

The Gospel Witness and Protestant Advocate

Vol. 25, No. 47

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Whole Number 1296

Put YOUR Shoulder to the Wheel!

Many subscribers and other friends write to tell us of their appreciation of the work this paper is doing. But to carry on our task, we need more than just words of appreciation and expressions of admiration. There are two ways in which real friends of the Protestant cause can help us at the present moment. All will be able to help us in one way or in the other, many in both ways. Read the following article by the Editor, and then let us hear from you without delay. Put your shoulder to the wheel and let us all push together!

1. Help us distribute the special Rockwood Edition of *The Gospel Witness*

OUR readers know that when a special job has needed to be done THE GOSPEL WITNESS has never hesitated to essay the task, regardless of cost. Last week's issue was an example of this. That edition was equivalent to an issue of a hundred thousand of our ordinary weekly issue, inasmuch as it was twice the size, involving twice the typesetting, twice the paper, and a very large increase in postage.

Applications for copies are pouring in upon us by every mail. Some have ordered as many as three hundred copies. Churches which ordinarily receive bundles, have largely increased their orders, and some of the orders by mail have requested twenty-five or thirty copies. We are happy to be able to say that those who have ordered, have sent stamps, or money, to cover the cost. One good friend returning the advertisement asking for a copy, enclosed a ten dollar bill instead of ten cents. He is a very discerning man, and has some appreciation of the cost of things.

We have also received some special gifts for the Rockwood edition. As our readers have opportunity to read last week's edition, we hope it will move many to send us some large contributions. We could do with some hundreds of five dollar bills, or ten, or twenty-five, or one hundred, for we are going into the distribution of this issue on a wholesale scale. We have ordered the forms for last week's GOSPEL WITNESS held intact, with some expectation that we shall have to put it back on the press for another edition. We trust that those who stand for the faith once for all delivered to the saints will recognize the great importance of the work Jarvis Street is doing.

It should be borne in mind that Mr. Rockwood's addresses on "Protestants Awake" had a great deal to do with stirring up the Presbytery who put him on

"trial." People do not like to be discovered sleeping at the post of duty, and invariably become very angry when awakened by an alert watchman. THE GOSPEL WITNESS is not only defending the faith, but trying to awaken sleeping Protestants. We, therefore, appeal to everybody in sympathy with us, generously to help in this emergency.

2. Help us balance our books—Have you answered the Editor's letter?

FROM the date of this issue until the end of our fiscal year, March 31st, will be only eleven days. What a lot we have to do in that time!

May we presume to ask our GOSPEL WITNESS readers, who have not yet answered the Editor's Annual Letter, to endeavour to do so as generously as possible before that date?

Members of Jarvis Street

Members of Jarvis Street Church are also reminded of our Annual Thankoffering, concerning which they have received a letter and a special envelope. We most earnestly hope that everyone will do his or her utmost within the next eleven days.

This item is dictated by telephone. We cannot get away from the sense of obligation and responsibility resting upon us respecting the balancing of our books by March 31st. We feel sure that the friends of our work will help us as liberally as they can.

Rev. Perry F. Rockwood in Jarvis Street on April 20th

We have received word from Mr. Rockwood that he will be with us for Sunday, April 20th, when he will preach at both services. Will all friends keep this date in mind, and from now until then endeavour to make Mr. Rockwood's coming as widely known as possible?

The Gospel Witness and Protestant Advocate

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REV. PERRY F. ROCKWOOD SPECIAL EDITION

THE trial of Rev. Perry F. Rockwood of Truro, Nova Scotia, before a church court and the sentence pronounced against him, followed by his resignation from the Presbyterian Church, have received widespread publicity throughout Canada in all the secular press. THE GOSPEL WITNESS is the only publication to present its readers with the complete text of Mr. Rockwood's sermons which figured as the chief evidence in his ecclesiastical trial. Our edition of last week which contained these sermons ran to thirty-two pages—double our usual size—and it is being eagerly read by many outside our regular family of subscribers. It contains "hot" news, to use the newspaper man's terminology, and news that from the standpoint of all Protestants is of the greatest importance. Not only Presbyterians, but United Church people, together with Anglicans and Baptists of the "Old" Conventions of Canada, will want to read the charges that this young minister has made and the evidence that he gives to substantiate them.

It ought to be a cause for great alarm when a young minister is expelled from his church because he has insisted on preaching and teaching the great doctrines of the Word of God. We should like to suggest to our subscribers and other regular readers that they can help the cause of evangelicalism by sending for extra copies of this issue and giving them to their friends, either personally or by mail. In bundles of twenty-five or more we shall be able to supply them at the rate of five cents per copy. Or if you wish to send us names and addresses of those whom you wish to have this information, let us have the list of names and addresses together with the cost to us of mailing them out individually, which is not less than seven cents a single copy. Let us all do our utmost to distribute this issue as it deserves to be distributed!

—W.S.W.

A PITTSBURGH PRESBYTERIAN WRITES

OUR readers we are sure will be greatly interested in the following letter from Dr. A. Gordon MacLennan who has for many years been pastor of the great Shadyside United Presbyterian Church of Pittsburgh. With the author's permission we publish the letter with great pleasure as supporting our contention that there must be multitudes of genuine Presbyterians as much opposed to the action of the Halifax Lunenburg Presbytery as we are.

SHADYSIDE UNITED PRESBYTERIAN CHURCH

Center Avenue at Cypress Street

Pittsburgh, Pennsylvania

Dr. T. T. Shields, Editor

THE GOSPEL WITNESS

Toronto, Canada.

Dear Sir:

Thanks for the special number of THE GOSPEL WITNESS, the "Rockwood Edition." I have read it from cover to cover. I confess that I have been stirred by its revelations, and I certainly congratulate Rev. Perry F. Rockwood upon his courage and loyalty to the Gospel in these dark days.

This puts the Presbyterian Church in Canada "on the spot" in deadly earnest. In a way it forces that church to a decision that may be for her salvation. After the union crisis had passed it looked as though she would lift a banner of loyalty to Christ and the Word of God, for all of Canada. Now it seems that the infiltration of modernism has been going on within her gates and the foundations are being destroyed. What an opportunity she had! This whole matter will, I take for granted, come before the General Assembly. It will be the duty of all of us to pray nightly that in the hour of trial the Church may stand for "the faith once for all delivered to the saints."

Your stand against the plots of Romanism has been an inspiration to many of us. How blind Protestantism is in Canada and in this country!

I am enclosing a check for TEN DOLLARS; two of which are for a subscription to THE GOSPEL WITNESS, the balance toward the expense of sending this particular edition on its great mission of awakening.

Very sincerely yours,

A. Gordon MacLennan.

HAVE YOU ANSWERED THE EDITOR'S ANNUAL LETTER?

Please see the last page.

HEADING FOR ROME?

March 11th, 1947

Dear Dr. Shields:

As a minister of the Presbyterian church, I have been interested in our participation in the Canadian Council of Churches. I have been led to believe that this Council favours making approaches to the Roman faith in the hopes that some day there may be a "reunion." This attitude, of course, would be contrary to the spirit of our Westminster Confession of Faith and I am endeavouring to bring the matter before the General Assembly to have our representatives on the Council state our position to the Council as it is expressed in the Confession.

Now I am meeting with some opposition and it has been said that the Council does not favour any such ambitions with the church of Rome. What I am writing

to you for is to ask that you send me any information you have that would show the attitude of the Canadian Council of Churches to the Roman Church. I feel quite certain that there is a trend in that direction and that the Council is sympathetic to such a trend. However, I will have to produce some tangible evidence and I trust that you will be kind enough to send me what help you can in this regard.

Since I have to state my case in about 10 days' time, I would be pleased if I could hear from you in that time.

With many thanks,

Sincerely yours, _____

A GREAT LETTER FROM DR. ALEXANDER G. MURRAY, SYDNEY, N.S.

WE are delighted to publish the following letter from our good friend Dr. Alexander Murray who is an out and out evangelical and who, while a loyal Presbyterian, has always shown that he considers loyalty to Christ and His Gospel his primary obligation. We have received a number of other letters from Presbyterians, one of them heartily approving of Mr. Rockwood's stand and questioning only the wisdom of his resignation, being of the opinion that it was almost Mr. Rockwood's duty to carry an appeal through synod to general assembly. That is a matter, however, touching internal Presbyterian government upon which we can claim no competence to express an opinion. We feel sure, however, that great numbers of Presbyterian Ministers and others will be of Dr. Murray's opinion.

To The Editor,
Halifax Herald,
Sir,

Permit me to congratulate you on the publicity you have given in your pages to the case of the Rev. Perry Rockwood. As far as I know no brother Presbyterian minister has said anything publicly in favour of the stand Mr. Rockwood took. The moderator of our church in a Press interview said that "he is a fine lad but fanatical." If by being true to the doctrinal standards of our church, and exposing error in our church, and seeking to purify the church as Mr. Rockwood did, is the work of a fanatic, then may God in His abundant grace fill our pulpits with that sort of fanaticism.

Many of us deplore the circumstances under which Mr. Rockwood resigned from our church. I believe had Mr. Rockwood appealed his case to the higher courts of our church he would have found a body of ministers and laymen who would have taken a courageous stand for the right of free speech, as well as the right to criticise wrong wherever found. To be ordered to burn his sermons which told the truth was something no honourable man could do.

