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# The Gospel Witness and Protestant Advocate

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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## A Reply to the Statement of NINE ROMAN CATHOLIC ARCHBISHOPS Including ONE CARDINAL

In which they protest against "Life"  
Magazine's article on French Canada

Will be the subject of

Dr. Shields in Jarvis Street Church,  
SUNDAY EVENING, NOVEMBER 8th

This address, as stenographically recorded, will be published in next week's issue of this paper.

### "Papal Peace Terms"

This is the caption of an editorial in *The Canadian Register* of October 31st. It complains that the famous "peace terms" of Benedict XVI. were not accepted and acted upon by the warring nations in August, 1917; and contends: "Had these proposals been accepted, the basis of a true peace could have been established in 1917." It continues:

"A few weeks after the Pope's peace terms were rejected there came to light the Pact of London, on which Italy had entered the war. By this Pact, France, England and Russia pledged themselves to support the Masons of Italy in refusing any representation to the Holy See in the peace negotiations wherever they should come to pass.

"Events since August day make it clear that the last year of the First World War—the last most costly, most destructive, and most terrible year, with all the consequent revolutions—would have been escaped but for the resolution of the Allied Powers to refuse a hearing to the supreme moral authority of Christendom. If the world of to-day finds itself nailed to a cross; and if the German menace has risen in a ten times more terrible form, the cause lies in the bigotry which would not then listen to the counsels of peace and wisdom uttered by the Vicar of Christ."

Nothing could be farther from the truth than the general thesis of this article, that the last war was prolonged by a year, and the present war resulted from the refusal of the Allied Nations to make the Pope a universal arbiter. It has the audacity to call the Papacy "the supreme moral authority of Christendom." Surely the Papacy is the opposite of this. In the light of its black and bloody history and present operations, everyone of moral intelligence, one would suppose, would be forced to recognize that the Vatican, so far from being "the supreme moral authority of Christendom" is the centre from which emanates the supreme satanic influence of the world.

Germany was more openly subservient to the Vatican in the last war than in this. We say, *more openly*; for we insist that every passing day shows that the Vatican is the fourth Axis Power. If the Pope had been admitted to the Peace Conference, and his terms had been acted upon, the net result would have been only to increase the influence of the Papacy in the enslavement of Europe.

The Pope, so far from being "the Vicar of Christ" is beyond all possibility of reasonable doubt, the vicar of Beelzebub. We are convinced that the unmasking of the Papacy, and the uncovering of its cloven foot, are indispensable to human welfare.

### The Canadian Protestant League

In military affairs after a considerable battle, there is usually a lull as each side takes time to breathe, one side to consolidate its gains, the other to repair its losses. The officers of THE LEAGUE are not idle, but are industriously planning another great advance against Romanism. Members of THE LEAGUE who may be readers of this paper may hereby be assured that they will soon hear the sound of a going.

The Report of the great Anniversary and Annual Business Meetings will be mailed in a few days. In the meantime, "Praise the Lord and pass the Ammunition."

### The Need of Revival

There can be no doubt that organized religion as represented by the leading so-called Protestant denominations has fallen upon evil days. There seems to be a steady diminution of church attendance at such places except where there may be a somewhat unusual man in the pulpit, as for example, Harry Emerson Fosdick. But in the main, such churches are on the decline.

We are able to speak from a fairly extended experience and observation in Toronto, and we know that this is true. The number of religious assemblies unaffiliated with any of the leading denominations increases continually. While it may not be possible to agree with all of them on scriptural grounds, one cannot but admire their zeal, and their general loyalty to the fundamentals of the gospel. Most of these places have sprung up as an unwitting or deliberate protest against the deadness of Modernistic churches of all denominations. Churches which are carrying on with full vigour, with few exceptions, are places where the gospel of salvation through Christ is preached:

Modernism, basically, is the substitution of human for divine authority in religion, and the substitution of human works for divine grace as the ground of salvation. Modernistic churches are rapidly drifting toward Rome. As the Word of God is set aside, and the Spirit of God is grieved in the assemblies of those who profess and call themselves Christians, forms and ceremonies and ritualistic practices in general are brought in as substitutes for spiritual life and power. We have heard of non-Episcopal churches in this city in which there are chapels, some form of altar on which candles burn, and over which a crucifix stands. We have repeatedly said that there are fundamentally only two religions: a religion of grace, which bases salvation exclusively upon the merit of Christ; and a religion of works, which substitutes for His completely adequate atonement, some form of human merit. The rejection of the authority of Scripture, and the repudiation of the principle of salvation through the blood of Christ, throw wide the door of any religious organization for the inflow of all the superstitions of Rome.

We believe the day is upon us when we need another Reformation, another Wesley revival. We shall be able to combat the "Sword of the Spirit" Movement, so-called, in the Roman Catholic Church only by "the sword of the Spirit" itself, which is the Word of God. The Papacy has not been so active, nor so aggressive, for a century or more as it is to-day. The entrance of God's Word gives light on any subject; and nothing but the gospel, preached in demonstration of the Spirit and of power, can be sufficient to enlighten the understanding of those who still mistakenly suppose that Roman Catholicism is a form of Christianity. Those who have experience of the power of the gospel, being justified by faith, and being born again, have peace with God, will be quick to recognize the anti-Christian—we had almost said, character, but we use a deeper and stronger word—the anti-Christian nature of the Papal system. Therefore, if we are to offer effective opposition to Rome, and to Modernism in general, we must be men of prayer who know how, both in public and in private, to wield "the sword of the Spirit, which is the word of God".

**SEND FOR EXTRA NUMBERS  
OF THIS ISSUE**

# The Jarvis Street Pulpit

## FAITH'S INVINCIBLE WARRIORS

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 1st, 1942

(Stenographically Reported)

"And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains."—I. Chronicles 12:8.

I read to you this evening part of the eleventh chapter of the Epistle to the Hebrews, a chapter which is a compilation of religious history and which is a combination of a kind of St. Paul's Cathedral and Westminster Abbey. In those two great shrines, as you know, there are monumental records perpetuating the names of the great men and women through whose exploits the British Empire has come to be. This eleventh chapter of Hebrews gives us the "Who's Who" in the ancient history of faith; all of them heroes of faith.

The verses I read suggest that there were so many it was impossible to name them all; but, having named a number of the more conspicuous characters of history, the inspired writer summarizes their achievements, their sufferings, their glorious victories. Few of them were reckoned as great men in their day, and by their contemporaries. Indeed they were chased out of the world. They died, "not having received the promise", by which is meant the fulfilment of the promise, "God having provided some better thing for us, that they without us should not be made perfect." Of these great men it is said, "of whom the world was not worthy".

