

The Gospel Witness and Protestant Advocate

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Canadian Protestant League Meetings In the Maritime Provinces

IT is a recognized principle that, where special activity is necessary, invariably it must be supplied by some active spirit; and where cooperation is required, particularly cooperation in a new movement, it will be secured from persons who are already actively engaged. The people therefore upon whom THE PROTESTANT LEAGUE must depend are not persons of leisure, or of little employment, but usually people with a full programme which involves some primary obligation. It is difficult to break in upon such full programmes of activities by mail. For that reason it has been found necessary, in preparing for meetings of THE PROTESTANT LEAGUE, to send some fairly forceful personality in advance, someone whose requests are not lightly turned aside.

Rev. J. R. Armstrong's Preparation

The preoccupation of the majority of the members of THE LEAGUE'S Executive, and the Editor's Western tour, necessitated our finding someone to undertake preparation for meetings in the Maritimes. We therefore asked Rev. John Armstrong of Snowdon, Montreal, to undertake this task. Having supplied him with all information filed in our office, of persons in the Maritime Provinces already interested in THE LEAGUE, particularly of men in key positions who could be of service, Mr. Armstrong set forth on his mission some time in the latter part of July.

It is not necessary to recount all the difficulties with which Mr. Armstrong met, nor all the details as to how those difficulties were surmounted. One can understand something of it, however, if it is borne in mind that it is not usually possible to find a suitable auditorium in a given place, wholly under the control of one man. If it were so, preparation for LEAGUE meetings would be much like the work of a salesman, who would go from place to place, establish communication with someone in authority, make his arrangements, and go on. But there are Boards to be consulted, and Com-

mittees to be assembled; and all sorts of cross-play to be anticipated. And what, in the end, seems to be a simple arrangement, may be the result of days or even weeks of negotiation.

Mr. Armstrong encountered all this in arranging for halls and church buildings in which to hold the meetings. However, he reported in due time that the first engagement was made for Saint John for August fourth.

This Editor returned from the West July tenth. Then, with one week at home, had to leave on Monday for Timmins, returning July twenty-fourth. With one more week at home, he had to leave August second for Saint John. That has allowed him only two weeks in Toronto since June tenth. For the rest of the time until Thursday, August twenty-sixth, he has been constantly travelling.

Rev. H. C. Slade Breaks Ground

We felt it necessary that we should have some help on such a trip as that arranged for the Maritimes, and we were informed by Mr. Armstrong that on account of serious illness in his family, he would not be able to go back over the ground with us. We therefore asked Rev. H. C. Slade, of Toronto, a native of the Maritime Provinces, intimately familiar with the geography of the situation, to go with us. Mr. Slade left July twenty-eighth, to complete some arrangements which were held up until Committees and Boards could meet.

We have found these LEAGUE meetings extremely exacting. The solicitation of memberships, the necessity of wisely and as unobtrusively as possible stressing the offering, together with the distribution of LEAGUE literature, require the help of some who are not without knowledge of what is required. One of the most difficult things in every place is to obtain a sufficient number of ushers, and then on short notice, to instruct

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them how to act quickly so as to avoid wearying a congregation. To get the work done, our LEAGUE meetings were seldom less than two hours and a half in length, and often longer. We readily grant there is no special virtue in such long meetings, but with so much to do, it is difficult to compress them into a shorter time.

Rev. W. S. Whitcombe and the French Language

Another consideration had to be taken into account, in preparation for the Maritime tour, and that was that New Brunswick is now being called by the Roman Catholic Hierarchy, "The second French Province of Canada." Already the French-Canadian population of that Province is thirty-five, decimal ninety-five per cent. of the entire population—more than one-third. We felt it was very necessary to show the people of New Brunswick and Nova Scotia, that the Roman Hierarchy is opening a very menacing "second front" in their Provinces. Rev. W. S. Whitcombe's facility in the French language, and unusual knowledge of the whole French-Canadian situation, led this Editor to feel that it would be of great value to have Mr. Whitcombe's assistance in the public presentation of the facts; and Mr. Whitcombe, on our earnest solicitation, consented to go along.