Surely it was the duty of those who judged him to examine the sermons and find out if they were true! As I said, Mr. Editor, in a previous letter to your paper, "If Mr. Rockwood has told the truth, then let us commend him; if he has not told the truth, then let us censure him." As I see it Mr. Rockwood did not set out to split the Presbyterian church. The boot is on the other foot. It is the men who are flirting with modernism and seeking to affiliate our church with modernism that will split the church. If our church is split it will not be men like Mr. Rockwood that will split it, but those who are not contending honestly for our Doctrinal standards, but are holding views at variance with our standards.

Mr. Rockwood saw as many of us see the downward trend of Theological thought and teaching. As a brave young man whom Luther would have delighted to honour,

whom John Knox would have trusted, he sought to do his duty as a true minister of Jesus Christ. He sought to be true to his ordination vows, and here is one of them.

"Do you believe the Westminster Confession of Faith . . . to be founded on and agreeable to the word of God, and in your teaching do you promise faithfully to adhere thereto?"

No one who ever listened to Mr. Rockwood can have any doubt about his loyalty to his ordination vows. Mr. Rockwood has left us as others have left us, and our church is vastly the poorer. He has started an independent work which under the smile and blessing of high heaven will bring spiritual and eternal blessing to thousands. He has the good wishes and prayers of a great group of Presbyterians as well as thousands of others who love the Christ of God, and who are labouring in the light of the soon coming again of the Bridegroom.

Alexander A. Murray,

March 13, 1947

Sydney, N.S.

ROME CRACKS THE U.S. CONSTITUTION

ON February tenth last, the Supreme Court of the United States rendered a decision approving the use of public funds to provide free transportation to the Roman Catholic parochial schools for the children attending them. The following paragraph by Dr. Carl McIntire in *The Christian Beacon* of Collingswood, New Jersey, is no more than a sober statement of the effects of this far-reaching legal decision:

It is the greatest single victory that the Roman Catholic Church has gained in the United States. In time it will change not only the religious complexion, but also the political nature, of the United States itself. The decision, dealing with the first amendment to the Constitution which prohibits any action concerning the establishment of religion, is definitely of the type which is called nullification by judicial interpretation.

An editorial in *The Christian Century*, a leading liberal periodical, also uses similar language in a strongly-worded article entitled "Now Will Protestants Awake?" This paper has the following to say:

Though still a minority as compared with the whole of Protestantism, Catholicism has become a strong and formidable minority. It is now asserting its claim, long held in abeyance, for a privileged recognition. It will not long be content with the half-loaf of an illegal ambassadorial appointment by the President. Influential voices are already asking for the whole loaf—that is, a full undisguised legal exchange of diplomatic representatives with the Vatican. And it will not be content with the two crumbs it has now gained in the form of tax money for textbooks and bus transportation. It will soon be asking for the whole loaf of complete tax support for its parochial schools. Indeed, it is chiefly the demand of the Catholic Church for its full proportionate share of the proposed multi-million dollar appropriation to the states for education that is obstructing action on a bill now before Congress. For Congress to yield to this demand would mark a long advance toward the achievement by the church of its ultimate goal.

An Example of Rome's Divisive Work

We in Canada have special reason to view with alarm this great victory gained by the Roman Catholic Church in the highest court of the United States. In this British dominion, Canadians throughout their history have had bitter experience of the curse exercised by the divisive influence of separate Roman Catholic schools. In Quebec the Roman Church has clung with untiring and unchanging tenacity to its special privilege of the complete control of education. The bishops, *ex officio*, sit

as members of the Council of Education and are the real masters of the entire system. There is no minister of education directly responsible to the voters of the province who pay the taxes which carry the financial burden of the school system. The people pay, the priests call the tune. The result is that Quebec is the most ignorant province of the Dominion. Apart from Mexico and Latin America, no such illiteracy is to be found in this hemisphere as is found in Quebec.

Canadians have not forgotten that the startling attack for which Senator Bouchard was dismissed from his important office as President of the Quebec Hydro, was really an attack on the monopoly of education that is vested in the Hierarchy.

Quebec's deplorable record in Canada's war effort, its love for Vichy, its admiration for Mussolini, its lukewarmness for the Allied cause are all directly traceable to the effects of clerical education in the primary and secondary schools. Technical education in Quebec is sadly lacking because the Hierarchy has traditionally sought to train men for the priesthood and for the learned professions of law and medicine and to leave the masses of the people in ignorance. Victor Hugo's masterful speech on liberty in education is as fully applicable to French Canada to-day as it was to Spain, Italy, and France of a century ago.

A Crushing Incubus

The province of Ontario, in great majority Protestant and Anglo-Saxon, has for more than a century been saddled with the crushing incubus of a double system of schools, one for children of all races, classes and creeds, the other, also paid for out of public funds, open only to Roman Catholic children and under the strictest control of priests and nuns for the express purpose of training children to be loyal to a foreign prince at Rome rather than to the land of their birth. It has bedevilled Ontario politics generation after generation, and the plague is steadily aggravated by every change that is made. We would warn our good friends and neighbours across the border to learn by our sad experience and to deal with this venomous serpent at once before it grows to such strength and proportions as to crush love of liberty and endanger democratic government.

Separation of church and state is written into the very constitution of the United States of America. We have always heartily admired that provision and sincerely wish that it could be written into Canadian law also. But it is apparent that Roman Catholicism stops at no law and is determined to subvert or twist every legal provision erected against its inroads. The papal church deliberately aims to attain an absolute monopoly not only in education, but in every other realm of human thought and activity.

Rome's Outrageous Claims

The Roman Catholic Church lays claim to being the sole church, the only one founded by Jesus Christ, and therefore the sole depository of the Truth and the only interpreter of God's laws on earth. Its dogma teaches that it is the supreme source of all earthly power, that it is therefore superior to all governments whatsoever. Again and again its doctors proclaim its absolute authority to teach the human race because its priests are the sole inheritors of the words of our Lord when He said, "Go ye therefore and teach all nations." This is scarcely credible to Protestants, yet it is a common-

place among Roman Catholic writers and leaders. To support such an institution is to recognize its outrageous claims.

In spite of the fact that Roman Catholic schools produce more criminals proportionately than the public schools, the priests name these latter "godless institutions" and seek to replace them by their own parochial schools.

The Camel's Nose

While the amount of money involved in providing free transportation to Roman Catholic schools may not be large in relation to the immense wealth of the United States, it is merely the thin edge of the Roman Catholic wedge. The stated aim of the church is to obtain public aid not only to provide transportation and textbooks for Roman Catholic children in parochial schools, but also to pay for the entire upkeep of these schools, and when that is done the Roman church will still be unsatisfied. It will demand more and still greater privileges, until at last it becomes the only officially recognized church and all others are reduced to the level of the Protestants in Spain or in Italy, or condemned, as they were in the Middle Ages, to the rack, the torture chamber, and the stake.

A Roman Judge Favours His Own Church

It is noteworthy that one of the justices who joined in the majority decision was a Roman Catholic. It is an established legal principle, dictated by common honesty, that a judge should not sit on a case in which

HAVE YOU ANSWERED THE EDITOR'S ANNUAL LETTER?

Please see the last page.

he is personally involved. It is therefore cause for astonishment that a Roman Catholic judge should have taken part in a case in which his church was directly concerned. But the long finger of Rome is already in every pie, and in the person of this Roman Catholic judge the hierarchy knew that they had a man whose religious convictions compelled him, in sheer obedience to the pope, to render a decision in their favour.

Romanists Win in Seventeen States

It is significant that Protestants have already allowed seventeen states to pass legislation similar to that of New Jersey, which has now been upheld by the Supreme Court. It is evident that Protestants in the land of the brave and the free are at least as somnolent as they are in this other land of the brave and the free that lies on the northern side of the international boundary. We trust that this direct affront on the American constitution will stir up American Protestants to a sense of the impending danger. Rome's immediate success is nothing more than the camel's nose thrust into the national tent, but like the camel in the fable of old, Rome will some day take entire possession and thrust out the rightful owners unless they arise and defend themselves before it is too late.

A Self Contradiction

The following quotations are taken from the lengthy statements handed down by the United States Supreme

Court. Justice Black in voicing the majority opinion uses the following amazing language:

We cannot say that the First Amendment prohibits New Jersey from spending tax-raised funds to pay the bus fares of parochial schools as a part of a general programme under which it pays the fares of pupils attending public and other schools. The First Amendment has erected a wall between church and state. That wall must be kept high and impregnable. We could not approve the slightest breach. New Jersey has not breached it here.

Unless the law be an art whereby the worse reason may be made to appear the better, this decision is, in the opinion of a legal layman, nothing short of the quintessence of nonsense. How can a learned judge uphold in theory the separation of church and state and in practice allow it to be broken by the expenditure of public funds for the expenses of sectarian schools? The dissenting justices were apparently of this opinion also, for Justice Rutledge said in the minority opinion that:

"The statements of the majority opinion advocating complete and uncompromising separation of church from state seem utterly discordant with its conclusion yielding support to their commingling in education matters."

