

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
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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The Papacy's Insatiable Maw

And the Neighbourhood Workers' Association

Members of our staff have received a communication from the Neighbourhood Workers' Association, which is "a member of the Federation for Community Service". It announces "the opening meeting of the Moss Park-Yorkville Neighbourhood Workers' Association will be held" on a certain date, and at a certain place. Among other things the letter says:

"At this time we are welcoming our new President, Rev. Father Fullerton, Director of Catholic Welfare Bureau."

It is well known that the Roman Catholic Church in Toronto makes a separate special appeal for its Catholic charities. The Federation for Community Service also makes its own appeal. The assumption, we may be sure, is that the Catholic Federation attends exclusively to the needs of Roman Catholics, and that the Federation for Community Service gives itself to the care of non-Catholic needy people.

We wonder why the "Director of Catholic Welfare Bureau", while being such a director, should at the same time be President of a branch of the Neighbourhood Workers' Association? Can anyone imagine a Protestant minister being made Chairman of any branch of The Catholic Welfare Bureau? The direction of that Bureau, we may be sure, is kept exclusively within Roman Catholic hands. But in addition to being Director of Catholic Welfare Bureau, Rev. Father Fullerton is President of a branch of the Neighbourhood Workers' Association; and we may be very sure that all Roman Catholics within the area covered by the Moss Park-Yorkville Association will be looked after out of the funds of the Neighbourhood Workers' Association, and thus the funds of the Catholic Welfare Bureau will be saved.

For ourselves, we were able this year to give very little to the Federation for Community Service because, in this downtown district, we have to be giving every day of our lives—and this over and above any service rendered by the Neighbourhood Workers' Association. But in order that we might express our sympathy for the cause we made a small contribution, which we explained to the canvasser was merely intended as a token of good will. But if Roman Catholic priests are to be allowed to direct the work of this non-Catholic community service, and while they are so allowed, for ourselves we will not give another dollar to it.

This case illustrated the Roman Catholic method. They have their own separate schools, from the direction or teaching of which naturally all Protestants are excluded. Then they seek membership on Public School Boards, and High School Boards; and endeavour to control them too. The Separate Schools are reserved exclusively for Roman Catholic teachers; but not content with that in addition they work their Roman Catholic teachers into the various departments of our Public School System. They are not content with having their own, they want everybody else's property beside.

This reminds us of Carlyle's saying. We printed it some years ago in THE GOSPEL WITNESS—we do not remember when, and we quote now from memory. Thomas Carlyle was asked what he thought of the Catholic question, and he replied somewhat as follows: "The case is like this. I live in a certain room, and I have some cheese and bacon set aside for the provision of my physical requirements. But some rats dispute my possession of the room, and they say they want a share. I enter into a compact with them something after this fashion: 'Now, Mr. Rat, you seem to think you have a right here, and have a right to what I have provided: in order that there may be no controversy, I will divide up with you.' I set aside a share of my bacon and cheese for Mr. Rat, which he quickly gobbles up; and, having devoured his share, he makes a raid upon my preserves, determined to have my share also. That," said Mr. Carlyle, "is my estimate of the Roman Catholic question."

And that principle is everywhere exemplified by the Roman Catholic Church; and now we have the latest illustration in The Neighbourhood Workers' Association. Following is a list of names of Officers and Directors printed on the letter head:

The Very Rev. Peter Bryce, D.D., Honorary President; Dr. W. Harold Young, President; Rev. Canon F. J. Sawers, Vice-President; F. N. Stapleford, General Secretary; W. H. Carruthers, Treasurer; Q. B. Henderson, Chairman, Board of Directors; A. E. Hatch, Vice-Chairman, Board of Directors; H. J. McLaughlin, K.C., Honorary Solicitor; Directors: Walter Davidson, Herman Stephens, T. B. James, Edgar Burton, Frank E. Waterman, G. S. Dodington, H. J. Fairhead, G. C. McEwen, W. Harold Male, B. G. Newton.

We are sending a marked copy of this paper to each of the gentlemen named on the letterhead. We think the Rev. Father Fullerton ought to resign, and give place to a non-Catholic.

The Jarvis Street Pulpit

SHALL THE CHURCHES OF THE UNION RETURN TO THE "OLD CONVENTION"?

Presidential Address by Dr. T. T. Shields

Delivered at the Fifteenth Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec, Held in Jarvis Street Baptist Church, Toronto, Wednesday Evening, October 7th, 1942

(Stenographically Reported)

Somewhere I have read a story, whether apocryphal or authentic I cannot say, about the poet, Shelley, that on a certain social occasion he spoke to a young lady rather boastfully of his day's programme. Beginning at an early hour, he did so-and-so for an hour, then something else, then something else, right on to the night watches. The young lady listened to the recital of his industry, then made this remark, "That is most interesting, Mr. Shelley; but when do you think?"

It is possible to be so occupied in many activities as to leave oneself very little time for thought. I have often been reminded of a story I heard a certain minister tell, of seeing an advertisement in the city in which he lived, in which some man advertised his business by an exhibition of a portrait of himself in the window of his office. He was some kind of quack doctor. The window of his office was lighted, and a sign was hung across the portrait, which dropped just below the lips; and upon the sign were these words, "Open night and day." That seems to be required of some of us, that we should be always at it.

I speak on the subject announced with great reluctance, but I so speak for two reasons: I felt that it was wise that we should reaffirm our position. Even after you have carefully observed the signposts on the road when motoring, it is well to keep a sharp lookout for the number of the highway, lest by any chance you should have made a wrong turn. It is always wise for Christian people to "give diligence to make their calling and election sure", particularly Baptists—and Presbyterians! It has come to our ears several times that there are some who say that the reasons obtaining at the time of the disruption in the Old Convention no longer exist, and that there is no reason why the two bodies should not come together, or at least why some churches in this body should not return to the fold.

But I speak for another reason. I am not getting ready for a funeral, but I remember that the Apostle Peter once said, "I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." I thought it might be wise to make certain considerations a matter of record. I have heard in the Old Convention addresses which greatly magnified the services of Dr. Fyfe, Dr. Castle, and I know not how many others; and being not unfamiliar with Baptist history of that time, I always felt that it was a repetition of the principle to which our Lord referred when He charged some of His contemporaries with building the sepulchres of the prophets whom their fathers had killed. Dr. Fyfe had his difficulties in his time, but Romanists are not the only people who canonize departed saints. Sometimes one could almost wish that he could die—to see what people might say about him.

I dare say that some time in the future from this

platform some people will speak appreciatively about the Seminary and some other things, and about the great days of the past. But before those days are past, it may be well for us to consider what elements go into the making of a day that is worth while in the service of the Lord.

I remarked last evening to Mr. Brown that we have several generations of preachers in the Union. I must always remind you that I began my ministry when I was very young, so that you will not assume I have passed my prime. Really, I have not. But I am a little older than I was yesterday. I said to Mr. Brown, "If I were to speak to you about Dr. Norton, it would not mean much to you." And he replied, "I never remember seeing him." Yet it seems but yesterday that he was a part of the life I lived among Baptists. I remarked further, "If you should talk to some of our students, young man as you are, about the days when you made your protest, and published your paper, they would not know what you were talking about. It would be mere history to them." Therefore, if I give you a little outline of the road along which we have travelled, it may help us to decide whether it is the part of wisdom now and in the days to come, to continue in the same course.

When the controversy in the Canadian Baptist denomination began, when the late Dr. Elmore Harris who founded Walmer Road Church, whose generosity provided the building—and who had been equally the builder of what used to be called Bloor Street Church, and the founder of Toronto Bible College—when Dr. Harris challenged the scriptural orthodoxy of a certain professor in McMaster University, what an uproar there was! Indeed, I remember when that professor's appointment was challenged in this very church. I was in attendance as a delegate to the Convention, long before I came to Toronto as Pastor. This man had been appointed as Professor of Hebrew, and someone asked if he had shown any special aptitude in the study of Hebrew, to which the Chancellor replied that he was a very excellent student, but that though he had been appointed first as a lecturer in Hebrew, with a view to his taking the Chair in that subject, he had done "shockingly bad work" in that language. I thought that was a strange recommendation for a professor! I knew little about him, but in later years I came fully to concur in that estimate! But we tolerated it or him in the Denomination—and far too long.

The Convention of 1910

The first time I had anything to do with the matter was in nineteen hundred and ten, just after I had become Pastor of Jarvis Street—thirty-two years ago. The standing of this professor was then challenged, and there was a very sharp debate in the Convention. I had had no experience in the controversy: I did not like it. I be-

lieved in Denominational unity, and I remember the late Dr. John MacNeill's coming to me when the debate was at its height, saying, "Look here, you and I can save this Convention. I am sure they will never vote against anything which we together propose." "What is your proposal?" He showed me a resolution and I said, "I think I can second that." The resolution was sound enough, but Dr. MacNeill made a speech in support of it, and in the course of his remarks he showed himself to be the most agile acrobat imaginable. He could dance a tight rope to perfection. He preached the doctrine of appeasement and compromise to such an extent that when I rose I said, "I rise to second the principle of the motion, but must dissociate myself from every word uttered in support of it."

However, the resolution carried. I did not know then what I later learned, that the professor had set his signature to something which was the very opposite of what he believed, and of what he was teaching. I did not know that a theological professor could, when challenged, profess to believe one thing, and thereafter teach the very opposite in his classes. I found it out. He remained for nine years—his name was I. G. Matthews, a man with an infinite capacity for religious mischief. Not that he was able; anyone who will cast doubt upon the Word of God will find a response in unregenerate hearts, in unspiritual minds; hence Modernists of the most mediocre mentality are often reputed to be great scholars.

