from Nazi domination. If Protestantism and the life of freedom vanish from our midst, it will not be from lack of memorials to the mighty acts of God, but from our own carelessness in failing to keep such proofs of Divine power and deliverance before our own eyes and the eyes of our children.

III

There are other more familiar memorials. There is a church on the corner of many of our streets. Where did it come from, how has it been preserved? There were not always churches in existence. There was once a handful of men of a very ordinary sort. Indeed they were exceedingly timid. Their spokesman was readily put to flight by the questions of a servant girl concerning his relationship to Christ. But a few weeks later he and the others with him could speak with boldness of their allegiance to Jesus Christ. The Christian Church

was born in a great manifestation of power on the Day of Pentecost, and even the gates of hell shall not prevail against it. In spite of all its imperfections it stands today as a memorial of the mighty works of God and a proof that His power is still present to accomplish His purpose. Voltaire is said to have remarked that the Bible must be inspired because it has stood so much preaching. In like manner it is true that the church is a Divine institution when one considers the storms it has weathered, some of them raised by those inside its walls, and some of them by its enemies outside.

Inside the church there are two memorials that are well calculated to provoke questions as to their origin and meaning. I refer to baptism and the Lord's Table. To the question why do you practise immersion or submit to believers' baptism, the answer is that by it we are reminded of the mighty act of God for us, and by it we picture forth the spiritual experience that mighty act has made possible. The identification of Jesus Christ with us as the Son of man and His substitutionary death for us, His resurrection for our justification, makes possible the impartation of the Divine nature and the forgiveness of sins and our sonship with God. It is a reminder of the fact that He Who did a great work for us in His death and resurrection has also done a great work in us by His Spirit. It is not the water that effects the change, but the grace of God that regenerates, and our faith is the channel by which the grace comes to us. It is a memorial of the identification of the believer with His Saviour.

At the institution of the Supper, Jesus said "Do this in remembrance of me." We are forgetful creatures and need to be reminded constantly of the great price with which we were purchased. We need to be reminded that the mighty power of God which delivered us from sin is also the source of supply by which the new life in Christ is to be sustained until that day when He who began a good work in us will finish it.

There are countless memorials of more private or personal nature that remind us of the power of God in our own life and experiences. They are not understood or so valued at first. On the wall of the office of a certain businessman there hung a battered, sea-stained lifebelt. It was not a thing of beauty nor at all in keeping with the rest of the furnishings, but when questioned about it he handled it fondly and told how it had kept him afloat until help could come while many others, not so provided, sank and drowned. No wonder it had value in his eyes. So there are verses of Scripture that mean little to some, but much to us because in them we saw the light and power of God. There are places and times stored up in memory, that are well nigh sacred because there and at that time God came to us and we felt His presence and power. It is good for us to remember such times and places and verses, for in so doing we refresh our own souls and learn to lean afresh on the God who has done these mighty acts. It is good for others to hear of these things occasionally too, that they be moved to seek God and His salvation.

Dr. Len Broughton says that after he had graduated from college he sat one day talking to his mother, a widow. Noticing that her hands were rough and large he unwisely remarked upon the fact. She replied quietly that her hands had been in water a great deal and that she had done considerable sewing in the last few years. It was then he saw something of the cost

of his education. We rejoice in our salvation, but have we thought of the cost of it. There is a scene that must never fade from our mind's eye. Come and stand at the foot of the cross:

See from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Can we by any means known to us, estimate the cost of our salvation? Let us then, with sincere hearts, finish the hymn.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

HERE IS ONE PRICE THAT HAS NOT GONE UP!

GOING over some old copies of THE GOSPEL WITNESS the other day, we came upon the following note enclosed in a box. Those who have been reading THE GOSPEL WITNESS for the last twenty years or more will recall its familiar appearance in fine type at the head of the Editorial page. The particular number from which the note has been taken was dated July 30, 1925, when THE GOSPEL WITNESS was in its fourth year of publication:

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

Though our circulation has increased considerably in the last twenty-two years, the price of subscription, \$2.00 per annum, still fails to cover the cost of printing and publishing. The cost of paper has gone up, printers' wages have gone up, indeed everything with which we are acquainted has gone up in price, *except* THE GOSPEL WITNESS. It still issues from the presses fifty-two times a year at the same old price, so far as our subscribers are concerned, though it is much larger in size than it was in "the good old days".