"Two Great Drives"

This same justice also made the following statement, which though moderate in its terms, is an accurate description of the well-organized pressure that the Roman Catholic Hierarchy is bringing to bear upon public opinion and legislative bodies in all democratic countries. It calls attention to the same dangers against which THE GOSPEL WITNESS has been warning its readers for many years:

Two great drives are constantly in motion to abridge, in the name of education, the complete division of religion and civil authority which our forefathers made. One is to introduce religious education and observances into the public schools. The other, to obtain public funds for the aid and support of various private religious schools. In my opinion both avenues were closed by the Constitution. Neither should be opened by this court.

The School is the Target of Romanism

Two other justices, Messrs. Jackson and Frankfurter, called attention to the central place that control of education plays in the Roman Catholic scheme for domination. We are glad to know that in the high places of United States justice there is so much intelligence on these important matters. We confess with shame our doubt as to whether many Canadian judges could be found to voice their opinions on the aims of Romanism as freely as did these dissenting judges in the United States:

Catholic education is the rock on which the whole structure rests, and to render tax aid to its church school is indistinguishable to me from rendering the same aid to the church itself. The State cannot maintain a church and it can no more tax its citizens to furnish free carriage to those who attend a church. The prohibition against establishment of religion cannot be circumvented by a subsidy, bonus or reimbursement of expense to individuals for receiving religious instruction and indoctrination.

It (the church) does not leave the individual to pick up religion by chance. It relies on early and indelible indoctrination in the faith and order of the church by the word and example of persons consecrated to the task. The effect of the religious freedom amendment to our Constitution was to take every form of propaga-

tion of religion out of the realm of things which could directly or indirectly be made public business and thereby be supported in whole or in part at taxpayer's expense.

What Can Be Done?

The question will naturally arise, what course of action is left to American Protestants? Certainly the most direct one is to appeal to the free legislatures of the land in order to have the offending laws repealed. There is always a remedy in a democratic land. But if our neighbours on the other side of the line do not take speedy and effective action they will one day awake to find that the Roman Church is in control of every department of government and that it is too late to protest. Let citizens of the United States not dream that the power of Rome is circumscribed by the international boundary that separates them from Quebec on the north and Mexico on the south. The fifth column is already operating from within and must be squelched at once!—W.S.W.

A LETTER FROM CONNECTICUT

A Subscriber Writes From a City in Connecticut

March 3, 1947

Dear Friends:

My subscription expired without my noticing it in a very busy life as a public stenographer, and it has been weeks since I have found just a moment to write and renew. I have missed the paper greatly. I enclose two dollars for a renewal. Have the address just as given above. Mail comes here even on holidays, when there is no street delivery.

I am greatly exercised over the United States Supreme Court decision to start our nation (by a vote of five to four, the papers say) toward a papal rule, by giving New Jersey children of Romish parents right to be carried to parochial schools at public expense. I am in favour of starting a national organization just for the purpose of having that court impeached, and its members forced into some business they understand . . .

We scarcely need to point the moral to the above note:

Renew your subscription at once! The need for a paper such as THE GOSPEL WITNESS and such an organization as THE CANADIAN PROTESTANT LEAGUE becomes more and more apparent. Support them to the full, help them warn and awaken the Protestant public that is lethargic and indifferent to subtle but determined attacks on the foundations of their religion and their liberties.—W.S.W.

A COLLEGE APPROPRIATELY NAMED

"Shady Side"—Obviously no Sunlight

WE knew Dr. Elmore Harris quite well. He was a stalwart Evangelical, and we judge he called his son "Erdman" after a noted Evangelical minister. We often regret the passing on of men of distinction, but we can only rejoice that Dr. Elmore Harris did not live to read such a report of his son. But Princeton and Union Theological seminaries are malarial swamps, the atmosphere of which it would be difficult for anyone to breathe without becoming the victim of the plague of Modernism.

Rabbi Fineberg in a sermon some time ago said something to this effect: There is no such thing as "religion", but only religions. Therefore religious education may mean anything. If your hostess should inquire whether you will have coffee, or tea, or cocoa after dinner, and you order one of them, and should be served with a concoction made up of coffee, tea, and cocoa, just what would you have?

We rather think the drink Dr. Erdman Harris, of "Shady Side" College, will brew, will be a nauseating mixture:

Shady Side's New Headmaster

"Toronto-born, 46-year-old Dr. (Erdman) Harris is a scholar, educator, Congregational Minister and jack-of-all-arts. Having studied at Edinburgh, Oxford, Columbia (M.A. 1924), Princeton, Union Theological Seminary (B.D., Th.D.), he is intellectually well-rounded. Strangely (for his background) he believes in play as one of the best means of education. His point of view is progressive.

"For Shady Side he is planning a course in what he calls 'modern religion.' A non-sectarian, non-dogmatic understanding of all religions is his aim. 'If the boys can really grasp what is narrow and bad in their own religions as well as in all others, they cannot have prejudices; if they understand what is good in theirs and others, then by synthesizing all the good points they can become truly humane and democratic.' His main intention is to help his students understand differences and, more important, points of contact between specific religions of all kinds." (From *Pittsburgh Bulletin-Index*)

United Presbyterians will be particularly interested in the above news item in view of the fact that Dr. Harris is a son of the late Dr. Elmore Harris, the noted evangelical Bible teacher of the past generation. The effect of modern education upon sons of evangelical fathers in building the Inclusivist Church seems quite clearly illustrated in this news item. Of how many sons of United Presbyterian manses will this be true in the next generation in view of our growing liberalism and our continued collaboration with modernistic educational institutions?

360 KERNELS OF WHEAT REVIVE BIBLICAL TITHING

A CUBIC inch of wheat kernels planted in September, 1940, has developed into a new and dynamic philosophy of life which is growing, according to Perry Hayden, a Quaker flour miller from Tecumseh, Mich., as rapidly as the wheat multiplied.

How many Toronto folk would care to invest 10 per cent of every cent they make in an assured future? That's what Perry Hayden and many business men, and others in the United States have been doing during the last six years. It's not an insurance company proposition. It's based on the principle of tithing.

The sermon given in September, 1940, by a Bible college student first inspired Mr. Hayden. This Quaker businessman not only planted the 360 kernels of wheat—he began to give 10 per cent of everything he made to his church. Today his flour mill earns more in a month than it made in any year of its 122 years of existence. And the more it earns, the more he gives.

What inspired him was the sermon's text: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." That is John 12:24. Other Bible verses assumed importance in the gospel of giving.

Nets 75,000 Bushels

Within six seasons, the 360 kernels of wheat had multiplied into 75,000 bushels, with 10 per cent of each year's yield being deducted as a tithe and given to a worthy cause. The 1946 crop was worth \$150,000, and the tithe alone was valued at \$15,000. Henry Ford donated the first few plots of ground, but for the final planting 276 farmers sowed portions of the wheat.

"I could sit for hours and tell you of the men who with

a love of giving have given to churches and charities a tenth of everything they have earned and have prospered beyond anything they ever expected," Mr. Hayden said yesterday.

You don't have to plant wheat to follow this philosophy of giving, the Quaker flour miller explains. He firmly believes there is a definite connection between what one has and what one gives. The 360 kernels of wheat, now called the Dynamic Kernels, have become symbolic of the spirit of tithing. He warns, too, that individuals should not give only for the purpose of getting something back.

Consecrate Substance

"We believe," he says, "that only when Christians really consecrate their substance and their time, as well as their personalities, will the kingdom of God be brought to earth."

Mr. Hayden's business has become so successful that he can take out from it all the time necessary to travel and spread the gospel of the tithe. He goes from Canada to Mexico. He gives to the Society of Friends, the Quaker church in his own community. "We believe the church should be the storehouse for the giving," he says.

When God spoke, as quoted in Malachi, Mr. Hayden declares, he was speaking for all ages—not just for Biblical times. The dictionary definition of a tithe is "a tenth of the annual produce of one's industry, or of wealth obtained from any source." Tithing, with love in the heart, with right motives, opens up the windows of heaven, he insists, bringing prosperity, peace of mind and happiness undreamed of.

HAVE YOU ANSWERED THE EDITOR'S ANNUAL LETTER?

Please see the last page.

RELIGIOUS LIBERTY?

An Editorial in *The Christian Beacon*

Contained in the report to the biennial meeting of the Federal Council of the Churches of Christ in America, in Seattle, Wash., December 4-6, 1946, was a section entitled, "Religious Work in the Canal Zone," which deals with the Union Church of the Canal Zone.

There is a paragraph in this report which is most astonishing from the standpoint of true Protestantism. It reads, "The Governor of the Canal Zone has been requested to encourage interdenominational work and to discourage the further establishment of sectarian work on the Zone."

The Constitution of the United States under which the Canal Zone itself is administered, says that Congress is to pass no laws affecting the establishment of a religion. There is to be perfect freedom in all religious activities, and the Government is to keep its hands out of this activity.

Now the Governor of the Canal Zone, who has authority and power, representing the United States of America, is here asked by the Federal Council to encourage the Federal Council work, which is the interdenominational work of the Union Church, and to discourage the further establishment of sectarian work! Where is the Federal Council's belief in religious liberty? This report is signed by one of the secretaries of the Federal Council, Mr. J. Quinter Miller.

READ THE GOSPEL WITNESS

The Jarvis Street Pulpit

Praying For The Unsaved

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

Preached in Jarvis Street Baptist Church, Toronto

(Stenographically Reported)

"But Abraham stood yet before the Lord."—Genesis 18:22.