Under Professor Matthews a generation grew up, men who went into various professions, and in later years became somewhat prominent denominationally. When he left, I wrote a letter to the Chancellor in which I said, "We have tolerated a professor for nine years because we had no quarrel with the institution as such, but only with this false teacher. Now that he is removed, why not set yourself to discovering and appointing a man whose convictions will be in accord with the standards set out in the Trust Deed of McMaster University?" I told him that if this were done, so far as I was concerned he could count on my hearty co-operation; but that if they appointed another man of the same school, they would compromise the position of the University as a whole, and many, myself included, would find neutrality, or even passive resistance to be longer impossible.

The Appeal to Do Something

They appointed a very orthodox man, Professor Curr, who stayed for a year or two, then left. One night one of the professors came to me and told me they were planning to appoint another arch-unbeliever, and said, "So far as I can see, you are the only man conditioned to make an effective protest." About the same time one of the foreign missionaries of the Denomination, Miss Murray, home on furlough, came into a Sunday morning service. At the close she told me she had come for a purpose, and asked for an interview. She said she had had a two-fold purpose in coming, one was to ask me to pray with her before her return to India, and further to lay a charge upon me. She came back into the vestry and said, "I have spent a year going up and down among the churches in our beloved Denomination. I am grieved to discover that gray hairs are here and there upon it—and our leaders do not know it. I know of no one but yourself who can make an effective protest." Almost the same words as had been spoken by Professor Keirstead.

I asked Miss Murray, "But what should I do?" "I do not know. The Lord will show you; but do something." There had been no collusion between them, but they said substantially the same thing.

A little while after that, they began to pave the way for "softening up the front", so that people would gradually get used to the encroachments of Modernism. The University selected one of the outstanding Baptist infidels of America, a very distinguished man, President of a certain Baptist university. They selected him to confer upon him an honorary degree, to make him their special speaker at Convocation. I protested against the University's going out of its way to honour an outstanding apostle of unbelief. That was about nineteen-twenty-three.

The Ottawa Convention, 1919

But before that. After the appointment of the orthodox professor, having been defeated in their purpose to appoint a Modernist, they attacked on another front. I came home from England, after a couple of months' absence, about the end of September; and discovered that the new professor had preached in this pulpit the Sunday before, and had won golden opinions from all the people. He was an out-and-out man of the Book. I said to myself, "What a happy solution. Now we shall be able to get to work." But when I received *The Canadian Baptist* that week, I found an editorial commending to us the British attitude which, without disrupting the fellowship of Baptists, had brought about gradually in England an abandonment of the traditional view of Scripture, and an acceptance of the historical interpretation—which was merely another name for Modernism: the writers of the Word were not inspired, but only their writings. I cannot go into details: it is enough to say that I challenged it in this pulpit.

On that occasion sitting down before me was the Chairman of the Board of Governors of McMaster University; the Chairman of the Home Mission Board; Chairman of the Publication Board—responsible for the paper; the Secretary of the Foreign Mission Board—and half of all the Boards of the Convention. It was all wood, Boards galore! We had more denominational officials in this church than the total complement of delegates to which the church was entitled, and had to ask other churches to appoint them as their delegates that they might go to the Convention to do the business of the Convention.

That morning I read the editorial from *The Canadian Baptist*, and at the same time an editorial from *The British Weekly* in which Sir William Robertson Nicol lamented the fact that the preaching of the cross was almost an unknown thing among the Free Churches of England. Here was the thing we were recommended to adopt by *The Canadian Baptist*—and the fruit of it as shown in *The British Weekly*. I was properly angry—and I am angry every time I think of it. I threw the paper on the floor, and put my foot on it, and said, "That is my estimate of that thing." I told the congregation that at the next Convention—which was only a few weeks off—I was going to find out whether Baptists believed that, and said, "If they do, you may have the name: I will have the principles, and shall no longer be a Baptist. Empty the name Baptist of its content, and make it mean the opposite, you may have the shell, and I will take the substance."

I wrote to *The Canadian Baptist*, and later we had our great Convention at Ottawa. I submitted a resolution in printed form, tying the Convention up to the Trust Deed of McMaster—which was verbally identical with the Trust written into the Deed of this church. Senator McMaster was the liberal supporter of both. We had a five-hour debate, and my resolution carried; the enemy was defeated, with only thirteen voting against the resolution. It was a much smaller building than this church, but it was crowded just as we were Tuesday night; and the vote was taken at 7.45, as the people stood outside waiting to come in for the evening meeting.

The Jarvis Street Disruption, 1921

Before I went to bed that night I heard their next plan: "He has defeated us in the Convention: we will defeat him in his own church." We had a group of young men in the church, who were graduates of the university; and very soon I began to discover the working of the ferment, but it took two years to come to the surface. But that was the origin of the disruption in Jarvis Street. The original principle was lost sight of—as is usually the case in such matters. In September, 1921, three hundred and forty-one left us, and we had to begin all over again. I remember Dr. Keirstead's saying to me some years afterward—we knew each other well enough to drop all prefixes—"You know, Shields, I shall never forget that Sunday morning following. I came to Jarvis Street Church, and it reminded me of a patient that had been through a major operation, and was just lying there without much vitality, and whom no one but an expert would ever think could recover." It was not so of the evening service: we were crowded out. The Lord had given us a victory, but our enemies said it was to be a nine-day wonder.

The Years 1923-24

That was twenty-one years ago, and Jarvis Street still stands. Thereafter, the battle went on in the Denomination. As I was about to say before, they honoured Dr. W. H. P. Faunce. I was a member of the Board of Governors and of the Senate of the University, and I remember one night they read the riot act to me from eight o'clock into the small hours of the morning, discussing this honorary degree business. The Chancellor said, "It is quite possible to withdraw an honorary degree." To which I replied, "If you refer to the one the University conferred upon me, you may have it back if you want it. I did not ask for it." It is not the only one I have. But they passed a resolution telling the Convention that it was impossible for the Senate of McMaster University to keep step with me. It was! There was no doubt about that! There is still less doubt today.

London Convention, 1924

In nineteen-twenty-four, the Convention was held in London. A great deal of work had been done by the late Dr. C. J. Holman, an ardent supporter, and a genuine oldtime Baptist. THE GOSPEL WITNESS was young, and Dr. Holman printed much information himself. At London the University asked for a vote of confidence, and for the first time in all the years of its existence the Convention refused a vote of confidence. At the evening session I proposed a resolution, which was carried without any opposing vote, although there was a good deal

of unexpressed opposition, condemning the University for what it had done, and telling it never to repeat it.

A tide swept through that Convention. The papers represented me as gathering my supporters together in Hotel Tecumseh, as the captain of a football team gets his men into a huddle, and said, "At the Convention they went through to the goal, and won the game."

The next day they wanted to elect me to the Presidency, but I moved in opposition to that—as I had the previous year—the name of the gentleman who is now Lieutenant-Governor of this Province. He was elected. Later, they got together to effect the reversal of the Convention's refusal to vote confidence in McMaster.

The Appointment of Prof. L. H. Marshall

The next summer while I was in California at some Convention, they called a meeting of the Board of Governors, of which I knew nothing until I got home, when I found they had appointed a new professor from England, a man whose name was Marshall. Have you heard the name? I cannot recite the details of it: it is a long, long story, covering years. Professor Marshall declared, while the Convention applauded him to the echo, that in a conflict between science and revelation, where science and revelation disagreed, he would accept the conclusions of science. The papers came out with large headlines, "Marshall says Bible is untrue." That is exactly what he did say. Further than that, in later debates he said that he believed Christ suffered for us; but He did not pay the penalty of our sin, there was no expiatory value in His death, we were not saved by the blood of Christ as the payment of the price of our redemption. That too was applauded.

A Baptist Hierarchy Formed

At every one of these Conventions, resolutions were carried approving the University, and condemning everyone who criticized it. Then, to bolster up its case, it commandeered the Boards of the Denomination, and fashioned and fused them into a Baptist hierarchy. The Home Mission pastors were instructed not to discuss the controversy in their churches on pain of having their meagre salaries cut off—it was not stated in so many words, but it amounted to the same thing.

In McMaster University there was set up a department of propaganda on an elaborate scale. I do not know whether Goebbels learned his art from McMaster or not, but certainly he has never exceeded—I say it advisedly—the campaign of bitter, malicious misrepresentation that was carried on from McMaster University. Dr. Murphy said this afternoon that the rank and file of Roman Catholics do not know anything about the designs of the Hierarchy. They are, however, taught not to believe certain things—and thus prejudiced to begin with. That happened all over the Denomination. They said THE GOSPEL WITNESS was a tissue of lies. People were exhorted not to read it. They did read it, but many did not believe it. They said the controversy gathered about the personality of Dr. Shields. He was a disappointed man! He could not have this or that! Poor idiots! They did not know I had been offered practically everything the Denomination had to offer. What did I want of it?

The Conventions throughout the controversy were packed, and when it was held in First Avenue Church—a building that would seat about seven hundred and

fifty, to accommodate nearly eleven hundred delegates, standing most of the time—mounted policemen rode up and down outside, to keep Baptists out! Roman Catholics never did anything worse than was done by the Convention of Ontario and Quebec under the leadership of McMaster University. When people turn their backs upon the Word of God, and set out to oppose the Book, and the Lord of the Book, it is the same old devil that gets into them, whether Baptists or Roman Catholics. Or Presbyterians! I say that for the benefit of Dr. McIntire. He has had the same experience. I was with him in his great church in Collingswood, New Jersey, last January. I saw the church from which he and his people went out—a magnificent stone structure worth a quarter of a million dollars. They walked out without anything—twelve hundred of them; and that magnificent building now is occupied by a little handful, and the Pastor is one of the puppets of the machine. It is now a home mission church, the Pastor's salary having to be augmented! But Dr. McIntire has an attractive building—not what they will have when it is completed, but in tabernacle form, with a great congregation, a crowd of people and the Lord in the midst.