All true believers in the Lord Jesus ought to have a place in that scroll of fame. We ought to be—if indeed we are the children of faith, we shall be, and are—the successors of those heroic believers who "counted not their lives dear unto themselves," "not accepting deliverance; that they might obtain a better resurrection." The eleventh chapter of Hebrews can not be said accurately to describe the quality of faith which characterizes many religious circles to-day. We are now, I suppose, all for the war; yet there has been for many a year preached from the pulpits of Christendom, here and elsewhere, doctrines of religious pacificism and defeatism that are the very antithesis of all the Bibles teaches. A true Christian ought to be a man. A minister of the gospel ought to be—indeed must be—a man, even before he is a minister. Many modern churches are blighted by ministerial mollycoddles.

You may think I am censorious, but some experience in these matters leads me to say that it is really a task to retain some semblance of respect for ministerial human nature as it is represented by vast numbers who are professed ministers of the gospel of Christ. The devil is not afraid of them, nor the world, nor the flesh. I do not know what they are good for: they run at the first sign of opposition. They will fight only for their own interests and for their own reputations. This, however, may be said for them they are in a true succession to certain people of the apostolic era, for Paul said, "All seek their own, not the things which are Jesus Christ's." Moral courage in our day is one of the scarcest,

one of the rarest of virtues. Yet every true Christian ought to be a real man. I remember hearing my great predecessor who was for twenty-one years minister of this church, Dr. B. D. Thomas, when addressing a company of ministers on one occasion, say, "The minister, apart from all intellectual attainments, ought first of all to be characterized by a great volume of manhood." I think it was a happy phrase—for that ought to be true of Christians generally.

Christ came, He died, and rose again; He ascended into heaven, and gave gifts unto men: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers"—a teachers' and officers' training class, drill-sergeants, if you will—"for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." That is what the church is for: to make men.

My text refers to David who was distinguished for this one thing: he built no institutions, but made men. His history contains sentences like this: "These are among the mighty men which David had." It required real men to follow David; and it requires real men to "follow the Lamb whithersoever he goeth".

What sort of men were these who gathered themselves unto David? "There separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains." What sort of people must we have to-day as Christians, if the prayer divinely taught is to be answered, "Thy kingdom come"?

### I.

We need Christians like these Gadites: **THEY SEPARATED THEMSELVES UNTO DAVID.** They said in effect to Saul, We recognize your authority no longer. They said good-bye to the palace, and to the city; and separated themselves unto David.

It is regarded an evidence of narrowness now for a church or a minister to be separated from the world, the flesh, and the devil. I was in a city in New York State some time ago, and went with three or four ministers for a cup of tea after the service. One of them took a pack of cards out of his pocket—not playing-cards—and began telling them off on the lunch table. He belonged to the Elks, and the Moose, the Lions, the Kiwanians, the Rotarians—everything there was to join, he had joined. His pockets bulged with membership cards. He said, "I am

a great joiner." He "mixed" with the world in every possible way; and expected thus to influence worldly men. But his was a vain hope. We cannot win the ungodly by walking in their counsel.

These Gadites could not fight the battles of David while they stayed under Saul's banner. They were no good to David while they allied themselves with David's enemies. They separated themselves from Saul. They would recognize his authority no longer.

That is one great doctrine we need to emphasize today, that the individual Christian, and the church, should be entirely separated from the world. We are not to be "mixers": we are to be separators. That is the way to get the cream! We are to be separated from all these things: The problem of the transmission of power is always a problem of insulation. The reason we have lights and the organ's music, and our heating apparatus, functioning properly in this building is because there is a subtle electric energy coming through the wires. Those wires are insulated, if once there were a break, there would be darkness. You cannot have divine power flowing into the life of a professed Christian, or into the church, unless that person or organization is insulated, separated, shut off from the world, and separated unto Him.

That is what makes a Christian—not joining a church, not obedience to ordinances; important as these things are. Not merely saying of prayers: but to be separated unto great David's greater Son; until He becomes Saviour and Lord, so that when He commands, it is not for us to ask whether it is possible, or profitable: as soon as we know what the word of the Lord demands of us, we must do it, if it costs our very lives. We are to be separated unto Him.

Other people will not like it. I hear about this church that we are too strait-laced, and all the rest of it. I wish we were more completely separated than we are. I wish we were so completely insulated that there could be no leakage of divine power. But even though we were, that in itself would be an offence to some people. I am not disturbed that I am never invited to any of the service clubs, that all these mixtures of worldliness with religion never look this way. They know it would be of no use. The measure of our influence with the world will be the measure of our separation from it; not our conformity to the world, but our non-conformity, will determine our power.

Let me direct a word to you soldiers. By and by some of you will have to leave home, as one of our boys is leaving to-night for the coast, to take his place in the navy. I said to him this morning, "You do not know to what work you will be assigned?" "I have no idea." They do not know where or when: they only know when the command is given, they must say, good-bye, to their dearest friends, and go—not because they love them less, but because they love duty more. That is the soldier's life, the sailor's life. He is separated. He must leave home, friends, everything, and go.

Malta will always be a place of peculiar interest to Jarvis Street Church. I hope, if the Lord spares us to see victory, when the war is over, to go to Malta. It was over Malta our splendidly gallant young officer, Percy McKee, fell. Did he want to go? Only because it was his duty, not because he wanted to leave home. The same is true of the others who have fallen from this place. The same spirit must possess us as Christians: we must be shut up to Christ.

## II.

"INTO THE HOLD TO THE WILDERNESS." THEY WERE MEN OF SACRIFICE. They left comfort behind them, very much like the defenders of Malta. Where do you find men to-day in religious circles—where do you find real upstanding men of whom the devil is afraid? Not many of them in the leading churches! Not many! They do not grow men: they grow clerical invertebrates. There are exceptions, of course, in all denominations. Do you remember what our Lord said?—"What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."

We are to be men; and if we want room to grow, we must go out into the wilderness. I have known men who cannot have a meeting without asking their session or board of management. If you want to be free, get out into the wilderness, cast off these cords—like the men who fight in Africa, in their shorts, and helmets. They are not so very particular about wearing gold stripes when they get out into the wilderness, the desert, to do real fighting. They want only the kind of clothing that will leave them free. We ought to be so conditioned that we shall be free to exercise our souls unto godliness, careless of what men say of us.