WE read in the epistle of Jude, that Sodom and Gomorrah "are set forth for an example, suffering the vengeance of eternal fire". Incidentally, the New Testament again bears witness to the historicity of the Genesis record. The cities of Sodom and Gomorrah were real cities; the men of Sodom and Gomorrah were real men—they were sinners before the Lord; the destruction of Sodom and Gomorrah was a very real destruction; the salvation of Lot out of Sodom was a very real salvation, as Lot well knew. Everywhere the New Testament teaches us that these historical portions of Scripture are designed to teach us spiritual lessons. I have frequently reminded you of that great principle laid down in the New Testament, respecting the journeyings of the children of Israel: that not only is the record of their experience written by inspiration, but that the events recorded were themselves providentially arranged, in order that they might teach spiritual truths. It is said of the life of our Lord Jesus: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His name." It could also be said, that many other things occurred in the life of God's people of ancient time, which are not written in the Old Testament; but the things which are written, are written for our learning, upon whom the ends of the ages have come.

Abraham is spoken of in the Word as "the father of all them that believe". Those who believe are described as "the children of Abraham", and we are said to be "as Isaac was, the children of promise". We are accustomed to think of Abraham's faith as having special application to his appropriation of the promise respecting Isaac's birth. I endeavoured to expound to you a few Sunday mornings ago, the text, "Abraham believed God"; and I want to try to show you this morning that his faith in God led him to pray, and made him a mighty intercessor, calling down God's blessing upon others of lesser faith than his own.

I.

THE LORD APPEARED UNTO ABRAHAM IN THE PLAINS OF MAMRE. *His faith was itself begotten of a divine revelation.* Abraham became a believer because of the disclosure of Himself which God made to him. It was when he saw God, as He revealed Himself to his understanding, he believed: when he realized Who and what God was, he was enabled to trust. And it is ever true that "faith cometh by hearing, and hearing by the word of God". And on this occasion the divine Visitor renews His promise to Abraham; and very explicitly pledges that the blessing his heart desires shall in due time come.

But I want to show you this morning that prayer—true prayer—is an expression of faith, and, like faith, is

also always inspired by a divine revelation. We never talk to God until He has spoken to us. "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." True prayer ever asks that which is in accord with the will of God; and the will of God may be known only as it is revealed to us by His Spirit.

Let us now look at this story, a part of which I have read to you this morning, for our instruction. Observe, first of all, that *Abraham had known for a long time that Lot was dwelling in Sodom; and yet he had not prayed for him.* There came a time when these two parted company; and Lot "pitched his tent toward Sodom", and at last found residence within the walls of the wicked city itself. And beyond question, Abraham knew where Lot was. He knew that he was dwelling in the midst of a wicked people; but there is nothing to show that Abraham felt any particular concern for Lot; or that he ever went into the presence of God, and prayed for his deliverance from the midst of the city.

Is it not still true that there are many, who are children of Abraham by faith; who are children of promise; who are really the children of God, but who yet do not intercede for the Lots of our day? There are Christian wives, for instance, who rejoice in their husbands' material prosperity. The wife knows very well that he is getting on; that he is amassing wealth; that he is prospering, according to the standards of the world. And she sees, more and more, that he is being caught in the worldly tide; that he is destitute of religious interest; that he never prays; that he seldom attends the house of God; that in all his affairs he ignores God; that he has no concern for the spiritual welfare of his children, as long as they are respectable; as long as they are making progress in school, he has absolutely no anxiety about their spiritual state; he is careless himself; and equally careless respecting his children. And his wife, who is a Christian, is almost as careless as he is. She does not pray for him; she does not pray for her own children; she does not realize the peril in which they are found. Again and again I have observed Christian parents who are proud of the progress their children are making in school; proud of the young man's ability in his new situation; and rejoice in his worldly prospects. As the friends and neighbours come in they are sure to talk about how the children are getting on; but never a word is spoken about their relationship to Christ—no concern whatever is felt about their eternal future.

That was the state in which Abraham was respecting Lot. There is nothing to indicate that Abraham felt any concern whatever about Lot's spiritual state until God came to the door of Abraham's tent, and told him directly, personally, that Lot was in dire peril; that the clouds of judgment were hanging low over the city where

Lot dwelt; that before long vengeance would fall, and the city would be consumed. And when Abraham heard that word from the Lord, he began to pray! He stood before the Lord, and prayed as he had never prayed before.

And I remind you that we have in this Book that very revelation. This Book clearly makes a distinction between those who believe, and those who do not believe. This Book clearly tells us that there is salvation in Christ; and that apart from Christ there is no salvation. This Book clearly tells us there is a place, a condition, which we are accustomed to speak of as heaven: that there is a condition of life in which the soul may dwell in intimate fellowship with God. And there is another condition of life, in which the soul will be forever separated from God. This Book tells us of heaven and of hell most explicitly. The teaching of the Bible is that even of your friends and mine, husband, wife, children, parents, brother, sister, neighbours, business associates—every one of them who is out of Christ, is con-

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demned already; is under the curse of God's law; is in danger of being "turned into hell, with all the nations that forget God". That is the warning-revelation of God's word; and yet some of us, perhaps, pray but indifferently for the salvation of those we love; while others do not pray at all.

Why was it that Abraham prayed when God told him these things? Let me give you the text of a few Sunday mornings ago in another setting. God came to Abraham's tent, and He said, "Shall I hide from Abraham that thing which I do?" And then He told him of the wickedness of Sodom and Gomorrah; and He said, "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." He told Abraham that He was going down to Sodom, and if He found it "according to the cry of it", His judgment would fall. What made Abraham pray? The revelation?—not only that, but this, "Abraham believed God". Let me ring it in your ears—"Abraham believed God!" "Abraham believed God!" How did he believe? Just a short time before, on this visit, He told him that Isaac should be born. And when Sarah heard it she laughed aloud: it was too good to be true. "And the Lord said unto Abraham, Wherefore did Sarah laugh?" And she denied, because she was afraid. "And he said, Nay, but thou didst laugh when I gave thee My promise." She was afraid in the presence of God; yet grace abounded toward her as toward her husband; and together, when they received the promise of life, they "believed God".

But that same day God uttered also His promise of death; and again, "Abraham believed God". Do you see it? He believed God! He said, "If God is going down to Sodom, if He is going to inspect it, if He has said that judgment shall fall, then judgment will fall; and Lot will share in the overthrow of the city." And immediately he stood before the Lord, and began to pray.

Now my brethren and sisters, what we need above

all things is to believe God—not only the word which promises life; but the word which solemnly warns us that "the wages of sin is death"; that "these shall go away into everlasting punishment"; that there is a place "where their worm dieth not, and the fire is not quenched"; that it is true which God hath spoken: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved;" that if men are not saved through faith in the Lord Jesus; if they are not "born again"; then they are lost—that is all—they are lost!

We have no more ground for believing in our own salvation through faith in Christ, than we have for believing in the utter and eternal destruction of every soul that rejects Him. The Word of the Lord promises both, and if we believe God, we must believe both.

And that is the weakness of the modern church. Russellism and many other kindred heresies have served to lessen the conviction of Christian people respecting these matters. I recall some years ago being in a ministers' meeting, when a minister—I remember the shock of it at this moment—when a minister, I suppose of nearly sixty years of age, told the brethren how that once in his early ministry, he had preached from the text: "The wicked shall be turned into hell, with all the nations that forget God;" and amid great merriment he told his fellow-ministers that long ago he had put away such texts as that, and had promised the Lord that if He would forgive him for that one indiscretion, he would never commit it again!

My brethren, the truth is, that people may go to-day into scores of churches in this city, and other cities, and hear no word that will disturb their consciences; no word that will arouse them to a sense of the peril of the wicked. And yet, if we believe this Word at all, we must believe both sides of the revelation—that He Who promises life in Christ, promises only destruction out of Christ.

What then? Shall we believe God? I cannot persuade you of it; I cannot persuade myself of it. I am called frequently to conduct funeral services. A man has died without Christ; without showing the slightest interest in Christ. What am I to say? I wish I could speak words of comfort. I tell you what I do always—I preach the gospel; and tell people that there is only one way to be saved, and that is through Christ. It is not easy to be faithful in these matters, but we must be true even when and where tears are falling and hearts are bleeding. There are many people within the circle of your acquaintance—people in your own homes; of whom your heart would dispose you to say: "I find it difficult to persuade myself that the Bible doctrine of final rewards can be true with respect to this and that one." There is only one way by which you can be persuaded of the truth: When God came to Abraham, and spoke to him directly, calling him by name, He said, in effect, "Abraham, there are the clouds of vengeance; there is the judgment coming—do you believe God?" And "Abraham believed God"; and believing, he began to pray.

It is not enough that we intellectually agree with the truth of Scripture. It is only as the Spirit of God takes His own word, and lays it upon our own hearts; when He comes by a personal visitation, and makes us realize the peril of the lost, that we shall begin to pray. And it is in my heart this morning, my dear friends, to suggest to you that we should pray together these coming weeks that God in the greatness of His grace will do for

us what He did for Abraham—that He will come to us, that He will visit each personally, and tell us unmistakably the peril in which men and women are found who are out of Christ. We read of men in times past who spent whole nights of agony, pleading for the salvation of the lost; of men who wept tears of grief, because they believed somebody was in danger of eternal damnation. But it is only as God the Spirit withdraws the veil from our eyes, as He makes the things of the spiritual realm real to us, and enables us to anticipate the future, that we shall be able to realize these tremendous truths of the Scripture, and be able to pray.