The Lord ordered it otherwise with us in that He saved this building for us. But I would rather go out without a building, without a hymn-book, and stand on the street-corner, or in the meadow, if I could be sure I was right with God, than preach in the greatest cathedral on earth at the price of disloyalty to the truth.

The Convention of 1926

That night in nineteen-twenty-six the debate lasted from ten o'clock in the morning, until half-past two the next morning. THE GOSPEL WITNESS had two Hansard reporters—and the report of that one debate cost, for stenography, something over six hundred dollars. We still have the record in our files. At one forty-five in the morning the session was adjourned, and more than three hundred of us processioned through the deserted streets of Toronto, to this building at something after three in the morning, when—

"Heaven came down our souls to greet,
And glory crowned the mercy-seat."

The Covenanters who sang in their hideouts never had a happier time than we had that morning singing, "How Firm a Foundation," "There is a Fountain Filled with Blood," and other great hymns. It was a bit of heaven. No one was troubled; no one was sorry; everyone felt the Lord was with us. What did we care for the censure of the Convention?

The Amended Constitution

In the dying hours of that Convention, they authorized the Executive Committee to apply to Parliament for authority to amend their Constitution so that they might have power to exclude any church that was "out of harmony with the aims and objects of the Convention". I did not know anything about it, nor did any of those who supported our contention. It was not publicized. A year later, before the Convention, there appeared in the Toronto papers on a Monday night a notice that the Private Bills Committee would meet in Ottawa the following Wednesday morning for the consideration of a bill to amend the Constitution of the Baptist Convention of Ontario and Quebec. Mr. Thomas Urquhart called

me to ask if I had seen it. I had not, but we discussed it, and decided to go to Ottawa. We went down to appear before the Private Bills Committee, Wednesday morning, but that Monday was the first we knew of it—and we should have had no notice had not law required due notice being published.

Mr. Urquhart met a lawyer, one of the members of Parliament for Toronto, a Mr. Lennox. He greeted Mr. Urquhart familiarly, as though he were expecting to be asked for a vote—being a member of the Private Bills Committee, and said, "Sorry, Tom; I have already promised my vote to the other side." We discovered that the Old Convention had had a lobby quartered in Ottawa for two weeks, during which time they had personally interviewed every member of the Private Bills Committee, including the large body of Roman Catholics that composed it; and had secured their promise to vote for their bill. We hadn't a chance.

The Exclusion of Jarvis Street Church

It went to Parliament; was adopted; and at the next Convention was submitted to the Convention. There were something over three hundred delegates opposed, but it passed. They read a resolution next morning saying that Jarvis Street was "not in harmony with the aims and objects of the Convention", and excluded us. Some of our mission monies had been diverted to other objects, but even in that particular year we had contributed to funds we thought we could still support, ten thousand dollars. But that resolution passed—and we were out. It became effective as of that hour, and we were no longer eligible to sit in the Convention.

Delegates from many other churches swarmed up to the platform and said, "We stand with Jarvis Street; expel us too." But one man acting as spokesman said, "We shall not need to. We will shoot the leader: you go home and behave yourselves." But the churches stood, and the next year the Convention excluded thirteen other churches by name by the application of the same resolution.

Missionary and Educational Society, 1926

Following that nineteen-twenty-six Convention, we came down to the building and organized a society which we called the Missionary and Educational Society, to provide an outlet for our missionary giving, so that the springs of benevolence would not dry up. That was made the basis of the resolution excluding us; that we had formed some opposition society.

Union Organized 1927

The present Union was formed after the nineteen-twenty-seven Convention; and, having obtained help from God, we have continued until this day. We have had our ups and downs, to be sure—all new organizations have. But the question now is, Have conditions so changed that we can afford to return to the Old Convention?

McMaster Moves to Hamilton

McMaster University moved to Hamilton. They got rid of Professor Marshall, after using him for their purpose; and in the end I think he had more respect for me than he had for them. They compromised their conscience by accepting state aid, a principle against which Baptists have stood for generations. They did not ex-

actly do it: they accepted a grant of land of some hundreds of acres for a dollar a year or something like that—dollar-a-year men! They received large contributions from Roman Catholics, and built up a university which serves another constituency, drawing from Niagara Peninsula, Brantford and roundabout, and eased their financial situation, particularly as they had raised a large sum of money to augment the original McMaster endowment.

"The Dead Hand"

Several years after, going to London I fell in with a leader of this whole movement, a lawyer who had recently become a judge. He sat down beside me and said, "Well, now that the fight is all over, we can say some things we could not say before." "What are they?" "For one, you were right." "What do you mean?" "You were right in your contention that Senator McMaster left his money for the propagation of the principles you believe and teach." "Did you believe that all the time?" "Yes, we knew it. We admitted it among ourselves. We all knew and acknowledged to ourselves that you were right; that what you believed and taught was written in the trust deed." I said, "And you are a judge? Do you mean to say you deliberately looted that estate? What is your explanation?" "Senator McMaster could not see into the future, and we refused to be ruled by the dead hand." "If you were called upon to construe a will, is that how you would construe it, that the maker of the will could not see into the future, and that therefore his will ought to be broken? British courts are very jealous over that matter, and seek by every means to carry out the will of the testator." But he laughed the whole thing off.

Dean Stewart, the Bible Society, and Fosdick

But what now? A little while ago the British and Foreign Bible Society—at its last Annual Meeting—had as special speaker, Professor Stewart, Dean in Theology of McMaster University. During the course of his address he recommended to them that, if they wanted a revival, to bind up with the Bible, Harry Emerson Fosdick's book, "The Modern Use of the Bible". I published at the time, in parallel columns, a comparison by a certain Doctor of New York, of the sayings of Fosdick and the infidel Tom Paine—and the former outdoes Paine in his denial of the Christian faith. Yet this McMaster Dean in Theology recommended to the Bible Society of one hundred years' standing, during which time it had followed its original course of publishing without note or comment the Word of God, that it bind up Fosdick's infidel book with the Word of Inspiration, in order that people might read the Bible through the eyes of Fosdick. The Douay version would be a thousand times more safe than Fosdick.

Nuns in McMaster

Some classes in religious instruction were held last fall in McMaster attended by some Catholic students, and Roman Catholic nuns were admitted to McMaster University, to give religious instruction to Roman Catholic students under the egis of that University. Protestantism? Surely the time has come to protest against that sort of thing.

"The Man That Shall Be After Me"

Some day I shall be gone. The Preacher of Ecclesiastes

said, "I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me, and who knoweth whether he shall be a wise man or a fool"? Many a man has given his life to the building up of something, and has been followed by someone who almost over night has destroyed everything that has been done. When the time comes—and I say it now, not only for the benefit of the Union, but for the benefit of the Deacons of Jarvis Street Church whoever they may be at that time: the time must come sooner or later when someone else will occupy this pulpit. Personally, I expect to go to heaven from Jarvis Street—but I tell you now what will happen then. Certain influences—I will not say they will move heaven and earth, because I do not give them credit for having much influence in the upward direction; but they will do everything in their power to find somewhere a man who has not only the tongue of a man, but of an angel. He will be as orthodox as Paul, and Jarvis Street will indirectly be told, "That is the man you ought to have." He will be as slimy, as subtle, as slippery, as a serpent. If such a man is received without knowing who he is, where he has been, what he has done, and who his theological grandfather was, and you get him in, after a while, and little by little, he will introduce speakers—evangelical speakers from the Old Convention, and gradually spread abroad the idea that the issue which sundered us is buried in my grave, and that there is no longer any difference between the Conventions.

Unless you are careful, that will happen in Jarvis Street. I have said to some of the young men privately, "You will be a deacon some day, and there will rest upon your shoulders, under God, the responsibility of finding some man to preach the gospel in Jarvis Street Church. In the name of the Lord, learn to stand fast. Do not allow the devil to undo the testimony of the years." Of course, if there could come a great spiritual revival which should purge McMaster and the Old Convention of the last trace of Modernism, there would no longer be any bar to reunion, and in that no one would rejoice more than I.

Terms of Reunion

If they were to come to me in my time, and I had anything to say about it, I tell you now the terms I would lay down, the terms of reunion with the Convention of Ontario and Quebec. I should say, "Gentlemen, you will have to go back to nineteen hundred and twenty-two, and expunge from your minutes every resolution you passed through the years in support of Modernism; and will have to pass a resolution expressing your regret that you were ever so blind as to pass such resolutions. When you have wiped your records clear, you will have to say to McMaster University, 'You will do one of two things: you will clean house from top to bottom, or you will get out, you and your Modernism.'"

The Old Convention could save its life if it threw McMaster into the lake. It is an incubus, a millstone around the neck of any Evangelical body. I do not include all the ministers of the Old Convention, nor all the people of the Old Convention. The people have been deceived by their leaders: the rank and file did not know what was happening. In all the churches of the Old Convention, I doubt not, there are many devout believers in the Lord Jesus Christ, a great multitude who believe the Bible, and know not the implications of the false posi-

tion in which they have allowed themselves to be placed. They try to keep step, and wear this double yoke—which it is impossible to do.

A man was here one Sunday evening when we had had a great service, the Chairman of one of the Boards, and he said, "It was a colossal mistake." I asked him to what he referred, and he said our exclusion. When Dr. Stockley was Dean of the Seminary, one night when God was especially present, and multitudes heard the gospel and many were converted, after the benediction he took my hand and said, "What insanity!" He was a very mild man—"What insanity for any religious body to expel a mighty spiritual force like this!"