## III.

THESE WERE STRONG MEN. "Men of might." We need men of might. "Do you not know we are followers of the meek and lowly Jesus?" Nonsense! Do you remember what this same David said: "He teacheth my hands to war; so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great." The great General Dobbie's testimony breathes gentleness, but it breathes might as well. We need men of might in our day.

"And men of war." A state of war is normal to the true Christian. Malta has been under siege for years; but as Christians we are always under siege. We must fight the good fight, of faith all the time—and we are either fighting or running away. I remember getting on a train at Seattle, and an American minister, a very important young man, was there, a man who in his teaching was orthodox enough. But he said to me, "I believe the same things you believe; I preach the same gospel you preach—but I do not like your methods." I said, "Perhaps not; but there are only two methods." "And what are they?" "One is to fight; and the other is to run away—and you do not like fighting!"

When we were contending for the faith in that Southland, they appointed a committee of one hundred leading men from all over America: they were going to stand for the fundamentals of the faith. They selected one man as Chairman. Metaphorically, he put on his show uniform, with gold braid and buttons: he was generalissimo. How proud he was! He thought all he had to

do was to call out the brass band, and put the drum-major in front—and as soon as the enemy saw them coming, they would all run. The band began to play, but the enemy did not run—and as there had to be some running done, he ran; and has been running ever since! When THE PROTESTANT LEAGUE was formed, a lot of these sissies—ministerial sissies—came together in a secret session, to see what steps they should take against THE LEAGUE; and to his everlasting credit be it said that a former Moderator of the United Church said, "Gentlemen, if you cannot help THE PROTESTANT LEAGUE, in Heaven's name, keep your hands off it."

But that is a common attitude. "Would you join that militant organization?" The church of Christ ought to be a militant organization, "men of war". I am sometimes advertised as "the militant Pastor of Jarvis Street Church". What other sort of Pastor is worth his salt? We are to "fight the good fight of faith"; we are to be men of war. If you are faithful to your task, you will find a war on your hands,—fightings within, and without.

#### IV.

THEY WERE SOLDIERLY MEN. "Fit for the battle." Sometimes when asked how he is, on being greeted, a man will say, "I am feeling fit." Fit for what? In some cases, fit for nothing. But we must be men of war "fit for the battle".

I had a deacon in my early ministry who thought he was a very courageous man. He was—when there was no enemy about. After we had had a business meeting on one occasion this man came to see me. He was a fine penman, and he handed me a beautifully-written resignation, resigning as a deacon of the church. I took it from his hand, read it, and said, "I never ask anyone to reconsider a resignation. Any fool can write a resignation. It is no evidence of superiority of intellect—or of any other kind. I assume you know what you want." He said, "I am sorry, but that meeting last Wednesday night was responsible." "What was wrong with the meeting?" "But you cannot have forgotten what was said? I am very sensitive. There are some people cast in a course mould, but I am sensitive: I cannot endure that kind of thing. It hurts me." "What hurt you?" "What Mr. So-and-So said." "I do not suppose he intended anything, and anyway I do not remember his saying anything so very offensive." "But you are not sensitive!" He thought he was some sort of ecclesiastical porcelain ornament to be put up on a shelf for admiration, but not to be touched. There are some people one cannot handle: they would go to pieces. Proud flesh is always sensitive. "I am very sensitive". "No," I said, "you are not. You have hold of the wrong word: you are only touchy." We accepted his resignation, and I was not surprised years later to find he had gone to the asylum. He was on his way there then.

Nurse that sort of thing, and go where you deserve to go! These men in uniform must not go to face the enemy because they are sensitive! If they were to get where the enemy was advancing, the enemy might point a gun at them, might actually shoot! Would they then run home to their mothers? That is not the type of man who joins the army. But they are not cast in any coarser mould than the rest of us: but they are "men of war, fit for the battle."

One of our young men is of smaller build than some of us, and he has had difficulty in joining up, but this

morning, he came to me and said, "Pastor, I'm in; I am to get my uniform this week." "Men of war fit for the battle." That is what we need in our churches, men and women who are afraid of no one but God; care for nothing, but to please Him.

#### V.

THEY WERE MEN OF SKILL: "That could handle shield and buckler." We must have skill in the army. These men could handle shield and buckler. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." We need men and women who know God's Book, who know how to unsheathe the sword of the Spirit, and go out to battle in the name of the Lord.

We need a teaching ministry in the church, line upon line, precept upon precept, here a little and there a little. Some of our children—I do not exaggerate—in the Junior Department know their Bible better than some ministers in our pulpits to-day. "Fit for the battle, that (can) handle shield and buckler."

When I was Pastor in London, a young fellow came to me who needed that exhortation, "not to think of himself more highly than he ought to think." He came asking my advice, saying, "My high school principal has said some very kind things about me. I have made a very good record in school, and he says I have a very promising future before me. I thought I would like your advice, as to whether in your judgment the gospel ministry would afford sufficient scope for the exercise of such talents as I possess." That was not a joke! I said, "I rather think it would—all that you have, and plus!" "Men of war fit for the battle, that could handle shield and buckler." We need men who know how to deal with the enemy, because they know the Word of God.

#### VI.

THESE WERE FEARLESS MEN: "Whose faces were like the faces of lions." Did you ever think of that? "We are followers of the Lamb of God." But He is the Warrior-Lamb. John said he saw in the midst of the throne "a Lamb as it had been slain"; and the question was asked, "Who shall open the book, and loose the seven seals thereof". Then he wept for there was no one to open the book, and to lift the mortgage of the guilty world until one of the elders said, "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Do not forget that a true Christian is a combination of the qualities of the lamb and the lion. There are times when we need to be lions.

When the then Kaiser gave a banquet to Prince Henry of Germany, and made a speech telling him to shake his mailed fist at all opponents, and spoke of "my friend the Sultan", Dr. Joseph Parker in one of his great Thursday noonday preaching services, referring to it—as he was accustomed to refer to current events—said, "The Emperor of Germany may, if he will, call the Sultan, dripping with human blood, his friend; but I say, standing here in this holy place, in the name of the Father, and of the Son, and of the Holy Ghost, God damn the Sultan!"

He was right. It is my prayer that God will damn Hitler, and consign him to the deepest hell that Almightyness can provide. We need to be men of lion hearts, and

lion faces, to face the evils of this world. If you are not indignant with some of the things that go on, there is something wrong with your moral nature. We should have a better country—and better churches—if we had men with faces like lions.

