

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.

\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

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

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Vol. 21, No. 31

TORONTO, DECEMBER 3, 1942

Whole Number 1072

"And Wished For the Day"

Our readers are familiar with the story of Paul's journey toward Rome on the ship of Alexandria. When the ship was caught in a tempestuous wind called Euroclydon, and neither sun nor stars in many days appeared, all hope that they should be saved was then taken away. It was then, after long abstinence, Paul spoke his words of good cheer, explaining that he had been visited by the angel of God, and assured that God had given him all those who sailed with him. But in the fourteenth night, when about midnight the shipmen deemed they drew near to some country, they took soundings, first of twenty fathoms, and a little later of fifteen fathoms. Then this interesting and suggestive word follows: "Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day." That is to say, they had done all that was possible. They had lightened the ship, and then at last had thrown out their four anchors—and could do nothing but wait and "wish for the day".

All of us have had to do precisely the same thing! However fierce the storm, so long as some kind of activity is possible, so long as there seems to be some hope of bettering our situation by some effort of our own, even the roughest sea may be endured. When, added to that, we are blessed with a word of comfort from God Himself, as were Paul and his fellow-voyagers, even the darkest night may seem to be not wholly starless; and when, by frequent and justifiable soundings we have reason to fear we may fall upon rocks, we may still do one thing more: cast out our anchors to stay the progress of our ship, and find our only strength in standing still. And when thus brought to a standstill at some midnight hour, what can any of us do but "wish for the day"?

Perhaps no situation in life is more difficult than that which leaves us nothing to do but wait, and wish for the daylight. But such experiences come to all, when from some form of excessive labour we are shut up to

the greater strain of being able to do nothing but wish. But such halting-places in the progress of our life's ship through turbulent seas are inevitable. We can do nothing more. Our cargo is jettisoned; our anchors are down; we can only endure the tempest, and wish for brighter hours.

Helpless waiting is inseparable from our individual experiences. Life is full of sets of circumstances beyond human control. No one can help us. No one can even reach us. We can do nothing for ourselves: we can only "wish for the day."

Such periods will occur occasionally in the present war. It will be the lot of some at home, of some at sea, and some who perhaps a little wearily mark time in military camps, waiting for action. The strain occasioned by such waiting can scarcely be estimated. But even wishing is a kind of employment. Midnight would often be unendurable if memory and imagination did not cooperate to help us visualize the dawn. It is legitimate to build castles somewhere—certainly in some better place than Spain. We may thus in our own spirits bring the dawn to our mind in advance of the objective reality. It is well, indeed, to cultivate the wishing habit. Everyone ought somewhere to have a wishing-well.

Only our wishing should be restricted to the hours of forced inactivity between midnight and the dawn. It was something like that Kipling must have had in mind when he wrote, "If you can think, and not make thoughts your aim." Our wishing must be only the handmaid of Patience while we await the opportunity for action.

As we wish for the day, it may help us to remember that no man can hasten the day. The sun is not like a car of varying speeds: it has but one. It will not help us to become restless and fretful, and generally complaining. Even the wind called Euroclydon cannot make the sun hurry: divine processes may often seem slow and leisurely; and sometimes, to our impetuous spirits, almost exasperating. But in the end we are compelled to

adjust our lives to the time-table of Providence. You may set your watch forward or backward: it will not affect the sun.

There are, we repeat, experiences in life when not wisdom, nor wealth, nor weight, can shorten the hours of darkness: they must be endured. It is difficult often to submit to the inexorable while God's time is not yet come; for the reason that ours, in our ignorance and folly, is always ready.

But while we wish for the day, it is well to remember that it is just as impossible to delay as to hasten its coming. The march of the sun is irresistible. The gray streaks of dawn will appear to the second. If the tempestuous wind cannot hasten the morning, we may rejoice that it cannot hinder it. God's method of procedure is always from evening to morning. The Bible history of this world begins with chaotic darkness: it concludes with a nightless city; and though the vision tarry, we must wait for it, for it will not tarry beyond its appointed time.

That will be true in the life of all who believe. The dayspring will appear in due time. And so of human experience in general, in relation to the war, and to all that may come after the war. As we wish for the day, we may rest assured the dawn comes on apace.

Perhaps these reflections will help us to behave becomingly as we "wish for the day". In the case before us, the shipmen were indisposed to wait for morning, and were about to flee out of the ship, and let down the boat into the sea "under colour as though they would have cast anchors out of the foreship"; but Paul said to the centurion and to the soldiers, "Except these abide in the ship, ye cannot be saved." The soldiers cut off the ropes of the boat, and let her fall off.

It may be that some were shouting for a second front to drown the sound of preparation. Now we know that everything was working together for good under the Allied command; and we have had nothing but good news for a month. Too often we all challenge God to open a second front. It were better to be content to "wish for the day", and to wait His will and time of action. If such a course of wisdom be followed, the story of our dark night will end like the story of the ship of Alexandria: "And so it came to pass that they escaped all safe to land."

News of Australia

In this issue we publish some articles from Australia. We publish them to let our readers know that the "Catholic" or universal church is aiming at universal dominion. It is the same beast of prey wherever it appears—in Australia, in Ireland, in Canada, in Spain; everywhere it is true to its motto, *semper eadem*.

"Hanging Pastor Shields"

In this issue we reproduce two pages from a Quebec French-language paper, with a translation. We would not be understood as taking such matters very seriously, but we reproduce them as an illustration of the spirit of the institution which talks so much about "charity". It is almost amusing that a Province, and the disciples of a system, of which this article is so characteristic, at least in respect to all things British, should have the impudence to charge other people with disturbing "national unity".

Professor Kirkconnell's Article

On page six we reprint an article from *The Canadian Baptist*, entitled, "The Twilight of Canadian Protestantism", by Professor Kirkconnell of McMaster University.

The article itself is unpleasant reading, but abundantly justifies its title. Although the author is a professor in a supposedly Baptist university, it seems to us he is not much of a Baptist when he speaks of "such religious organizations as the Baptist Church", and again, "In a long range view of the Baptist Church." There are Baptist churches, a Baptist church, but no "the Baptist Church." He speaks of Baptists as having only two ways of maintaining their position: "Natural increase among Baptists, and proselytization from among non-Baptists are the only conceivable sources of numerical strength." Since when did Baptists multiply themselves by "natural increase"? True Baptists are so made by being born again, not by being born naturally.

Professor Kirkconnell says of what he calls "proselytization", that it was "a mighty means of growth from 1780 to 1880"; but that it "is now conspicuously on the ebb; 'sheep-stealing' from other denominations is obviously bad ethics and poor bookkeeping." The fact is, the Modernism which McMaster University represents, but which is common to nearly all educational institutions of all denominations, and to many, if not the majority of the churches, is the thing that has almost completely put an end to evangelism. What Canada needs to redress the balance is a mighty revival among all denominations.

Why should not these non-Anglo Saxons who are predominantly Roman Catholic, be evangelized? That, indeed, is the only solution of the problem. If all denominations were to get back to the Bible—and to the salvation which the Bible teaches; and would then give themselves to Home Mission work, these non-Anglo Saxons, instead of being a menace, might become an unspeakable blessing to this Dominion.

Professor Kirkconnell says further: "Some of our Ontario politicians and clergymen seem ruled by a dark, ungovernable spirit of hatred toward those of other races and faiths in this country." We must confess that we are quite unable to identify any such politicians or clergymen. It is true that Ontario politicians have spoken with some alarm of what has come to be regarded as the French-Canadian problem in Canada; but we have never discerned, even in the politicians, anything approaching "a spirit of hatred toward those other races and faiths". The spirit of hatred is engendered in those who are the dupes of the Roman Catholic Church; for they, regardless of race, are taught in their schools to hate everything British. Our translation from a French-language paper elsewhere in this issue is illustrative of this fact; as is also our Australian article.

And as for the clergymen: so far as we have observed, most ministers seem to be busily engaged in developing an extreme appeasement policy toward the enemies of Democracy and Evangelicalism in this country. If Professor Kirkconnell intends any reference to the Editor of THE GOSPEL WITNESS, our readers, we are sure, will testify that we have always insisted that racial antipathy of any sort is essentially un-Christian. However, we publish Professor Kirkconnell's article for its intrinsic worth; and we recommend to all the wisdom of his counsel, that Canadians should "face the facts".

The Jarvis Street Pulpit

"I WILL OPEN MY MOUTH IN PARABLES"

A Sermon by Dr. T. T. Shields

Preached in Spurgeon's Tabernacle, London, Sunday Morning, August 11th, 1918

"And with many such parables spake he the word unto them, as they were able to hear it.

"But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples."—Mark 4:33-34.

It is commonly assumed that a parable is an illustration. But an illustration that really illustrates needs no exposition. A lamp which can be seen only in the light of another lamp can have only a concealed light of its own. And the parables of Christ needed expounding. Strictly speaking, therefore, they cannot be classed as illustrations. Undoubtedly there is an illustrative element in Christ's parabolic teaching; but the best explanation of His use of parables is to be found in His own words:

"And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

Our task this morning is to seek a better understanding of the significance of a parable; and to learn, so far as we may, why the great Teacher employed this method to make known the wonders of the kingdom of heaven.

I.

The first thing to observe is this: THE PARABOLIC PRINCIPLE ENTERS INTO ALL DIVINE COMMUNICATION.

What is a parable? It is more than a pictorial representation of occult truth; it is more than a foreign classic translated into the vernacular. A parable is not a sign at the crossroads, but a geography with maps. It is not a finished sum in arithmetic; but a multiplication table; it is not a blueprint of somebody's life's plans: it is a draughtsman's table and tools; it is not an oratorio but a scale; it is not a common street cry, but a confidential message in code; not a simple fable for the feeble-minded: but an encyclopaedia for scholars. A parable

is a package of truth in which a world of principles are involved.

And I say the parabolic principle enters into all divine communications to men. "Without a parable spake he not unto them." That has always been true. The Word of God has been given to men in all dispensations in parables, as it is written: "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

Even *Nature's revelation of God is parabolic*. It is true that the Creator's stamp is clearly seen on the surface of "the things that are made", but Nature's full, rich, message concerning "the invisible things" lies beneath the surface; it is enveloped, involved, and is read only by those who prevail to open the book and loose the seven seals thereof. Nature is an holy temple, and the oracle speaks within the inner shrine where only her high priests, trained and disciplined to an understanding of her mysteries, can hear the Voice. Sir Oliver Lodge told the British Association for the Advancement of Science—whether truly or not is a question, and I put his message in my own words:—he said that even science might hope to gather from waters which wash the shores of time, some branch or token, which would give assurance of an evergreen shore beyond.

It may also be said that *all Scripture is cast in parabolic mould*. I do not mean that every chapter is a parable in the sense in which the story of the prodigal son is a parable; but that all Scripture is involved, is manifold. Its meaning cannot be appreciated at a glance, like that of some glaring advertising sign seen from the window of an express train. We have often wished that it could. We should like to become wise without study, to become spiritually rich without labour; we should like to speak a new language without having to learn it. And we have complained that the Bible is not more simple. We have ceased to wonder that children should have to attend school five or six days a week to learn to speak and write their mother tongue, and we have long since accepted the inevitable necessity of daily labour as a condition of daily reward. But we are slow to recognize that the provision, if a man will not work neither shall he eat, is a law of life which extends into the spiritual realm. Hence, while six days of earnest toil through many years, is the price we must pay for the gradual opening of the understanding concerning the things which are made, and which are visible, we are still disposed to expect to obtain a liberal religious education by giving attention to the spiritual for about an hour once a week.

The Bible is more than a corner grocery where one may obtain a cardboard box with glaring label containing some ready-cooked, ready-to-eat preparation: it is a farm of rich soil, where, by cultivation you may grow

wheat, and grind flour, to make bread, and live an ever-strengthening and enlarging life. It is a gold-field where the most precious nuggets lie deeply buried. It is a mountain-range challenging the climber; a continent inviting the explorer; an ocean wooing every spiritual voyager to the discovery of still other continents beyond.

God's voice in Providence also, is heard in parabolic speech. You and I would like His messengers to come to our doors in uniform, or drive in vehicles which are labelled like wagons from the grocer or the butcher. And as for the parcels of experience which His ununiformed messengers leave with us, we feel that they ought at least to be wrapped about with some advertisement, so that we may know at once whence they come. But the rule of Providence is the opposite of that which we should choose. It is difficult to identify His messengers, because they come to us in other liveries than His. Indeed, they seem to belong to some sort of secret service order; and when we venture, like Manoah, to ask, "What is thy name?" we invariably receive Manoah's answer: "Wherefore askest thou thus after my name, seeing it is secret?"

Thus providential events are parables which must be pondered to be understood.—"If I only knew why this has come upon me!" saith one; or, "If I were only sure that this is from God!" It is the old and universal cry, "Let me know without learning". And it receives the one and only possible answer: You may know by patient and long-continued study. The lesson may extend over a lifetime; and the lesson of the providential parable may not be fully unfolded until we recline under the trees of healing on the banks of the river of water of life.

At all events, it is a fact, that in communicating with His human creatures through Nature, and Scripture, and Providence, God always speaks in parables. He uses speech which, while often perfectly plain in its primary meaning, is yet so much involved as to require for its complete understanding on our part, the fullest exercise of all our powers. There is nothing in the divine economy to minister to the dormancy and decadence and atrophy, and ultimate sterility of any faculty of the soul,—a condition which would inevitably result from any rule of revelation which could obviate the necessity for their constant use. The purpose of all divine revelation is the saving and symmetrizing of the whole man; a purpose which can be achieved only through a revelation requiring for its full understanding the response of all the faculties of the mind. And it was in agreement with that principle, governing as it does all divine revealings, that Paul by inspiration, wrote: "I speak as to wise men; judge ye what I say."

II.

My next observation is this: **THE PRIVATE EXPOSITION OF THE PARABLE IS A CHRISTIAN PRIVILEGE.**

Other things being equal, the university or college class where the number of students is not large, enjoys a decided advantage over the institution where the students are a multitude. For in the case of the smaller number it is easier for the student to come into personal touch with the professor, and sometimes to have privately explained what in the class-room he could not quite understand. The lectures may fade from memory, but those private explanations will never be forgotten.

And when our Lord preached to the multitudes, He spoke unto them in parables, but they only fully understood His teaching who came to Him for private instruction. "And when they were alone he expounded all

things to his disciples". And *that was not an exceptional experience.* It seems to have been rather the rule. "And when he was alone, they that were about him with the twelve, asked of him the parable." And that is still a Christian privilege, to have a private Tutor, to have the divine Author personally and privately explain His own writing. While Jesus was so called because He came to be a Saviour, yet, inasmuch as we were lost through error—an error that was criminal of course—He could not be a complete Saviour without being a Teacher, too. And recognizing the supreme importance of the education of the soul, He sent to us another Teacher, to abide with us for ever, even "the Spirit of truth, whom (said He) the world cannot receive, because it seeth him not, neither knoweth him." So that all believers have to-day the priceless privilege of private exposition of the parables divinely given.

The necessity for such a Teacher *should cause us to be unmoved by the railings against religion, of a science that is divorced from religion.* Understand, I am far from assuming that all science is irreligious. On the contrary, I am increasingly convinced that true science is, and always has been, the handmaid of religion. But a science that sets itself in opposition to religion is always a "science falsely so-called". The religious significance of natural phenomena will never be understood by irreligious men. The parables of Nature will yield their secrets only as their students sit at the feet of Nature's Lord. I do not say that the irreligious man of science may not get some photographs of the outside of the temple, but he will never stand in the holy of holies, and hear the Voice, and see the glory, and listen to the music rolling and reverberating through the arches of the Cathedral which God built for His glory, until he is led within by the great High Priest Himself. Be not afraid! Science has something to learn from religion, and from those to whom the parable has been privately expounded. The British Association for the Advancement of Science one year all but ridiculed the address of the President of the year before with its startling prediction that life might yet be chemically produced; and many supposed authorities thereafter declared that we were no nearer the discovery of the origin of life than was the world of a thousand years ago. But some who have been privately tutored dare to believe that they know the Origin of life!