This denominational man to whom I have referred said, "You know my job is to help weak churches; but we are closing up all our weak churches, and building no new ones. You told us twenty years ago we would reap the whirlwind—and we are reaping it." So they are! So they will! So they must! You can part company with rich people and poor people, with wise and unlearned; and still survive. But no church, and no body of people professing and calling themselves Christians can turn their back upon God's Word, and upon God Himself, without having to pay an awful price for so doing. And unless and until the old record is cleansed, and unless and until McMaster University is purged from top to bottom—and I fear it cannot be purged.—Under the old order, when the priest recognized there was leprosy in a house, certain steps were to be taken to see whether it was deep-seated. If not, it was to be cleansed; but if it were deep-seated, everything had to be burned, house and all.—The leprosy of Modernism is so deeply ingrained in McMaster University, and in successive generations of its product, I do not think anything could cleanse it. And I said to this man, "Why do you not cut loose from McMaster University?" "Because of the McMaster trust. We cannot forsake that." I said to him, "You have a more important trust than that. The Baptist Denomination was put in trust with the gospel, and for the sake of holding on to the McMaster money, you have betrayed your trust from your Lord."

I am not condemning the preachers of the Old Convention. Most of them know little about recent Baptist history, but they are part and parcel of the organization; and it seems to me that if there was one reason for our protest against Modernism in McMaster University twenty-one years ago, and thereafter, there are a hundred reasons now. I wish there could be reunion. It did not cost you any more than it cost me. I often feel very lonely. Thank God for these men who have grown up, but the men with whom I consorted for many years, whom I loved, and with whom I wrought in the things of God, I parted company with them—not because I wanted to, or loved them less, but because I loved my Lord and His gospel more. I would give everything in life if I could see a great spiritual awakening come to us, and come to the Old Convention, sweeping away all barriers, and cleansing us all from the last trace of Modernism, and bringing us back to God's Book, and to the cross of our Lord Jesus Christ, that we might once again walk together, and rejoice in the gospel of our Lord and Saviour Jesus Christ.

I hope you young men who are Pastors, and all others, will never, under any circumstances, compromise with

Modernism. Better a thousand times that you should have the smallest church in the world with a company of faithful believers in Christ, and go without the camp bearing His reproach, than that you should be the compromising Pastor of the most prominent Baptist cathedral in the world. Take it as your motto: I love to repeat it to myself:

"Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

The Weapons of Our Warfare

A faithful Christian must be continuously at war. The Christian life, to everyone who would be true to Christ, is one of unending conflict. The most important of all battlegrounds is the human heart itself. However naturally amiable a person may be; however favourably placed circumstantially; however many and varied the religious and social restraints with which one is surrounded; and however thoroughly informed and trained and disciplined in matters of inward morals and outward behaviour, there is not a man of woman born, though he be truly born again, who is not under the necessity of continually striving—indeed, of doing daily battle with principles contrary to the will of God, so putting off the old man, and putting on the new. And in the measure in which one is victorious within, he will be sure to have fightings without; for in the measure and degree of intensity with which we are at heart devoted to principles of truth and righteousness, we shall make war with all that is contrary thereto in the circumstances of life without.

To be a true Christian, one must be a good soldier of Jesus Christ. To be faithful to our trust as stewards of the mysteries of God, we must fight the good fight of faith; and according to the degree of our spiritual enlightenment, the breadth and depth and far reach of our vision, we shall be at war with everything that is contrary to Christ.

In this warfare there is no place for neutrality: we must be either for or against Christ. Nor can we ever be neutral in attitude toward principles which emanate from Christ, or toward those who are directed against Him. There is absolutely no place for the principle of appeasement in respect to evil in the Christian's course. He must recognize that behind error of all sorts, the devil stands; and it is his duty to resist the devil, and never to appease him.

These principles apply to the individual Christian, to his relationship to the church, and, through the church, to society in general, to the nation to which he belongs, and to the world at large. It is written, "I, the Lord, hate evil." The same ought to be true of every Christian man or woman.

The question naturally arises, How are these battles to be fought? That, of course, will depend upon the character of the foe against whom we fight. Evil, error, untruth, have a way of incarnating themselves in human personalities. Hence, it is not always possible to contend against wrong without contending at the same time against the wrongdoer or speaker. Nathan must sometimes make application of his sermon by saying, "Thou

(Continued on page 12)

The Fifteenth Annual Convention of the Union of Regular Baptist Churches

Though the spirit of a great Convention, such as the one we have just enjoyed, cannot be adequately conveyed to readers through the medium of paper and ink, we know that a great host of friends who were not able to be present will be looking for a report in these pages so that they, too, may share some measure of the blessing experienced there.

It has become a commonplace in reporting our annual gatherings to say that each successive one was the greatest yet. But we believe it was true of this Convention, and in saying so offer no faint praise, for some of our recent Conventions have been high times indeed. Certainly the statistics reported to this Convention surpass anything in previous years. For instance, we have never received so much money in any other year in the Union's history. Three churches were formally received into the Union. Twenty-three more churches than last year made contributions to our treasury. Almost without exception the churches made considerable increases in giving over previous years. Three of our Home Mission Churches declared for self-support; while, in spite of the shortage of men, the Board has been able to assist several additional causes in obtaining pastors. The work among French-Canadians has assumed larger proportions than we dared hope even at last Convention and promises still greater things in the future.

Reports such as these go far towards giving a Convention a triumphal spirit. But while we thank God for

the past blessings He has vouchsafed to us, it was with great gratitude that we noted throughout the sessions unmistakable evidences of a deeper appreciation of the central purpose of our Union fellowship, that of making Christ known to a lost world. Our Convention was not merely a parliament of delegates to deliberate on financial matters, not yet merely a conference to listen to helpful sermons; the fellowship that drew us together and bound our hearts and minds into a true unity of the Spirit is a fellowship of labour in the Lord's work in which we all have common responsibilities and common joys.

The Presidential Address

The Presidential address on "Shall the Churches of the Union Return to the 'Old Convention'?" was delivered on the first night by Dr. T. T. Shields and struck the key note of the whole Convention. Like all messages from this modern prophet, who is being recognized as such in ever-widening circles, his Convention address defies condensation. We shall, therefore, limit ourselves to giving expression to the general hope of the delegates that this message may be printed in THE GOSPEL WITNESS for the edification and instruction of all churches and pastors, and especially of those of our people who do not remember the events of the controversy out of which our movement sprang. We scarcely need say that Dr. Shields' answer to the query suggested in his topic was



Some of the Delegates Present at the Afternoon Session of the Fifteenth Annual Convention of the Union of Regular Baptist Churches. Rev. Carl and Mrs. McIntire are identified by X X

in the negative. He made it abundantly clear that nothing short of a thorough house-cleaning of the "Old" Convention would make it possible for us to join forces with them. To have fellowship on any other basis would be to partake in the unfruitful works of darkness and deny the principles of the Gospel on which we stand.

The Special Speakers

The special speakers were Dr. J. J. Murphy, a Converted Catholic Priest, now associated with Dr. Lehmann in the work of Christ's Mission, New York, and Rev. Carl McIntire, Minister of the Bible Presbyterian Church in Collingswood, New Jersey. The task of a successful and effective Convention speaker is an exceedingly difficult one. He must not only instantly catch the prevailing tone of an unknown gathering but he must also be strong enough to make his own personal contribution to raise it to still greater heights and direct its thought along the lines of his choosing. Both our special speakers in their own ways accomplished this. Dr. Murphy had already spoken a number of times on Sunday, Monday and Tuesday in connection with the CANADIAN PROTESTANT LEAGUE meetings to thousands of people who crowded out the largest churches and public halls in Toronto. His message at our opening session was one of the best we heard him give. The subject, "The Roman Catholic Church as Seen by Romanists Themselves", was ably presented in the way that only a former priest could deal with it. Dr. Murphy explained in vivid fashion the appeal the Roman system has for its devotees, but, as one who has found something infinitely better and more satisfying, he emphasized the appeal that the peace, joy and Spiritual experience of-

ferred in the Gospel makes to a Romanist.

The other special speaker, Rev. Carl McIntire, is a Presbyterian but from the first moment both speaker and audience recognized their spiritual kinship and essential unity. Mr. McIntire understands the position and history of our Union, as one veteran understands the experiences of another, though their regiments were engaged in different sectors of the battle. Regular Baptists of Ontario and Quebec followed with rapt attention the story of the Bible Presbyterians and their battle against the modernistic and compromising official Board of the Presbyterian Church in the United States of America. Regular Baptists saw the parallel between their expulsion from a Baptist Convention for refusing to fellowship and support modern doubts and the deposition and suspension of Mr. McIntire and his Presbyterian associates from "the membership of the Presbyterian Church and the Communion of the Lord Jesus Christ."

The American Council of Christian Churches

Mr. McIntire's visit will have as one permanent result the affiliation of our Union with the American Council of Christian Churches of which he is the President. The following resolution unanimously agreed upon, expresses our Convention's decision after it had listened with close attention to an account of the history and purpose of the American Council. The resolution follows:

WHEREAS the American Council of Christian Churches was formed approximately a year ago for the purpose of securing a wider testimony and larger influence for those Christian churches and people on the American Continent who hold to the historic Christian faith against all forms of



of Regular Baptist Churches of Ontario and Quebec, October 8th, 1942, in Jarvis Street Church.
crosses below the photogravure above.

unbelief, especially the perversion of Christian truth commonly known as Modernism;

AND WHEREAS the Council is unalterably opposed to the Modernism, pacifism, and socialistic propaganda of the Federal Council of the Churches of Christ in America, and has taken a distinctive stand declaring, "No church or association which is a member of the Federal Council of the Churches of Christ in America is eligible to membership in this Council";

AND WHEREAS the Council has lifted the banner in behalf of the glorious Protestant truths which are the basis of our democratic liberty, and is opposed to the encroachments and tyranny of the Roman Catholic Church into governments of this Continent;

AND WHEREAS in the year of its existence it has been used of God to clarify the atmosphere on the Continent in regard to vital issues of Christian testimony, as opposed, not merely to Modernism, but compromise and indifferentism so prevalent in Protestant churches;

AND WHEREAS the Council has as its doctrinal basis a preamble setting forth essential evangelical doctrines;

THEREFORE be it resolved that the Union of Regular Baptist Churches of Ontario and Quebec express its full agreement with the purposes of the Council as expressed in its preamble, and with the militant testimony of the Council in behalf of our Lord; and that it does hereby apply to be received as a constituent member of the Council;

AND FURTHER, we express our gratification at the progress which has been made during its first year, and our thanks to God for unfurling such a desperately needed banner in these dark days. We commend the Council to the support and the prayers of the churches, recognizing that the Council shall have no authority over its members, but shall be itself servant and voice in matters requiring joint testimony and united action. We further recommend that the Executive Board of the Union be authorized to appoint three delegates, together with three alternates, to represent the Union in the Council.