R. H. Chappell Goes At Own Expense

We were fortunate also to have an offer from Mr. R. H. Chappell, to accompany us, to render whatever help he could—and at his own expense. Mr. Chappell is attached to the Physics Department of Toronto University as one of the staff of research workers. We gladly accepted Mr. Chappell's offer of his free services, and are grateful for the splendid help given.

There are several things to be taken into account in estimating the value of the meetings in the Maritime Provinces. There is a sense in which the Maritimes

seem to be much more in the war than any other part of Canada. We do not suppose they are more actively engaged in the production of war materials—although they are doing much of that—but they are closer to the war zone; and of course, form really the gateway to Canada for the outgoing of supplies and troops. It naturally follows that conditions of congestion obtain practically everywhere in the Maritime Provinces. Their population in many places—we suppose, we have no exact figures—would be well on to twice the normal population.

That means that sources of supply are taxed to the utmost; trains, hotels, restaurants, all public utilities, are crowded to their fullest capacity. If there be greater difficulty in obtaining comforts and conveniences in the Maritimes than elsewhere, it is not, in any sense, the fault of the people, but wholly due to war conditions.

To those who are accustomed to the smell of the sea, the Maritime Provinces afford a most hospitable atmosphere. It would be difficult to imagine a lovelier land. The streams and rivers, for the most part, are all connected with tidal waters; with the result that one never gets wholly away from the sea. It is inspiring to a Briton to feel—indeed, to have such abundant evidence of the fact—that the highways of the sea have been kept open principally by Britain's sea-power. It was our privilege to take some journeys by motor-car, and where that was possible, we felt much of the spell of the Maritimes upon our spirits. The lovely land of Evangeline is justly famous.

The Saint John Meeting

Our first appointment was in Saint John, New Brunswick. Mr. Armstrong had set up a Committee, which had taken the matter fully in charge, and they had done their work thoroughly and well. The meeting was held in The Forum. The Committee had considered it the best place available. It was in no sense suited for such a public meeting. There was a wide space in the center, and bleachers all about—as they are called—with a capacity of many thousands. Not a chair could be found in Saint John to seat the center portion, so we had to be content with a platform in the center, speaking to the people in this sports arena.

The weather was most unpropitious. Rain fell all day in torrents, and there was plenty of fog. However, there was a large gathering. One man who said he represented the United Press estimated the number at two thousand. As we did not count, we did not dispute his estimate; although we believe it would stand some revision. The public address system was not of the best order, and we are confident we could have done better without it. But we did the best we could. The results of the meeting were very gratifying; and indicated that, although some may have found difficulty, the majority managed to hear.

There was a little interruption by one of our Roman Catholic friends; and some stalwart Orangemen formed a bodyguard for us, which we, while appreciating it, felt was entirely unnecessary.

League Meeting at Fredericton, N.B.

Our next appointment was at Fredericton, the capital of New Brunswick, the next evening, August fifth. This is not a large center, but a very lovely one, attractive in every particular. We were driven thither by a Mr. Bailey, minister of the Christian Alliance Tabernacle, a man of

whom we desire to know much more. It was worth going to the Maritimes to make his acquaintance.

The meeting in Fredericton was held in Wilnot United Church, the largest auditorium in the city—and that was crowded to capacity, gallery as well as the floor. A number of ministers were present; and in the absence of the Pastor, a retired United Church minister, Rev. Gregg, presided. We were assisted here by the church choir and organist, and altogether it was a most successful meeting. We had a little interruption from the head of the Knights of Columbus, but that was soon settled, and much to our advantage.

In First Baptist Church, Sackville, N.B.

Our next appointment, August sixth, was in Sackville, N.B., in the First Baptist Church, of which Rev. A. H. Herman is the honoured Pastor. Mr. Herman himself presided. The church was full, and many were present from outside places, including several ministers. The meeting here was also very successful.