But how emphatically does this rule hold *with respect to the Bible.* Again I have nothing to say against expertness in linguistic or any other science as a preparation for the understanding of Scripture. The Bible student is well employed who exercises himself to be at home with this Book in the languages in which it was written; and he is further wisely determined who resolves to put the whole realm of history, of philosophy, of literature, and especially the world of theological literature, and of science, so far as he is able, under tribute for the better understanding of what God has written. But when all that is done, he has only learned the letter of the parable; he will learn its spiritual import only as he is privately taught by the Spirit of truth. The divine Master shares with no one else, with neither church, nor priest, nor preacher, the prerogative of private and exact exposition: the Bible, and the sermon, and all other religious communications will be of value only as they are supplemented by His private exposition. Whatever may be the exact significance of Paul's words, relative to woman's place in the church, it is profoundly suggestive of the soul's relationship to its Lord: if the bride of

Christ would really learn anything, let her ask her Husband at home!

Need I say that *by those only who have private audience with the King can His providential dealings be understood*. When you come back from the office where apparent misfortune has overtaken you; or when some great boon drops surprisingly into your lap; when you try to decipher the messages which the doctor or the undertaker leave at your door—when all these experiences come to you, make an appointment to be alone with your Lord, and ask Him to expound to you the parable of existence and the mystery of life. You will get the only satisfactory answer from His own lips. I can only predict that it will be a secret: "The secret of the Lord is with them that fear him, and he will shew them his covenant." None but a man who through private and personal intercourse with the King had learned His secret could, like Job, identify the Sabeans, and the Chaldeans, and the whirlwind as His messengers; and from the apparent ruin which they had brought about him, lift up his head to cry, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

III.

I think it is not impossible to discern SOME OF THE REASONS FOR THIS PARABOLIC METHOD OF INSTRUCTION.

First and fundamentally, *this principle makes true spiritual culture to depend upon personal intercourse with the Spirit*. You cannot become a Christian without knowing Christ personally. You cannot be a growing Christian without getting to know Him better. You cannot learn "the deep things of God" by hearing sermons, however profound, nor by reading books, however able. You cannot grow in the knowledge of Christ even by merely reading the Bible. Everywhere the parable meets you. You can understand it only as it is expounded to you by Jesus Himself through His Spirit. He has reserved for Himself the real heart of the secret—He monopolizes the heart of the parable that He may monopolize you.

Again, as the parabolic principle compels a life of spiritual fellowship in order to a life of growing spiritual understanding, so *it compels individual development*. You will never find a place in the kingdom of heaven as a part of a multitude: it must always be as an individual. The multitude hear the parable, the individual the exposition. And did any other Teacher ever provoke such questioning as did Jesus? He never spoke but some one asked questions. "Why speakest thou unto them in parables?" The very question was proof of the value of the parable: it brought the individual questioner to Christ. And parables are designed to provoke questions, and questions exercise the soul of the questioner, and by the exercise a separate entity—a man—is growing in Christlikeness. And thus in the study of the Bible, the appropriation of the sermon, or of religious truth in any way imparted, the parabolic principle necessitates the dismissal of the multitude, and the exercise of the individual soul before God.

And is there not, too, a suggestion of *the need of private rebuke*? If the meaning of every parable we hear through nature, scripture, and providence, could appear to all, life's discipline would spell destruction. Who could thus endure to be put in the stocks, to have men say, "He is being chastened of God to-day", to become a spectacle to men and angels? Little do men wot the

meaning of the parable. When we are alone the Spirit expounds its merciful rebukes. No public preaching can suffice for our training. The Lord will rebuke us in secret if we take life's parables to Him.

How often, too, is *the parable a sealed order*? There must be confidential relations between the soul and God. God's greatest and most useful servants have been among those who were, by their generation, least understood, for they were acting under sealed orders. You see, therefore, the principle of parabolic instruction makes us answerable only to God from Whom orders are received, and therefore leaves us without excuse for disobedience.

And above all reasons stands this: *the Bridegroom loves to talk with His Bride*. Is not that the meaning of redemption? That He loves us, and wants us for Himself? When He builds us a home, He hangs the key at His girdle so that we cannot possess it without Him. He exhibits to our wondering gaze some priceless treasure, and then locks it in a safe that we may have to go to Him to get the combination, and that we may never view it apart from Him. And even when He writes us a letter, while the name and part of the letter are plainly legible, most of it is in cipher, and we must take even His letters back to Him to get the key. Thus every work and word of His is a call to His feet. And even His plainest speech is understood only as we gaze upon Him with eyes of faith. Then we learn that He has spoken in love's own language—"Thou hast ravished my heart, with one of thine eyes. How fair is thy love my sister, my spouse! How much better is thy love than wine!"

When the parable of life is fully told, by and by, when we are alone, He will expound all things to His disciples. Meanwhile we may sing in faith:

"With mercy and with judgment
My web of time He wove,
And aye the dews of sorrow
Were lustered by His love;
I'll bless the hand that guided,
I'll bless the heart that planned
When throned where glory dwelleth
In Emmanuel's land."

Ordination of Rev. John Paterson

"On November 12th, a council of delegates from Windsor, Essex, Coatsworth and Chatham in fellowship with the Union of Regular Baptist Churches met with members of Immanuel Baptist Church of Wheatley, to consider the ordination of Pastor John Paterson.

"Rev. J. C. Clasper of the Windsor Church was appointed Moderator and Mr. Miller, of Windsor, Secretary. The Council was pleased with the statement of the candidate's conversion and call to the ministry and in a clear, convincing manner he set forth his views of Christian doctrines. Under a barrage of questions, Mr. Paterson answered in terms revealing careful study of the Bible, and the Council voted to proceed to ordination.

"Tea was served by the ladies in the church, and a time of social fellowship was enjoyed.

"The evening meeting was opened by a service of song and testimony led by Rev. A. MacAsh, of Chatham. The ordination prayer was offered by the Rev. John Hunter of Essex, and the hand of fellowship extended by Rev. A. MacAsh. The charge to the candidate was given by Rev. J. C. Clasper and the charge to the church by Rev. A. MacAsh. Rev. John Hunter preached the ordination sermon when all were instructed to 'Battle for the Lord' after which the Rev. J. E. Paterson pronounced the benediction."

The Twilight of Canadian Protestantism

By WATSON KIRKCONNELL

From *The Canadian Baptist*, December 1, 1942

It is possible that many people in the older settled communities of Ontario are not aware of the racial complexities of Canada at the present day. Anglo-Saxon predominance has so long been taken for granted that drastic mental readjustment is necessary in facing the fact that the Anglo-Saxons in Canada are today in a minority, with a birth-rate so low as to forecast their ultimate eclipse in our national life.

This was not the case at Confederation. The first census of the new Dominion (1871) showed that the Canadians of Anglo-Saxon origin then constituted 60.55 per cent of the population; and this preponderance gave the country a dominant Anglo-Saxon tone during the next half-century. By 1931, however, the Anglo-Canadians had dropped to less than 52 per cent and by 1938 they had dropped below 50 per cent. Even this is only part of the picture. In 1931, the Anglo-Saxons in Canada, representing nearly 52 per cent of the population, were contributing only 40.6 per cent of the nation's births, while the French-Canadians, totalling 28 per cent of the country's population, were contributing 39 per cent of the nation's births. This process has continued consistently ever since; and today, among the Canadians of ten years of age and under, the French and the Anglo-Saxons are approximately equal in number. Still other elements in our national life in 1931 totalled 19.9 per cent of the nation and were contributing 20.5 per cent of Canada's births. At the present time, the non-Anglo-Saxon elements in Canadian life are contributing over 60 per cent of the country's births. Moreover, a far larger proportion of the Anglo-Saxons are in the upper age categories, where death reaps its main harvest, and as a result the net natural increase in Canada today is approximately 25 per cent Anglo-Saxon and 75 per cent non-Anglo-Saxon. Facing some drastic and unpredictable change, the Anglo-Canadians will be a small minority a century hence, and will have vanished completely in 500 years. The cause does not lie in a phenomenally high non-Anglo-Saxon birth-rate, but in the catastrophically low Anglo-Saxon birth-rate. At no time in the past generation have the Anglo-Saxons shown a replacement birth-rate. The secularization of our life and the multiplication of the "good things" of an industrial civilization have undermined the Anglo-Saxon family. The comforts and amenities of a high standard of life have been preferred to the sacrifices involved in rearing numerous children. Four births per family in each generation are necessary to maintain a population without loss in numbers; and more than four are necessary if a population is to increase. The Anglo-Canadians of the twentieth century have chosen present comfort at the price of racial extinction.

Against this melancholy background of our rapidly dwindling community in Canada, it will be pertinent to consider two great questions: (1) who the groups are that will inherit Canada; and (2) what inevitable effect this racial change will have on such religious organizations as the Baptist Church.

Approximately 6,000,000 out of Canada's present population are non-Anglo-Saxons. Of these about 3,500,000 are French and 2,500,000 are of European origins other than French. The major European-Canadian groups, with their approximate strengths, are as fol-

lows: Germans, 600,000; Ukrainians, 300,000; Scandinavians, 250,000; Jews, 170,000; Netherlanders, 160,000; Poles, 150,000; Italians, 110,000; Russians, 60,000; Finns, 50,000; Magyars, 50,000; Czechs and Slovaks, 35,000; Rumanians, 30,000; Belgians, 30,000; Greeks, 10,000; Yugoslavs, 10,000; Lithuanians, 6,000; and Bulgarians, 3,500. As already noted, the largest proportionate increase is amongst the French-Canadians, to whom the statisticians assign a fertility index of 138 per cent. The European-Canadians show slightly better than a replacement rate, with an index of 101 per cent. Among the latter, however, the groups from South, East, and Central Europe are relatively high, while the groups from North-Western Europe are relatively low. The Scandinavians are almost as low as the English, while the Dutch are lower than the English.

All this has a direct bearing on the relative strengths of the various religious communions. Protestant sects in 1931 totalled 5,700,000; Roman Catholics, 4,200,000; and other groups, including the Orthodox Church and the Jews, amounted to 400,000. Of the Protestants, 4,700,000 were Anglo-Saxons, 900,000 were Europeans (chiefly Germans, Netherlanders, and Scandinavians), and fewer than 100,000 were French. Of the Roman Catholics, 2,800,000 were French, 700,000 were Anglo-Saxons (chiefly Irish) and another 700,000 were Europeans (chiefly Italians, Poles, Czechs, Slovaks, Magyars, Ukrainian Uniates, and Yugoslavs). The French-Canadians were predominantly Catholic (97.3 per cent), and the Anglo-Canadians almost as decidedly Protestant (87 per cent). The European-Canadians have not altered the balance of forces greatly, as they show only a slight numerical inferiority of Protestants (Protestants 45 per cent, Catholics 35 per cent, Orthodox Church, Jews, etc., 20 per cent).

The future trend is towards pronounced Catholic predominance. Not only the Protestant Anglo-Saxons, but almost all the European groups that are Protestant (e.g., the Scandinavians and the Netherlanders) are dwindling in numbers. On the other hand, the Catholicism of the French is being reinforced by the high birth-rates of the Poles, Ukrainians, Yugoslavs and Hungarians, who are preponderantly Catholic. The western prairies are already dotted with the abandoned buildings of former Protestant missions in communities where a dwindling Anglo-Saxon population has been replaced by peoples with large families and a Catholic tradition. Historic Baptist churches have closed through a simple failure of their families to perpetuate themselves.

This makes particularly vital any long-range view of the Baptist Church. Natural increase among Baptists and proselytization from among non-Baptists are the only conceivable sources of numerical strength. The former is failing us, and the latter—a mighty means of growth from 1780 to 1880—is now conspicuously on the ebb. "Sheep stealing" from other denominations is obviously bad ethics and poor bookkeeping. The legitimate field for evangelism is among the unchurched; but it is these above all who, without the sanctions of a religious faith to strengthen their sense of parenthood, are the most addicted to race suicide. Over against these rapidly shrinking groups one may set the dynamic community of the Church of Rome, whose ancient wisdom openly and constantly stresses the importance of the family and whose careful education of the young renders its members virtually *impregnable* against the appeal of other creeds.

A century is a short time in the life of a nation, and even in so brief a period we face drastic changes. Standing as we Protestant Anglo-Saxons do on a steep slope down into obscurity, we shall be wise to take to heart the lessons implicit in such a situation.

First and foremost is the insane folly of Anglo-Saxon attacks on Canadian groups of other origins. Some of our Ontario politicians and clergymen seem ruled by a dark, ungovernable spirit of hatred towards those of other races and faiths in this country. If this spirit prevails, our great-grandchildren will reap a whirlwind of bitterness and persecution in a generation when the Anglo-Saxons are a weak remnant. Hatred begets hatred; intolerance and injustice on our part must have their inevitable reaction. It is vital that men of good will of all origins—British, French, and European—should strive to build for the future on foundations of sympathy and mutual understanding.

Quite apart, moreover, from any open, contumelious attack on the non-Anglo-Saxon majority, the existence of unsolved economic and social problems will in the long run bring us grief. Today, Canada's wealth and the control of commerce and industry are largely in Anglo-Saxon hands. The underprivileged and the victims of social injustice are largely members of the other groups. If the dominant Anglo-Saxon attitude should be one of hard-headed exploitation, with little thought for the economic and social welfare of fellow-Canadians, then a rising tide of bitterness will have its irresistible season of flood. Vociferous loyalty to the British crown is not enough. It needs to be followed up by a conscientious application of the principles for which Britain has stood in her best and highest moments—principles of liberty, justice and good will. If we can construct a political and social order in which there is no hint of discrimination against any group, we shall have done much to ensure the future welfare of the Canadian people.

Menacing all such counsels of good will are the revolutionary programmes of the Right and of the Left. As recently as 1938 there was formed in Toronto a "Blue Shirt" Storm Trooper group known as the National Unity Party. It had a large membership in Ontario and Quebec, and underwent systematic military drill in order to prepare for the establishment of a fascist state in Canada by violence. Equally seditious have been the activities of the Communists, who even today, when we are fighting on the same side as Russia, are trying to foment mutiny in the Canadian Army in order to prepare the way for an ultimate proletarian revolution. Such apostles of blood and steel will thrive on interracial conflict in this country; and their triumph would spell the doom both of democracy and of Christianity.

One last word would be a wistful hope that the Anglo-Saxons of Canada may even yet learn to halt their own extinction by revising their attitude towards the family. The Protestant clergy in Canada have been particularly culpable in preserving complete silence on this whole matter, and as a result they face the prospect of their churches dwindling to nothing during the next couple of centuries. A salutary first step towards recovery would be willingness to face the facts.

ROMANISM IN AUSTRALIA

Is It the Papal Conquest?

Let Us Face a Few Facts!

As the pace of War increases and the Axis Frankenstein make further temporary conquests in Europe, the people of the Democracies slowly but surely begin to sit up and take notice. They commence to search immediate history and analyse recent events to solve Germany's uncanny initial successes. What is the secret? Is it the overpowering weight of guns, men and hardware, or is it the skill and bravery of the German soldier? Actually it is none of these.

The one great secret weapon which the Democracies have not created is the FIFTH COLUMN! This is understandable because such a traitorous device does not strike the mind of British culture. It was not, as we suppose, born in Spain during the recent revolution; neither did its genesis arise in Germany. It was created many, many years ago. It has been exercised for generations and perfected by that subversive movement attached to the Roman Catholic Church—commonly known as JESUITS. These National and international parasites who reach the zenith of fifth column activity, do not all wear black cloth or purple vests; they are to be found in Government key positions—both political and administrative—in all countries. Australia is no exception.