Shall we pray then for ourselves, that we may be awakened as we have never been awakened before; that we may realize as we have never realized before, the peril in which men are placed who know not Christ? "Abraham stood yet before the Lord;" and there is not a Christian wife here whose husband is unsaved; nor a husband whose wife is unsaved; nor a father or mother who has children unsaved; nor one who has brothers or sisters over whom eternal doom is pending, hanging low over those we love,—I say if we believed that, there is not a Christian here who would not stand before the Lord and pray! It would become the passion of our lives to bring them to Christ,—everything in life would be subordinated to that one business.

Have you not seen it when sickness has come into a home? The wife, or child, or some other member of the family, is ill. But it is only a slight indisposition; and the work of the house goes on just the same. The father goes to business; and the rest of the family go about their work, for there is just one member slightly indisposed. But he or she does not get up again quickly. The doctor comes again and again; and he says, "The fever is rising, and rising"—until at length he takes the family into his confidence. He says, "It is a battle now for life: there is only one chance in many hundreds that we shall be able to baffle death!" And then what happens? When death draws near, business and everything else must go, in order that everybody may concentrate on this one task of saving a precious life from the grave.

And if God would but open our eyes, and enable us to see hell itself yawning before those we love; we too should stand before the Lord and pray!

II.

HOW DID ABRAHAM PRAY? By a kind of divine instinct, he *pleaded the vicarious principle*. I pity the man who does not believe in the divine inspiration of Scripture; he must be very blind. If God did not put the cross in the Old Testament, I wonder who did? One thing is certain: Somebody who knew all that was to be revealed in the New Testament wrote the first pages of this Book—and every page throughout the whole Book; because the vicarious principle runs all through the Bible.

Abraham did not plead that sin should be condoned; he did not ask that God should ignore the wickedness of the city. No. But he said, "Let the righteousness of the righteous avail for the salvation of the wicked. Peradventure there by fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?" And the Lord said, if I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." And then Abraham said, "Peradventure there shall lack five

of the fifty righteous?" and he received the promise that the city should be spared for their sakes. Then he dropped to forty; "And he said, I will not do it for forty's sake." "Peradventure there shall thirty be found there." "I will not do it if I find thirty there." "Peradventure there shall be twenty found there." "I will not destroy it for twenty's sake." "And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there." And the Lord answered, "I will not destroy it for ten's sake." But Abraham's faith could go no farther. He could only plead the righteousness of ten. For less than ten he did not dare to ask a stay of judgment.

How much more highly privileged are we! We have not to plead the righteousness of fifty, nor of ten; but we can plead the righteousness of One Whose righteousness avails for the salvation of a whole world! Blessed be God! And we are encouraged to pray that though the wicked deserve the judgment that is threatened, God will for the sake of Jesus, have mercy upon them. Surely a solemn obligation rests upon all of us who are thus privileged to pray, to stand before the Lord.

III.

But I must show you HOW ABRAHAM'S PRAYER WAS ANSWERED. Lot was dwelling in Sodom; and was as indifferent to the impending doom as Abraham had been. And when the angels came to Sodom, and told Lot of his danger, he seemed to but half believe their warning, and to be in no hurry to quit the place. But the angels took Lot in hand: "And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him; and set him without the city." He was reluctant to leave; and yet by God's grace he was saved out of the wicked city.

Well do I know that it is a tremendous task to awaken the unconverted to their need of a Saviour; but it is almost as great a task to awaken you and me to an appreciation of their peril. But mark this: *When God awakens Abraham, He always awakens Lot*. When He puts in Abraham's heart a deep concern for Lot, He will not leave Lot until he becomes concerned for himself. Agonizing saints will soon be surrounded by repentant sinners. An interceding church will soon echo with the cry of the new-born.

And I say this for the greater encouragement of anxious parents, or wives, or relatives, here this morning. You say, "Sir, I am disheartened; I am discouraged because I see no religious interest at all on the part of those of whom I am thinking this morning, and for whom I long have prayed." No, perhaps not, as yet; but when you and I become really desperately in earnest, as Abraham was, when this matter becomes real and imperative to us, it will become real to those for whom we pray.

Lot had some difficulty, too. He spoke to his sons-in-law, conveying to them the angels' warning. But it is certain that Lot had been long indifferent to his own and his family's danger, because when he spoke to his sons-in-law, and said, "Up, get you out of this place, for the Lord will destroy this city," he seemed to his sons-in-law as one who mocked.

And there is always that difficulty of overcoming the influence of an indifferent past. Perhaps someone here this morning says, "I do not know how to begin; I have been indifferent so long; I have neglected my family so long in spiritual matters I am ashamed now to show

an interest. They will not believe me if I warn them of the wrath to come." That is true. No one will believe you unless the power of the Spirit of God awakens him.

And while Lot lingered, the men laid hold upon him and brought him out of the city. *Whether he would or no, they compelled him to come.* Do you believe that doctrine? I heard a brother pray in one of our meetings lately: "O Lord, we are tired of coaxing sinners to be saved. Give us the power that will break their wills, and compel them to come." And God, the Holy Spirit, will give us that power. Abraham never could have brought Lot out of Sodom, even if he had gone down into that city to speak for himself. He probably would also have seemed as one who mocked, both to Lot and his family. He might have said, "Uncle, what is all this about? I have been here a long time; but you have said nothing to me until now. I am glad to have a visit from you; glad you are interested in me; but you have left me alone for a long time. Why this sudden concern?" And the only way by which Abraham could bring power to bear upon Lot was over the Mercy-Seat! He accomplished by standing before the Lord what he never could have done by going down to Sodom. And so can we.

"And while he lingered, the men laid hold upon his hand . . . and they brought him forth, and set him without the city." I have seen God force men to be saved. I have known Him to rob them of their sleep; and make it impossible for them to attend to their business; and make the things of the spiritual world so real to them that they were constrained to yield to God. The record says, "God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt." Lot was saved in direct answer to Abraham's prayer. And God will remember our prayers. Still the effectual, fervent prayer of a righteous man availeth much. Shall we address ourselves with increased devotion to the ministry of prayer?

Shall this be a day of intercession with us? Shall we pray for our Lots? Shall we pray that God will give His angels charge concerning them; that somehow or another, by the power of the Holy Spirit, reluctant hearts may be drawn to Him, Whom we love?

"When Jesus has found you tell others the story,
That my loving Saviour is your Saviour too;
Then pray that your Saviour may bring them to glory,
And prayer shall be answered, 'twas answered for you."

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Address:

THE GOSPEL WITNESS

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Lack of space in our special edition of last week made it impossible to include the following sermon with the others preached by Mr. Rockwood.

IV.

THE CHURCH SICK UNTO DEATH ECUMENICALLY ABROAD

A Sermon by Rev. Perry F. Rockwood

I TRIED to point out last Sunday night that what is taking place among the churches in our land today is an effort to bring about a great world church by denying the essential doctrines of our faith. The picture is something like this: The church leaders are seeking to bring the churches under one roof with one creed. In order to accomplish this, the faith is being watered down to become all-inclusive. The primary interest is in the trimmings of the church, the decorations, the way to take communion, the best way to show a united front against social and moral evils by dressing the churches up in a one coloured suit of clothes, hand-woven and especially designed by our spiritual heads to magnify man rather than to glorify God. The foundation is not being emphasized and the least possible is said about the joists, the timbers, the doctrines, that are dependent for their strength upon the foundation. This faith is being destroyed in our colleges and is being set forth by the modern pulpit in a way that contradicts the foundations of the church.

Some of you may perhaps say that we are being unduly cautious about this matter of church union. People tell us today that what our leaders are seeking to do after all is simply to find some common basis of getting together

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in a co-operative way. I have shown already in my third sermon that our leaders are definitely seeking to bring about organic union without adhering to the true doctrines of our faith. I plan to show tonight that our leaders have taken us into a union movement in China that is contrary to the essentials of our faith, and they have done this without giving to you, the people, the full facts behind this union movement and have tried in every way possible to keep the facts back from the people.

Let us consider the background of this union in our church. The Board of Missions ON THEIR OWN INITIATIVE brought the matter before our General Assembly in the dying moments of the meeting in 1943. The Board asked the Assembly for permission to apply to the North America Advisory Committee for admittance. The vote was taken without the realization of what was taking place.

Since that time as information has come regarding this work many throughout the church realize the matter should have been discussed by the church as a whole. At the last General Assembly a motion was put forth to send the matter down to Presbyteries which was the only fair, democratic thing to do, but our Board, interested in keeping peace by concealing information to the public, insisted that the matter be closed. But it will not be closed for those who are interested in remaining true

to the faith cannot support a union that denies the faith.

Let us consider the formation of this union. The effort is made by our leaders to make us believe that this church is composed of Bible-believing people. Other facts point to the contrary. According to Rev. E. M. Johnson, the Christian Church in China found itself separated and divided by geographical and denominational areas. The time came when they wanted to get together to make a common expression of their faith. First plans were made in 1918 to come together. In 1922 the first provisional General Assembly was held and five years later the first General Assembly was held in Shanghai.