## VII.

THEY WERE MEN OF SPEED: "Swift as the roes upon the mountains." "The King's business requireth haste." It is not enough that we should know what we ought to do: we must do it, and do it quickly. "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments." That is what it is to be a Christian: separated unto Christ, not afraid of the wilderness, a man of might, a man of war, fit for the battle, skilful in the use of weapons, a face like the face of a lion, and swift as a roe upon the mountain. No wonder that at last the kingdom was turned to David, according to the word of the Lord.

And he was crowned king, not only in Hebron, but in Jerusalem, king over all Israel. These were the men who brought it about. When we have that quality in Christians we shall get things done. You men in uniform, do not be ashamed of the Lord Jesus Christ. Do not be ashamed to be called a Christian—in the mess, in the barracks. Let everyone know what you are. If they laugh at you, you are in good company. You have all the noble army of martyrs on your side, the apostles and prophets, the heroes of the Reformation, and such modern heroes in war as General Dobbie, Lord Gort, and many others. Young men in the forces do well to make Jesus Christ their Saviour and Lord. Be like these warriors of David's day, and God will bless you, and bring men to His feet through you.

"The Son of God goes forth to war,  
A kingly crown to gain;  
His blood-red banner streams afar:  
Who follows in His train?  
Who best can drink his cup of woe,  
Triumphant over pain,  
Who patient bears his cross below,  
He follows in His train.

"The martyr first, whose eagle eye  
Could pierce beyond the grave,  
Who saw his Master in the sky,  
And called on Him to save.  
Like Him, with pardon on his tongue,  
In midst of mortal pain,  
He prayed for them that did the wrong:  
Who follows in His train?"

"A glorious band, the chosen few  
On whom the Spirit came,  
Twelve valiant saints, their hope they knew,  
And mocked the cross and flame:  
They met the tyrant's brandished steel,  
The lion's gory mane,  
They bowed their necks the death to feel:  
Who follows in their train?"

"A noble army, men and boys,  
The matron and the maid,  
Around the Saviour's throne rejoice,  
In robes of light arrayed:  
They climbed the steep ascent of heaven,  
Through peril, toil, and pain:  
O God, to us may grace be given  
To follow in their train."

## H. G. Wells Suggests Bombing of Vatican and Rome

It is not always one finds it possible to agree with H. G. Wells, but we do most emphatically agree with his suggestion contained in the *Sunday Dispatch* of London, August 30th, and which we reprint from *The Sentinel* of November 5th:

"The present Pope is in open alliance with the Japanese. He is the declared enemy of our ally, Russia. There is a Japanese mission at the Vatican operating actively as an intelligence centre. . . . The Vatican is plainly resolved to turn the present conflict into a religious war against Russia. . . . Why not a 2,000-pound bomb in the Vatican gardens as a warning now?"

"Why not a score of them upon the Vatican, Quirinal and Palazzo Chigi—and then if liberal elements don't wake up to their responsibilities and send the Pope and his Japanese allies skedaddling across the Alps, why should the Allied nations refrain from a 1,000 plane raid upon the Eternal City?"

"There would be no real vandalism in that. The Charm of Rome has always been its ruin. Saint Peter's is architecturally inferior to Saint Paul's and Axis raiders did their best to get Saint Paul's."

## French-Language Press Excerpts and Comments Thereon

### The Roman Church in Germany

Again and again we have called attention to statements coming out of Germany from Roman Catholic sources, showing that the Roman Catholic Church in Germany is really on the side of the Nazis. Here are some extracts from the recent collective letter from the German Episcopacy as reported in *Le Devoir* of October 3rd, 1942.

### Extracts From the Recent Collective Letter From the German Episcopacy

At the front and at home, Catholics in religious orders have heroically accomplished their duties as the numerous war decorations which have been awarded them bear witness. . . .

We reject with the last ounce of energy the invitation which is made to us to prove our fidelity to the fatherland by our infidelity to Christ and our Church. We remain unshakably faithful to our country precisely because we wish to remain faithful to our Saviour and our Church at any price. May God bless our fatherland and our holy church! May God give to the church and to the country an honourable, happy, and enduring peace!

THE GERMAN BISHOPS.

(Translated from *Le Devoir*, October 3rd, 1942)

So the German bishops link the fatherland and the church together, saying that faithfulness "to our country" is identical with faithfulness "to our Saviour and our church".

### The Roman Hierarchy Pro-Axis

From the very outbreak of the war—and indeed before it—we have repeatedly clearly shown that the Roman Catholic Church is everywhere pro-Axis. Here is another quotation from *L'Action Catholique* of March 8th, 1942. It is entitled, "The Church, the War, and the English". In the quotation herewith we are told that the Jews and the Free Masons were the cause of the present war, and the ambitions of Hitler the occasion for it! We have no doubt that Hitler's ambitions had a great

deal to do with it; but how absurd to blame the Jews and the Free Masons for this holocaust! It makes one think of an arsonist standing in front of some great building being consumed by flame, knowing that it is all the result of his own torch, but, while knowing this, blames it on his neighbours.

Following is the quotation:

### The Church, the War and the English

The present war, conceived by international Jewry and Free Masonry, occasioned by the ambition of Hitler, and sustained by the cupidity of the other powers, has put the church in a delicate situation. Thus the Sovereign Pontiff has been content to issue appeals for peace without pronouncing himself explicitly for one or the other of the belligerent parties. That is the reason Mgr. Beckman, Archbishop of Dubuque said: "It is impossible for us to show any sympathy for this group of international atheists who have provoked the war, and who seek to keep it going. *This is not a holy war! The Holy Father has never declared it to be so!*"

*L'Action Catholique*, March 8th, 1942.

### How Roman Catholics Think

To anyone whose mind has been biblically enlightened, every word and act of official Roman Catholicism will identify it as an anti-Christian system—by which we mean, a system which, in its very warp and woof, is opposed to the principles of the gospel. In his second letter to the Corinthians, the Apostle Paul says: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Thus the New Testament believer would have his every thought brought into captivity to the obedience of Christ.

But this is what *L'Action Catholique*, in an editorial on May 7th, 1942, says about how people should think:

Moreover, if we think with the Pope and as the Pope thinks, we shall be edified by the prudence by which, without abandoning for an instant his ideal of pacification, the Sovereign Pontiff permits his children to accomplish all their patriotic duty such as is prescribed by the legitimate authority in each state.

*L'Action Catholique*, May 7th, 1942.

How very gracious of "the sovereign Pontiff" to "permit" his children to do certain things! No wonder the Roman Catholic Church insists upon controlling the education of its children! People must learn such anti-Christian absurdities when they are very young, or they could not be learned at all.