Every scheming trick and treacherous action committed by the German Fifth Columnists FINDS ITS COUNTERPART IN THE JESUIT MOVEMENT—from which it was undoubtedly patterned. Some countries have had laws to expel these Papal white ants. It was the papal fifth column that recently restored Spain to the Church's control. **LET THE DEMOCRACIES BEWARE THAT IT DOES NOT RESTORE WORLD WIDE TEMPORAL POWER TO THE POPE!** That is the most important phrase in this article. Let those words be your watchwords and keep them ever before you; then compare their meaning with the shape of events—past and to come; **BUT DO NOT LOSE SIGHT OF THE GREAT DANGER LYING BEFORE US—FROM WITHIN** as well as from Germany! This is not a question of sectarianism; **OUR NATIONAL EXISTENCE IS AT STAKE.** Papal puppets are well entrenched in every nook and corner of the globe, ready, aye ready, to do the Pope's WILL—as and when he WILLS IT. When the test comes—the crucial question will be whom will they obey—**OUR NATIONAL KING** or their spiritual master who by **FEAR** and **SUPERSTITION** governs and controls their conscience. The authorities recently made a great show of tying up a small subversive organisation known as Jehovah's Witnesses, but apparently they have not the intestinal fortitude to tackle and tie up the bigger subversive crowd. That would be *infra dig*. So long as they give us lip loyalty and some flag-waving—who should question their activities? But there will come a day when we will have to take the bit in our teeth. If one were to suggest **COLLUSION** between Hitler and the Pope one would—in many quarters—be laughed to scorn; but what does a laugh matter in so serious a situation as we find ourselves. Perish the thought you may say. Did not Hitler imprison and massacre thousands of Roman Catholics in Germany? Did he not smash the Concordat Germany signed with the Vatican to protect the religious rights of his subjects? Hitler commenced a State Church and

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OF THIS ISSUE**

violated Papal doctrine, did he not? Why he even imprisoned hundreds of Roman Catholic Priests for crude sexual offences against the community! Yes, dear reader, Hitler has done these things and do not be surprised if he yet does worse to Roman Catholics. All these actions, however true, may be designed merely to throw you and me off the collusive anti-British track. The Americans call it "apple sauce"; the Englishman's name for it is "BUNK"; whilst in this country it would be described as "Bul" (eyewash).

Hitler is a Roman Catholic—but the POPE has not "excommunicated" him for the above offences against the papacy. The present Pope—who is an Italian, worshipped as the mental master of, and by thousands of British subjects—was for many years the papal representative in Germany. He was there during much of Adolf's R.C. persecution. He was there when Cardinal Innitzer, of Austria, told his flock to VOTE FOR HITLER!

Now to most of the enlightened and free people of the Empire it has been patent for years—centuries in fact—that the Vatican boss has relentlessly worked and schemed in every corner of the universe to regain TEMPORAL POWER of the WORLD. Moreover, it has gone a long way towards getting it, simply because British people blindly put his satellites into political control. The Church is the greatest fascist organisation in the world; therefore the Democracies are her worst enemies, which accounts for the anti-British activities of her subjects. The cost to regain power—either in money or human life — MEANS NOTHING TO MOTHER CHURCH; her sordid history unmistakably reveals that. HITLER, TOO, IS AFTER TEMPORAL CONTROL OF THE GLOBE; but whilst the Pope seeks it through his subterranean channels and fifth column methods, HITLER uses the Jesuits' fifth column trick PLUS hardware and human lives, which to him, also MEANS NOTHING.

Do you really think that these two international factions with the same objective are in opposition? Do you think the Pope would "smother up" in his so-called "neutral" Vatican and let Hitler (or anyone else) take from his grasp the powerful mental control he exercises over some 300 million subjects (intelligent and otherwise)? NOT ON YOUR LIFE! But that is what Hitler and the Pope would have us believe.

Ever since Mussolini restored power to the Pope by virtue of the Lateran Treaty of 1929, they have been in close collusion, and later Hitler joined them. THIS IS THE TRIANGLE WE MUST WATCH.

Is this man Hitler merely the catspaw of the Vatican wielding the drawn sword of the Papacy upon the Democracies whilst the conclave of Papal international trouble-makers lie low near Rome beneath the freedom of British tolerance—but passively lending every assistance to the enemies of our glorious Empire? Are we the victims of some cunningly devised Jesuit scheme to raise Corporal Hitler to power and then use the Germans of all denominations, plus the Papal Italians, to overthrow the bulwark of Freedom, ENGLAND, and by a quicker and more spectacular method than that ordinarily practised by the Jesuits. You may doubt these things, which of course would be typically British. Nevertheless, cast your eyes and thoughts over the following significant facts:—

1. There is not ONE Papal controlled country fighting for Democracy with the Empire against Hitler.
2. Roman Catholic Belgium, France, Austria, Hun-

gary, Rumania and the Papal controlled section of Yugo-Slavia were all quickly defected in Hitler's favour; whilst all countries where the Pope did not reign supreme such as Czechoslovakia, Holland, Norway, Finland and Greece all fought—or attempted to fight—without loss of honour. Denmark, of course, never had a chance.

3. There is ONLY ONE PART of the British Empire NOT fighting against Hitler, and that is the Papal controlled section of Ireland — better known as EIRE. De Valera (R.C.) is in charge there and prevents Britain from using important bases which would save hundreds of British lives (including many Roman Catholics). Hitler, of course, still has his Consul at Eire.
4. Hitler is a Roman Catholic. Goebbels was trained in a Jesuit school. Goering is married to a Roman and recently named his daughter after one of Mussolini's. Even "Lord HAW-HAW", of German broadcast fame, is R.C., and was trained at a Jesuits' College in Eire.
5. In Italy we have Pacelli (Pope), who blessed Italian troops before setting out to fight our Australian sons—many of whom were loyal R.C. lads who have worshipped this "Vicar of Christ" from this land, which permits freedom of religious thought. Mussolini and Ciano are, of course, both spiritual subjects of Papa.
6. Quisling, the fifth columnist who treacherously betrayed gallant Norway, is R.C., as were many others holding "key" positions in Norwegian administration. These traitors handed over everything, including broadcasting stations, which were used quickly to cause panic and confusion amongst the Norwegian people.
7. The notorious Father Coughlin, of America, now publishes an anti-British newspaper.
8. Leopold (King), that rotten traitor who connived with Germany callously to trap the cream of the British Army in Belgium, is a papal subject.
9. Laval, Petain, Darlan and others who caused the speedy defection of France are all Roman Catholic fascists; Weygand is another. Laval, whilst Premier of France, was the man who effectively thwarted the British from stopping Mussolini's callous brutality in Abyssinia and was Mussolini's papal agent in the infamous Hoare-Laval cut up of Ethiopia.
10. Franco and Suner, of Spanish revolution fame, were aided and abetted by the Italian-German-Papal influence and material. Franco soon restored the Pope to his old pedestal, whilst Suner recently said his big task was to get the Spanish people used to the coming German influx.
11. The League of Nations was virtually smashed by Vatican influence—because it stood against aggression, which, of course, prevented the Italian-German-Papal triangle from carrying out its plans.
12. Von Papen (German Ambassador to Turkey) is also a Roman.
13. The Yugo-Slav government which recently handed the country over to Hitler, was Roman controlled—but they did not reckon on anti-Roman Simovitch, who turned the tables on the traitors—and fought and saved the country from dishonour. The cables now inform us that the Yugo-Slav army was de-

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.

\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

Editor: T. T. SHIELDS

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.
Telephone ELgin 3581.

Registered Cable Address: Jarwitsem, Canada.

Vol. 21, No. 31

TORONTO, DECEMBER 3, 1942

Whole Number 1072

"And Wished For the Day"

Our readers are familiar with the story of Paul's journey toward Rome on the ship of Alexandria. When the ship was caught in a tempestuous wind called Euroclydon, and neither sun nor stars in many days appeared, all hope that they should be saved was then taken away. It was then, after long abstinence, Paul spoke his words of good cheer, explaining that he had been visited by the angel of God, and assured that God had given him all those who sailed with him. But in the fourteenth night, when about midnight the shipmen deemed they drew near to some country, they took soundings, first of twenty fathoms, and a little later of fifteen fathoms. Then this interesting and suggestive word follows: "Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day." That is to say, they had done all that was possible. They had lightened the ship, and then at last had thrown out their four anchors—and could do nothing but wait and "wish for the day".

All of us have had to do precisely the same thing! However fierce the storm, so long as some kind of activity is possible, so long as there seems to be some hope of bettering our situation by some effort of our own, even the roughest sea may be endured. When, added to that, we are blessed with a word of comfort from God Himself, as were Paul and his fellow-voyagers, even the darkest night may seem to be not wholly starless; and when, by frequent and justifiable soundings we have reason to fear we may fall upon rocks, we may still do one thing more: cast out our anchors to stay the progress of our ship, and find our only strength in standing still. And when thus brought to a standstill at some midnight hour, what can any of us do but "wish for the day"?

Perhaps no situation in life is more difficult than that which leaves us nothing to do but wait, and wish for the daylight. But such experiences come to all, when from some form of excessive labour we are shut up to

the greater strain of being able to do nothing but wish. But such halting-places in the progress of our life's ship through turbulent seas are inevitable. We can do nothing more. Our cargo is jettisoned; our anchors are down; we can only endure the tempest, and wish for brighter hours.

Helpless waiting is inseparable from our individual experiences. Life is full of sets of circumstances beyond human control. No one can help us. No one can even reach us. We can do nothing for ourselves: we can only "wish for the day."

Such periods will occur occasionally in the present war. It will be the lot of some at home, of some at sea, and some who perhaps a little wearily mark time in military camps, waiting for action. The strain occasioned by such waiting can scarcely be estimated. But even wishing is a kind of employment. Midnight would often be unendurable if memory and imagination did not cooperate to help us visualize the dawn. It is legitimate to build castles somewhere—certainly in some better place than Spain. We may thus in our own spirits bring the dawn to our mind in advance of the objective reality. It is well, indeed, to cultivate the wishing habit. Everyone ought somewhere to have a wishing-well.

Only our wishing should be restricted to the hours of forced inactivity between midnight and the dawn. It was something like that Kipling must have had in mind when he wrote, "If you can think, and not make thoughts your aim." Our wishing must be only the handmaid of Patience while we await the opportunity for action.

As we wish for the day, it may help us to remember that no man can hasten the day. The sun is not like a car of varying speeds: it has but one. It will not help us to become restless and fretful, and generally complaining. Even the wind-called Euroclydon cannot make the sun hurry: divine processes may often seem slow and leisurely; and sometimes, to our impetuous spirits, almost exasperating. But in the end we are compelled to

adjust our lives to the time-table of Providence. You may set your watch forward or backward: it will not affect the sun.

There are, we repeat, experiences in life when not wisdom, nor wealth, nor weight, can shorten the hours of darkness: they must be endured. It is difficult often to submit to the inexorable while God's time is not yet come; for the reason that ours, in our ignorance and folly, is always ready.

But while we wish for the day, it is well to remember that it is just as impossible to delay as to hasten its coming. The march of the sun is irresistible. The gray streaks of dawn will appear to the second. If the tempestuous wind cannot hasten the morning, we may rejoice that it cannot hinder it. God's method of procedure is always from evening to morning. The Bible history of this world begins with chaotic darkness: it concludes with a nightless city; and though the vision tarry, we must wait for it, for it will not tarry beyond its appointed time.

That will be true in the life of all who believe. The dayspring will appear in due time. And so of human experience in general, in relation to the war, and to all that may come after the war. As we wish for the day, we may rest assured the dawn comes on apace.

Perhaps these reflections will help us to behave becomingly as we "wish for the day". In the case before us, the shipmen were indisposed to wait for morning, and were about to flee out of the ship, and let down the boat into the sea "under colour as though they would have cast anchors out of the foreship"; but Paul said to the centurion and to the soldiers, "Except these abide in the ship, ye cannot be saved." The soldiers cut off the ropes of the boat, and let her fall off.

It may be that some were shouting for a second front to drown the sound of preparation. Now we know that everything was working together for good under the Allied command; and we have had nothing but good news for a month. Too often we all challenge God to open a second front. It were better to be content to "wish for the day", and to wait His will and time of action. If such a course of wisdom be followed, the story of our dark night will end like the story of the ship of Alexandria: "And so it came to pass that they escaped all safe to land."

News of Australia

In this issue we publish some articles from Australia. We publish them to let our readers know that the "Catholic" or universal church is aiming at universal dominion. It is the same beast of prey wherever it appears—in Australia, in Ireland, in Canada, in Spain; everywhere it is true to its motto, *semper eadem*.

"Hanging Pastor Shields"

In this issue we reproduce two pages from a Quebec French-language paper, with a translation. We would not be understood as taking such matters very seriously, but we reproduce them as an illustration of the spirit of the institution which talks so much about "charity". It is almost amusing that a Province, and the disciples of a system, of which this article is so characteristic, at least in respect to all things British, should have the impudence to charge other people with disturbing "national unity".

Professor Kirkconnell's Article

On page six we reprint an article from *The Canadian Baptist*, entitled, "The Twilight of Canadian Protestantism", by Professor Kirkconnell of McMaster University.

The article itself is unpleasant reading, but abundantly justifies its title. Although the author is a professor in a supposedly Baptist university, it seems to us he is not much of a Baptist when he speaks of "such religious organizations as the Baptist Church", and again, "In a long range view of the Baptist Church." There are Baptist churches, a Baptist church, but no "the Baptist Church." He speaks of Baptists as having only two ways of maintaining their position: "Natural increase among Baptists, and proselytization from among non-Baptists are the only conceivable sources of numerical strength." Since when did Baptists multiply themselves by "natural increase"? True Baptists are so made by being born again, not by being born naturally.

Professor Kirkconnell says of what he calls "proselytization", that it was "a mighty means of growth from 1780 to 1880"; but that it "is now conspicuously on the ebb; 'sheep-stealing' from other denominations is obviously bad ethics and poor bookkeeping." The fact is, the Modernism which McMaster University represents, but which is common to nearly all educational institutions of all denominations, and to many, if not the majority of the churches, is the thing that has almost completely put an end to evangelism. What Canada needs to redress the balance is a mighty revival among all denominations.

Why should not these non-Anglo Saxons who are predominantly Roman Catholic, be evangelized? That, indeed, is the only solution of the problem. If all denominations were to get back to the Bible—and to the salvation which the Bible teaches; and would then give themselves to Home Mission work, these non-Anglo Saxons, instead of being a menace, might become an unspeakable blessing to this Dominion.

Professor Kirkconnell says further: "Some of our Ontario politicians and clergymen seem ruled by a dark, ungovernable spirit of hatred toward those of other races and faiths in this country." We must confess that we are quite unable to identify any such politicians or clergymen. It is true that Ontario politicians have spoken with some alarm of what has come to be regarded as the French-Canadian problem in Canada; but we have never discerned, even in the politicians, anything approaching "a spirit of hatred toward those other races and faiths". The spirit of hatred is engendered in those who are the dupes of the Roman Catholic Church; for they, regardless of race, are taught in their schools to hate everything British. Our translation from a French-language paper elsewhere in this issue is illustrative of this fact; as is also our Australian article.

And as for the clergymen: so far as we have observed, most ministers seem to be busily engaged in developing an extreme appeasement policy toward the enemies of Democracy and Evangelicalism in this country. If Professor Kirkconnell intends any reference to the Editor of THE GOSPEL WITNESS, our readers, we are sure, will testify that we have always insisted that racial antipathy of any sort is essentially un-Christian. However, we publish Professor Kirkconnell's article for its intrinsic worth; and we recommend to all the wisdom of his counsel, that Canadians should "face the facts".