And we further recommend that in accordance with the policy of the Council each local church be encouraged to make a regular contribution to the work.

Our Own Men

This year's programme continued another happy feature of recent Conventions: a large number of our own pastors took part in the Convention sessions, and without exception acquitted themselves with distinction. No one of them could be singled out for special mention unless it be by reason of the special interest of the topic dealt with. On this account we should like to mention the fine discussion led by Rev. J. R. Armstrong of Snowdon on "THE GOSPEL WITNESS, The Faithful Servant of Missions." After Mr. Armstrong told how THE GOSPEL WITNESS helped his own work in the local Church and our Union cause in general, he told how he won readers and friends for this paper by talking about it in the pulpit. A profitable discussion ensued that we trust will prove suggestive to all our pastors.

The Home Mission addresses by three pastors made one of the finest sessions of the Convention. The first speaker, Rev. J. Watt, now doing a fine work in St. Catharines, was never a Home Mission pastor, though he has engaged in Home Mission work and knows, from the lack of it, the value to a pioneer cause of a regular support from missionary funds. Rev. Grahame Reeve, now of Sawyerville, spoke as one who had varied experiences as a soldier in the active Army and who is now engaged again in the pastorate after receiving an honorable discharge from the army on account of defective vision. Mr. Reeve is representative of a large number of our men now wearing the King's uniform who, after

the war, will be coming home ready for service in the Gospel ministry. It is our bounden duty to them and above all to the Kingdom of God to prepare to utilize their services at the earliest moment they may be available for us.

French-Canadian Evangelization

Thursday afternoon was another outstanding session when three of our men engaged in French-Canadian work gave first hand accounts of their progress in this most difficult of missionary undertakings. All of them gave evidence from their own experience of the eagerness with which many French-Canadians receive the Word of God in their own tongue, and this in the face of violent opposition from the Roman clergy. All of them reported the conversion of French-speaking Roman Catholics in the course of the year's work. These men realize to the full the obstacles to the work in which they are engaged and consequently the necessary slowness of it, but they have dedicated themselves to it with confidence in the Divine Seed which they sow. Their faith and consecration will be a source of inspiration to all who heard them and who follow their work through these pages. Of all that we heard, one story stands out above the rest. It concerns a French-Canadian woman who had fallen under the influence of the so-called "Russellites", whose activities have been hampered but not terminated by the Government ban placed upon them. At first the woman was hostile to our workers, then as she found the Bible contrary to the false teachings of this pernicious sect, she listened with interest to the message of Salvation by Grace. "Oh," she said, "why did you not tell me that fifteen years ago? I would have gladly accepted it then." And as these brethren recounted this pathetic question to us, our hearts re-echoed, "Why?" Great multitudes of French-Canadians have, in their hearts at least, renounced allegiance to the church of their fathers and fall ready victims to the first-comer with fair words of man's wisdom. But among them are many who long for the Bread that alone can satisfy. How can we withhold it from such? We are sure that question will ring in the minds of all who heard these reports on French-Canadian evangelization.

The last afternoon was to have been devoted, as is our custom, to the work of the Seminary, but to our great regret, time did not permit us to hear the messages which were to have been delivered by the Revs. Robt. Brackstone, Frank Wellington, and H. C. Slade. However, in a few words, Dr. Shields spoke of the way in which the Seminary had proved to be a generating force in our Missionary work and in circles beyond our immediate interest, and promised that at the very earliest moment when men were available, the Seminary should be opened.

In the time that was to have been devoted to the Seminary, the Convention sessions were adjourned on formal motion, and delegates appointed at the call of the Kapuskasing Church formed themselves into a council to consider the ordination of Pastor Vincent Lehman. The Kapuskasing Church delegated its authority in this matter to the Jarvis Street Church which acted for it in accepting the council. Mr. Lehman made a short but most effective and satisfactory statement, which the council unanimously accepted. We are confident he will fill a large place in the Gospel ministry in our ranks.

The Annual Report

It is not possible to condense the Annual Report of the Board into a short compass, and as it is printed and distributed to all the Churches, there is no necessity of doing so. If anyone desires a copy of the Board's Report, it will be gladly sent on request to the Union Office, 337 Jarvis Street, Toronto. We are most grateful to God for His goodness in giving us such a great year and we earnestly pray for still better things in the days to come.

In connection with the Financial Statement, the legacies from the estates of Margaret McCallum and Catherine McGregor were noted with much gratitude to God and to His faithful servants who loved the work which our Union is doing. Though unknown personally to our churches, for many years these two devoted Christian ladies followed the progress of our work through the pages of THE GOSPEL WITNESS and rejoiced in God's blessing on our various causes. They directed that the bequests were to be made to the Union of Regular Baptist Churches of Ontario and Quebec, "to be devoted by such Union to the advancement of the Cause and Kingdom of Jesus Christ."

It was moved by Rev. A. C. Whitcombe and seconded by Rev. J. R. Armstrong that the Convention go on record as expressing its gratitude to God for these legacies and its approval of the proposed disposition of them: one-third each of the total amount to the Union of Regular Baptist Churches of Ontario and Quebec, THE GOSPEL WITNESS and the Toronto Baptist Seminary. It was heartily agreed that no more fitting distribution could be made of these bequests. THE GOSPEL WITNESS was, humanly speaking, responsible for the formation of our Union and has ever befriended it. The Seminary has been the vital nucleus of our Missionary effort, producing the pastors and missionaries who have carried on our work, and these funds will, as far as financial backing can, guarantee its resumption as soon as war conditions permit.

The Tentative Constitution of the Union which we adopt each year was presented in printed form and will be re-published in the course of the next few weeks in booklets for general distribution among our churches. We plan that each member of all our churches will have a copy in his own hands for ready reference.

The Officers for 1942-43 are as follows:

President: Dr. T. T. Shields.

Vice-Presidents: Rev. H. C. Slade,
Rev. John Byers.

Home Mission Board
Mr. H. Knights
Mr. D. G. Aceti
Rev. R. Brackstone
Rev. J. Fullard
Rev. C. Hardie
Mr. P. J. Jones
Rev. J. Boyd
Rev. F. Wellington

Foreign Mission Board
Mr. A. Baker
Mr. P. Baumann
Rev. R. Guthrie
Mr. J. E. Jennings
Mr. W. P. Johnson
Rev. S. Wellington
Rev. J. Hunter
Rev. H. Hindry

A Message from the President of *The League* to All League Members Who May Be Readers of *The Gospel Witness*

It is not possible for me to reach every member of THE LEAGUE through the pages of this paper, but I can reach some LEAGUE members in every community where any LEAGUE members are found. Those who read these words will greatly assist me, and the other officers of THE LEAGUE, by making this communication known to such other members of THE LEAGUE in their community as may be known to them.

Following our Western tour, returning to Toronto in the second week of July, we found ourselves in the midst of summer. Everyone who could take a holiday, it seemed to us, was away. And yet during June and July we had sent back such a volume of work to THE LEAGUE office that it required the help of the whole Jarvis Street office staff to get through it. This, of course, necessitated long hours of overtime for everyone. Our return, instead of making matters easier, added additional burdens. The first Thursday evening we launched the Ken-sit Mobile Canteen Fund. That necessitated the sending of thousands of letters, and as yet we have not had time to list the names on stencils for the use of the addressing machine. The sending out of all the literature involved over and above the regular office work was a great task, but no sooner was it out than returns began to come in—and so we were kept in pretty much of a whirl all summer.

LEAGUE members will please remember that we have no salaried officers of THE LEAGUE, and without exception those who have worked at it had been loaded to the limit before the PROTESTANT LEAGUE began. We had hoped to see local LEAGUES set up all over the Continent before this, but we have done the utmost we could. A reading of the Secretary's report, submitted to the Annual Meeting, together with the financial report, will give some little indication of the mass of detail to be attended to, with only one salaried office secretary, and the rest to be done by voluntary effort.

I write this letter to let THE LEAGUE members know that we are doing everything possible, and shall soon be on the move. The year's proposed programme will be found in the booklet containing the report of the Massey Hall and associated meetings, the address of Dr. Murphy, and the business transacted at the Annual Business Meeting of October twelfth.

The Constitution was amended to put the appointment of the Secretary-Treasurer in the hands of the Executive, because it was felt we must now engage a Secretary who will give all his time to the work of THE LEAGUE. We shall hold an Executive Meeting at the earliest possible date, and shall begin to put in operation the plans outlined at the Annual Meeting. Lists of members across the Continent will be sent within a couple of days to some key-man in every locality who will call together a few others who have offered more or less leadership in the work, and confer about the formation of a local organization.