### Distinguishing Wolves From Sheep

*Social Justice* of November, 1939, would have us believe that the Roman Catholic Church is not materialistic. It assumes that this nest of birds of prey is forked high up in some cedar of Lebanon; and it laments that there is no distinction drawn between wolves and sheep.

At this point, we share the regret of *Social Justice*. It is the special function of THE GOSPEL WITNESS to distinguish between wolves and sheep. We should not like to think there are no sheep in the Roman Catholic fold, but the Hierarchy usually consists of a pack of wolves.

The church holds itself above international conflicts because they are inspired more by materialistic doctrines than by evangelical principles. We are no longer at the epoch when all Christian peoples went on crusades for the conquest of the Holy Land. To-day there is no longer any distinction made between the wolves and the sheep! . . . Now it is the

democratic crusade! However, before peace comes to enlighten our spirits, we must have toward those who govern us an absolute confidence, if not real, at least apparent: It is the hour, it seems, of collaboration and of good-will, and not of disunion!

(Emphases ours)

*Social Justice*, November 6th, 1939.

Note the deception which it so plainly justified: "We must have towards those who govern us an absolute confidence, if not real, at least apparent." Such loyalty as Romanist officials display is usually "apparent" rather than "real."

### Mr. King Gets the Credit for No Conscription

Mr. Louis Saint-Laurent, Minister of Justice in the Federal cabinet, recently made the following enlightening statements in his home city of Quebec. We translate from *Le Devoir*:

Then without oratorical precautions Mr. Saint-Laurent dealt with conscription. "We do not wish it now and we never have," said he. The Minister declared that the measures adopted in the course of the last session might have seemed to have for their aim a kind of consent to conscription. One has only to consider, according to Mr. Saint-Laurent, what has taken place since then in order to see clearly that Mr. King has no intention of applying conscription unless the safety of the nation was in immediate danger. Mr. Saint-Laurent added that two newspapers of the province have claimed that we have conscription for service anywhere. Nothing is more false, said he. The ministerial decrees call men for service only for the defense of the country. Nothing else will be done unless Mr. King should return to the houses to ask for a vote of confidence. Those who say that we have conscription are precisely those who realize that we do not have it, and who are not willing to give Mr. King the credit for not having imposed it.

### Vichy Unmasks Itself Again

This evening's (Wednesday) newspapers report that the Vichy Government are to surrender thirteen ships to Germany, and twenty-two to Italy, with an aggregate tonnage of one hundred and twenty thousand tons. The Vichy representative in Canada showed that he was a traitor to the Republican Government which he had come to Canada to represent, within a very short time after the collapse of France. M. René Ristelheuber is retained in Canada in obedience to the will of the Roman Church.

Recently a Government spokesman warned the public on the Atlantic Coast against any form of careless speech, lest such speech should convey news of shipping to the enemy. The speaker attributed not a few of the sinkings off the Atlantic seaboard to just such careless talk. We are of the opinion that if an investigation of the files of the Vichy representative, and those of the Papal delegate in Ottawa, were subjected to careful search, they might reveal much that would throw light upon some of the Atlantic sinkings.

READ SPECIAL OFFERS  
ON BACK PAGE



# A Personal Testimony and an Earnest Exhortation

By General Sir William G. Dobbie, G.C.M.G., K.C.B., D.S.O.

We print below two items from *The Prophetic News*, London, edited by Dr. Percy Hicks; and a third item which is the concluding paragraph of an address by General Dobbie, delivered over the B.B.C., entitled, "Why Malta Stands", and published in *London Calling*, Number 161.

## General Dobbie's Personal Testimony

An Address at the Advent Testimony Conference at Kingsway Hall, London.

It is a very good thing that we have not got to talk about ourselves. It would be a dreadful thing if we had—dreadful for us, and dreadful for you. What we have to talk about is One who has made all the difference in our lives—the Lord Jesus Christ. I stand here, just like my three predecessors, to tell you what the Lord Jesus Christ has been to me; and I have exactly the same story to tell you about Him as they have. We have found Him to be the same. He meets all our needs. The only difference in my story is that my experience goes back a little longer than theirs.

I came to the Lord Jesus Christ, and trusted Him as my Saviour, when I was a boy at Charterhouse School getting on for fifty years ago. It came to me in this way. I felt the burden of my sin. Even boys can feel that, and I certainly did. And that burden was a very grievous burden to me.

### One Sunday Evening I Suddenly Realized

that He had died in order to put away my sins, and to blot them out. And God, for Christ's sake, that evening forgave me my sins, and blotted them out; and I have not been able to doubt from that day to this that that was a real and final transaction, and that all my sins—even those which I have committed since then, and they have been many—have all of them been put away once and for all. I could not doubt that, because it depends upon what He did, and not upon what I have done. I am never tired of saying, and I am glad of this opportunity to say so once again publicly, that I owe everything to Him "who loved me, and gave Himself for me." He has dealt with the question of the past; He has blotted it out. He deals with the question of the present, as we have been hearing. He keeps us and helps us in all sorts of circumstances. In all the vicissitudes of Army life I have found that He is able to keep and to help. I have tried Him in peace and in war; I have tried Him in all sorts of circumstances, and never once has He failed. And I am now speaking of a period that is getting on for fifty years.

I like what our friend from Scotland said—I am from Scotland myself—when he said it would be a poor thing to be in the Army if you were not a Christian. I would like to endorse that from the bottom of my heart. I would not dream of

### Facing Life in the Army,

or out of it, without Christ. I do not know how people

can go on trying to live without Him, especially in these troublous and anxious days in which we live.

Many of you here, I know, have prayed for me in these last few years when I was abroad. I want to thank you for having done so, and to tell you how very greatly my wife and I valued your prayers, and what a difference it made to us to know that God's people in all parts of the world were praying for us. I really believe that, perhaps apart from the King, we were the most prayed-for people in the world, and it meant more to us than I can say. Many times, when things have been difficult, we have talked to each other, and we have said: "Remember all the people who are praying for us," and it has been a tremendous help. I wish to thank you from the bottom of my heart for what you have done.