Week-end Meetings in Moncton

We remained in Sackville overnight, proceeding to Moncton, Nova Scotia, on Saturday. Meanwhile we had received advice of the cancellation of our building in Charlottetown, P.E.I.; so Mr. Slade went by airplane to Charlottetown to endeavour to make other arrangements. Sunday morning Rev. W. S. Whitcombe preached in French in the French Baptist Church. The Editor preached to a full congregation in Highfield Baptist Church. In the evening, at seven o'clock, Mr. Whitcombe preached in one of the churches in the suburbs, and this Editor, in Wesley United Church. It was only a block from Highfield Baptist Church, and THE LEAGUE meeting was to be held in Highfield at eight-thirty. Wesley United was filled downstairs, and most of the gallery, which was at the far end of the building. Highfield was crowded for their regular seven o'clock service; at the eight-thirty meeting, the church and gallery, Sunday School and gallery about, basement below, and all vestibules, were packed to the utmost capacity. Dr. Knott, Pastor of First Baptist Church presided. At this, as at all other meetings, both Mr. Whitcombe and the Editor spoke.

We have asked Mr. Whitcombe to set out separately some of the information he communicated to the people of the Maritime Provinces. It was interesting to discover how few there were who had any real knowledge of how the Roman Hierarchy, in spite of their having no Separate Schools, is controlling their educational system. Altogether, Sunday was a great day in Moncton, and there were large results in memberships.

Traffic Congestion Prevented Reaching Charlottetown

On Monday we were driven by Rev. Henri Lanctin and one of his men about seventy miles to Cape Tormentine; thence we were to cross by railway ferry to Prince Edward Island. We arrived at Cape Tormentine a little after eleven in the morning, but such was the condition of congestion that the ferry crossed back and forth twice before it could take any motor-cars over. The result was that we did not leave Cape Tormentine until five minutes to eight at night, arriving in Charlottetown, P.E.I., just before midnight. Meanwhile, as in Elijah's time, the heavens had become black with clouds, and there was a great rain. Mr. Slade had held forth in the market-place

in Charlottetown until he and his hearers were pretty well drenched; then they found asylum in an Orange hall. It was a difficult situation for all of us, but one that could not well be avoided.

In St. Andrew's Church, New Glasgow

Tuesday morning, August tenth, by the courtesy of a Salvation Army officer and a young Presbyterian minister, we were driven to another ferry plying between Prince Edward Island and the mainland, about one hundred and ten miles from Cape Tormentine; thence driven on to New Glasgow, N.S. There the meeting was held in a large Presbyterian Church, St. Andrew's. The church being pastorless, the meeting was presided over by the interim Moderator, Rev. Cunningham. The building was crowded in every part downstairs, with a large gallery congregation. It was altogether another splendid meeting, with a fine response to THE PROTESTANT LEAGUE.

On to Sydney

Our friends who had driven us, had to remain in New Glasgow over night, while Rev. H. C. Slade, Rev. W. S. Whitcombe, Mr. Chappell, and the Editor left about one in the morning for Sydney, Cape Breton. Many of our readers will know that Cape Breton is also an island. We reached Sydney the next morning; and found fairly comfortable quarters in the Isle Royale Hotel. This was to afford us a little rest, as we were able to remain in the same hotel until Saturday, motoring to our nightly appointments.

The key man here was Dr. Alexander Murray, of whom we had heard much. Dr. Murray is a New Zealander, a vital, evangelical, Presbyterian minister. He fears God so much that he fears nothing or no one else.

The Sydney Mines Meeting

Our first meeting in Cape Breton was in Sydney Mines on August eleventh. This was held in St. Andrew's Presbyterian Church, a very large building, which was completely full. Dr. Alexander Murray, in the regretted absence of the Pastor, presided. It was a great meeting, and a substantial number joined THE PROTESTANT LEAGUE.

And Glace Bay

On August twelfth we were at Glace Bay. (Both Glace Bay and Sydney Mines are about fifty miles from Sydney.) This too was in a large Presbyterian Church, which also was full. The minister, Rev. Duncan, a gracious, hospitable evangelical, presided. Many joined THE PROTESTANT LEAGUE, and this meeting was in no sense disappointing. Our Glace Bay friends will not be offended if we say that they were rather more stolid and undemonstrative than most congregations, although the proportion joining THE LEAGUE showed they were not unresponsive.

At Sydney Itself

Friday night, August thirteenth, was the greatest meeting of Cape Breton, at Sydney. The largest building in the town, St. Andrew's United Church, was the place of meeting. The large building, seating perhaps twelve hundred people, was crowded far beyond capacity. In the absence of the Pastor, who was in complete sympathy with the meeting—as was the Pastor of Sydney Mines—Dr. Alexander Murray again most ably presided. Sydney

was the highwater mark of the Cape Breton meetings. There it seemed that the tide had really come in. There appeared to be great enthusiasm, and most gratifying results.