The Jarvis Street Pulpit

"I WILL OPEN MY MOUTH IN PARABLES"

A Sermon by Dr. T. T. Shields

Preached in Spurgeon's Tabernacle, London, Sunday Morning, August 11th, 1918

"And with many such parables spake he the word unto them, as they were able to hear it.

"But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples."—Mark 4:33-34.

It is commonly assumed that a parable is an illustration. But an illustration that really illustrates needs no exposition. A lamp which can be seen only in the light of another lamp can have only a concealed light of its own. And the parables of Christ needed expounding. Strictly speaking, therefore, they cannot be classed as illustrations. Undoubtedly there is an illustrative element in Christ's parabolic teaching; but the best explanation of His use of parables is to be found in His own words:

"And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

Our task this morning is to seek a better understanding of the significance of a parable; and to learn, so far as we may, why the great Teacher employed this method to make known the wonders of the kingdom of heaven.

I.

The first thing to observe is this: THE PARABOLIC PRINCIPLE ENTERS INTO ALL DIVINE COMMUNICATION.

What is a parable? It is more than a pictorial representation of occult truth; it is more than a foreign classic translated into the vernacular. A parable is not a sign at the crossroads, but a geography with maps. It is not a finished sum in arithmetic; but a multiplication table; it is not a blueprint of somebody's life's plans: it is a draughtsman's table and tools; it is not an oratorio but a scale; it is not a common street cry, but a confidential message in code; not a simple fable for the feeble-minded; but an encyclopaedia for scholars. A parable

is a package of truth in which a world of principles are involved.

And I say the parabolic principle enters into all divine communications to men. "Without a parable spake he not unto them." That has always been true. The Word of God has been given to men in all dispensations in parables, as it is written: "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

Even *Nature's revelation of God is parabolic*. It is true that the Creator's stamp is clearly seen on the surface of "the things that are made", but Nature's full, rich, message concerning "the invisible things" lies beneath the surface; it is enveloped, involved, and is read only by those who prevail to open the book and loose the seven seals thereof. Nature is an holy temple, and the oracle speaks within the inner shrine where only her high priests, trained and disciplined to an understanding of her mysteries, can hear the Voice. Sir Oliver Lodge told the British Association for the Advancement of Science—whether truly or not is a question, and I put his message in my own words:—he said that even science might hope to gather from waters which wash the shores of time, some branch or token, which would give assurance of an evergreen shore beyond.

It may also be said that *all Scripture is cast in parabolic mould*. I do not mean that every chapter is a parable in the sense in which the story of the prodigal son is a parable; but that all Scripture is involved, is manifold. Its meaning cannot be appreciated at a glance, like that of some glaring advertising sign seen from the window of an express train. We have often wished that it could. We should like to become wise without study, to become spiritually rich without labour; we should like to speak a new language without having to learn it. And we have complained that the Bible is not more simple. We have ceased to wonder that children should have to attend school five or six days a week to learn to speak and write their mother tongue, and we have long since accepted the inevitable necessity of daily labour as a condition of daily reward. But we are slow to recognize that the provision, if a man will not work neither shall he eat, is a law of life which extends into the spiritual realm. Hence, while six days of earnest toil through many years, is the price we must pay for the gradual opening of the understanding concerning the things which are made, and which are visible, we are still disposed to expect to obtain a liberal religious education by giving attention to the spiritual for about an hour once a week.

The Bible is more than a corner grocery where one may obtain a cardboard box with glaring label containing some ready-cooked, ready-to-eat preparation: it is a farm of rich soil, where, by cultivation you may grow

wheat, and grind flour, to make bread, and live an ever-strengthening and enlarging life. It is a gold-field where the most precious nuggets lie deeply buried. It is a mountain-range challenging the climber; a continent inviting the explorer; an ocean wooing every spiritual voyager to the discovery of still other continents beyond.

God's voice in Providence also, is heard in parabolic speech. You and I would like His messengers to come to our doors in uniform, or drive in vehicles which are labelled like wagons from the grocer or the butcher. And as for the parcels of experience which His ununiformed messengers leave with us, we feel that they ought at least to be wrapped about with some advertisement, so that we may know at once whence they come. But the rule of Providence is the opposite of that which we should choose. It is difficult to identify His messengers, because they come to us in other liveries than His. Indeed, they seem to belong to some sort of secret service order; and when we venture, like Manoah, to ask, "What is thy name?" we invariably receive Manoah's answer: "Wherefore askest thou thus after my name, seeing it is secret?"

Thus providential events are parables which must be pondered to be understood. "If I only knew why this has come upon me!" saith one; or, "If I were only sure that this is from God!" It is the old and universal cry, "Let me know without learning". And it receives the one and only possible answer: You may know by patient and long-continued study. The lesson may extend over a lifetime; and the lesson of the providential parable may not be fully unfolded until we recline under the trees of healing on the banks of the river of water of life.

At all events, it is a fact, that in communicating with His human creatures through Nature, and Scripture, and Providence, God always speaks in parables. He uses speech which, while often perfectly plain in its primary meaning, is yet so much involved as to require for its complete understanding on our part, the fullest exercise of all our powers. There is nothing in the divine economy to minister to the dormancy and decadence and atrophy, and ultimate sterility of any faculty of the soul,—a condition which would inevitably result from any rule of revelation which could obviate the necessity for their constant use. The purpose of all divine revelation is the saving and symmetrizing of the whole man; a purpose which can be achieved only through a revelation requiring for its full understanding the response of all the faculties of the mind. And it was in agreement with that principle, governing as it does all divine revealings, that Paul by inspiration, wrote: "I speak as to wise men; judge ye what I say."

II.

My next observation is this: THE PRIVATE EXPOSITION OF THE PARABLE IS A CHRISTIAN PRIVILEGE.

Other things being equal, the university or college class where the number of students is not large, enjoys a decided advantage over the institution where the students are a multitude. For in the case of the smaller number it is easier for the student to come into personal touch with the professor, and sometimes to have privately explained what in the class-room he could not quite understand. The lectures may fade from memory, but those private explanations will never be forgotten.

And when our Lord preached to the multitudes, He spoke unto them in parables, but they only fully understood His teaching who came to Him for private instruction. "And when they were alone he expounded all

things to his disciples". And *that was not an exceptional experience.* It seems to have been rather the rule. "And when he was alone, they that were about him with the twelve, asked of him the parable." And that is still a Christian privilege, to have a private Tutor, to have the divine Author personally and privately explain His own writing. While Jesus was so called because He came to be a Saviour, yet, inasmuch as we were lost through error—an error that was criminal of course—He could not be a complete Saviour without being a Teacher, too. And recognizing the supreme importance of the education of the soul, He sent to us another Teacher, to abide with us for ever, even "the Spirit of truth, whom (said He) the world cannot receive, because it seeth him not, neither knoweth him." So that all believers have to-day the priceless privilege of private exposition of the parables divinely given.

The necessity for such a Teacher *should cause us to be unmoved by the railings against religion, of a science that is divorced from religion.* Understand, I am far from assuming that all science is irreligious. On the contrary, I am increasingly convinced that true science is, and always has been, the handmaid of religion. But a science that sets itself in opposition to religion is always a "science falsely so-called". The religious significance of natural phenomena will never be understood by irreligious men. The parables of Nature will yield their secrets only as their students sit at the feet of Nature's Lord. I do not say that the irreligious man of science may not get some photographs of the outside of the temple, but he will never stand in the holy of holies, and hear the Voice, and see the glory, and listen to the music rolling and reverberating through the arches of the Cathedral which God built for His glory, until he is led within by the great High Priest Himself. Be not afraid! Science has something to learn from religion, and from those to whom the parable has been privately expounded. The British Association for the Advancement of Science one year all but ridiculed the address of the President of the year before with its startling prediction that life might yet be chemically produced; and many supposed authorities thereafter declared that we were no nearer the discovery of the origin of life than was the world of a thousand years ago. But some, who have been privately tutored dare to believe that they know the Origin of life!

But how emphatically does this rule hold *with respect to the Bible.* Again I have nothing to say against expertness in linguistic or any other science as a preparation for the understanding of Scripture. The Bible student is well employed who exercises himself to be at home with this Book in the languages in which it was written; and he is further wisely determined who resolves to put the whole realm of history, of philosophy, of literature, and especially the world of theological literature, and of science, so far as he is able, under tribute for the better understanding of what God has written. But when all that is done, he has only learned the letter of the parable; he will learn its spiritual import only as he is privately taught by the Spirit of truth. The divine Master shares with no one else, with neither church, nor priest, nor preacher, the prerogative of private and exact exposition: the Bible, and the sermon, and all other religious communications will be of value only as they are supplemented by His private exposition. Whatever may be the exact significance of Paul's words, relative to woman's place in the church, it is profoundly suggestive of the soul's relationship to its Lord: if the bride of

Christ would really learn anything, let her ask her Husband at home!

Need I say that *by those only who have private audience with the King can His providential dealings be understood*. When you come back from the office where apparent misfortune has overtaken you; or when some great boon drops surprisingly into your lap; when you try to decipher the messages which the doctor or the undertaker leave at your door—when all these experiences come to you, make an appointment to be alone with your Lord, and ask Him to expound to you the parable of existence and the mystery of life. You will get the only satisfactory answer from His own lips. I can only predict that it will be a secret: "The secret of the Lord is with them that fear him, and he will shew them his covenant." None but a man who through private and personal intercourse with the King had learned His secret could, like Job, identify the Sabeans, and the Chaldeans, and the whirlwind as His messengers; and from the apparent ruin which they had brought about him, lift up his head to cry, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

III.

I think it is not impossible to discern SOME OF THE REASONS FOR THIS PARABOLIC METHOD OF INSTRUCTION.

First and fundamentally, *this principle makes true spiritual culture to depend upon personal intercourse with the Spirit*. You cannot become a Christian without knowing Christ personally. You cannot be a growing Christian without getting to know Him better. You cannot learn "the deep things of God" by hearing sermons, however profound, nor by reading books, however able. You cannot grow in the knowledge of Christ even by merely reading the Bible. Everywhere the parable meets you. You can understand it only as it is expounded to you by Jesus Himself through His Spirit. He has reserved for Himself the real heart of the secret—He monopolizes the heart of the parable that He may monopolize you.

Again, as the parabolic principle compels a life of spiritual fellowship in order to a life of growing spiritual understanding, so *it compels individual development*. You will never find a place in the kingdom of heaven as a part of a multitude: it must always be as an individual. The multitude hear the parable, the individual the exposition. And did any other Teacher ever provoke such questioning as did Jesus? He never spoke but some one asked questions. "Why speakest thou unto them in parables?" The very question was proof of the value of the parable: it brought the individual questioner to Christ. And parables are designed to provoke questions, and questions exercise the soul of the questioner, and by the exercise a separate entity—a man—is growing in Christlikeness. And thus in the study of the Bible, the appropriation of the sermon, or of religious truth in any way imparted, the parabolic principle necessitates the dismissal of the multitude, and the exercise of the individual soul before God.

And is there not, too, a suggestion of *the need of private rebuke*? If the meaning of every parable we hear through nature, scripture, and providence, could appear to all, life's discipline would spell destruction. Who could thus endure to be put in the stocks, to have men say, "He is being chastened of God to-day", to become a spectacle to men and angels? Little do men wot the

meaning of the parable. When we are alone the Spirit expounds its merciful rebukes. No public preaching can suffice for our training. The Lord will rebuke us in secret if we take life's parables to Him.

How often, too, is *the parable a sealed order*? There must be confidential relations between the soul and God. God's greatest and most useful servants have been among those who were, by their generation, least understood, for they were acting under sealed orders. You see, therefore, the principle of parabolic instruction makes us answerable only to God from Whom orders are received, and therefore leaves us without excuse for disobedience.

And above all reasons stands this: *the Bridegroom loves to talk with His Bride*. Is not that the meaning of redemption? That He loves us, and wants us for Himself? When He builds us a home, He hangs the key at His girdle so that we cannot possess it without Him. He exhibits to our wondering gaze some priceless treasure, and then locks it in a safe that we may have to go to Him to get the combination, and that we may never view it apart from Him. And even when He writes us a letter, while the name and part of the letter are plainly legible, most of it is in cipher, and we must take even His letters back to Him to get the key. Thus every work and word of His is a call to His feet. And even His plainest speech is understood only as we gaze upon Him with eyes of faith. Then we learn that He has spoken in love's own language—"Thou hast ravished my heart, with one of thine eyes. How fair is thy love my sister, my spouse! How much better is thy love than wine!"

When the parable of life is fully told, by and by, when we are alone, He will expound all things to His disciples. Meanwhile we may sing in faith:

"With mercy and with judgment
My web of time He wove,
And aye the dews of sorrow
Were lustered by His love;
I'll bless the hand that guided,
I'll bless the heart that planned
When throned where glory dwelleth
In Emmanuel's land."

Ordination of Rev. John Paterson

"On November 12th, a council of delegates from Windsor, Essex, Coatsworth and Chatham in fellowship with the Union of Regular Baptist Churches met with members of Immanuel Baptist Church of Wheatley, to consider the ordination of Pastor John Paterson.

"Rev. J. C. Clasper of the Windsor Church was appointed Moderator and Mr. Miller, of Windsor, Secretary. The Council was pleased with the statement of the candidate's conversion and call to the ministry and in a clear, convincing manner he set forth his views of Christian doctrines. Under a barrage of questions, Mr. Paterson answered in terms revealing careful study of the Bible, and the Council voted to proceed to ordination.

"Tea was served by the ladies in the church, and a time of social fellowship was enjoyed.

"The evening meeting was opened by a service of song and testimony led by Rev. A. MacAsh, of Chatham. The ordination prayer was offered by the Rev. John Hunter of Essex, and the hand of fellowship extended by Rev. A. MacAsh. The charge to the candidate was given by Rev. J. C. Clasper and the charge to the church by Rev. A. MacAsh. Rev. John Hunter preached the ordination sermon when all were instructed to 'Battle for the Lord' after which the Rev. J. E. Paterson pronounced the benediction."

The Twilight of Canadian Protestantism

By WATSON KIRKCONNELL

From *The Canadian Baptist*, December 1, 1942

It is possible that many people in the older settled communities of Ontario are not aware of the racial complexities of Canada at the present day. Anglo-Saxon predominance has so long been taken for granted that drastic mental readjustment is necessary in facing the fact that the Anglo-Saxons in Canada are today in a minority, with a birth-rate so low as to forecast their ultimate eclipse in our national life.

This was not the case at Confederation. The first census of the new Dominion (1871) showed that the Canadians of Anglo-Saxon origin then constituted 60.55 per cent of the population; and this preponderance gave the country a dominant Anglo-Saxon tone during the next half-century. By 1931, however, the Anglo-Canadians had dropped to less than 52 per cent and by 1938 they had dropped below 50 per cent. Even this is only part of the picture. In 1931, the Anglo-Saxons in Canada, representing nearly 52 per cent of the population, were contributing only 40.6 per cent of the nation's births, while the French-Canadians, totalling 28 per cent of the country's population, were contributing 39 per cent of the nation's births. This process has continued consistently ever since; and today, among the Canadians of ten years of age and under, the French and the Anglo-Saxons are approximately equal in number. Still other elements in our national life in 1931 totalled 19.9 per cent of the nation and were contributing 20.5 per cent of Canada's births. At the present time, the non-Anglo-Saxon elements in Canadian life are contributing over 60 per cent of the country's births. Moreover, a far larger proportion of the Anglo-Saxons are in the upper age categories, where death reaps its main harvest, and as a result the net natural increase in Canada today is approximately 25 per cent Anglo-Saxon and 75 per cent non-Anglo-Saxon. Failing some drastic and unpredictable change, the Anglo-Canadians will be a small minority a century hence, and will have vanished completely in 500 years. The cause does not lie in a phenomenally high non-Anglo-Saxon birth-rate, but in the catastrophically low Anglo-Saxon birth-rate. At no time in the past generation have the Anglo-Saxons shown a replacement birth-rate. The secularization of our life and the multiplication of the "good things" of an industrial civilization have undermined the Anglo-Saxon family. The comforts and amenities of a high standard of life have been preferred to the sacrifices involved in rearing numerous children. Four births per family in each generation are necessary to maintain a population without loss in numbers; and more than four are necessary if a population is to increase. The Anglo-Canadians of the twentieth century have chosen present comfort at the price of racial extinction.