One of the things which has been on my mind in the last year or two is the subject in which this organization is especially interested—that is,

### The Return of Our Lord.

And when one sees the world in the terrible mess in which it now finds itself, one longs all the more for the return of our Lord. Personally I verily believe that He will come soon. I think so. What I have felt more and more in this last year or two is how necessary it is for us Christians to lessen our connections with this world, and to dwell in the heavenly places; for where our treasure is, there will our hearts be also. It has been a great help to me to read such verses as those in the 12th Chapter of Romans telling us not to be conformed to this world, but to be transformed; to have our affections set on things above, and not on the things of the earth. We have set before us a wonderful hope. The Lord's Return is *the* Hope which has meant so much to us. And, as these difficult days come and pass, it means all the more to us. That is the wonderful Hope which has been before us in Malta. I was constantly thinking of it; and although there are many things in connection with His Coming which may be difficult to understand, and about which I would not dare to dogmatise, yet

### We Have His Definite Promise

that He will come again to reign on this earth, and to put things right which cannot be put right in any other way. That is something which has meant a tremendous lot in the rough-and-tumble of the life which we have had to live.

My time has practically come to an end. Again I want to say that I owe everything to the Lord Jesus Christ, who has saved me from the guilt of sin. He has kept me from its power, and He has helped me in a very practical and real way through these many years of Army life. It is a really practical thing to put one's trust in the Living Christ, and to come to God by Him. I commend that Saviour to you, and especially to my comrades in the Services who are here tonight, so that they may find in Him, as I know they will, if they will give Him a chance, exactly what I have found, and possibly more still.



## Need of a National Change of Heart

A Rousing Address Given by  
GENERAL SIR WILLIAM G. DOBBIE, G.C.M.G.,  
K.C.B., D.S.O.,

at the Prayer Meeting of the World's Evangelical  
Alliance on the eve of the National Day of Prayer.

I feel it to be a very great responsibility to be standing here this evening in front of you, and speaking to you, seeking to set the tone to this great and important gathering. I am very conscious of my own weakness and unworthiness for this task; and I want at the outset of my remarks to read you two verses from the Book of Daniel (9:18, 19): "O my God, incline Thine ear, and hear: open Thine eyes, and behold our desolations, and the city which is called by Thy name: for we do not present our supplications before Thee for our righteousness, but for Thy great mercies. O Lord, hear: O Lord, forgive: O Lord, hearken and do: defer not, for Thine own sake, O my God: for Thy city and Thy people are called by Thy name."

"O Lord, hear. O Lord, forgive . . . for we do not present our supplications before Thee for our righteousness"—not even because the cause which has been committed to us is outstandingly righteous either. Many of us are, perhaps, troubled and puzzled by certain questions which are bound to arise in our minds on an occasion like this, at the time of the National Day of Prayer. Three years have gone since war was declared; three years of untold trouble, and sorrow, and misery to the whole world; and the war goes on. And we are troubled—very naturally, perhaps—by certain questions which arise in our minds. I am going to mention those questions to see if we can answer them. One question is:

### Can God Deliver?

Well, we know the answer to that, don't we? We know that He can. We have seen His delivering hand at work many times over during this war in a most marked way that leaves us in no doubt at all. We saw it in a very marked way also in the last war. Go back in thought to the last war. It was a very remarkable thing to see the way that God, for the four years of that war, withheld success from us. On many occasions we were within an ace of success, but we did not get it until the end. And, on other occasions, we were within an ace of disaster, but God delivered us. It looked as if He were withholding success until we, as a nation, approached Him in the right way, and acknowledged our need of Him; and we did that, for the first time, by order of the Government, on the 4th day of August, 1918; and after that, everything went successfully. There was no looking back; things were far more successful than most of us ventured to think, or dared to hope, at that time. God did intervene, and God did deliver us when we acknowledged our need of Him, as we did on that 4th day of August, 1918. So the answer to that first question, Can God deliver? is, He most certainly can, because we have seen Him doing it, and history is full of instances which are recorded for our encouragement and learning, that God can and does deliver those who put their trust in Him.

The next question is this: If that is so, then

### Why Does Not God Give Us the Deliverance

we are so much longing for, and praying for? There have been gatherings like this in this hall every month

since the war started, in which prayer has been made to God that in His great mercy He would intervene, and help us, and give us the victory.

We are sure that our cause is definitely a righteous one. The war was forced upon us; we did not choose it for any purposes of our own—it was thrust upon us; and we know that ours is a righteous cause. There can be no doubt about that. We are puzzled, also, as to why God allows those who are our enemies, so flagrantly to defy Him, as they do. We wonder why He allows that; why He does not strike them down. All these things puzzle us. We Christian people who have been praying for so long, we know that our cause is righteous, and that our enemies have been flaunting defiance in the face of Almighty God, and we ask the question: Why does not God grant us deliverance? But don't you think that wars, like other judgments of God, are sent, or are allowed, in order to teach us something which we cannot, or will not, learn in any other way? I, personally, am convinced that

### God Is Speaking to Us

through this war in order to bring us to a proper attitude of mind toward Him—to bring us as a nation to a right attitude of mind toward Him—and, remember, that the nation is made up of individuals. Our attitude, as a nation, toward God has not been God-honouring. God is not put in His right place; and God is speaking to us by means of these troubles that He has allowed to come to us, and He is speaking to us loudly and clearly to adjust, and to put right, our attitude toward Him. We are ignoring Him; we are indifferent to Him; we think that we can, by our own efforts, win the victory. But we cannot do so. One sees posters pasted up on the hoardings, and one hears the slogans: "Your determination, Your endurance, Your courage, Your efforts, will win us the victory." That is only partially true. Those things are, of course, needed, but the thing which matters more than anything else is a realization of the fact that

### Victory Is the Gift of Almighty God,

who alone is the Arbiter in human affairs. We have got to learn that lesson as a nation; and I believe that God is trying to get us to learn it, in His great mercy.

He has from time to time, during this war, given us wonderful and signal deliverances. We have thought about them—at the time of the evacuation of our troops from the Continent in the early summer of 1940, and at the time of the Battle of Britain later on, and on other occasions. He has delivered us from disaster, and yet He has, so far, withheld success from us. He is seeking from us that we should alter our attitude toward Him, as a nation, and put Him in His rightful place. It is not enough, as some people might think, on these special Days of Prayer that are called for from time to time when the situation is difficult; it is not enough just to turn to God, and to implore Him to help us because of our great anxieties and perplexities. That is

### A Sort of "Emergency Religion,"

as I have heard it called. That is not what God is looking for. He is looking for a change of heart, a change of mind toward Him, so that He may be able to give us

the blessings which He is longing to give. It is not just the case of an "emergency religion" when we find ourselves in difficulties. We need a change of heart. It is not a case of turning to God in a patronising way to come and help us. He is calling upon us as a nation to change our attitude of mind and heart toward Him. The literal translation of the Greek in our Bibles is repentance; and God is calling us to repentance.