It may be of interest to show the number of paid-up memberships we have in the various places visited this summer from Sudbury west. Many hundreds more signed envelopes indicating they intended to join. All these have been communicated with, and from them we

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confidently expect we shall hear in due course. But this letter is written to report progress. Beginning at Victoria on the Coast, and coming east to Sudbury, THE LEAGUE members are as follows:

Victoria	291	Winnipeg	440
Vancouver	731	Swan River	10
New Westminster	29	Elsewhere in Manitoba	49
Kamloops	33	Fort William	65
Kelowna	30	Port Arthur	30
Elsewhere in B.C.	94	Sudbury	20
Calgary	287	Sault Ste. Marie	48
Edmonton	92		
Elsewhere in Alberta ..	73	Total	2,533

I am sure too that all friends of THE LEAGUE will be encouraged to know that a total of \$13,326.30, including \$3,294.10 for the Kensit Mobile Canteen Fund, was received during the year; and that as of September 30th, THE LEAGUE reported a balance of \$2,105.08. We wish we had space to publish the complete report as it will go in booklet form to every member of THE LEAGUE; but we suggest that all non-members write for a copy, and enclose 5 cents for postage.

(Signed) T. T. SHIELDS.

THE WEAPONS OF OUR WARFARE

(Continued from page 7)

art the man." Paul may occasionally have to withstand some Peter "to the face" because he is to be blamed. It may sometimes be necessary to mention Jannes and Jambres, and David the coppersmith, and Elymas the sorcerer, and Demas the worldling, and many others by name. It is often necessary to identify the operators of the devil's espionage system, and to call the names of those who would creep in unawares. Hence, when we draw the sword against Modernism, we shall find it necessary sometimes to name Modernists; and when we go to battle against the Pope's legions, the main army of Beelzebub's hosts on earth, we may have to direct our shafts against his generalissimo, his army commanders, his subordinates—generals and officers of lower ranks—from the Pope, through Cardinals and Bishops, down to the humblest priest. But though we have to turn the searchlights on them, and expose their intrigues and machinations, though in our National Anthem as we pray for the King, we may have to pray,

"O Lord, our God arise,
Scatter his enemies,
And make them fall.
Confound their politics,
Frustrate their knavish tricks,
On Thee our hope we fix,
God, save us all",

we must never lose sight of the fact that behind all human personalities and human organizations, be they little or big, few or many, there are spiritual foes which are both our original and ultimate enemies. Hence it is written, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Because that is true, whatever the character of our warfare, we repeat, whatever the character of our visible foes, Modernism and Modernists, Roman Catholicism and the official Hierarchy, the real warfare is a spiritual one. Hence "the weapons of our warfare are not carnal, but

mighty through God to the pulling down of strongholds." The sixth chapter of Ephesians describes the Christian panoply in detail. Our chief offensive weapon is not the "Sword of the Spirit Movement" as invented by Roman Catholicism, but "the sword of the Spirit which is the word of God." Let us have all the material equipment of war we can possibly produce, but we must remember that over and above it all—and through it all—the mighty power of God must operate or we cannot achieve victory.

It was the Word of God that produced the Reformation, and changed the face of Europe and the history of the world; and nothing but the Word of God, the sword of the Spirit, wielded in the power of the Spirit, received through prayer in the Spirit—and all in the name of the all-conquering Christ—can give us victory over the enemies of the Lord in our day. Let us therefore remember that as Nehemiah's builders used both sword and trowel, and with one hand wrought in the work, and with the other defended themselves against their enemies, so that dual principle must enter into all our endeavours: while we expose the errors of Modernism and of Roman Catholicism—and we ought so to do—we must, at the same time, preach the gospel of Christ both to Modernists and Romanists with such faithfulness and zeal, and with such dependence upon the power of the divine Spirit, that people will be made new creatures in Christ Jesus. Unless and until we so do, we shall find it ever true that the Ethiopian cannot change his skin, nor the leper his spots.

Letter from Rev. Carl McIntire

Collingswood, N.J.,
October 12, 1942.

My Dear Dr. Shields:—

Mrs. McIntire and I reached home Saturday night, and we had a most blessed day yesterday. I told the people all about the meetings on the radio, and we received a magnificent response. Any number of people came to me after the service and told me that there was need for an American Protestant League, as the Catholics were carrying on the same policies about us here. One man said that when they get in an office they always insist that they help only other Catholics.

I cannot tell you what a blessing it was to meet with you. I read "Ichabod" all the way through. It is the same fight, and my heart leaped for joy time and time again. How I do praise the Lord that He has given you to the church. As long as I live your life and battle for Christ will be a lesson and encouragement and comfort to me, helping me to stand fast and to carry on until we reach the presence of our Lord.

I feel that very strong ties have been made between the Union of Regular Baptists and our group which God is going to use in testifying to His grace.

We spent the whole day Saturday reading your books. Mrs. McIntire read the book on the "Prodigal," and I read "Other Little Ships."

By the way, we closed our morning and evening services yesterday by singing the first and last stanzas of "America." The way you folk sang, "God Save the King," was such an inspiration to me that I asked our people to stand up straight, to put their hands down by their sides, and to sing it with all their might. I told them to sing it as the Canadians sang, "God Save the King."

Please remember us to your folk. We thank them for their many kindnesses and most affectionate welcome.

Yours cordially in Christ,
CARL MCINTIRE.

Dr. T. T. Shields,
130 Gerrard Street, East,
Toronto 2, Canada.

First Annual Business Meeting of The Canadian Protestant League

The first Annual Business Meeting of THE CANADIAN PROTESTANT LEAGUE was held in Jarvis Street Baptist Church at eight o'clock Monday evening, October twelfth. It was the evening of Thanksgiving Day, a day which was as warm and bright as a summer day, and must have had a great pull for all who could possibly do so, to go to the country. Notwithstanding, a large gathering of LEAGUE members assembled in Jarvis Street Church.

The President, Dr. T. T. Shields, was supported on the platform by Rev. J. H. Barnes, Rector of St. Peter's Anglican Church; and Rev. T. C. Innes, minister of Knox Presbyterian Church, both of whom were Vice-Presidents; L. H. Saunders, Secretary, and the following members of the Executive: Rev. G. S. Despard, Rector of the Church of the Epiphany; Rev. Wm. Thomas, Pastor of Cooke's Presbyterian Church; Rev. J. B. Thomson, Pastor of Dufferin Street Presbyterian Church; Rev. G. D. Little, Pastor of Chalmers Presbyterian Church; Rev. H. G. Martin, Superintendent of Yonge Street Mission.

Following the singing of a hymn, and invocation by Mr. Thomson, Mr. Despard read a part of the sixth chapter of Ephesians, the exhortation to put on the whole armour of God; and Mr. Barnes offered prayer. The President then called for the report of the Secretary-Treasurer, including the auditor's report, by Alderman L. H. Saunders, which was as follows:

The President and Members of THE CANADIAN PROTESTANT LEAGUE.

Mr. President and Fellow-Members—

It is with a sense of satisfaction and pride that I submit this first report of the work and activities of THE LEAGUE. It is not easy to reduce to words and figures all that this year's operations have involved in time, thought and energy on the part of the officers and many of the members. They have laboured untiringly and earnestly to make the effort and purpose of THE LEAGUE effective and influential.

THE LEAGUE was organized on October 16th, 1941, at a meeting called for that purpose over the signatures of Reverends J. H. Barnes, T. Christie Innes, T. T. Shields and Eric dePendelton and Leslie Saunders representing a larger group of clergy and laymen which had met previously and decided that such an organization should be proceeded with. The meeting was attended by a representative number of clergymen and laymen—resident in and close to Toronto—and it was the unanimous decision to form a Protestant League. The name under which we operate was chosen, tentative constitution approved and officers elected as follows:

President: Rev. T. T. Shields, D.D., Jarvis Street Baptist Church (Editor of THE GOSPEL WITNESS).

Vice-Presidents: Rev. T. Christie Innes, M.A., Knox Presbyterian Church; Rev. J. H. Barnes, St. Peter's Church of England.

Secretary-Treasurer: Mr. Leslie H. Saunders, Salvation Army, (Editor of "Protestant Action").

Executive: Rev. G. S. Despard, L.Th., Church of the Epiphany; Rev. J. B. Thomson, Dufferin-Presbyterian Church; Rev. Wm. Thomas, M.A., Cooke's Presbyterian Church; Rev. R. F. Widdows, B.A., Trinity Church of England; Mr. J. H. Hunter, Presbyterian (Editor of "The Evangelical Christian"); Rev. R. V. Bingham, D.D., Pres. Soudan Interior Mission; Rev. G. Howard King, B.A., B.D., Metro-

politan United Church; Mr. H. G. Martin, Supt. Yonge Street Mission; Rev. G. D. Little, B.A., Chalmers Presbyterian Church; Mr. W. J. Armstrong, Anglican (Editor of "The Sentinel").

Fifteen meetings of the Executive Committee have been held during the year and three meetings of the Executive Officers (Pres., Vice-Presidents and Sec.-Treas.). At these meetings the furtherance of the work of THE LEAGUE, plans for future meetings in Ontario and across Canada, issuing of literature and propaganda and appointment of full-time secretary or secretaries to carry the message of THE LEAGUE far and wide—were matters that occupied the thought and judgment of the members.

We have had printed approximately 150,000 copies of the Constitution and envelopes bearing excerpts from the Constitution. Nearly all these have been distributed at meetings and to members who passed on copies to their friends. Apart from the meetings held directly under LEAGUE auspices, the work and growth of THE LEAGUE have been the result of missionary work of the members, and, as they have been, appealed to at different periods of the past year, so a steady stream of new memberships were received at the office.