Against this melancholy background of our rapidly dwindling community in Canada, it will be pertinent to consider two great questions: (1) who the groups are that will inherit Canada; and (2) what inevitable effect this racial change will have on such religious organizations as the Baptist Church.

Approximately 6,000,000 out of Canada's present population are non-Anglo-Saxons. Of these about 3,500,000 are French and 2,500,000 are of European origins other than French. The major European-Canadian groups, with their approximate strengths, are as fol-

lows: Germans, 600,000; Ukrainians, 300,000; Scandinavians, 250,000; Jews, 170,000; Netherlanders, 160,000; Poles, 150,000; Italians, 110,000; Russians, 60,000; Finns, 50,000; Magyars, 50,000; Czechs and Slovaks, 35,000; Rumanians, 30,000; Belgians, 30,000; Greeks, 10,000; Yugoslavs, 10,000; Lithuanians, 6,000; and Bulgarians, 3,500. As already noted, the largest proportionate increase is amongst the French-Canadians, to whom the statisticians assign a fertility index of 138 per cent. The European-Canadians show slightly better than a replacement rate, with an index of 101 per cent. Among the latter, however, the groups from South, East, and Central Europe are relatively high, while the groups from North-Western Europe are relatively low. The Scandinavians are almost as low as the English, while the Dutch are lower than the English.

All this has a direct bearing on the relative strengths of the various religious communions. Protestant sects in 1931 totalled 5,700,000; Roman Catholics, 4,200,000; and other groups, including the Orthodox Church and the Jews, amounted to 400,000. Of the Protestants, 4,700,000 were Anglo-Saxons, 900,000 were Europeans (chiefly Germans, Netherlanders, and Scandinavians), and fewer than 100,000 were French. Of the Roman Catholics, 2,800,000 were French, 700,000 were Anglo-Saxons (chiefly Irish) and another 700,000 were Europeans (chiefly Italians, Poles, Czechs, Slovaks, Magyars, Ukrainian Uniates, and Yugoslavs). The French-Canadians were predominantly Catholic (97.3 per cent), and the Anglo-Canadians almost as decidedly Protestant (87 per cent). The European-Canadians have not altered the balance of forces greatly, as they show only a slight numerical inferiority of Protestants (Protestants 45 per cent, Catholics 35 per cent, Orthodox Church, Jews, etc., 20 per cent).

The future trend is towards pronounced Catholic predominance. Not only the Protestant Anglo-Saxons, but almost all the European groups that are Protestant (e.g., the Scandinavians and the Netherlanders) are dwindling in numbers. On the other hand, the Catholicism of the French is being reinforced by the high birth-rates of the Poles, Ukrainians, Yugoslavs and Hungarians, who are preponderantly Catholic. The western prairies are already dotted with the abandoned buildings of former Protestant missions in communities where a dwindling Anglo-Saxon population has been replaced by peoples with large families and a Catholic tradition. Historic Baptist churches have closed through a simple failure of their families to perpetuate themselves.

This makes particularly vital any long-range view of the Baptist Church. Natural increase among Baptists and proselytization from among non-Baptists are the only conceivable sources of numerical strength. The former is failing us, and the latter—a mighty means of growth from 1780 to 1880—is now conspicuously on the ebb. "Sheep stealing" from other denominations is obviously bad ethics and poor bookkeeping. The legitimate field for evangelism is among the unchurched; but it is these above all who, without the sanctions of a religious faith to strengthen their sense of parenthood, are the most addicted to race suicide. Over against these rapidly shrinking groups one may set the dynamic community of the Church of Rome, whose ancient wisdom openly and constantly stresses the importance of the family and whose careful education of the young renders its members virtually *impregnable* against the appeal of other creeds.

A century is a short time in the life of a nation, and even in so brief a period we face drastic changes. Standing as we Protestant Anglo-Saxons do on a steep slope down into obscurity, we shall be wise to take to heart the lessons implicit in such a situation.

First and foremost is the insane folly of Anglo-Saxon attacks on Canadian groups of other origins. Some of our Ontario politicians and clergymen seem ruled by a dark, ungovernable spirit of hatred towards those of other races and faiths in this country. If this spirit prevails, our great-grandchildren will reap a whirlwind of bitterness and persecution in a generation when the Anglo-Saxons are a weak remnant. Hatred begets hatred; intolerance and injustice on our part must have their inevitable reaction. It is vital that men of good will of all origins—British, French, and European—should strive to build for the future on foundations of sympathy and mutual understanding.

Quite apart, moreover, from any open, contumelious attack on the non-Anglo-Saxon majority, the existence of unsolved economic and social problems will in the long run bring us grief. Today, Canada's wealth and the control of commerce and industry are largely in Anglo-Saxon hands. The underprivileged and the victims of social injustice are largely members of the other groups. If the dominant Anglo-Saxon attitude should be one of hard-headed exploitation, with little thought for the economic and social welfare of fellow-Canadians, then a rising tide of bitterness will have its irresistible season of flood. Vociferous loyalty to the British crown is not enough. It needs to be followed up by a conscientious application of the principles for which Britain has stood in her best and highest moments—principles of liberty, justice and good will. If we can construct a political and social order in which there is no hint of discrimination against any group, we shall have done much to ensure the future welfare of the Canadian people.

Menacing all such counsels of good will are the revolutionary programmes of the Right and of the Left. As recently as 1938 there was formed in Toronto a "Blue Shirt" Storm Trooper group known as the National Unity Party. It had a large membership in Ontario and Quebec, and underwent systematic military drill in order to prepare for the establishment of a fascist state in Canada by violence. Equally seditious have been the activities of the Communists, who even today, when we are fighting on the same side as Russia, are trying to foment mutiny in the Canadian Army in order to prepare the way for an ultimate proletarian revolution. Such apostles of blood and steel will thrive on interracial conflict in this country; and their triumph would spell the doom both of democracy and of Christianity.

One last word would be a wistful hope that the Anglo-Saxons of Canada may even yet learn to halt their own extinction by revising their attitude towards the family. The Protestant clergy in Canada have been particularly culpable in preserving complete silence on this whole matter, and as a result they face the prospect of their churches dwindling to nothing during the next couple of centuries. A salutary first step towards recovery would be willingness to face the facts.

ROMANISM IN AUSTRALIA

Is It the Papal Conquest?

Let Us Face a Few Facts!

As the pace of War increases and the Axis Franksteins make further temporary conquests in Europe, the people of the Democracies slowly but surely begin to sit up and take notice. They commence to search immediate history and analyse recent events to solve Germany's uncanny initial successes. What is the secret? Is it the overpowering weight of guns, men and hardware, or is it the skill and bravery of the German soldier? Actually it is none of these.

The one great secret weapon which the Democracies have not created is the FIFTH COLUMN! This is understandable because such a traitorous device does not strike the mind of British culture. It was not, as we suppose, born in Spain during the recent revolution; neither did its genesis arise in Germany. It was created many, many years ago. It has been exercised for generations and perfected by that subversive movement attached to the Roman Catholic Church—commonly known as JESUITS. These National and international parasites who reach the zenith of fifth column activity, do not all wear black cloth or purple vests; they are to be found in Government key positions—both political and administrative—in all countries. Australia is no exception.

Every scheming trick and treacherous action committed by the German Fifth Columnists FINDS ITS COUNTERPART IN THE JESUIT MOVEMENT—from which it was undoubtedly patterned. Some countries have had laws to expel these Papal white ants. It was the papal fifth column that recently restored Spain to the Church's control. **LET THE DEMOCRACIES BEWARE THAT IT DOES NOT RESTORE WORLD WIDE TEMPORAL POWER TO THE POPE!** That is the most important phrase in this article. Let those words be your watchwords and keep them ever before you; then compare their meaning with the shape of events—past and to come; **BUT DO NOT LOSE SIGHT OF THE GREAT DANGER LYING BEFORE US—FROM WITHIN** as well as from Germany! This is not a question of sectarianism; **OUR NATIONAL EXISTENCE IS AT STAKE.** Papal puppets are well entrenched in every nook and corner of the globe, ready, aye ready, to do the Pope's WILL—as and when he WILLS IT. When the test comes—the crucial question will be whom will they obey—**OUR NATIONAL KING** or their spiritual master who by **FEAR** and **SUPERSTITION** governs and controls their conscience. The authorities recently made a great show of tying up a small subversive organisation known as Jehovah's Witnesses, but apparently they have not the intestinal fortitude to tackle and tie up the bigger subversive crowd. That would be infra dig. So long as they give us lip loyalty and some flag-waving—who should question their activities? But there will come a day when we will have to take the bit in our teeth. If one were to suggest **COLLUSION** between Hitler and the Pope one would—in many quarters—be laughed to scorn; but what does a laugh matter in so serious a situation as we find ourselves. Perish the thought you may say. Did not Hitler imprison and massacre thousands of Roman Catholics in Germany? Did he not smash the Concordat Germany signed with the Vatican to protect the religious rights of his subjects? Hitler commenced a State Church and

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OF THIS ISSUE**

violated Papal doctrine, did he not? Why he even imprisoned hundreds of Roman Catholic Priests for crude sexual offences against the community! Yes, dear reader, Hitler has done these things and do not be surprised if he yet does worse to Roman Catholics. All these actions, however true, may be designed merely to throw you and me off the collusive anti-British track. The Americans call it "apple sauce"; the Englishman's name for it is "BUNK"; whilst in this country it would be described as "Bul" (eyewash).

Hitler is a Roman Catholic—but the POPE has not "excommunicated" him for the above offences against the papacy. The present Pope—who is an Italian, worshipped as the mental master of, and by thousands of British subjects—was for many years the papal representative in Germany. He was there during much of Adolf's R.C. persecution. He was there when Cardinal Innitzer, of Austria, told his flock to VOTE FOR HITLER!

Now to most of the enlightened and free people of the Empire it has been patent for years—centuries in fact—that the Vatican boss has relentlessly worked and schemed in every corner of the universe to regain TEMPORAL POWER of the WORLD. Moreover, it has gone a long way towards getting it, simply because British people blindly put his satellites into political control. The Church is the greatest fascist organisation in the world; therefore the Democracies are her worst enemies, which accounts for the anti-British activities of her subjects. The cost to regain power—either in money or human life — MEANS NOTHING TO MOTHER CHURCH; her sordid history unmistakably reveals that. HITLER, TOO, IS AFTER TEMPORAL CONTROL OF THE GLOBE; but whilst the Pope seeks it through his subterranean channels and fifth column methods, HITLER uses the Jesuits' fifth column trick PLUS hardware and human lives, which to him, also MEANS NOTHING.

Do you really think that these two international factions with the same objective are in opposition? Do you think the Pope would "smother up" in his so-called "neutral" Vatican and let Hitler (or anyone else) take from his grasp the powerful mental control he exercises over some 300 million subjects (intelligent and otherwise)? NOT ON YOUR LIFE! But that is what Hitler and the Pope would have us believe.

Ever since Mussolini restored power to the Pope by virtue of the Lateran Treaty of 1929, they have been in close collusion, and later Hitler joined them. THIS IS THE TRIANGLE WE MUST WATCH.

Is this man Hitler merely the catspaw of the Vatican wielding the drawn sword of the Papacy upon the Democracies whilst the conclave of Papal international trouble-makers lie low near Rome beneath the freedom of British tolerance—but passively lending every assistance to the enemies of our glorious Empire? Are we the victims of some cunningly devised Jesuit scheme to raise Corporal Hitler to power and then use the Germans of all denominations, plus the Papal Italians, to overthrow the bulwark of Freedom, ENGLAND, and by a quicker and more spectacular method than that ordinarily practised by the Jesuits. You may doubt these things, which of course would be typically British. Nevertheless, cast your eyes and thoughts over the following significant facts:—

1. There is not ONE Papal controlled country fighting for Democracy with the Empire against Hitler.
2. Roman Catholic Belgium, France, Austria, Hun-

gary, Rumania and the Papal controlled section of Yugo-Slavia were all quickly defected in Hitler's favour; whilst all countries where the Pope did not reign supreme such as Czechoslovakia, Holland, Norway, Finland and Greece all fought—or attempted to fight—without loss of honour. Denmark, of course, never had a chance.

3. There is ONLY ONE PART of the British Empire NOT fighting against Hitler, and that is the Papal controlled section of Ireland — better known as EIRE. De Valera (R.C.) is in charge there and prevents Britain from using important bases which would save hundreds of British lives (including many Roman Catholics). Hitler, of course, still has his Consul at Eire.
4. Hitler is a Roman Catholic. Goebbels was trained in a Jesuit school. Goering is married to a Roman and recently named his daughter after one of Mussolini's. Even "Lord HAW-HAW", of German broadcast fame, is R.C., and was trained at a Jesuits' College in Eire.
5. In Italy we have Pacelli (Pope), who blessed Italian troops before setting out to fight our Australian sons—many of whom were loyal R.C. lads who have worshipped this "Vicar of Christ" from this land, which permits freedom of religious thought. Mussolini and Ciano are, of course, both spiritual subjects of Papa.
6. Quisling, the fifth columnist who treacherously betrayed gallant Norway, is R.C., as were many others holding "key" positions in Norwegian administration. These traitors handed over everything, including broadcasting stations, which were used quickly to cause panic and confusion amongst the Norwegian people.
7. The notorious Father Coughlin, of America, now publishes an anti-British newspaper.
8. Leopold (King), that rotten traitor who connived with Germany callously to trap the cream of the British Army in Belgium, is a papal subject.
9. Laval, Petain, Darlan and others who caused the speedy defection of France are all Roman Catholic fascists; Weygand is another. Laval, whilst Premier of France, was the man who effectively thwarted the British from stopping Mussolini's callous brutality in Abyssinia and was Mussolini's papal agent in the infamous Hoare-Laval cut up of Ethiopia.
10. Franco and Suner, of Spanish revolution fame, were aided and abetted by the Italian-German-Papal influence and material. Franco soon restored the Pope to his old pedestal, whilst Suner recently said his big task was to get the Spanish people used to the coming German influx.
11. The League of Nations was virtually smashed by Vatican influence—because it stood against aggression, which, of course, prevented the Italian-German-Papal triangle from carrying out its plans.
12. Von Papen (German Ambassador to Turkey) is also a Roman.
13. The Yugo-Slav government which recently handed the country over to Hitler, was Roman controlled—but they did not reckon on anti-Roman Simovitch, who turned the tables on the traitors—and fought and saved the country from dishonour. The cables now inform us that the Yugo-Slav army was de-

feated by Fifth Column Croats. Be it known that the Croats form the Roman Catholic section of Yugo-Slavia—while the Serbians (about 60 per cent.) represent the anti-Catholic part of the land.

Is it possible that our Empire is riddled and undermined by men (?) such as those mentioned above, lurking in the shadows or holding key positions in political and administrative channels ready to do the anti-British act when the time is ripe? The British foreign office should clean them out as was the case during the last war. Is it the "all powerful Holy Water" which immunises the Italian capital from punishment? What is there in Rome of greater value to our Empire than is St. Paul's—or the lives of our British people? Is it possible to win a war whilst such influences work within our gates?