I was very much struck, when I was reading this passage the other day, how Daniel, who was a goodly man if anyone was, how he felt it necessary to repent also. This is what he says: "While I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God . . ."

It does not do for us to think how that the rest of the people need to repent. What about you and me? We have got to take our share of the

#### National Attitude Toward God.

If we had been more faithful, and if we had followed Him more closely, the attitude of the nation toward God might have been different. We cannot get out of that responsibility. We, as Christian people, must confess our sins, just as the nation confesses its national sins. And until we do so we are hindering God from giving us the blessing which I believe He is longing to give. We are doing a very great disservice to our country—and that is putting it on a level which is not a very high one—since, by our individual and national indifference toward God, He is being hindered from giving us the victory for which we long.

Well now, God is speaking to us, and I think the burden of our prayer ought to be, not so much that He will give us the victory, but that rather He will enable us as a people to remove

#### The Obstacles Which Are in the Way

of His granting us the blessing which He longs to give. It rests with us; it rests with our nation to turn to Him and to acknowledge its need of Him—to acknowledge that we cannot succeed apart from His help. And even if we did win the war, we would make an awful mess of the peace if our attitude toward Him was not right. We want to acknowledge not only our national sins, but our personal sins, and to turn from them in repentance. If we do that, I believe that God will, in a most wonderful and striking way, intervene and grant us His blessing. May God help our nation at this solemn time to hear His voice speaking to our people, and to hearken, and obey, and to do the task which He has committed unto us.

#### Paragraph from "London Calling"

##### Why Malta Stands:

"One word more. I have purposely left to the last the point that really overshadows all others in importance. During these two years of the siege, I was very conscious of the good hand of God upon us, and I am sure that the continued safety of Malta was ultimately due to His Divine protection. I am not alone in this conviction. Many others share it with me, and are glad to acknowledge it humbly and thankfully. I am convinced that God for Christ's sake still does answer prayer, and I believe that the recognition of this fact was the secret

of the spirit, endurance and fortitude shown by so many persons in Malta. The lessons that we can draw from this epic story seem to me to be: first, a stout heart still produces great results; secondly, cooperation in effort and a determination to help one another is vitally important, especially in times of stress; thirdly, acknowledgment of God through Christ, and trust in Him, is now as ever the thing that matters most."

## Bible School Lesson Outline

Vol. 6 Fourth Quarter Lesson 46 November 15, 1942

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

### THE RESURRECTION AND ASCENSION OF CHRIST

Lesson Text: Luke 24.

Golden Text: "The Lord is risen indeed"—Luke 24:34.

#### I. The Message of the Angelic Guard—verses 1 to 9.

Parallel passages: Matt. 28:1-8; Mk. 16:1-8; John 20:1.

The devoted women who gathered at the tomb on the morning of the resurrection had paid particular attention to the location of the sepulchre (Lk. 23:55), that they might return bearing spices and precious ointments.

The stone, which had been securely placed at the entrance to the tomb and sealed by order of Pilate (Matt. 27:65, 66), was removed by the power of God manifested through the touch of an angel at the time of the earthquake (Matt. 28:2). The Roman guards were overpowered at the sight of the heavenly visitor, and two men in shining apparel succeeded them as watchmen.

These godly women believed the message that Christ was alive, that He had risen from the grave, and that His body no longer rested in that tomb (Rev. 1:18). They also remembered the word which Christ Himself had spoken to them in Galilee (Lk. 9:22). Happy are they who remember and believe the word of the living God!

#### II. The Miracle of the Empty Tomb—verses 10 to 12.

Parallel passage: John 20:2-10.

The eleven disciples would not believe the joyful testimony of the women that Christ had risen, but Peter and John were sufficiently interested to investigate for themselves.

The two disciples perceived that the tomb was empty. In those days, after a body was embalmed, it was wrapped with narrow linen bands. The body of Christ could not have been stolen, for those linen bands were lying on the floor of the tomb, undisturbed when Christ arose. The burial clothes probably still marked the contour of the precious body, as the chrysalis indicates the form of the newly-escaped butterfly. The position of the grave-clothes, the fact of the empty tomb, and the witness of those to whom Christ appeared after His passion are among the "many infallible proofs" of His resurrection (Acts 1:3).

Peter departed, "wondering in himself at that which was come to pass", but it is said of John that "he saw and believed."

#### III. The Ministry of the Risen Lord—verses 13 to 35.

Parallel passage: Mk. 16:12, 13.

Toward evening Christ appeared to two of His disciples as they walked toward Emmaus, a village about six and one-half miles from Jerusalem. One of the disciples was Cleopas; the other one may have been Mary, the wife of Cleopas (John 19:25), or perhaps Luke himself.

The eyes of these disciples were heavy with sorrow. Their minds were confused and their hearts were oppressed. They were so absorbed in their grief and disappointment that they did not realize the identity of the stranger who had joined them (Exod. 6:9). Moreover, a mysterious change had been wrought in the person of the now glorified Lord; He appeared "in another form" (Mk. 16:12). Those who walk along the way of life, unconscious of the presence of Christ, miss much.

The disciples thought him only a stranger, one who could not appreciate the cause of their sadness, whereas they themselves were the ignorant ones. They had not believed the word of Christ, consequently they were unable to understand His experience of death and resurrection.

Jesus of Nazareth was truly a prophet, but He was more than a prophet. He fulfilled the prophecies describing One Who would open the eyes of the blind and preach deliverance to the captives, and they had hoped that He was the Messiah (Isa. 42:6, 7; 61:1-3; Lk. 7:19:23). It was His death that was the occasion of their stumbling. They had erred because they did not know the Scriptures or the power of God. They failed to believe all that the prophets had spoken. They believed the portions which described the Messiah as a glorious King, but they rejected those concerning the Messiah as the suffering Servant of Jehovah. They had not remembered that the pathway to glory leads through the valley of humiliation, and that to reach the Mount of Olives the Saviour must needs pass through Gethsemane and Calvary.

They had indeed been foolish and slow of heart. Faith is not merely the assent of the mind to the facts of the Gospel, but it also involves the surrender of the heart and the obedience of the will. These disciples had not believed in their heart that God had raised Christ from the dead (Rom. 10:9, 10).

Christ endorsed the teaching of the Old Testament (verse 27). From Genesis to Revelation the Bible speaks of Christ. When the Lord opens to us the Scriptures, our hearts will become aglow with holy fire. How much we need the illumination and inspiration of the Holy Spirit as we read the Scriptures!