In renewing his subscription last week, one of our readers added an additional sum to his \$2.00 fee, saying by way of explanation that he felt our charge was far too low and that it should be raised. We should like to know how many more of our subscribers feel the same way about it. We sincerely hope that it will not be necessary for us, through the generosity of Jarvis Street and other friends, to raise the subscription rate of this paper, but in the meantime our feelings will not be hurt by any others who can emulate the fine example of this brother who added something over and above the usual two dollars.

—W.S.W.

They are slaves who dare not be
In the right with two or three.

—Lowell

PASSPORTS TO MISSOURI

THE impassioned orator, in the story the late Lord Stamp enjoyed telling, set a sparkling gem in the tail of his declamation: "These, then, ladies and gentlemen, are the sentiments on which I base my facts!" At moments most of us, yielding to the subtle temptation and comforting exercise, tend to fashion our judgments and frame our verdicts from the cloud-fabrics of our feelings. Lotus-lethargy, if one may glance at Tennyson's poem, unfits for the toil of exploration. We try to twist drifting thistledown into ropes, spin gossip from gossamers, "weave cobweb and not cloth," as Emerson expresses it. ("Our friendships hurry to short and poor conclusions," says he, "because we have made them a texture of wine and dreams, instead of the tough fibre of the human heart.") Cyril Baron, Englishman, is here in London from New York for a brief stay. "I'm from Missouri" is a frequent saying on yonder side of the Atlantic, he tells me. He was mystified at first by the Missouri birth-claim, but it is a way of asking that wrappings of rhetoric be torn off there and then and the facts laid bare.

—From *The British Weekly*.

PRACTICAL ENCOURAGEMENT

Toronto, Ontario,
December 31st, 1946.

Rev. W. S. Whitcombe,
Jarvis St. Baptist Church.

Dear Mr. Whitcombe:

Following our conversation by telephone this morning I am sending with this, two cheques for \$50.00 each, in favour of Toronto Baptist Seminary and Jarvis Street Baptist Church, the latter for your French-Canadian Missionary work.

Wishing you great encouragement in all your work this coming year, I am,

Sincerely yours,

Bible School Lesson Outline

Vol. 11 First Quarter Lesson 4 January 26, 1947

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

THE FORGIVENESS OF SINS

Lesson Text: Mark 2:1-12.

Golden Text: "Who forgiveth all thine iniquities; who healeth all thy diseases."—Psalm 103:3.

EXPOSITION

I. Forgiveness Proclaimed to the Multitude: verses 1, 2.

Parallel passages: Matt. 9:1; Lk. 5:17.

After preaching and healing in many towns and cities of Galilee, our Lord returned to the city of Capernaum, which was now the place of his abode (Matt. 9:1). This was the year of His popularity, and many thronged to His side; some of them were drawn to Him through their need, others through curiosity, and still others through their unreasoning and unreasonable hatred.

Christ ever had compassion upon the multitudes (Mk. 6:34; 8:2). On this, as on other occasions, He preached the word unto them (Lk. 7:22). Through the word of God, proclaimed in all its purity and power, the needs of men are discovered and then satisfied. Let all the servants of the Lord faithfully preach the word, His chosen instrument to convict men of sin (2 Tim. 4:2; Jas. 1:18, 21). Let us tell them of the Lord's readiness to forgive sin, if they will but come

to Him in the way He has prescribed (2 Chron. 7:14; Psa. 86:5; Jer. 31:34; 1 John 1:9).

II. Forgiveness Proclaimed to the Individual: verses 3-12.
Parallel passages: Matt. 9:2-12; Lk. 5:18-26.

While the multitudes throng and press about the Christ, it is only the individual who touches Him by faith who will experience His power (Lk. 8:45, 46).

The forgiveness of sins is man's deepest need. According to this Divine record, it was first in order and first in importance of the blessings which Christ might have bestowed upon the palsied man (Eph. 1:7; Col. 1:14). Great as was his physical need, his spiritual need was greater; it was of paramount importance. Palsy is a dreadful disease; it produces an agitation, a shaking, a constant disturbance of the whole nervous system. The victim knows no rest or relief. But sin masters also the mind, body and spirit. If not checked and controlled by the Spirit of God, the victim will never know rest of conscience. It is probable that the palsied man was conscious of his need of forgiveness of sins, and that this conviction deepened as he listened to the Son of God preaching the word (Rom. 10:17), for Christ's message to him was "Son, be of good cheer; thy sins be forgiven thee" (Matt. 9:2).