In Australia's effort—great as it may seem—we are obviously the victims of much anti-British poison injected passively into many of our citizens during their younger days in sectarian schools. For such tolerance the country may yet have to pay heavily. To-day you will find that 75 per cent. of disloyal utterances, strike leaders, passive anti-British activities, are perpetrated by either products or victims of Papal influences.

The Hierarchy conscripts the mentality of her subjects; many of these, in turn, conscript our workers into Unions; but mention anything about conscripting men or money for the safety of the Empire, and the Church flashes her messages to resist it. *It was the R.C. Church which defeated conscription in Australia during the last war.* Australia and the Empire are now flat out fighting for our free existence. We are in the most vital and hardest war the world has known; the very nature of it demands that every man and every shilling should be conscripted and brought to bear as and when required in this great struggle. The boast of being "free fighting men" will not mean much if we fail. Conscription in Australia for the defence of the Empire would be relentlessly resisted by the papal puppets here because that would make the Hitler-Mussolini-Papal conquest harder.

There may yet be a rude awakening in store for our self-complacent people; yet you cannot wake the Protestant section up—apparently it would sooner slumber. *Papal strength is only as great as British Protestant weakness permits.* The Vatican does not care two hoots how many Roman Catholic lives are lost either for or against the Empire so long as she remains on top; and remain on top she will just so long as British tolerance allows it.

We may yet find that the whole upheaval is but the Papal (Beast) Conquest of Biblical forecast. Well might we say to our Samson England, "Wake up, wake up; the Phillistines are upon thee; because the modern (Fifth Column) Delilahs have the secret of your strength."

Let our glorious Empire be cleansed of all who would betray or besmirch her, for despite all the tanks and other metal, **NO COUNTRY IS STRONGER THAN THE LOYALTY OF ITS LEADERS** and its people.

May God forbid that England—**MOTHER OF FREEDOM AND JUSTICE**—and her loyal progeny across the seas will ever suffer the loss of their Christian character and culture by the filthy hands of any Fifth Column satanic earthly influence **EITHER WITHIN OR WITHOUT.**

May her glorious history and the sterling courage of her gracious King and Queen; her Churchills and her

men and women, continue down the ages undimmed and undiminished.

PART II.

Let us shed a little local colour on certain angles of the subject:

During the last war several R.C. Priests in Australia were literally put in the "strait-jacket" for anti-British activities, the most prominent being Archbishop Mannix, of Melbourne, who was threatened with deportation. In those days we had that great Australian statesman, Hughes, in charge, and his intestinal fortitude (despite its diminutive area) never failed to show all and sundry what a REAL British spirit is like.

A short time ago Hughes told an audience that the Australian Labor machine was riddled with disloyalty; what would be nearer the mark is that a certain religious-political controlling influence of the A.L.P. has riddled it with disloyalty. Do you still wonder why Federal Labor will not join a National Government?

Next time you come across anti-British sentiment or action, OR IN-ACTION, take the trouble to find out if the perpetrators were educated in a sectarian primary school or if they are under the influence of any such. The result will answer a lot of doubt as to which denomination in this land is largely anti-Empire.

Mr. Scullin (R.C.), whilst Prime Minister of Australia, brought about the abandonment of Military Training.

(Late) Mr. Lyons (R.C.), whilst Prime Minister, did practically nothing but talk about our defence activities. He was a member of that secret papal conclave known as "Knight of the Southern Cross". When representing Australia at the Coronation he first called upon the Pope to get permission to enter a British Protestant Church. His sudden death threw the Hierarchy's political plans askew.

Mr. Curtin (R.C.), present leader of Federal Labor Party, stumped the country a few years ago and preached "Isolation" from Britain as the party's policy on defence matters.

E. M. Hanlon, Minister, Queensland Parliament, prominent Roman Catholic, stated vide "Courier Mail" 5/3/36, "That he favoured the return of its war lost colonies to Germany."

Forgan-Smith, Premier of Queensland, was reported in "Sunday Mail", 17/9/38, under the caption "Europe not worth our blood," as saying, "I do not believe that any re-alignments of portions of Europe parcelled out empirically after the war is worth shedding a single drop of Australian blood."

Mr. Gair (Member Queensland Parliament) (also R.C.), said, "Men went to the war to get out of their obligations." ("Hansard", page 923, 14/10/32.)

Mr. Lang (N.S.W. Member of Parliament), said (vide "Courier Mail", 17/9/38), "Our people are determined that Australia must be kept out of European Wars at all costs." Mr. Lang is, of course, a Papal subject.

Mr. Brennan (Federal Parliament) said, "Our association with the British Navy is an evil one." Mr. Brennan also pays allegiance to the Pope.

You will most probably find that nearly all the above-mentioned were trained in sectarian primary schools.

In Queensland we have many Italians still at large—some of whom have been photographed (and published) at meetings of Mussolini's Fascists in this land.

Nevertheless, they continue to occupy prominent positions in our Government. Another prominent Churchman (still free) is said to be in league with Fascist activities and carried messages to Italians in internment camps.

In what manner has any of the above statements and activities (except that of W.M.H.) assisted to unite our country in this life and death struggle? If the Commonwealth is bluffed to tackle the potential traitors in high places, can we hope to be welded into a united front? Do these smeared pages of our history tend to inculcate the real and necessary patriotic spirit into our people or do they merely help the enemy in his propaganda of Empire disunity? They certainly do not reflect any credit upon some of our parliamentarians.

The remedy for the comparative lack of patriotic fervour during this war is to cut out sectarian primary schools where anti-British sentiment is encouraged. Thousands of these people later move into our public schools to teach our citizens of the future. If the loyalty of such men and women, was defected during their younger days, how can they transmit loyalty into our sons and daughters?

Britain calls for more aid; Spender calls for more men; Menzies calls for more money; and in *Brisbane a few days ago a full-blooded Italian (Panico) opened, and "blessed" an £80,000 training seminary for R.C. Priests.* He indicated that nearly £500,000 would be spent in Australia for similar buildings in other States. If such huge sums can be extracted for such needless purposes then it is high time we conscripted men and wealth and got really stuck into this business of war.

An invasion of this land may not be so remote as some think, but if that should happen we trust the invader will be decent enough not to do so on Wednesday or Saturday afternoons and so disrupt our "National" race meetings. There are thousands of our citizens more concerned about the bob-tailed filly "Skinflint" being off her feed, than they are about the help and welfare of our brave lads who are leaving a bloody trail in Greece, that we might live in safety.

Let the country be up and doing. Let us roll up our sleeves and bare our chest and get into these murderers of Italy and Germany. Let us push aside all our Parliamentarians who will not create a united National body to see the Empire through. Out with the passive disloyalists. **NO NATION IS STRONGER THAN THE LOYALTY OF ITS LEADERS,** and if Australia permits men of defective loyalty to King George VI to take charge of or side track our war effort, **THEN AUSTRALIANS MUST PAY THE PRICE!**

Yours faithfully,

Brisbane, 29/4/41.

"BRITISH-AUSTRALIAN."

(Copies of this Booklet can be obtained from "The Protestant World" office, Newton Lane, Sydney (off 180 Sussex Street), Box 86, King Street P.O., Sydney).

A Letter from Australia

Australia, 1942.

Dear Doctor Shields:—

All Protestants in Australia (80% of population—with about 20% control) view with pride and congratulate you and your colleagues on your splendid outspoken activities concerning the greatest international and domestic trouble maker in the universe—the Vatican.

It is beyond all comprehension why this infernal octopus

is allowed to continue its poisonous machinations in an age when we claim to be intelligent and civilised. It is a case of "as the twig is bent so the tree inclines". Wherever Rome has held sway—from the earliest ages down, she has left a trail of blood, murder, trouble, sin, sorrow and subservience.

Britishers kicked her out in 1600 A.D. and unless we can produce a few thousand courageous leaders like your good self to literally flog our people into action there is a poor outlook for the maintenance of our British heritage.

Unless the infiltrating tactics of Rome into our Governmental and Administrative affairs is stopped; unless the international trickery of the Vatican and the demoralisation of the vast numbers she controls ceases; unless her cancerous growth upon our communal life is killed once and for all at the **GREAT PEACE TABLE—THE GREATEST PROBLEM OF OUR AGE—THE GREATST PROBLEM OF ALL TIME WILL BE LEFT—UNSOLVED.**

— and wars will come again.

Yours to the last drop of British blood.

Australia.

A CALL TO THE BRITISH!

Infiltration!

PRODUCTS OF THE CHURCH OF ROME—either controlling or demoralising our British land and Empire.

Note the dangerous growth in Australia of the;—

P A P A L P O D O F P ' S

(which thrives in political party soil. Our Aust. Labor Party is riddled with Romans and yielding non-Romans)

ROMAN PRIESTS—Plenty; Roman "Brothers" are exempt from military service whilst other State and denominational teachers are liable!

ROMAN PRISONERS—THREE times more in number than their due proportion in Australia and elsewhere.

ROMAN POLICE—Approx. 70% and increasing fast.

ROMAN PROSTITUTES—Approx. 60% and increasing fast.

ROMAN PUBLICANS—Approx. 90% and increasing fast.

ROMAN PUNTERS—Nearly all racing, gambling is operated or controlled by Romans also breweries.

ROMAN PAGANS—Rome has changed the Second Commandment to permit idolatrous worship.

ROMAN PUBLIC SERVANTS—Hold nearly THREE out of every FOUR jobs—whilst Roman teachers are fast gaining control in our State Schools.

ROMAN PERVERTS—Plenty.

ROMAN POLITICIANS—Control or influence nearly every Union, Association and GOVERNMENT in State or Commonwealth.

ROMAN PEOPLE—Mostly trade together and segregate themselves in numerous associations and guilds—Secret and otherwise.

ROMAN PRESS PUBLICITY—Nearly all daily newspapers and broadcasting stations owned or influentially controlled by Romans or yielding non-Romans.

* * * * *

The Romans have "put it over" the Australian-British.

IS IT RIGHT that barely 20% of population (which is controlled by a foreign and fabulously rich FASCIST Italian Pope and King) should have political and administrative control of your destiny and the future of your children and rob them of justice and their rightful place in the community?

We will win the war; but will lose control of our country and rights unless you WAKE UP! The Vatican is the subtle, but main force behind the Axis. It was kicked out in 1600 A.D. and keep it out! Do not let its infiltrating satellites take charge.

CHECK UP, and constitutionally ACT UP to your British feelings at all Ballot boxes. Unite your British friends for protection. Remember, "If an organized MINORITY can get what it wants; a DISorganized majority—deserves what it gets!

Interest works while you sleep—SO DOES ROME, who also works whilst your Country is at War. Very soon YOU or YOUR CHILDREN will be "on the OUTSIDE, LOOKING IN."

INFILTRATE the INFILTRATORS—before it is TOO LATE.

P.S.—Select THREE staunch British friends and post a copy to each, asking them to do likewise. Do not associate the idea with the silly "chain letter" racket. It is the only means available at present of combating the great danger to your heritage.

MARIOLATRY AT SHEPHERD'S BUSH

From *The Churchman's Magazine*, November, 1942

(On the 11th September Mr. Kensit addressed the following letter to the Bishop of London)

My Lord Bishop,

On the 20th August last I wrote you concerning the vacancy at St. Thomas', Shepherd's Bush, a parish which has been on pro-Romish lines for some time, although prior to the last Incumbency it was a very moderate church.

I had hoped that you would have taken some practical action during the vacancy of the Living to restore some degree of law and order, but a visit yesterday made plain that nothing whatever had been done. All the images and shrines and extraordinary altars are exactly as described in my letter to the Bishop of Exeter, of which I have furnished you with a copy.

The Parish Magazine for September is one you should certainly ask to see, for it shows the extent of Mariolatry, possibly without parallel in our Church.

The devotion for the month of September is announced as "The Seven Sorrows of Mary", whilst the Calendar for the month is practically lifted from the Roman Missal.

In the letter from the priest-in-charge it is stated that "The Feast of Mary's Assumption has come and gone" and that there was a good attendance revealing that there are "many here who love and honour Mary as their Mother and Heavenly Queen." The letter goes on to say "In September we pass from the glories of Mary to consider her Seven Sorrows, to which the month is dedicated," and there is comment that "the sorrows of Mary must be a tremendous consolation to all her children" and "in all her sorrows Mary was perfectly resigned to the will of God in humility and obedience, and it is this attitude that won for her the titles of "Our Lady of Victories and of Peace!" Indeed the whole letter is couched in such phraseology as places Mary in a position not merely of giving an example of consecrated life, but as an intercessor in such words as these—"We beg her powerful intercession for victory and peace." The concluding paragraph reads—"May our Lady of victories and of sorrows intercede for our Country"; whilst it was announced that on Sunday last there would be exposition of the Holy Sacrament all day for Peace.

A description is given of the spiritual pilgrimage to Walsingham in which we are told that for that occasion "an altar had been built, Our Lady dressed in a lovely cope and the whole setting enhanced by floodlighting, masses of flowers and candles" . . . "A procession was formed in which we sang the Walsingham Litany and made our way to the shrine for our first visit." Intercessions imploring Our Lady's prayers followed and the magazine adds—"we were sprinkled with water from the Holy Well."

If ever there was a case in the London Diocese where the Bishop should be ready with all faithful diligence

to banish and drive away strange and erroneous things, this surely is one.

Yours faithfully,

J. A. KENSIT.

The Bishop of London replied stating that the future of this parish is engaging his attention. We understand that a petition has been addressed to the Bishop, signed by over one hundred parishioners asking for their church at least to be restored to an ordinary Church of England. At the moment it is extraordinarily Roman.

Ordination of Rev. Frank Vaughan

The following account of the ordination service has been received from the clerk of the council, Rev. Lorne Hisey.

"In response to the call of the Pioneer Regular Baptist Church, Norland, Ontario, there met on Tuesday, November 3rd, a council composed of some twenty-eight messengers from surrounding churches of like faith and order, to consider the advisability of ordaining their pastor, Mr. Frank Vaughan, to the Gospel Ministry.

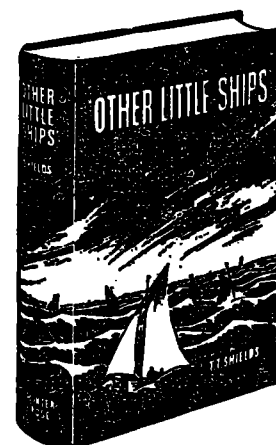
"Rev. Roy Hisey of Fenelon Falls was elected Moderator and called upon Mr. Vaughan to present the account of his conversion, call to the ministry, and statement of faith. Owing to the pressure of other duties some of the ordained ministers found it impossible to remain for the evening service. Therefore, it was decided that we should proceed to ordination at the afternoon session.

"The ordination prayer was offered by Rev. W. L. Hisey, of Hespeler, the charge to the candidate was given by Rev. J. Hunter, of Essex, and the right hand of fellowship into the ministry was extended by Rev. J. Fullard, of Lindsay.

"In the evening a good attendance enjoyed a bright song service, and some special musical numbers. Rev. Bruce Hisey, of Bobcaygeon who had been a close friend of Mr. Vaughan during Seminary days, preached the ordination sermon. The service was closed with the benediction by Rev. Frank Vaughan."