The Kingston Conference

Saturday, the fourteenth, we left Sydney for Kingston, N.S. Our point of detraining was Bedford, a few miles out of Halifax where we were met at seven o'clock Sunday morning, August fifteenth. There had been no dining-car on the train, and Bedford was a little place without restaurant; so we set out on our hundred-mile journey without breaking our fast. We went through a number of towns of considerable size, but found no breakfast available until we had driven about sixty-five miles to Wolfville, N.S., the seat of the Baptist Acadia University. Here we were able to obtain what we wanted in a simple breakfast, and before reaching the town, drove through the grounds of Acadia.

We proceeded from Wolfville on to Kingston, N.S. This is a small place, scarcely a village, where Dr. J. J. Sidey has been engaged for a number of years in the work of the Lord. There they have established what they call the Kingston Bible College, and they have a group of buildings which speak volumes for the inspiration of those who have effected their erection. We arrived about twelve o'clock, and were given rooms in the dormitory which we understand can accommodate—this one dormitory—seventy or eighty people. There we remained until Wednesday morning.

There was a fine attendance at the Conference, and various meetings were addressed by Mr. Whitcombe, Mr. Slade, Mr. Chappell, and the writer. A good number of ministers were present, of different denominations. It was this Editor's privilege to preach three times, and to hold two PROTESTANT LEAGUE meetings. There a number joined the PROTESTANT LEAGUE, and we greatly enjoyed the fellowship of the saints there assembled. Dr. and Mrs. Sidey were most genial hosts, and we felt the institution was a monument to the enterprise of Dr. Sidey and his associates.

Halifax Meeting in the Arena

On Wednesday, August eighteenth, Dr. Sidey drove us into Halifax, where we had accommodation at the Lord Nelson Hotel. THE LEAGUE meeting was in the Arena, a better place than the Forum in Saint John, and altogether more suitable for our meeting because there were eight hundred and fifty chairs placed in the centre, and the platform at one end. It was a great gathering. We are afraid to estimate. We should say there were not less than fifteen hundred; although a man accustomed to attend that place for sports meetings, said there were more people there than were reckoned as three thousand on sports occasions. However, it was a great assembly, and altogether satisfying. A large number joined THE LEAGUE.

We had a public address system. It was not in good order, or else not properly operated. In the same place on Sunday we shut the thing off altogether, and had a most delightful time making everyone hear without the slightest effort. We abhor them; and use them only when positively necessary. There is no reason why three or four thousand people cannot be made to hear distinctly without such aid.

We had made arrangements for a meeting with Zion

Baptist Church, Yarmouth, N.S., on Sunday; but during the week we had been advised by telegram that the appointment was cancelled. This left us all free for Sunday, August twenty-second, and we engaged the Arena for two great gospel services on that date. This was done in consultation with quite a large group of ministers of all denominations who enthusiastically supported the proposal to hold a meeting at three o'clock in the afternoon, and at eight-thirty in the evening, so as not to interfere with the regular Sunday evening service. This arrangement was made, and the meetings duly advertised.

One of the outstanding pleasures of our visit to Halifax was making the acquaintance of Rev. Edward Morris, who has been for seventeen years Rector of St. Matthias Anglican Church, a man of commanding personality, and of fine platform ability, fully informed, and aware of the menace of Romanism in this country. He has for many years shown himself a fearless apostle of Protestantism in the Maritime Provinces. We felt that Mr. Morris has come to the kingdom for such a time as this, and it is our earnest hope that all members of THE CANADIAN PROTESTANT LEAGUE will hear very much more about him. Mr. Morris presided at all the meetings in the Arena, and accompanied us to Truro on August twentieth.

In St. James Presbyterian Church, Truro

Here was another of our pleasant drives through this entrancing country. The meeting was held in St. James Presbyterian Church, of which Rev. F. C. Lawrence is the minister. The church was completely crowded, and here we had the advantage of hearing Mr. Morris speak on the question. It was evident from the beginning that the congregation was in the grip of a master, and Mr. Morris' contribution to that meeting was a very large one. Mr. Whitcombe and the Editor spoke, as at other meetings; and here again we were happy to have not a few ministers in the congregation. After the meeting we drove back about seventy miles to Halifax.