Now the facts given to us by the Church of Christ in China reveal that this is definitely a church Union and not just a coming together for church unity. In their own booklet, entitled, *Let Us Unite*, we are told that "The Church of Christ in China, as constituted, is explicitly and in reality an organically united Church."

The Second General Assembly, meeting in 1930, set forth the same purpose in these words: "We believe that nothing short of the complete organic unity of the disciples of Christ will satisfy the desire of our Lord who prayed that we might all be one, that the world might believe." Some have deceived us by trying to tell us that we were simply co-operating on the foreign field to further the interests of Christ's work.

But not only is the ultimate goal the complete union of all the Protestant churches there, but also the Catholics are included. On page 31, *Let Us Unite*, we read: "Our ultimate goal should be and is a union of Roman, Greek, Protestant and other Christian communions. Only then will Christ's prayer, 'That they may be one,' be fully answered. This ultimate goal, we believe, can be approached best by concentrating our immediate mind and will and prayers to securing the organic unity of all Protestant evangelical churches." This should surely be sufficient to show the character of this church.

Let us see what our exact relationship is to this church: It simply means that when our missionaries go out under the Church of Christ in China, we lose full control of them. It is set forth by this Church that "Missionaries when assigned to the Church of Christ in China shall for all practical purposes, become fully responsible, as to work and conduct to that church."

Furthermore, "In cases of discipline as to conduct, or dissatisfaction on the part of the Church of Christ in China with the performance of the work assigned to the missionary, after thorough investigation and efforts at adjustment by the Synod have failed, the Church of Christ in China may dispense with his services."

But we pay the bills: "On personal matters, such as salaries, furloughs, health, language study, housing, foreign missionaries are directly related to their respective mission boards, which assume financial responsibility for them. Their work and assignment, however, are under the General Assembly (The Church of Christ in China) and its duly constituted agencies." THIS SIMPLY MEANS WE LOSE CONTROL OVER OUR MISSIONARIES AND YET PAY THE BILLS FOR SAME.

I should like to say at this point that if we had the assurance that the leaders of this church were standing firm on the Word of God and upholding the faith ONCE and FOR ALL delivered unto the saints, we could be well satisfied with the Chinese union. But there is every reason to believe that THIS CHURCH DOES NOT STAND FOR THE GREAT CONVICTIONS OF THE EVANGELICAL FAITH.

Mrs. R. Moynan, daughter of Dr. Jonathan Goforth, that great pioneer of missionary work in China, points out that her father was opposed to the Church of Christ in China. Part of her views have already been presented in *Bible Christianity*, May, 1946: "I remember very vividly when the Church of Christ in China was first formed in 1922, I was in China then. Father had such high hopes at first, but when he found they were untrue to God's Word he refused to have any association." Thus we can see that Dr. Goforth was opposed to this union of our missionary forces in China that is untrue to God's Word.

One word more should be said in this regard: There are many others who felt the same way Dr. Goforth did. The large Episcopal, Lutheran, Methodist, some Congregational, many Baptist missions as well as 30,000 Presbyterians have not joined. Other groups such as the China Inland Mission will have nothing to do with it. Why is this? The answer is that the leaders there are denying the faith. The plain fact is that our Board of Missions have been responsible in allowing our church to enter a union movement that denies the faith and this action is an open decision against the 30,000 remaining Presbyterians there who are anxious to uphold the faith.

Let Us Examine the Statement of Faith of This Church:

1. We believe in Christ Jesus as Redeemer and Founder of the Church, and our aim is the establishment of His Kingdom throughout the world.

2. We accept the Scriptures of the Old and New Testaments as the inspired Word of God and the supreme authority in matters of faith and duty.

3. We acknowledge the Apostles' Creed as a fair expression of (literally 'capable of expressing') important doctrines believed in common by the orthodox church.

Now a superficial viewing of this doctrine might indicate that all is well. But when we know what is taking place today along Modernistic lines we should give careful thought to the above creed.

We should notice first that in 1922 when the basis of union was being drawn up and earnest effort was made to include more definitely the important doctrines of our faith, the deity of Christ, the blood atonement, the infallibility of the Scriptures, etc., but in vain. With the exception of substituting the word "Redeemer" for "Saviour" in article 1 these attempts were defeated. *There was a definite attempt made to emphasize such important doctrines and the Liberal leaders defeated it. Thus we can see that those responsible for the Church of Christ in China are not standing upon the Rock and yet we are organically united with them.*

Let us notice secondly that this statement is cleverly worded. It makes it possible for all ministers and others of Unitarian views to enter into fellowship. Members of this Church are not asked to accept the essential doctrines such as the Trinity and Deity of Christ. The faith has become all-inclusive and therefore everybody can unite with the Church of Christ in China and sleep together in the same bed. The same General Assembly was asked HOW Jesus Christ redeems us and the majority of members refused to give an explanation. *Yet this is the church that we are supporting through our budget givings—a church that was begun by men who deny the faith so subtly and earnestly that unless one has this background we might be led to think that all is well.*

Let us notice one important fact regarding the reference to the Apostles' Creed. When the above article 3 was presented an attempt was made by evangelical leaders to introduce an amendment which would read: "We acknowledge the Apostles' Creed in its entirety as a statement of important doctrines of our faith." But this was not allowed. In other words, it is not necessary to accept personally the various truths taught in the Apostles' Creed. *The plain fact is that this doctrinal statement is not definite enough to prevent the church from accepting modernism that is sweeping the church throughout the world.* This is the church that we are supporting today.

One more word should be said: The information here given has been publicly set forth by Dr. Albert B. Dodd, 40 years a missionary in China, who has first-hand knowledge of the situation. The information is sufficient to prove that our Mission Board has not acted wisely in allowing the church to support such a union without having the matter fully considered by the Presbyteries and Synods.

Sufficient has been said to point out that what our leaders have done in relation to the foreign field they will do at home. The Chinese union has a union which took place through the encouragement of modernistic leaders of America, not the Chinese themselves. Dr. Earl Cressy, in speaking to the Foreign Missions Conference of North America in 1943 (of which our church is a part) in relation to co-operation among the Chinese Christians said this: "I have changed my thinking. You will have to put on the pressure from New York if you are going to get church union or even closer co-operation."

Today pressure is coming from all sides to unite the churches. Our Presbyterian church has lost its democracy. Anyone who criticizes the policy of our leaders is put on the black-books and looked down upon as being disloyal. *Anyone who criticizes the Boards of the Church will not be asked to sit on these Boards.* The great desire on the part of our leaders today is for the ministers to follow in line and to see that sufficient money comes in to pay the bills irrespective of how this money is to be spent. The fact of the Church of Christ in China, with its indefinite and modernistic doctrinal foundation, is conclusive proof that our church is heading in a direction that is contrary to the Reformation and the Westminster Confession of Faith.

May I conclude by saying that these are difficult days for the Church of the living God. It might well be that we have reached the time when God is departing from the denominations. Certainly it is difficult to believe that the full power of the Holy Spirit is working through the denominational church today. Time and again God called a remnant apart from the large denominational churches to become the living testimony of the Gospel of Grace. One cannot deny that the rise of small sects and faith groups is an indication that the church is not satisfying the common people today. One must also admit that these small faith groups are being used of God greatly for the expansion of His Kingdom throughout the world.

Much is said of the Lord's Prayer, "That they all might be one." In order to be one we must first of all be one in Christ. We must be in Christ. We must be Christian. There are many unconverted ministers who

can never become one for they are not in Christ. The Puritans used to say that our Lord prayed that His servants "Might be one in their testimony to Christ." They said that "The harmony of the evangelists and the concurrence of the first preachers of the gospel are due to this prayer. *Let them be not only of one heart, but one mouth, speaking the same thing.* The unity of the gospel-ministers is both the beauty and strength of the gospel-interest."

This is the secret of true union. Any efforts to promote even unity among leaders who deny the truth of God's Word will not be tolerated by Bible-loving Christians today. We shall stand firm and indeed separate ourselves from all unbelief as the church drifts from her faith-moorings. We shall be strong in the Lord and the power of His might. Our first interest must be to preserve the unity of the Holy Spirit, and that unity is lost when our Lord's deity is rejected, when His Blood is spurned, when His bodily resurrection is denied because His Word is not believed.

My one desire in these sermons is to see Christians drawn nearer to the Lord Jesus Christ as He is revealed in God's Word. Some day soon He will be coming back to receive His own. Will He find us faithful in well-doing? Will He find us flirting with the spiritual

HAVE YOU ANSWERED THE EDITOR'S ANNUAL LETTER?

Please see the last page.

leaders of our day who preach another gospel, another way of salvation, which is NOT THE WAY at all? God forbid that we should believe that there is any other way to be saved except by the blood of Jesus Christ, God's Son, which cleanseth us from all sin. Let us stand and stand alone, if need be, in the proclamation of the truth of God's Word and if we cannot do this in a church that has departed from the faith in the college and pulpit we shall do it in the open air and street corner or wherever God does lead.

Glorious things of thee are spoken,
Zion, city of our God;
He Whose word cannot be broken,
Formed thee for His own abode.
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou mayst smile at all thy foes.