We should like to add that we know of no more faithful minister of the Gospel than Rev. Frank Vaughan, who for a number of years has laboured unremittingly on one of the hardest fields in our Union. The writer regrets that a previously arranged itinerary prevented him from being present at the ordination service, but he has often enjoyed the fellowship in Mr. Vaughan's home and church as a visit to the heavenlies. We are sure the same atmosphere characterized his statements at the ordination services. Greatly increased interest and support from the field has brought much encouragement to Mr. Vaughan in recent months and the loyal friends who have sent special help to him from time to time—a number of them through the appeals published in these pages—will be glad to know of the blessing attending his ministry. Special grants from Union funds have also been made to this work during the past few years. The need still continues, however, as the church building, though in use, is not entirely finished.

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ON
BACK PAGE!



L'UNION



TRAVAIL - FAMILLE - PATRIE

"Nous ne songeons à dépouiller personne; seulement nous n'entendons pas, non plus, être dépouillés. Nous n'empêchons personne de vivre; mais nous voulons vivre nous aussi. Et l'estime que ce n'est pas prendre la place des autres que de prendre la nôtre. Je ne suis ni anti-anglais, ni anti-juif. Mais je constate que les Anglais sont pro-Anglais et que les Juifs sont pro-Juifs. Mais alors je me demande pourquoi, et dans la même mesure, les Canadiens français seraient tout, excepté pro-Canadiens français?"

Léonel GROULX.

PENDAISSON DU PASTEUR SHIELDS!

(A LIRE EN PAGE 4)

Philippe Hamel adhère au Bloc Populaire Canadien

Bravo pour le Dr Hamel !
Bravo pour le Bloc !
Bravo pour la "Race" !

Le Bloc Populaire Canadien nous donne une nouvelle et solide garantie par l'acquisition qu'il vient de faire de l'intransigeant Dr Philippe Hamel de Québec. De fortes pressions ont fini par le déclencher. Il fallait que ça en vienne là. Nous pouvions difficilement concevoir une alliance entre Gouin et Chaloult sans Hamel.



Hamel, le "toqué" de la vieille capitale, la plus "grosse tête dure" de la province de Québec, qui accepte de marcher avec Chaloult et Gouin derrière Maxime Raymond, sert à tous les jeunes et à nous tout particulièrement une belle leçon de coopération sinon de patriotisme.

On sait que Hamel tient mordicus à l'étatisation de l'électricité; on sait aussi qu'il n'est pas l'homme aux compromis ni aux reculeuses.

Depuis longtemps, les monopolisateurs dormaient tranquilles; voilà qu'ils se mettent à trembler dans leurs culottes devant la "terreur des trusts".

Le Bloc aura donc à lutter contre toutes les puissances occultes et le pouvoir de l'argent que le dentiste, selon son habitude, ne craindra pas d'attaquer de front. Qu'importe, c'est le signe de la Vérité. Et où est la Vérité, la Providence est là.

P. de C.

R. Chaloult nous écrit...

Québec, le 8 novembre 1942.
M. Paul DeCarignan, directeur, Journal "L'UNION", 254 est, rue Sainte-Catherine, MONTREAL.

Cher monsieur,
Me permettez-vous de vous suggérer une légère correction à votre article du 19 octobre.

Vous dites que je suis encore député libéral indépendant au parlement de Québec et qu'il serait opportun de rompre mes attaches avec ce parti.

Je vous ferai d'abord remarquer que j'ai été élu comme libéral national en 1939, que je n'ai jamais été libéral, que je ne me suis jamais dit libéral et que je n'ai jamais reconnu monsieur Godbout comme mon chef politique. Bien au contraire, à chaque session, j'ai affirmé que j'étais nationaliste et que mes convictions n'avaient jamais varié.

Il est vrai que j'ai collaboré avec le parti libéral ce qui m'a permis d'inscrire des motions et de proposer des mesures: car vous n'ignorez pas qu'il faut être appuyé par un député pour cela. Comme il n'y avait en Chambre aucun député indépendant ou nationaliste il me fallait nécessairement collaborer occasionnellement avec ou l'autre parti de la Chambre.

Je vous rappelle aussi que j'ai tenu une grande assemblée dans le comté de Lotbinière, il y a environ un mois, où j'ai déclaré que j'en-

FEUILLES VOLANTES

Life vs Adéard

Le magazine américain Life dont la circulation au Canada peut atteindre 100,000 copies vient, encore une fois, de villipender le Canada français. On ne s'est pas gêné pour inventer les pires calomnies et semer les plus basses insinuations sur la loyauté de notre groupe ethnique dans ce conflit qui dévore le monde. L'auteur anonyme de ce pamphlet s'en est particulièrement pris à Son Eminence le cardinal Villeneuve et aux moeurs moyen-âgeuses de nos compatriotes.

Devant ce flot d'inexactitudes, notre grandissime premier ministre Délard Godbout n'est érigé en barricade et a fait publier dans nos gazettes un filandreux communiqué qui tendait à flétrir les éditeurs du Life.

Quel pharisien!

tendais cesser toute collaboration avec le parti libéral. J'ai affirmé en même temps que j'adhérais au nouveau mouvement politique de M. Raymond, que je reconnaissais celui-ci comme mon chef politique.

Je ne vois donc pas ce que je pourrais faire de plus.

Je vous prie d'agréer, cher monsieur DeCarignan, avec mes remerciements pour votre générosité à mon endroit, l'assurance de mes sentiments distingués et dévoués.

René CHALOUIT.

Au lieu de bloquer l'entrée dans nos frontières de ce périodique infect, ou de léguer une poursuite contre son propriétaire, Adéard Godbout s'assoit bien confortablement à son cabinet de travail et rédige un petit billet de protestation.

Heureusement que son règne achève à celui-là !
Il aura bientôt tout le loisir voulu pour se consacrer à l'élevage des rejets de Boulot de Gambermont car la population québécoise, toujours aussi galante, lui prépare de belles petites vacances non payées pour sous peu !

Des-z-héros

Lors d'une manifestation monstre tenue au parc Lafontaine en l'honneur des héros de Dieppe

(suite à la page 3)

Citation d'actualité

"Une presse indépendante, libre de faire des commentaires, de critiquer, de dire sans crainte la vérité, est une des choses les plus importantes pour lesquelles nous combattons à l'heure présente."

Brendan BRACKEN.
(extrait d'un message du ministre anglais de l'Information à l'International Federation of Journalists, à Londres. — "New York Times", 1er novembre 1942).

The Hanging of Pastor Shields! WE DEMAND THE HANGING OF PASTOR SHIELDS!

(Open letter to Mr. Louis Saint-Laurent)

Montreal, Nov. 5, 1942.

Mr. Louis Saint-Laurent,
Minister of Justice,
Ottawa, Ont.

Honorable Minister:

As your many duties do not always allow you to concern yourself with the problems of your ethnical group, we are to-day taking the liberty of addressing these words to you with the firm hope that you will give attention to it in the near future.

We shall therefore attempt to be as brief as possible. Indeed, we do not overlook the fact that your ministerial functions oblige you to attend many banquets and receptions, and that the time left you—that is, that to the state,—is infinitely precious to you. Let us, therefore, come to the point.

For some months, an evil mole, who makes his headquarters with the Orangemen of Toronto, that stronghold of hatred for the French, has been casting on your fellow-countrymen insolent insinuations and hateful slanders. That putrid beast is called Shields. He is an Anglican minister. Decidedly he would be well coupled with a certain priest Maheux who is encumbering the ranks of our clergy. But, let us continue, the turn of this latter will come soon.

At first it used to make us smile. However, there is nothing that would encourage a professional clown as much as that. The proof of this is that this rogue of an Englishman soon doubled his ardour, and intensified his campaign of disparagement. Every kind of dirt was used. He accused the Catholic religion of Quebec of playing Hitler's game in Canada, of constituting a fifth column whose activities are very suspicious, of hoping for an Axis victory, and other like nonsense. He was not in the least backward in attributing acts of treason to the French-Canadian group, and he also boasted of proving that we were systematically sabotaging the war effort of our Dominion.

This insect soon started to annoy us. The attempt to maintain "conspiracy of silence" around his obscure person was vain. He constantly attacked without becoming weary, emitting in an arrogant tone the most defamatory words that one may conceive of upon the inhabitants of our province, spitting upon our steeples, slobbering gall on our Catholic and French institutions. We already had enough of it. However, before using strong means to rid ourselves once and for all of that tramp, we stopped, perplexed and stunned.

What then is the Government doing, we asked ourselves?

Feeling perfectly at ease, that idiot, Shields, struck a crescendo in his vagaries. The measure was soon to be full. Not so long ago, indeed, he wrote in his nauseous periodical in no uncertain terms that our convents, and our colleges were crammed with firearms, and that their cellars con-

Nous demandons la pendaison du pasteur Shields!

LETTRE OUVERTE A M. LOUIS SAINT-LAURENT

Montréal, ce 5 novembre 1942

M. Louis Saint-Laurent,
Ministre de la Justice,
Ottawa, Ont.

Honorable Ministre,

Comme vos multiples occupations ne vous permettent pas toujours de vous occuper des problèmes qui touchent votre groupe ethnique, nous prenons aujourd'hui, le liberté de vous adresser ces quelques mots en entretenant le ferme espoir que vous y donnerez suite dans un avenir immédiat.

Nous tenterons donc d'être le plus bref possible. Nous ne sommes pas sans ignorer, en effet, que de par vos fonctions ministérielles, vous devez assister à maints banquets comme à de nombreuses réceptions et que le temps qui vous reste, — c'est-à-dire celui de l'Etat, — vous est infiniment précieux. Venons-en donc au point.

Depuis quelques mois, une taupe malfaisante qui loge à l'enseigne des Orangistes de Toronto, ce château-fort de la francophobie, lance sur vos compatriotes d'insolentes insinuations et d'odieuses calomnies. Cette bête putride a pour nom, Shields. C'est un pasteur anglican. Décidément, il ferait beau couple avec certain abbé Maheux qui encombre les rangs de notre clergé. Mais passons. Le second nommé aura bientôt son tour.

Dans les premiers temps, la chose nous faisait sourire. Il n'est rien de tel cependant pour encourager un clown de profession. Cela est si vrai que ce coquin d'Anglais redoublait bientôt d'ardeur et intensifia sa campagne de dénigrement. Tout y passa en fait de saletés. Il accusa d'abord la religion catholique québécoise de faire le jeu d'Hitler au Canada, de constituer au pays une cinquième colonne dont les activités sont fort louches, de souhaiter la victoire des Axiotes, et autres potins de même farine. Il ne se gênait nullement aussi pour prêter des sentiments de trahison sur bloc canadien-français comme il se faisait fort de prouver que nous sabotions systématiquement l'effort de guerre de notre Dominion.

Cet insecte commença bientôt à nous ennuyer. On avait beau tenter de faire autour de sa minuscule personne la conspiration du silence, il revenait sans cesse à la charge sans jamais se lasser, distribuant d'un ton désinvolte et arrogant les paroles les plus diffamatoires qui se puissent imaginer sur les habitants de notre province, crachant avec mépris sur nos clochers, devant le fiel sur nos institutions catholiques et françaises. Nous en avions déjà assez. Avant, pourtant, d'user des grands moyens pour nous débarrasser une fois pour toutes de cette fripouille, nous nous sommes arrêtés, perplexes et estomqués.

Que fait donc le gouvernement, nous demandions-nous ?

RADIO SERVICE
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O. DORAN, prop.
3208, rue MAISON, près du Théâtre Montréal

Notre pouvoir d'achat est une force!
— Qu'en faisons-nous!

Se sentant parfaitement à l'aise, le crétin de Shields allait toujours en crescendo dans ses divagations. La mesure allait bientôt être comble. Il n'y a pas très longtemps, en effet, il écrivait en termes non équivoques dans son petit périodique nauséabond que nos convents et nos collèges, regorgeaient d'armes à feu et que leurs caves recélaient des mitrailleuses, en prévision, sans doute d'un soulèvement ou d'une répétition des tragiques événements de 1837-38. Toutes ces allégations étaient évidemment lancées du ton assuré qu'emprunte l'imbécile ou le triple idiot pour débiter ses sottises. Cette fois, nous rû-

mes l'attaque trop insidieuse pour que vous ne songiez pas, honorable ministre, à donner signe de vie et à mettre ce dangereux individu derrière les barbelés.

L'injure s'avrait trop énglaute pour que nous croyions, ne fût-ce qu'un seul moment, à notre inertie. Car, il ne faut pas se méprendre: les insultes que le pasteur Shields vomissait sur les Canadiens français, c'était aussi sur vous qu'elles retombaient. Me Louis St-Laurent puisque, n'est-ce pas, vous êtes vous-même catholique et français. Alors?...

Catholiques et français depuis toujours, nous resterons catholiques et français

Règle générale, honorable ministre, il faut avoir l'âme bien vile pour rougir des siens et renier sa nationalité!

Attention, nous n'avons pas dit que vous en êtes arrivé là mais bien que certaines de vos réactions, certaines de vos attitudes pourraient porter maintes gens à faire de semblables déductions.

Si les propos qu'a tenus le pasteur Shields, en plus de constituer un crime de lèse-société, ne sont pas de nature à lever l'une contre l'autre les deux races qui se coudoient au pays et à semer les germes de la désunion, nous voulons y perdre notre latin.

Or, si vous admettez avec nous, honorable ministre, que les actes de cette canaille revêtent un caractère d'extrême gravité, nous consentons immédiatement à vous suggérer un moyen radical, énergique, sans retour pour balayer ce parasite de la surface du Canada. Un procès n'aboutirait à rien. Un internement, non plus. Usons de procédés qui extirpent le mal. Pendons le pasteur Shields!

Quoi? vous tremblez de frayeur?

Abonnez-vous à l'Union

Vous voyez bien que vos appréhensions sont vaines et ne tiennent pas debout. Allons, pas d'enfantillages... La peine capitale n'est appliquée, dites-vous, qu'envers les ennemis de l'Etat et les criminels. Bravo. Le pasteur Shields est les deux à la fois.

C'est un ennemi de l'Etat puisqu'il veut saborder la bonne-entente entre Canadiens anglais et Canadiens français; c'est un criminel de l'espèce la plus abjecte puisqu'il voudrait tuer l'âme française et catholique de vos compatriotes. Ces arguments sont-ils assez écrasants ou faut-il que j'ajoute, pour finir, qu'il est encore temps d'éviter qu'un Canadien français farouchement déterminé n'aille, lui-même, expédier ce crétin d'Orangiste au pays de ses Ancêtres. Il y a assez longtemps que nous endurons patiemment les bravades de cette clique de francophobes qui se croient assurés de l'impunité du fait qu'ils font partie de la "majorité". Oui, décidément, la farce a assez duré et nous voulons que vous usiez sans tarder de l'autorité dont vous êtes nanti pour étrangler le pasteur Shields de la corde de la justice humaine.

Pas un moment à perdre: il faut traquer la bête et l'exterminer sur-le-champ. Le temps n'est plus aux tergiversations. Ce qu'il faut à tout prix c'est une leçon qui ait le don de faire réfléchir tous les filibustiers de son acabit y compris le sieur Jean-Charles Harvey qui grincera bientôt, lui-même, des dents. Le peuple canadien-français, à un blason intact, un passé impeccable qu'il ne permettra à personne de venir souiller.

Mais si nos pères, depuis la conquête, n'ont jamais permis qu'on les insulte aussi ignominieusement sans faire crier grâce à l'ennemi héréditaire, nous nous proposons bien, nous, leurs descendants de cette année de grâce 1942, de ne pas laisser passer sous silence la moindre gouterie et de muscler une fois pour toutes les canailles qui nous vilipendent.

(suite à la page 5)

Nous demandons la pendaison...

(suite de la page 4)

Nous espérons donc, honorable ministre, que vous daignerez faire écho à nos réclamations et que l'atmosphère pas toujours salubre que nous respirons au Canada sera bientôt débarrassée des microbes qui l'empoisonnent.