And Then Lunenburg

Friday, August twentieth, we were driven by Rev. Edward Morris to Lunenburg, over one of the most scenic routes we have traversed in a long time. The meeting here was shared, as usual, by the three of us, Mr. Morris presiding. The meeting was held in the United Church, a large building seating perhaps one thousand people. The Lunenburg meeting had been somewhat of an afterthought. There had not been a great deal of time in which to advertise it, but there was a fairly good attendance considering it was August, and that the publicity given it had been somewhat meagre. We were assured that it was a very representative gathering. It included the Mayor of the city, one of the Liberal Senators from Ottawa, a number of clergymen, and Professor Spiddell, a retired Professor of Acadia University.

After the service we drove back again to Halifax. Sunday morning Rev. W. S. Whitcombe preached in St. Matthias Anglican Church for Mr. Morris. It is a church with accommodation for about six hundred and fifty. On that hot August morning somewhere from three to four hundred people occupied the pews, showing that where there is a man with a message, there will always be found people to hear the message. Mr. Whitcombe

was not advertised, and the congregation was Mr. Morris' ordinary August Sunday morning congregation.

Cooperation of Ministers

We have left it to Mr. Whitcombe to report the afternoon and evening meeting in Halifax on Sunday, August twenty-second. We should like, however, particularly to point out that THE PROTESTANT LEAGUE meeting, and the gospel services in the Arena on Sunday, were supported by rather an unusual number of ministers of all denominations. Many more expressed their sympathy, but were out of town on holiday—for August is the holiday month. We were delighted to discover that in Halifax, and in other parts of Nova Scotia, notwithstanding the deadening influence of Modernism, there is still a large evangelical element who know the joyful sound, and rejoice in it. The fact that we were able to secure the use of church auditoriums, in all places we visited except Halifax and Amherst and Saint John, speaks for itself. We ought to say that at the Saint John meeting Rev. Bird presided, and that he and his officers had offered the use of their splendid building for the meeting. The Committee having the matter in charge thought it would not be large enough; and the Saint John Committee assured us that but for the almost impossible weather conditions, The Forum would not have been any too large.

Orange Hall, Amherst.

From Halifax we proceeded on Monday, August twenty-third, to Amherst, N.S., where a meeting was held in the Orange Hall. No church in Amherst was available for THE PROTESTANT LEAGUE meeting. The minister of the large United Church was anxious to have the building put at our disposal. He was, however, away on holiday we understand; and the United and First Baptist Churches were holding union services under the ministry of the Baptist Pastor, Rev. Olsen.

The Amherst meeting in the Orange Hall was not large, for the reason that the Orange Hall is almost out of the city, and not well known generally, beside which there were difficulties of transportation. But the Orange Association requested us to visit Amherst, and it was well represented. We did not ask to go, but were urged to go to a place where so-called Protestant ministers refused admission; and we were happy to have the opportunity of giving our testimony in Amherst, and the meeting was a very successful one.

Simultaneous Meetings in Montreal, Snowdon-Verdun

We entrained at Amherst on Tuesday for Montreal, arriving there Wednesday morning. There we were royally welcomed by Rev. J. R. Armstrong and T. Carson. Arrangements had been made for two meetings in Montreal, one at Snowdon, and the other at Verdun. The Snowdon Baptist Chapel is, by the way, a little architectural gem, built out of a store, that will satisfy the tastes of the most aesthetic. It was crowded to every inch of its capacity. The meeting had to be short because we had to leave, and drive across the city to Verdun, and then get a train out at eleven o'clock. It was a good meeting, the results of which we cannot now register.

Home!

From there we proceeded to Verdun, where Mr. Whit-

combe spoke from eight o'clock. There was a fine gathering, and we were able to speak for perhaps forty-five minutes, when a good Jarvis Street friend, who had come to our help, was at the door with a taxi and all our baggage, ready to rush us to the station—to get the train for home. We left at eleven o'clock, and reached Toronto Thursday morning. In the evening of that day there was a fine meeting at which Mr. Chappell, Mr. Slade, Mr. Whitcombe, and the writer, endeavoured to give some idea of our experiences, and the results of our labour in the Maritime Provinces.