Under arrangements from the Head Office meetings were held in Aurora, Fenwick, Geraldton, Kitchener, Ottawa, Hamilton (2), Sarnia, Chatham, Stratford, Victoria, Vancouver, Kelowna, Kamloops, Regina, Saskatoon, Calgary, Edmonton, Winnipeg (2), Fort William, Sault Ste. Marie, Sudbury, and at the following churches in Toronto—Chalmers, Riverdale, Westmoreland, Cooke's, Forward, Christ's Reformed Episcopal, Jarvis and at Massey Hall. In addition to these, several meetings were held and the aims and purpose of THE LEAGUE explained by clergymen in their own localities. Thus a nucleus for a permanent organization exists in some fifty communities across Canada. These are anxiously awaiting direction and instructions so that the work of THE LEAGUE locally can be made more effective and also that THE LEAGUE may be able to branch out further in each Province through means of a Provincial Branch. All this expansion depends on the future revenue of THE LEAGUE and its ability to place suitable persons in the Field to supervise the work.

THE LEAGUE'S membership at the close of our year was 6,015. Nearly 2,000 were secured at meetings of Dr. Shields and Mr. Martin on the very successful Western trip, approximately 2,000 were secured directly at meeting held in Ontario centres and the other 2,000 at the office as a result of pledges redeemed, efforts of members and direct circularization of names and lists considered to be potential supporters. All this work has been handled at our Head Office with but one paid stenographer who has worked faithfully, and through the assistance and co-operation of members of the staff of Jarvis St. Church to whom we are indebted for their willing and efficient aid. Without the use of their equipment and office space, THE LEAGUE would have been put to much additional expense, inconvenience and delay in the handling of its regular and oft-times much-rushed business.

THE LEAGUE interested itself in the case of Rev. Jas. Joly of Quebec City who was convicted in court for advising a Protestant woman to place her children in a Protestant home. A special meeting of the Executive Committee decided to aid Mr. Joly to the extent of \$500.00 if necessary and an initial payment of \$150.00 was made which was later returned when Mr. Joly advised that the Grande Ligne Mission (under whose direction he serves) was not in sympathy with proceeding with an appeal in the matter.

At the President's suggestion an appeal was launched to raise money to purchase two or three canteens for The Protestant Truth Society of London, Eng. The response to this appeal was very generous and within a few days an amount for the first canteen was cabled Mr. Kensit. A short time later an amount for a second canteen was cabled and then we were advised that instead of the canteens costing

£300 they would cost £395. We have subsequently cabled an additional £180, or a total of \$3,586.50, which is an amount \$242.40 greater than that so far received. Undoubtedly this balance will be made up, and further contributions received to enable us to purchase the third canteen. Certainly few efforts are more worthy of our generous support.

The books of THE LEAGUE have been audited by the firm of Thorne, Mulholland, Howson and McPherson, and a copy will be included in the report of the annual meeting sent to all members. The audited statement shows that our total receipts from membership fees (including a few renewals) amounted to \$6,097.00; personal contributions, \$836.46; collections at public meetings—which offset expenses for hall rents and advertising—\$3,098.74, or total receipts of \$10,032.20. Adding to this the amount received in trust for the Kensit Fund, the actual receipts at our office (and including the Western Trip) amounted to \$13,326.30. Disbursements (which are itemized in the auditors' statement) amounted to \$11,221.22, leaving a balance on the year's operations of \$2,105.08. To this amount ought to be added \$242.40 advanced on the Kensit account; \$10.00 on hand in petty cash; \$222.00 paid on account to Massey Hall for the annual meeting and which is really a charge against our second year's business; and \$100.21 recoverable from the city of Fort William and the Ft. William Rink Co. for breach of contract re meeting held in that City. We also have supplies on hand to the value of approximately \$150.00, so that our assets at the close of our first year are practically \$2,800.00.

(I might add here that since our books were closed I have deposited an additional \$2,151.98 to THE LEAGUE'S credit as a result of the very splendid meetings held during the visit of Dr. Murphy of New York. This amount represents \$96.25 for the Kensit Fund; \$555.00 for 471 and 84 renewal memberships; and \$1,500.73 in personal contributions and collections.)

It has been a source of pleasure for me to have been able to make even a small contribution to this most necessary and important work, and, with the limitations of time and ability, I trust the membership to believe that I have endeavoured to discharge the duties of my office faithfully and well. The work has just commenced, the possibilities merely scratched. The task still lies ahead and with the need for arousing and informing the Protestant citizenry of our land to the dangers of political Romanism and Jesuit-Fascism never greater, we unite in pledging our best until the banner of THE CANADIAN PROTESTANT LEAGUE shall have been unfurled in every City, Town and Hamlet across the wide expanse of this Canada of ours.

Respectfully submitted,

(Signed) L. H. SAUNDERS.

Secretary-Treasurer.

On motion of Mr. Saunders and Rev. E. J. Taylor, the Secretary's report was approved and adopted.

The next item of business was the adoption of the tentative Constitution. The text of the Constitution, with a full report of the meeting will be mailed to every member of THE LEAGUE. The Constitution was adopted to serve until the next Annual Meeting of THE LEAGUE.

Election of Officers

The Secretary read a suggested list of nominations on behalf of the Nominating Committee, as finally approved, and declared the election. The officers for the following year are: *President*: Dr. T. T. Shields; *Vice-Presidents*: Rev. J. H. Barnes and Rev. Wm. Thomas; *Executive Committee*: Mr. W. G. Armstrong, Dr. R. V. Bingham, Rev. G. S. Despard, Rev. T. C. Innes, Rev. G. H. King, Rev. G. D. Little, Rev. W. H. Lewellen, Rev. H. G. Martin, Dr. W. E. Pescott, Mr. L. H. Saunders. This left four vacancies to be filled by the Executive Committee.

The Treasurer's report as of September 30th was as follows:

RECEIPTS

Membership Fees	\$6,097.00
Collections at Public Meetings.....	3,098.74
Contributions	836.46
	<hr/>
Contributions to the Kensit Mobile Canteen Fund	3,294.10
	<hr/>
	<u>\$13,326.30</u>

DISBURSEMENTS

Advertising	\$2,133.87
Executive Travelling and Sundry Expenses (including tour of Western Canada)	1,092.77
Hall Rentals	1,104.00
Miscellaneous Expenses	64.78
Postage, Telephone, Telegraph and Express	723.11
Printing and Supplies	1,660.21
Office Salaries	905.98
	<hr/>
Remittance to the Kensit Mobile Canteen Fund (£790.0.0)	3,536.50
	<hr/>
	<u>\$11,221.22</u>

Cash on hand and in bank,
September 30th, 1942:

Regular Fund	\$2,347.48
Less Overdraft, Kensit Mobile Canteen Fund	242.40
	<hr/>
	<u>\$ 2,105.08</u>
	<hr/>
	<u>\$13,326.30</u>

Several resolutions were submitted and passed. The full text of the proceedings will be issued in booklet form, and mailed to every member of THE LEAGUE; but any desiring copies may obtain them by sending a post-card to THE CANADIAN PROTESTANT LEAGUE Office, 130 Gerrard St. East, Toronto.

There is, however, one resolution which we think we should include in this report, and that is one dealing with the public Press and the Roman Catholic Church. The resolution was moved with a rousing speech by Rev. T. Christie Innes, Vice-President of THE LEAGUE, seconded by Mrs. Ross, and unanimously carried. The resolution was in the following terms:

In view of the fact that by most conservative reckoning, not less than ten thousand people heard Dr. J. J. Murphy, while from three to four thousand more endeavoured to hear him, but were crowded out of the buildings in which he spoke, so that a total of between thirteen and fourteen thousand either heard, or tried to hear, Dr. Murphy speak on the occasion of his visit to Toronto, October 4th to 6th;

And in view of the fact that two of the Toronto papers, *The Globe and Mail* and *The Toronto Daily Star*, notwithstanding they had been given large advertisements, failed even to mention Dr. Murphy's visit to Toronto by so much as one line in their news columns;

And in view of the further fact that both these papers lose no opportunity to publicize Roman Catholic meetings, and reports thereof, notwithstanding that the vaunted exclusiveness of the Roman Church reflects upon the intelligence and good faith of every one without its pale;

Therefore, while recognizing that every newspaper is perfectly independent, and is just as free to refrain from publishing that which it disapproves, as to publish those things which it approves, or judges to be of public interest and importance, this CANADIAN PROTESTANT LEAGUE at its Annual Meeting, deprecates the prejudiced and wholly unfair attitude

of *The Globe and Mail* and *The Toronto Daily Star*, as shown in their failure to publish so much as one line in their news columns reporting a Movement which in two days attracted between thirteen and fourteen thousand people in Toronto;

And further, we recommend that all the members of THE LEAGUE, whenever and wherever such glaring injustice is meted out to Protestant movements, by the public Press, should not fail to register their protest to such newspapers as may be concerned, in order that the Press of this country may learn that there is a great body of Protestant opinion which is just as much entitled to consideration as the body of opinion represented by the insistent pressure of the Roman Catholic Hierarchy.

And still further, we so recommend in the interests of the freedom of the Press, and in the confidence that the Press generally will welcome such action as affording the Press some defense against Romanist warnings and threats, since by countering this hitherto one-sided pressure, we shall help the Press to maintain its own independence.

The Resolutions passed were of course supported by speeches made by the movers and seconders. The meeting adjourned something after ten o'clock, and we believe we are correct in saying that it terminated a year which everyone felt had been eminently successful.

Bible School Lesson Outline

Vol. 6 Fourth Quarter Lesson 43 October 25, 1942

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

THE AGONY, DENIAL AND BETRAYAL OF CHRIST

Lesson Text: Luke 22:31-71.

Golden Text: "Nevertheless not my will, but thine, be done" — Luke 22:42.

I. The Warnings—verses 31-38.

Parallel Passages: Matt. 26:33-35; Mk. 14:29-31.