Their eyes were at length opened, and they knew the Lord. It does not say "They opened their eyes", for such a revelation must come from God (Acts 16:14). God must bring the sinner to a realization of his lost condition and lead him to a knowledge of Christ as Saviour. This chapter speaks of opened eyes, opened Scriptures, opened understanding, and lips that are opened in testimony (verses 31, 32, 45, 48).

#### IV. The Mission of the Believing Disciples—verses 36-48.

Parallel passages: Mk. 16:14-18; John 20:19-23.

The resurrection body of Christ was a glorified body, but it was a real body of flesh and bones. It was a spiritual body in the sense that it was controlled by the Spirit (1 Pet. 3:18); Christ appeared in their midst although the doors were shut. No longer did Christ subject Himself to the limitations of the flesh; death could not now have dominion over Him (Rom. 6:9).

The resurrection of Christ is the guarantee that some day all those who have died in Christ shall live again (Rom. 8:11; 1 Cor. 15:20-23; 50-54; 1 Thess. 4:14). When He comes again we all shall be like Him, with the spirit no longer imprisoned in a body of humiliation, but clothed upon with a body of glory and immortality (2 Cor. 5:1; Phil. 3:21; 1 John 3:2).

Had Christ not arisen from the dead, our faith had been in vain (1 Cor. 15:14, 17). He died for our offences, and was raised again for our justification (Rom. 4:25). His resurrection was the proof that He was the Son of God (Rom. 1:4), that all His claims were true, that Satan had been vanquished, and that full atonement for sin had been made.

The disciples were commissioned to carry to all nations the

message of salvation in Christ, bidding them repent and believe the Gospel. Power from on high would be given to the witnesses when the Holy Spirit, promised by the Father, should come upon them (Matt. 28:18-20; John 14:26; Acts 1:4, 8).

#### V. The Manifestation of the Ascended Christ—verses 49-53. Parallel passages: Mk. 16:19, 20; Acts 1:1-14.

For forty days after His resurrection Christ appeared among men, showing Himself openly to believers only (Acts 10:38-43; 1 Cor. 15:3-8). His message concerning the Kingdom of God would now have new meaning to the disciples, but they would not realize the full significance of His death, burial and resurrection until these truths should be revealed to them by the Holy Spirit (John 16:12-15).

When Christ ascended into heaven, He did so as our Representative. Those who by faith have identified themselves with Him are reckoned as having died to sin, risen to new life and ascended into the heavenlies with Him (Rom. 6:3-8; Eph. 2:3-7; Col. 3:1-4). One day these glorious facts will become actual in our experience. In the meantime we have the comforting promise of His presence and the sure hope of His return (Matt. 28:20; John 14:3).

### NEWS OF SWISS CHURCHES

One of the Swiss Baptist pastors writes as follows:

"In July, we had much joy in our churches. A great baptismal service was held in one of them on the 12th day of July when sixteen persons followed the example and commandment of the Lord Himself. Great was the joy of every one and we cannot praise the Lord enough for His blessing. Another fifteen or so of our friends heard the call of the Lord, and are thinking seriously of obeying it at our next baptismal service which, God willing, will be held in the near future."

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## 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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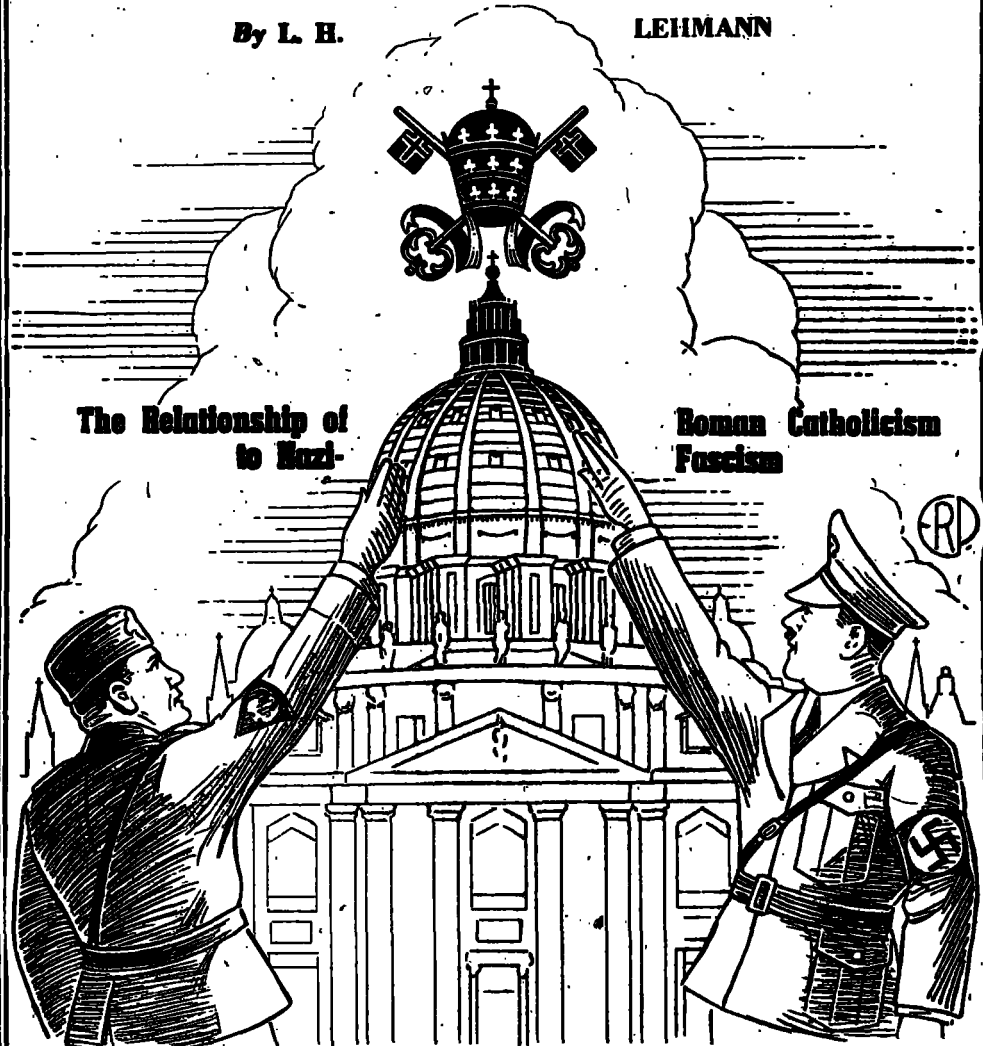
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# BEHIND THE DICTATORS

By L. H.

LEHMANN



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