Saviour, if of Zion's city
I, through grace, a member am,
Let the world deride or pity,
I will glory in Thy name.
Fading is the worldling's pleasure,
All his boasted pomp and show,
Solid joys and lasting treasure
None but Zion's children know.

Please Note!

The quotation from *Therefore Stand* on page 11, is used by special permission from W. A. Wilde Co., Boston, Mass., and the quotations from *The Story of the Faith* on pages 8-10 are used by special permission from The Macmillan Co., New York.

CANADIAN PROTESTANT LEAGUE MEETINGS

Hamilton

THE DYNAMIC FACTOR IN PROTESTANTISM will be the subject of

Bishop C. F. Derstein of Kitchener
Noted Preacher, Lecturer, and Editor will address a meeting in
St. Enoch's Presbyterian Church, Hamilton,
at London and Main Streets, (East of Ottawa Street)
Tuesday Evening, March 25th, at 8 o'clock

London

ROME'S LATEST BID FOR CANADIAN SUPREMACY

will be the subject of an address by

Rev. D. C. McLelland, M.A.
Secretary, THE CANADIAN PROTESTANT LEAGUE

at
London, Ontario
on
Monday, March 24th, 1947
in
The Public Library Auditorium

Woodstock

Rev. D. C. McLelland, M.A.

will also speak in

Calvary Church, Woodstock
(Light Street)

Tuesday, March 25th, at 8 o'clock

Sarnia

CAN ROME WIN CANADA?

will be the subject of

Rev. W. S. Whitcombe, M.A.

Associate Editor of THE GOSPEL WITNESS

in the
Johnston Memorial School Auditorium, Sarnia

Friday, March 28th, at 8 o'clock

The Public are cordially invited.

Among Ourselves

Devoted to Activities of Former and Present Students of
TORONTO BAPTIST SEMINARY

By W. Gordon Brown, Dean

Among recent missionary speakers at our Chapel services have been Mrs. Russell Hughes, née Gladys Brock, on furlough from South Africa; and Rev. Frank S. Cook, on furlough from Bolivia. Each told something of their life and labour abroad.

Monday night, Feb. 24th, Seminary students enjoyed a real home party, closing with devotions led by Prof. W. S. Whitcombe.

We heard good news from First Baptist Church, Sault Ste. Marie, when Rev. W. N. Charlton was concluding his ministry. Recently there was a definite movement of the Spirit amongst the young people, and several have been baptized.

Most students are poor. Those at Toronto Baptist Seminary are no exception. We were perfectly amazed the other day when one of our students presented the Seminary with a cheque for \$60.00. The treasurer told us of another student who, from meagre income, contributes again and again.

We are greatly in need of some library tables for our Girls' Common Room, and should appreciate hearing from anyone who has one or more for sale, or who would like to donate some.

Recently this writer spoke on Buddhism as a world religion at the Foreign Missionary Fellowship at the University.

On Tuesday, Feb. 25th, Rev. J. Scott gave an encouraging chapel address on "Till He Come".

Rev. E. R. Faulkner, on furlough after nine years in the Congo, has been supplying for Secord Baptist Church, Port Arthur.

To Mr. and Mrs. Ralph A. Bate, on February 24th, a daughter, Carolyn Patrice.

Mr. Douglas Berck writes from Mullingar, Saskatchewan, to say the temperature has been down to 60 degrees below zero with biting north-west wind. He has frozen his nose and ears three times. In spite of the cold weather, "several backsliders, church members, have been restored to fellowship with their Lord recently, for which we praise God."

The Dean of the Seminary spoke at a meeting of the Senior Men's Bible Class, Jarvis Street Bible School, Mr. George Coghill teacher, which was attended also by two other Young Men's classes, on Sunday morning, March 2nd, at which time Mr. Coghill presented him with a cheque for \$125.00 from the men of the class for the work of the Seminary. We are very grateful to the men for this that gives them, as their teacher said, a part in every one of the graduates from our school.

Bible School Lesson Outline

Vol. 11 First Quarter Lesson 12 March 23, 1947

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

HUMILITY IN CHRISTIAN LEADERSHIP

Lesson Text: Mark 10:35-45.

Golden Text: "For even the Son of man came not to be ministered unto, but to minister, and give his life a ransom for many."—Mark 10:45.

Supplementary Reading: Mk. 10:32-34; Matt. 20:17-28; Lk. 18:31-34; Phil. 2:1-11.

INTRODUCTION

The prophetic words of Christ concerning His approaching sufferings, death and resurrection (verses 32-34) form the background for the record of the selfish ambition of His disciples (compare Mk. 9:30-34). The atoning work of Christ on Calvary is the standard by which thoughts, aims and actions are to be weighed.

EXPOSITION

I. Pride in Leadership: verses 35-41.

Parallel passage: Matt. 20:20-24.

It would seem that James and John had not yet learned the art of self-discipline during their sojourn with Christ, or at home; they were "the sons of thunder" (Mk. 3:17; Lk. 9:54-56). Their mother went with them to the Saviour, prompting them to ask for prominent positions in His kingdom (Matt. 20:20). The influence of the home is of great value in shaping the ideals of sons and daughters (Prov. 22:6), who may be helped or hindered by the ambitions of their parents (1 Sam. 1:27, 28; Mk. 6:24, 25; Lk. 1:76).

James and John were among the most privileged of the disciples; along with Peter they enjoyed peculiar intimacy with the Saviour (Mk. 5:37; 9:2; 14:32, 33). It was not uncommon for favourites of an Eastern ruler to receive a

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blanket promise that whatever they desired on a particular occasion would be given to them (Esther 5:3; Mk. 6:22). Again, the Lord had promised that the disciples would share His glory, and that they would be given places of honour and authority (Matt. 19:28; Lk. 19:17). Accordingly, James and John felt free to voice their request.

If we as Christian workers should hear the Saviour's searching question "What would ye that I should do for you?" how would we reply? What do we desire most? The glory of the Lord (2 Cor. 5:9; 1 Pet. 4:11)? Why are we teaching? Why are we in the ministry? So often our motives are mixed with selfishness or sin of some sort (Matt. 6:5; Lk. 20:46, 47); we are not of single mind and purpose (Psa. 27:4; Matt. 6:22; Phil. 3:13).

In asking for the chief places in the kingdom, these two disciples displayed their selfishness and pride (Mk. 9:34; 12:38, 39; Lk. 14:7-11). They had a passion for prominence, and thought to use their positions of influence to advance their own interests (Ezek. 34:1-6; Matt. 23:5-9; Lk. 11:43).

James and John erred through ignorance of the word and way of God (Mk. 12:24); they knew not what they asked. Ignorance and pride frequently go together (1 Tim. 6:4). They were ignorant of the fact that in the spiritual realm power is purchased through suffering and endurance (Matt. 24:13; Mk. 13:13; Rev. 2:10): no cross, no crown; no gloom, no gain; no humiliation, no exaltation; no death, no life. In other words, God's way up is down (Matt. 23:12; Lk. 14:11; 18:14).

The Lord will give rewards according to merit (Lk. 19:17), for His kingdom is based on righteousness, and He does not regard the persons of men (Deut. 10:17; Psa. 96:10, 13; Acts 10:34).

The two disciples were ignorant of their own weakness, and boasted that they could and would endure suffering with Christ (John 13:36-38). "Why should the spirit of mortal be proud?" They thought that they could drink of the cup, which speaks of fellowship, wrath, suffering and death (Jer. 25:15; Matt. 26:39; 1 Cor. 10:20, 21; 11:26), and they thought that they could endure the baptism of fiery trial (Lk. 12:50).

They were ignorant also of the nature of Christ's redemptive mission, in spite of the fact that He had attempted to teach them that He must die and rise again before entering into His glory (verses 32-34; Lk. 24:25, 26, 46, 47). If they would sit beside Him in the glory, they must walk beside Him in the valley; they must follow Him all the way (Lk. 22:28-30).

The sons of Zebedee took no account of the sovereignty of God. The chief places in the kingdom were to be given to those for whom they were prepared, since it is the prerogative of God to promote one and to put down another (Psa. 75:6, 7; Lk. 1:52).

The ten were displeased with James and John. Possibly they, too, had entertained similar ambitions, and were angered that these two had taken advantage of their intimacy with the Lord to speak to Him first. At any rate, the ten were included in the Master's admonition.

II. Price of Leadership: verses 42-45.

Parallel passage: Matt. 20:25-28.

The principles of the kingdom of God differ greatly from the practices found in the kingdoms of the world. The sign of greatness in this world seems to be the ability to subdue one's inferiors, so-called, while the sign of greatness in the kingdom of God is the willingness to serve (Matt. 23:11; Lk. 22:24-30). There is a vast difference between leading

people and driving them; we are not to be over-lords, but under-shepherds (Heb. 13:17; 1 Pet. 5:3).

The price of leadership, then, is service, and also death—death to the self-like and to self-love (Matt. 27:42; 2 Cor. 4:8-12). Christ the Son of God came to minister to others, and to give Himself a ransom for many (Mk. 15:3; John 3:14-16; 10:11; 13:13-16), and He exhorts us to be willing to sacrifice our own interests, pleasure, ease and comfort for the sake of being used of Him to bring the blessing of eternal life to others (Rom. 9:1-3; Phil. 2:4-11; 1 John 3:16).