Un ministre de la Justice ne doit reculer devant aucune mesure quand il s'agit de poser un acte d'urgence nationale. C'est pourquoi nous vous avons soumis, au cours des lignes qui précèdent, la seule alternative qui soit admissible dans les circonstances, celle de pendre haut et court le pasteur Shields jusqu'à ce que la mort s'ensuive.

Et que Dieu ait son âme!

Avant de terminer, permettez-nous, cher monsieur, de prier le Seigneur qu'il vous communique la force nécessaire pour accomplir votre devoir jusqu'au bout et de lui demander qu'il vous infuse toutes les grâces nécessaires au poste que vous occupez.

Bien respectueusement vôtre,
Raymond-M. PLAISANCE.

cealed automatic guns, in preparation, no doubt, for an upheaval or for a repetition of the tragic events of 1837-38. All those assertions were evidently thrown out with the assured air that the imbecile or the idiot thrice over assumes when he utters these stupidities. This time, it appeared to us that the attack was too insidious for you, Honourable Minister, to escape giving some sign of life, and putting this dangerous individual behind barbed wires.

The insult was too stinging for you to remain silent, even for one moment. For, let it not be misunderstood, the insults that Pastor Shields vomited on French-Canadians, were aimed at you too, Mr. Louis Saint-Laurent, since you, too, are Catholic and French, are you not? What then?

As a rule, Honourable Minister, one must have a very vile soul to be ashamed of his own people, and to renounce his nationality!

Note, we did not say that you had gone as far as that, but that some of your reactions, some of your attitudes, might well lead many people to make such deductions.

If the utterances which Pastor Shields made, in addition to constituting a crime against society, are not of such a nature as to raise against each other the two races which live side by side in this country, and to sow the seed of disunity, then we are utterly at a loss.

But if you admit with us, Honourable Minister, that the actions of that crook are of such extreme gravity, we *immediately* venture to suggest to you a *radical, drastic, unfailing* means of wiping that parasite from the face of Canada. A court case would accomplish nothing. Nor would an internment. Let us use means that will eradicate the evil. Let us hang Pastor Shields!

What! Are you shaking with fear? You can well see for yourself that your fears are vain and cannot stand. Let us have no childishness.

You say capital punishment is applied only to enemies of the State and to criminals. Good! Pastor Shields is both at once. He is an enemy of the State because he wants to scuttle the good will between English-Canadians and French-Canadians; he is a criminal of the most abject sort, for he would kill the French and Catholic soul of your fellow countrymen. Are these arguments convincing enough, or do I need to add, in closing, that there is yet time to prevent a fiercely determined French-Canadian from going himself to send that idiot of an Orangeman to the land of his fathers? We have patiently endured long enough the boasts of that clique of French-haters who feel assured of impunity because they belong to the "Majority". Yes, decidedly the farce has lasted long enough, and we demand that you make use of the authority with which you are invested to strangle Pastor Shields with the rope of human justice.

No time to waste—we must hunt the beast and exterminate him on the spot. The time for indecision is past. We must at any cost give a lesson to all freebooters of his stripe, including Mr. Jean-Charles Harvey, who soon will be gnashing his teeth. The French-Canadian people have an honourable escutcheon, a faultless past which they will allow no one to soil.

But if our fathers, since the conquest, have never allowed one to insult them as disgracefully without forcing the hereditary enemy to ask for mercy, we, their offspring of this year of our Lord, 1942, are well determined not to let pass in silence even the least insult, and once and for all to muzzle all scoundrels that are vilifying us.

Therefore, we hope, Honourable Minister, that you will answer our demands, and that the air, not always healthy, which we breathe in Canada, will soon be cleared of the microbes that poison it. A Minister of Justice ought not to back down before any measure when it is a matter of a national urgency. This is the reason why, in the preceding lines, we have submitted the only possible alternative under the circumstances, that of hanging Pastor Shields high and short till death follow.

And may God have his soul!

Before closing, allow us, Sir, to pray that God may grant you the necessary strength to accomplish your duty to the end, and to bestow all needed grace for the position you occupy.

Respectfully,

RAYMOND M. PLAISANCE.

From a Converted French-Canadian

"I have heard it said often by settlers around my father's place before there was a resident priest there, that some had gone back to Montreal and elsewhere in Quebec because they dreaded the thought of no priest in case of sickness or death. A neighboring priest used to come every two weeks or month.

"Now they have had a priest for about three years and the parish has gone into real debt to pay for a church and a presbytery (priest's home) that is as big if not bigger than the church. There are about twenty families in the village. Not one English-speaking one for about four miles around on each side of it. Some did come but they went back to the cities.

"But even so, the priest there has plenty to say. It was he who went to town the first year he came to the parish and, unknown to his people, collected all their government pay cheques for road work from the government office and took them home with him so that they would be sure to have some money to spend at his bingo that week!

"My father had a cheque among that collection and not knowing that any one had called for it, and because his haying machine had broken down and he needed the money to buy a new part for it he went to town. The government clerk (that is of the Ontario Provincial Government) told him that he had no cheque there as the priest had called for all the cheques and he had surrendered them. My father asked him on whose authority he had done so, and he said, 'No one's.' On a previous occasion my father had been refused my brother's cheque because he had no written order from my brother. These cheques were for work done on the roads. Well, you do not know my father, but just picture to yourself a fuming, erupting volcano, that describes my dad that day. So he threatened the clerk with exposure and even a beating, till the fellow was almost in tears, and he pleaded with dad to let it go, and it would not happen again. So dad relented. But he had to go back 18 miles and get his money, then back again to do his shopping and all this during haying time. Well, when he got through with that black crow, as dad called him to his face, the priest knew better than to try it again. Dad said he would have given him a good beating if it had not been at haying time. But he knew that if he did, he would get a jail term and then there would be no one to do the haying for him. So he told the priest he was not worth as much as that.

"But maybe the priest and his henchmen got even with dad because every one else has good gravelled roads to their doors. But he has a whole mile of pure clay just before you get home, that is so bad that he can't use it when it rains. He has the biggest and best farm in the parish but no road, while others who have no stock and don't even pretend to farm or work are well taken care. It's a great battle, isn't it? I should say also, that every one else was very pleased that the holy father had their pay cheque and could see nothing wrong about the whole thing."

Bible School Lesson Outline

Vol. 6 Fourth Quarter Lesson 50 December 13, 1942

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

THE TRIALS OF THE CHRISTIAN

Lesson Text: 1 Peter 4.

Golden Text: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified"—1 Peter 4:14.

I. In the Light of Future Judgment—verses 1 to 11.

Even as Christ suffered for us in the flesh (1 Pet. 3:18), so also those who by faith are united to Him must be prepared to suffer in the flesh in order that the spirit life may be advanced (Matt. 26:41; Gal. 5:16-18; 1 Pet. 1:5-7; 2:11). Also, at the moment when Christ died for our sins, crying, "It is finished", He ceased to live "in the flesh". He had taken upon Himself the form of sinful flesh in order to become subject to death for us (Gal. 4:4, 5; Heb. 2:14-16), but He died unto sin only once, and thereafter He was alive unto God; sin and death had no further claim upon Him. Similarly, the Christian is regarded as having died to the flesh life, the life of sin; a grave separates him from the old life (Rom. 6:6-14; Gal. 5:24; 6:14). When still unsaved, we were slaves of sin, and we obeyed the desires of men (John 8:34-44), but now that we are saved, we are the servants of righteousness and are controlled by the will of God (Rom. 6:16-23; 2 Cor. 5:14, 15).

If the former life was one of sin, the old companions will be astonished at the change to sobriety and righteousness, and they will be inclined to ridicule the Christian, but he must separate himself, and have no fellowship with their wickedness (1 Cor. 15:33; Eph. 5:11; 2 Thess. 3:6; Heb. 13:12, 13). Those who are persecuted for righteousness' sake may remember that God will one day call their persecutors to account.

The judgment of God is perfectly just (Acts 17:31; Rom. 14:8-12). The living and the dead have had ample opportunity to repent. The Gospel was preached to those now dead in order that they might cease from the life of sin and the flesh, and might have new life in Christ. Even although the body should die, the spirit would continue to live (1 Cor. 5:5; 11:32).

The consummation of all things is drawing near (Jas. 5:8, 9). In view of the fact that the believer will be called to account for the way in which he has lived since he became a Christian (Rom. 14:10; 1 Cor. 3:13; 4:5), he must be earnest, zealous (Tit. 2:14), watchful (Rom. 13:11, 12; 1 Cor. 16:13) and prayerful (Phil. 4:6; Col. 4:2; 1 Thess. 5:17). Toward other Christians he is to manifest a loving and generous spirit (John 13:34; Rom. 12:13; 1 Tim. 3:2; Heb. 13:2). Love does not expose the sins of others (Prov. 10:12; 17:9; Jas. 5:20), but covers and forgives them (Matt. 18:21, 22; Eph. 4:32).

Believers are trustees of the Gospel. They have been entrusted with the message of the Gospel of God's grace, not merely for the good of their own souls, but also for the blessing and salvation of others (Rom. 12:6-8; 1 Cor. 12:4, 28; Eph. 4:7-13). As stewards we are to be faithful in distributing blessing to those for whom we hold it in trust (1 Cor. 4:1, 2, 5; 1 Tim. 6:20; Tit. 1:7). The glory of God should be the supreme aim, motive and end of all Christian conduct and service (1 Cor. 10:31; Phil. 1:20; 2 Thess. 1:11, 12).

II. In the Light of Future Glory—verses 12 to 19.

Trials may make or mar character; the attitude of heart is the deciding factor (Psa. 119:67, 71, 75; Jer. 31:18, 19). Trial and suffering are not to be considered alien to Christian experience; they must be received humbly, rather than rebelliously, and they must be counted as God's messengers, rather than as our enemies (Job 23:10; Psa. 66:10-12; Isa. 43:1-4). Trials are for our good, not for our punishment; and "suffering makes a channel for God's grace" (Rom. 5:3-5; 1 Cor. 10:13; 2 Cor. 12:9, 10).

To endure persecution for the name of Christ is to be a partaker of His sufferings (Matt. 24:9; Jas. 1:12), and all who are thus bearing reproach for His sake are to be con-

gratulated (Matt. 5:11; Acts 5:41; Jas. 1:2); for those who share His sufferings shall also share His glory. "Suffering and glory form an inseparable two-ply skein." Suffering reproach for Christ shows that we belong to Him, and His Spirit will rest upon us (2 Cor. 1:5, 7). Such reviling does not bring dishonour, but honour to us; not shame, but glory (Matt. 5:16; 1 Pet. 3:15, 16). To suffer for doing wrong is no virtue, but to suffer for doing good is a mark of Christian grace (1 Pet. 2:19-23; 3:17).

All sin must at some time be judged, whether it be in the life of the believer or the unbeliever, and judgment begins at the house of God (Lk. 12:47, 48). Christ paid the penalty of our sins, and when we believe upon Him as our Saviour, His righteousness is imputed unto us (John 3:18; 5:24; Rom. 8:1). But, although we have been freed from the condemnation of sin, we must frequently go to Him for cleansing from the defilement of sin (1 John 1:6-10). We are exhorted to judge ourselves, to confess and face our sin, to forsake and put it away (1 Cor. 11:31, 32). Those who refuse to do so and continue living in disobedience and darkness may expect to be chastened to bring them home to the fellowship of their Father (Prov. 3:11, 12; Heb. 12:5-13).

Difficulty meets the Christian at every step of the road; this world is no friend to grace to help us on to God. The righteous are saved with difficulty, because of the continual battle against sin (Matt. 19:23). How much more difficult is that battle for the ungodly (Prov. 11:31)!

Those who suffer while doing the will of God for them may be at peace, for the pain and persecution which they meet will be but part of the Divine plan for their lives (Rom. 8:28-31). They may safely trust in the faithfulness, wisdom, power and love of their heavenly Father.

FOR JUNIOR CLASSES:

One of the main principles of this lesson is the certainty of the final reward of joy and honour, which comes to those who dare to do the right, even although they suffer ridicule and hardship because of their stand. This is a most important lesson for the children to learn. Emphasize and enlarge upon this truth, illustrating by reference to our Lord (Matt. 26:47-68; 27:26-50; Phil. 2:5-11; Heb. 1:1-3; Rev. 5:11-14), and others, such as Joseph (Gen. 37:5-28; 41:37-45) and Daniel (Dan. 1:8-16; 6:4-28).

Among Ourselves

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

The sympathy of the entire Seminary family is sincerely expressed to Mrs. Charles Hardy and daughter in the recent and sudden passing of her husband, for a number of years pastor of the Dallesville and Brownsburg Baptist Churches.

The Seminary lost a much interested friend in the death earlier this year of Mrs. Macgregor, Winchester, Ontario.

Another such loss came in the death last August of trustee Chas. H. Brownlow.

Mrs. Eppler, née Bernadette Rice, recently took her church membership from Jarvis Street to Maranatha Baptist Church, Detroit. She has a fine family of three boys.

Rev. and Mrs. H. C. Slade, London, Ontario, were recently blessed with the gift of a daughter.

A week or so ago to Mr. and Mrs. Walter Reeve, née Dora Thaxter, came the gift of a son, Walter Gordon.

Edmund Hall is now Pilot Officer flying a fighter from the south of England. He saw action in the Dieppe raid.

His brother, James, is in his first year studying at Osgoode Hall and is greatly enjoying his work.

Rev. and Mrs. G. Dawe have moved from Salmon Arm, B.C., to the Norwood Baptist Church, Edmonton, Alta.

W. GORDON BROWN.

BEHIND THE DICTATORS—By L. H. Lehmann.

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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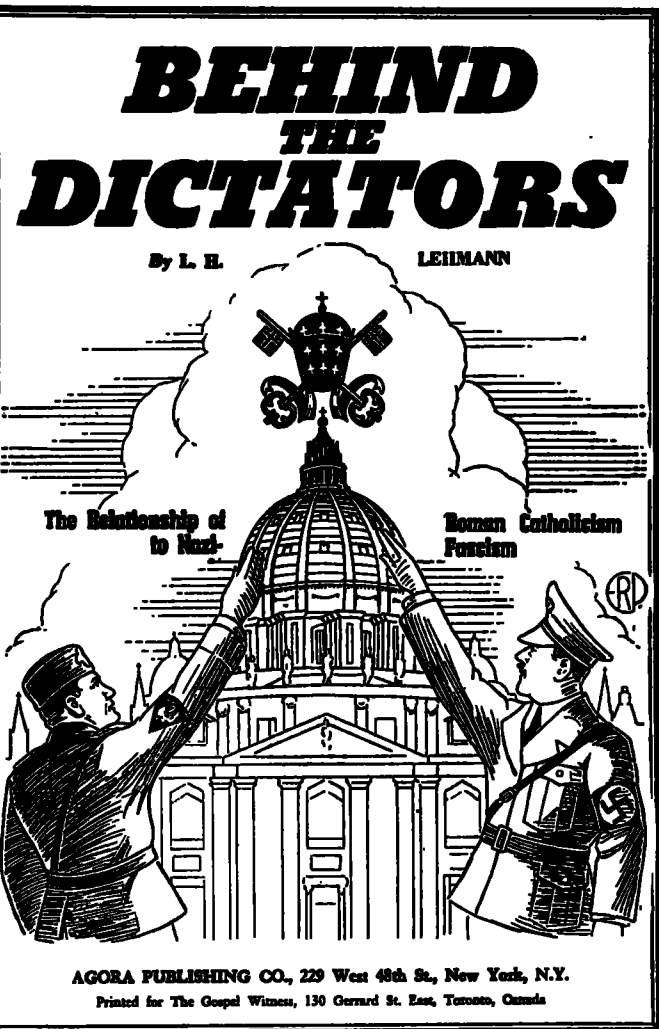
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