QUEBEC ASKS, "WHY ARE WE AT WAR?"

IT is quite apparent that many people in Quebec are still asking, "Why are we at war?" The Wartime Information Board is apparently too busy to tell them, as it is occupied in pulling the Pope's chestnuts out of the fire with its *Nouvelles Catholiques*, of which a special number was printed recently, giving the full text of the Pope's lamentation over the bombing of Rome. The following answer to the question, "Why are we at war?" will be of special interest to our soldiers, sailors, and airmen, and to their relatives at home. It is an example of the anti-British sentiment current in Quebec, but commonly denied by some well-meaning English-speaking people outside of that Province who know little or nothing of what is going on there.

Our readers may well ask "Why are such disloyal speeches allowed in wartime?" We emphasize that the following report was taken from the official paper of the Cardinal-Archbishop, which was apparently only too ready to give space to this piece of concentrated hatefulness against Britain and our war effort. The following is part of the account of the speech as translated from *L'Action Catholique* of Quebec City:

Montreal, August 6, 1943—M. Henri Bourassa spoke in favour of Paul Massé, candidate of the Bloc Populaire, at the Olier School last night. . . . After having declared that England would not spend a single farthing for Canada, M. Bourassa noted that the English are real politicians. They see a long way ahead. They see even the profits of future generations.

"But in fact, why are we at war?" asked M. Bourassa. "For our spiritual values, as M. Lapointe would have declared at one time, No, no, it is to maintain the preponderance of the pound sterling. The produce we pay with the blood of our children, with our privations.

"If Montreal has not the houses that it needs," added Mr. Bourassa, "it is in order to build more ships that Canada will give later on to England, in order to enregister more soldiers to send overseas and 'we shall be glorified by the compliments of Madame Chiang Kai Shek'."

This statement, we repeat, was made in the metropolis of Canada in the month of August, 1943, after nearly four years of war. The meeting was a school building built by tax-money; and this full report as translated above was given prominent space in the official Roman Catholic paper controlled by the Cardinal-Archbishop of Quebec. The speaker, we might add, was the founder of *Le Devoir* of Montreal, a paper which led in the attack on Dr. Shields when certain fanatical bigots demanded that he should be interned for what, in effect, was the "crime" of being "pro-British".—W.

RELIGIOUS CONDITIONS IN THE MARITIME PROVINCES

GOSPEL WITNESS readers will be interested to know something of the religious conditions in the Maritime Provinces as we saw them on our recent tour in the interests of THE CANADIAN PROTESTANT LEAGUE. One who is a Maritimer by birth and who, naturally, carries a lively concern for the spiritual welfare of that people, ought to be allowed to write on this subject with a peculiar freeness and a certain amount of authority.

It was to be expected that we should find things in this regard, much further on the way to decline than formerly, when we lived in Nova Scotia, sixteen years ago. When once modernism has gained admission into the universities of a country, it is not long before the churches are affected by its deadly influence. So far as we have been able to discern, modernism has been allowed almost a free hand in the teaching institutions of the Eastern Provinces. Apparently no strong leader has come to the forefront with sufficient prestige to stem the flood of this false teaching. Therefore, one Gospel stream after another has been choked off until there are few who still faithfully declare all the council of God.

Thank God there are yet a few who are making a firm stand for the truth in that part and maintaining a true Gospel testimony. With some of these, we had glorious fellowship in various places, and found them, in every case, to be strong supporters of THE LEAGUE. In fact, only those who love the Lord and His Word can really be the true friends of such a movement as THE CANADIAN PROTESTANT LEAGUE. For instance, we wondered why a certain preacher, when approached and asked for his co-operation in the meetings, attempted in every possible way to belittle the importance of such a great movement, but when we heard him preach at a Sunday morning service in his own church, and in the course of his address, deliberately deny the inspiration of the Bible, we then understood his opposing attitude. Similar conditions, of course, obtain everywhere in this our day, as they have in all other days, but we are now speaking about the Maritimes and are compelled to use the words of Paul to describe the general religious state of the people as "having a form of godliness but denying the power thereof".