The forgiveness of sins is evidently a greater work than the healing of the body, for it was to prove His power to forgive sins that the Lord performed the miracle of healing (verse 10), and surely it is the greater thing that is demonstrated by the lesser, not the lesser by the greater (Exod. 16:4-6). The regeneration of the soul is probably the greatest miracle which God performs in these days (2 Cor. 5:17).

The power to forgive sins is the prerogative of God (verse 7). Had Christ not been God, the Pharisees would have been correct in their accusation that He was committing blasphemy when He claimed that authority. No human priest has that power. We must go to the Lord, Who alone can forgive sin (Numb. 14:18; Psa. 130:4; Dan. 9:9).

To make it possible for God justly to forgive sin was the mission of Christ (Lk. 24:46, 47; Acts 13:38, 39; Rom. 3:24-26). He came to redeem men from the penalty and power of their sins (Gal. 4:4, 5). This message is the one which He intends that His servants should proclaim to the ends of the earth (John 20:21-23). Thus, the four friends were acting according to the will of God when they brought to Christ the one who needed Him so sorely. Note their sympathetic interest in the man sick of the palsy, their loving compassion which caused them to make his need their own. They exercised a holy persistence, zeal, courage and resourcefulness which would not be balked by any difficulty. By their united, consecrated, whole-hearted, determined effort they succeeded in bringing their man to the Lord. But the foremost quality which our Lord observed and commended was their faith. They believed with all their hearts that

if they could bring their friend into touch with the Lord, all would be well.

This miracle illustrates what can be accomplished through united effort. The combined faith and endeavours of the four were needed to bring the one man to Christ. No time or room here for jealousy or bickering (Phil. 2:2, 3)! A three-fold or four-fold cord cannot quickly be broken (Eccl. 4:12), and if we in the local church and Sunday School will but throw about the unsaved a strong cordon of loving, earnest prayer and faith, we may capture many a soul for the Lord (Matt. 18:19, 20).

Ritualistic formalists like the Pharisees will never be far away when a spiritual ministry is producing results. Whenever the Spirit of God becomes active, Satan will see to it that his emissaries are on hand to oppose the work of God (1 John 3:8). They claimed to be zealous for the glory of God, as they rebuked what they interpreted as blasphemy, but Christ described their thoughts and reasonings as "evil" (Matt. 9:4).

The man was healed physically, as well as spiritually. There is a definite connection between wholesomeness of body and holiness of life, not merely in the derivation of the words, but also in the fact of the experience (Psa. 103:3; Rom. 8:11). Historically, sin was the cause of physical disease, weakness and death (Gen. 3:16-19; Rom. 5:12). These personalities of ours are a unity; and many a person who is ill physically may find rest of spirit in the Lord, and a quietness which will assist nature to bring about an adjustment and cure. Christ is the healer of the body, as well as the Saviour of the soul (Exod. 15:26).

The blessing of the forgiveness of sins inspired the man himself and also the witnesses to glorify God (Lk. 5:25; 18:43). There is joy in the presence of the angels of God when a sinner repents (Lk. 15:10).

APPLICATION

The question of the relationship of the individual soul to the Lord is the most important consideration which can engage his attention. Point out the necessity of receiving forgiveness of sins, the provision God has made, the willingness and power of God to bestow this blessing, and the manner in which this blessing is to be obtained.

DAILY BIBLE READINGS

Jan. 20	..... The need of forgiveness	..... Psa. 51.
Jan. 21	..... The blessing of forgiveness	..... Eph. 1.
Jan. 22	..... The Lord Who forgives	..... Psa. 86.
Jan. 23	..... The condition of forgiveness	..... Matt. 6:5-15.
Jan. 24	..... United prayer	..... Acts 12:1-17.
Jan. 25	..... United effort	..... Eph. 2:1-16.
Jan. 26	..... United praise	..... Psa. 103.

SUGGESTED HYMNS

The church's one foundation. Forward be our watchword. I am redeemed. Brightly beams our Father's mercy. Not all the blood of beasts. Christ has for sin atonement made.

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