DAILY BIBLE READINGS

| | | | | |
|---------|-------|-----------------------|-------|----------------|
| Mar. 17 | ..... | Desire for glory | ..... | Matt. 6:1-18. |
| Mar. 18 | ..... | Desire for prominence | ..... | Matt. 23:1-12. |
| Mar. 19 | ..... | Suffering and glory | ..... | 1 Pet. 4. |
| Mar. 20 | ..... | Serving in humility | ..... | 1 Pet. 5. |
| Mar. 21 | ..... | Delivered unto death | ..... | 2 Cor. 4. |
| Mar. 22 | ..... | Ministers of God | ..... | 2 Cor. 6. |
| Mar. 23 | ..... | Divine promotion | ..... | Psa. 76. |

SUGGESTED HYMNS

Down in the valley with my Saviour. Am I a soldier of the cross? Must Jesus bear the cross alone? The Son of God goes forth to war. Jesus, I my cross have taken. My gracious Lord, I own Thy right.

Vol. 11 First Quarter Lesson 13 March 30, 1947

THE TRIUMPHAL ENTRY

Lesson Text: Mark 11:1-11.

Golden Text: "Behold, thy King cometh unto thee."—Zech. 9:9.

Supplementary Reading: Matt. 21:1-17; Luke 19:29-44; John 12:12-19.

I. The Preparation: verses 1-7.

Parallel passages: Matt. 21:1-7; Luke 19:29-35; John 12:12-16.

We have now come to the account of the events of Passion Week, as the last week of our Lord's earthly life is called. Christ's entry into Jerusalem on the Sunday before the crucifixion was a triumph, as far as He was concerned, but a tragedy for the Jews and the Romans. God had been working out His purpose in redemption in spite of the opposition of Satanic forces. Christ was now marching in triumph toward the culminating point of the Divine will for Him and for the world—His death, resurrection and glorification. He was a step nearer victory over the seed of the serpent (Gen. 3:15; John 12:31; Rom. 16:20; Heb. 2:14, 15).

The preparations which Christ made for His appearance in Jerusalem indicate its importance. During the two years of former ministry Christ had seemingly avoided appearing openly in the city, for His time had not yet come. The people desired to make Him king (John 6:15), and the rulers desired to put Him to death (John 7:1), but He was now to challenge these leaders who had so long opposed His claims.

Christ sent two of His disciples to bring the colt to Him, and they that were sent obeyed. Teachers, Christian workers and all of us who know Christ, are sent by Him to someone to prepare the way for His entrance into that heart. When we go forth at His command we shall find that He has gone before us, and by His sovereign will has made the way plain.

Many were the exhibitions of kingly power on that day. Our Lord displayed Divine omniscience when He foretold the details of place, circumstances and conversation in connection with the finding of the colt. He then demonstrated His right to use the animals which He had created (Psa. 50:10). Our Lord can do what he will with His own (Matt. 20:15; Rom. 9:20, 21).

The owner of the colt loved the Saviour and willingly gave up the animal at the Lord's request. All that we are and have should be at His disposal, at any time, in any place. The little gift exalted the Master literally, in this case, as well as metaphorically.

(See the Editor's Letter on the following page.)

THE GOSPEL WITNESS

130 Gerrard Street East
Toronto 2, Canada.

Dear Dr. Shields:

Enclosed find my contribution of \$...
toward THE GOSPEL WITNESS FUND in response to your Annual Letter.

NAME

ADDRESS

II. The Procession: verses 8-11.

Parallel passages: Matt. 21:8-17; Lk. 19:36-44; John 12:17-19.

Two groups of prophecies concerning the Messiah will be found in the Old Testament. The predictions concerning His First Advent describe Him as the lowly Servant of Jehovah, coming to the earth as Saviour (Isa. 50:6; 52:14; 58:1-12; Matt. 1:21), and those relating to His Second Advent predict His arrival in triumph as the King of glory (Psa. 2:6; 24:7-10; Lk. 1:32, 33; Rev. 19:11). As He entered Jerusalem in humble grandeur, many recognized the fulfillment of the prophetic word (Zech. 9:9), and proclaimed Him as the Messiah, the Son of David (Psa. 118:25, 26; Isa. 62:11; Lk. 1:68; 2:25-32, 36-38).

Christ entered "the city of the great king" in lowly guise, not upon a white war charger with gorgeous trappings, but upon the colt of the beast of burden, covered with the garments of Jewish peasants. Instead of a fanfare of trumpets to announce His coming, He was heralded by the joyful cries of little children, who waved branches of palm (Psa. 8:2). Carried away with excitement and temporary enthusiasm, the people now cried "Hosanna!", although they would soon shout "Crucify Him!" (Mk. 15:14).

But, while the common people heard Him gladly (Mk. 12:37), the religious officials of the nation rejected Him. They were angry because their efforts to discredit Him before the world had failed (John 12:19). Blessed are those who are not offended in Him, but who receive and acknowledge Him as their Saviour and Lord (Matt. 11:6;

John 1:12, 13). The unbelieving Jews were facing the tragedy of a lost opportunity (Lk. 19:41-44). Their house would soon be left unto them desolate (Psa. 69:25; Mic. 3:12; Matt. 23:37-39; Lk. 13:34, 35), and their nation would pay a terrible price for rejecting the Saviour (Matt. 27:25; Acts 2:23).

The question asked by the onlookers "Who is this?" (Matt. 21:10) has been repeated by multitudes ever since that day. The destiny of every man is determined by his attitude to the Lord Jesus Christ (Matt. 22:42). To many He is simply Jesus, the prophet of Nazareth, but to countless millions He is Jesus the Christ, the Son of the living God, the Saviour (Matt. 16:13-17).

DAILY BIBLE READINGS

- Mar. 24 The Servant of Jehovah Isa. 50.
Mar. 25 The Servant's lowly entry Zech. 9:9.
Mar. 26 The King's triumphal entry Rev. 19:1-16.
Mar. 27 Hosanna to the King Rev. 15.
Mar. 28 The children's praise Psa. 8.
Mar. 29 The price of rejecting the King Matt. 23:29-39.
Mar. 30 Coming in the name of the Lord Psa. 118.

SUGGESTED HYMNS

Ride on! ride on in majesty! O worship the King! With harps and with vials. All hail the power of Jesus' name! Ten thousand times ten thousand. "Man of Sorrows" what a name! Golden harps are sounding. We are but little children weak.

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THE EDITOR'S ANNUAL LETTER

(For the information of some thousands of readers, who are not subscribers, but who buy individual copies, or read copies handed to them by others, and who, therefore, will not receive, by mail, a copy of the letter below, we print the letter herewith, believing that even occasional readers may desire to have a share in the great enterprise of publishing THE GOSPEL WITNESS.—T.T.S.)

The Gospel Witness

PUBLISHED WEEKLY

T. T. SHIELDS, EDITOR

130 GERRARD STREET EAST, TORONTO 2, CANADA

January 28th, 1947.

Dear Gospel Witness Subscriber:

This is, I think, my twenty-fifth annual letter to the members of our Gospel Witness family. But since year by year we have new subscribers, who receive the letter for the first time, it is always necessary, briefly, to explain why I write.

The Gospel Witness was designed to propagate the great doctrines of the gospel, and it has always taken an attitude of defence toward those who would deny the great principles of the Gospel of Grace. Being, therefore, a missionary agency, it can never pay its way as a commercial undertaking. If we were to seek revenue from advertising, our advertisement would be looked upon as a guarantee of the quality of the thing advertised, whether a book, or something else; and in order not to impair our testimony, we should have to examine into every advertisement; and the getting of the business, and the enquiries involved in it, would cost more than any profit we should derive from advertising. Therefore we have depended upon the annual gifts of our interested readers to supplement the revenue from subscriptions, so as to enable us to pay our way. The subscription price of \$2.00 a year never did cover the cost of publication, and only because the Lord has touched the hearts of many people, enabling them to recognize the need for such a paper as The Gospel Witness, have we been able to keep on until now.

The cost of publication has greatly increased during the war, and particularly in the last two years; but we have not changed our subscription price as very many periodicals have done. One daily paper, for instance, in Toronto has increased its price by two thirds, from 3¢ to 5¢. We have no intention of changing ours.

I think you will recognize that there is no other paper in Canada which meets the present Roman Catholic menace as does the Gospel Witness. It is the only weekly distinctively Protestant paper in Canada. You will find in it from time to time translations from the French press, which have appeared in no other English-language paper in Canada. So, greatly daring, I am asking for your continued help in the form of a special contribution to our Gospel Witness Fund.

For your convenience we attach a contribution form on the reverse side of this page. We have all found that a duty postponed may be neglected and forgotten. The only safe way, therefore, is to do it now.

Our fiscal year ends March 31st, and I shall be greatly helped if you would send us what you can as soon as you can, so as to ensure that we shall be able to balance our books on March 31st.

I should not dare to write like this were I not convinced that every subscriber to The Gospel Witness feels himself or herself to be a partner in our great enterprise, of endeavouring to open the eyes of people to the dangers which threaten our civil and religious liberties.

With heartiest thanks for your help hitherto, and hoping to hear from you at an early date, I am,

Yours very gratefully,



(T. T. Shields)