We had occasion to hold an interview with one of the Premiers of the Eastern Provinces, in connection with holding a meeting in a certain college auditorium. We readily observed that his fear of Rome prevented him from permitting us the use of the hall, and the presence of a Roman Catholic Member of Parliament sitting in his office did not incline him to be any more generous towards us in this regard.

The Maritime Provinces might be spoken of as a Baptist country. Great churches were established and large Christian congregations built up in the early days through the faithful preaching of God's Holy Word. Modernism on the other hand, has built no new churches, but has closed many and utterly paralyzed those which still exist under her influence. We are confident that many hearts were warmed as they listened to Dr. Shields and Rev. W. S. Whitcombe each night, when they not only revealed some inexorable facts of Rome's activities in Canada, but stood and declared the Gospel of Christ at every meeting without fail. Thus, the audiences were led to see that the leaders of THE CANADIAN PROTESTANT

LEAGUE are men with keen intellects, honesty of purpose and irrepressible force of character who are making an honest effort to win the churches back to that which was primitive and apostolic.

Evidently the closing of the Yarmouth door by a few Baptist officials, for LEAGUE meetings, resulted in the opening of a much wider one in the metropolis of the Maritimes. In our judgment, the crowning meetings of the whole campaign were those two great Gospel services held on the last Sunday of our tour in the Halifax Arena. It seemed to us that we had never seen Dr. Shields in better preaching form as that day when he addressed the afternoon audience on "Christian Responsibility" and spoke on the "Kindness of God" in the evening. Despite the fact of August heat and holiday season, which empty and close many churches, both congregations were large.

The people of Halifax, and those who came in from some distance, learned with joy that there are still men of God who firmly believe and earnestly declare the only true Gospel, namely, Christ and Him crucified. We have reason to believe that it was a memorable day to many, and trust it may be the beginning of a revival of Gospel preaching throughout the Maritime Provinces.—H. C. Slade.

WARTIME INFORMATION BOARD AGAIN AIDS ROME

By Rev. W. GORDON BROWN

FROM the time last Spring when the Wartime Information Board began the publication of *Les Nouvelles Catholiques* (Catholic News) in French, Rev. W. S. Whitcombe has, in these pages, accused the Government at Ottawa of using public taxes to further the interests of the Roman Catholic Church, since *Les Nouvelles Catholiques* is Romanist propaganda by its very name. That its nature is Romish propaganda he has proved again and again.

When THE GOSPEL WITNESS AND PROTESTANT ADVOCATE first made this public, W.I.B. assured us all that a Protestant counterpart would be issued. We wonder whether it had actually been planned, when it did not begin at the same time as *Les Nouvelles Catholiques*; or whether, caught in sectional propaganda, the W.I.B. was forced to issue, at such additional expense, another sheet in English. At any rate it was July before there appeared the second Government religious paper—in a country where there is no state church nor churches.

This new paper contains eight pages. It is headed:

CANADIAN CHURCHES

And The War

A Monthly Bulletin of Wartime Information

No editor is given, but the bottom of page eight says:

Issued by Wartime Information Board
Ottawa

Edmond Cloutier, Printer to the King's Most Excellent Majesty

Printed in Canada

The August number came a few days ago. Most of its contents are reprints from denominational papers—Baptist, Church of England, Presbyterian, and United

(Continued on page 13)

The Jarvis Street Pulpit

THE DIVINE PATTERN

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

Written and Preached in 1906

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"—Song of Solomon 6:10.

WE have in this verse a life-sized portrait of the Church of Christ, and hence of every individual believer. Her character and mission are represented by four figures, every one of which would furnish us with truth sufficient for a whole discourse. I can therefore only touch it in outline; and, if I can make it sufficiently clear to fasten it in your memories, you may, by meditation, fill in the details yourself.

I invite believers, then, to look at their own portrait this morning, and to study it for their own profit.

I.

In the first place I want you to behold **THE FACE WITH THE MORNING LOOK**: "Who is she that looketh forth as the morning?" It suggests the appearance of *one who has just emerged from the darkness*. It is not noon but morning. It is well to remember that it has not always been light with us: "Ye were sometimes darkness, but now are ye light in the Lord." With us the darkness is past, and the true light shineth. But it is not everyone who "looketh forth as the morning." There are those who still sit in darkness, and in the region and shadow of death.