In His boundless mercy the Lord prepares His children for coming trials. Periods of testing are frequently preceded by times of unusual blessing (Lk. 9:29, 37). The Lord's own word to Peter and His promise of prayer should have kept that disciple from falling (Psa. 119:133; Rom. 8:34).

The Lord may allow Satan to tempt His children; the Greek of verse 31 signifies, "Satan hath obtained you by asking" (Job 1:6-12; 2:1-6). Yet the Christian is never deserted (Heb. 13:5); at all times he is in the hands of a loving wise Father Who rules all things by His own wisdom and power (Psa. 37:23; 66:7-9; Lam. 3:22; Rom. 8:28). Even our mistakes may be over-ruled to His glory for the blessing of others (Psa. 51:12, 13). Our Lord said to Peter, "When thou art turned again, strengthen thy brethren." Suffering and trial make us more sympathetic, and sometimes we are called to pass through experiences which would be unnecessary to us as individuals, but which prepare us to help others (Col. 1:24).

Peter was warned of future testing, and all the disciples were warned concerning coming conflict. Hitherto they had been sent forth to evangelize and needed no equipment (Lk. 9:1-3; 10:1-4), but now they were being sent forth to scenes of continued conflict in a hostile world, and they needed the panoply of God (Eph. 6:11-17). That our Lord testified to their need of spiritual, rather than material weapons, seems evident from verses 49-51.

Hitherto the Lord had been with them, but soon He would be fulfilling the Scriptures concerning His redemptive work; He would be associated with evil-doers, and be counted one of them (Isa. 53:12; Mk. 15:28).

II. The Agony—verses 39-46.

Parallel Passages: Matt. 26:36-46; Mk. 14:32-42.

The Saviour had frequently retired to the garden in the Mount of Olives to pray (Lk. 9:28; John 8:1). How blessed is the hallowed place of prayer (Gen. 28:17)!

Before He entered into combat with the adversary Christ made two requests of His disciples: (1) that they should watch with Him, that they should "stand by" (Matt. 26:28); (2) that they should pray, not for Him, but for themselves. Unmoved, the eleven slept for sorrow and weariness, and they neglected to pray (1 Sam. 12:23). Consequently, they were unable to withstand Satan's thrusts and became an easy prey to doubt, discouragement and distress (Mk. 14:50).

The weight of the world's sin already lay upon the spotless Son of God. Whether the load of sin was "this cup" from which He shrank, or whether it was the fear that Satan would succeed in his efforts to crush that human body ere He reached the cross, the destined instrument of redemption (Heb. 5:7), Christ was submissive to His Father's will; He was obedient unto death (Phil. 2:8). So may every request we make of our heavenly Father contain the proviso of trustful obedience, "Not my will, but thine, be done."

Along with suffering which comes as a result of obedience there will always be Divine comfort. The pain will seem as nothing compared to the joy ministered by the angels and the Holy Spirit (Matt. 4:11; 1 Thess. 3:6; Jas. 1:2; 1 Pet. 1:6, 7).

III. The Betrayal—verses 47-53.

Parallel Passages: Matt. 26:47-56; Mk. 14:43-52; John 18:1-11.

Judas knew that Christ often resorted to the Mount of Olives in the evening (Lk. 21:37; John 18:2), and chose that time and place to carry out the covenant which he had made with the chief priests (verses 3-6). He betrayed the Son of man with a kiss; the token of friendship became the token of treachery (Psa. 41:9).

The followers of our Lord attempted to protect Him and avenge Him, but this was the hour, so long foretold, when Christ would give Himself voluntarily as a ransom for many (Isa. 53:4-7; Gal. 1:4). Many times He had said, "Mine hour is not yet come," but at last it had arrived. This was the hour when His enemies seemed to be triumphant, but in reality it was the hour of destiny. The seed of the woman was now to bruise the head of the serpent (Gen. 3:15; John 12:31; 16:11). This was at once earth's darkest and earth's brightest hour, for Christ died that His children might live for ever.

IV. The Denial—verses 54-62.

Parallel Passages: Matt. 27:69-75; Mk. 14:66-72; John 18:15-18, 25-27.

Simon Peter did not heed the warning of his Master. Self-sufficient and boastful, he failed to watch and pray in humility. Instead of remaining close to Christ, he followed "afar off." Then, eager to protect himself and to avoid annoyance or danger, he was led into the temptation of denying his Lord. The word of Christ was fulfilled in every detail.

Christ turned and looked upon Peter with a tender, sorrowful gaze of compassion and pain. The rebuke of his Lord broke the disciple's heart. Because of his failure and base denial, the memory of the Saviour's word of warning brought sorrow. And yet, those bitter tears manifested a godly sorrow (2 Cor. 7:10); they were signs of a deep and true repentance. So may all who have grieved the Lord heed His gaze of love, remember His word, humble themselves before Him, confess their sin and find forgiveness.

V. The Charge—verses 63-71.

Parallel Passages: Matt. 26:57-68; Mk. 14:53-65; John 18:19-24.

It was for our sakes that Christ submitted to the indignities of mockings and scourgings at the hands of the hostile crowd.

"Bearing shame and scoffing rude,
In my place condemned He stood;
Sealed my pardon with His blood:
Hallelujah! what a Saviour!"

The charges against the Christ were every one false; no one could accuse Him of sin (John 8:46). When He claimed to be the Son of God, the religious leaders considered that He had spoken blasphemy, and in their wickedness and unbelief, held Him to be guilty of death. His words, His works and His resurrection show that He really was the Messiah, the Son of God (John 10:30-38; 14:11; Rom. 1:4).

BEHIND the DICTATORS

This is the title of a book by Dr. L. H. Lehmann, an ex-Roman Catholic priest, who is Editor of *The Converted Catholic*, New York City. Dr. Lehmann was born in Ireland, received his early education there, and his theological training in Rome, where he was ordained a priest. He was priest of one of the Roman Catholic churches in Rome, and later went to South Africa, returning again to Rome for a while, and then was transferred to the United States.

Dr. Lehmann knows Roman Catholicism from the inside, and is able to write on the subject with authority. In this book he shows what a large place the Roman Catholic Church has behind the dictators, in fomenting and carrying on the present war. No one who would be informed on the Roman Catholic question throughout the world, and especially as it relates to this conflict, can afford to be without this book. It is a book of sixty-six pages, and is packed full of information which it would be very difficult to obtain elsewhere.

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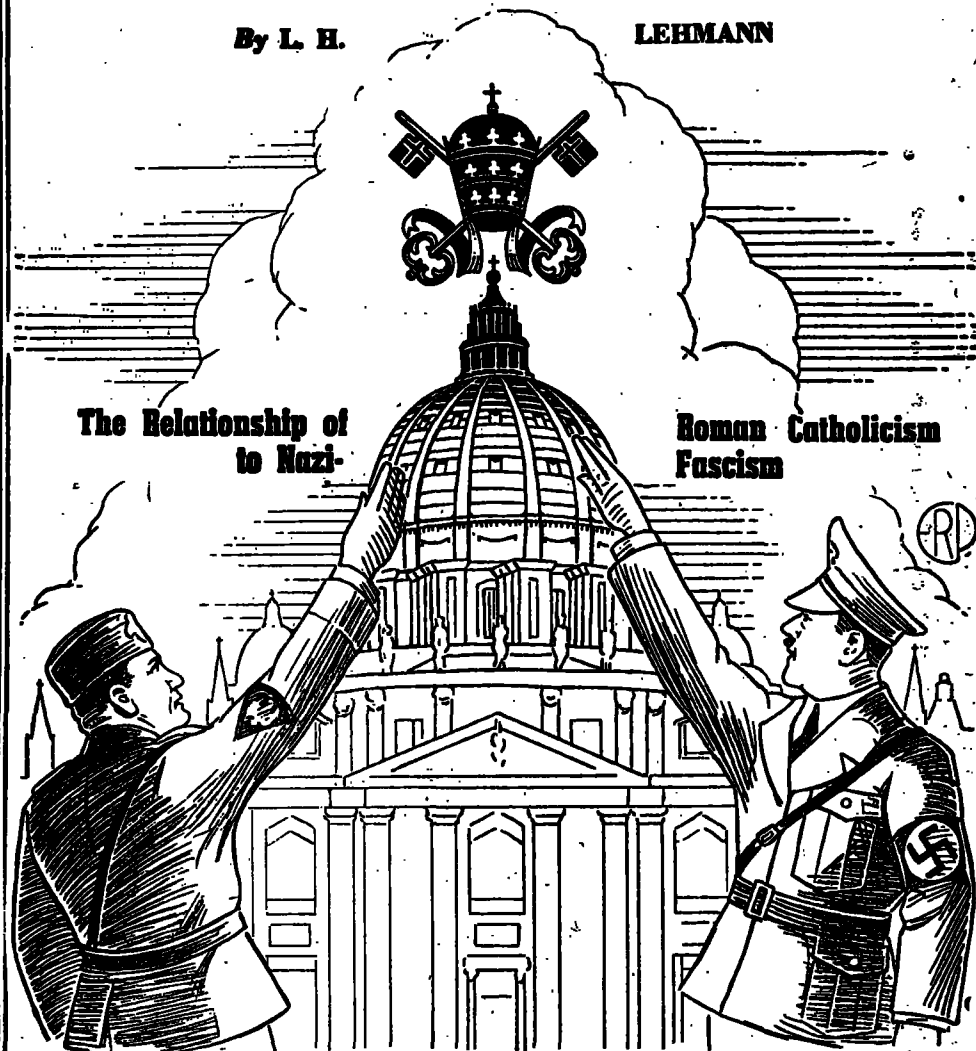
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BEHIND THE DICTATORS

By L. H.

LEHMANN



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