This figure suggests the experience of *one who now walks in the light*. They who walk in the night stumble. There was a time when we did not receive the things of the Spirit of God; when we put good for evil, and evil for good. We could not distinguish between things that differ. We were not of those who "by reason of use have their senses exercised to discern both good and evil." They who look forth as the morning may be expected to walk circumspectly, to have eyes for the path of righteousness, to see the footprints of Christ on life's pathway leading up to the throne of God. "Ye are all the children of light, and the children of the day: we are not of the night; nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober." The morning light admits to great privileges, but it entails great responsibilities. Much that is done in the darkness may be excused which is absolutely inexcusable if done in the light of the morning. And we who look forth as the morning, because of our great light have heavy responsibilities.

But while this figure "the morning" speaks of light, is it not suggestive of *youth and inexperience*. While there is not the danger and uncertainty there is at night, there is much of mystery about the morning. There is the grass, and there the fragrant flowers arrayed in all their morning dew-bejewelled robes,—but who can tell what the day will bring forth? It is not like the evening with its completed record of finished work. Who can tell into what beauty that bud will open? That it will open into beauty no one can doubt. I know it by the nature of the

bush on which it grows, but the measure of it, and the manifold wonders of it, I cannot tell in the morning.

And that is a youthful face that looketh forth as the morning. There is freshness and beauty there, but there is inexperience too. Christ's bride is, after all, very young. She is likely to be somewhat giddy. She does not know all there is to be known. She is betrothed to the Ancient of days; her Beloved has been "a man of sorrows and acquainted with grief." Indeed He is acquainted with all the experiences of the full day, the burning heat of noon-tide, and the lengthening shadows of evening. And this youthful Bride with the morning look will be wise to come up from the wilderness leaning upon the arm of her Beloved, Who knows every foot of the way. Our Beloved is not old—He fainteth not neither is weary, there is no searching of His understanding; but He is not young. Let us learn to walk with Him while the dew is on the grass and trembles upon the unopened buds. Let us hear Him saying, "What I do thou knowest not now, but thou shalt know hereafter." And you that are older in years—it is scarce nine o'clock with you; there is still much to learn.

But further, is not this figure indicative of *great opportunities*? There is not much time left when the sun is just dropping below the western horizon; and even when he is high in the heaven at noon, one half of the day is gone. But when

"I watch the eastern skies
To see the glorious spears arise
Beneath the oriflamme of day",

there is one long day of opportunity before me.

And is not that descriptive of the position into which we are brought by divine grace? "If any man be in Christ he is a new creature: old things have passed away; behold, all things are become new." We are born again, we are babes with the full day before us. We are brought from darkness into light, and look forth upon life's duties as the morning. Jesus bade His disciples work while it was day, because the night cometh when no man can work.

Let us then as Christians and as a Christian church, come to our work with all the freshness and vigour of the morning, that we may make the best of the day of opportunity, be it long or short, which God has given us wherein to serve Him.

And does not this figure of the morning speak of a *hopeful spirit*? When the day is done there is no opportunity to correct mistakes. In the evening we look back, but in the morning we look forward. Do not cloud your brow with the shadows of evening, or wrap yourself about with the gloom of the falling night. Do not lie down in idleness as though there were nothing more to be done: this is not the time for sleeping or weeping.

"They that sleep sleep in the night, and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation." These are therefore the companions of the children of the day, — Faith, Love, and Hope. "For God hath not appointed us to wrath, but to obtain salvation through Jesus Christ." We ought to chase the darkness, and dry our tears, and laugh at the shadows, and crown a cheerful morning circumstance with the helmet of the hope of salvation, for we live in the morning of a day that knows no night; for "the path of the just is as the shining light, which shineth more and more unto the perfect day."

II.

We have here a second figure, "FAIR AS THE MOON." The first thing this figure naturally suggests is, that *the Church, or the believers, have no light of their own, but like the moon, reflect the light of the sun.* The moon is not an independent luminary; it is merely a servant, the reflector of another's light. We have no light of our own, no beauty that is not given us by Another. What fairness we may have, is but the reflection of the loveliness of Jesus Christ. It is His righteousness which fits us for a place in the heavens. And what light we may have to give is borrowed too. We have not been made wise in ourselves. The Church is not the source of truth; the Church is not the infallible teacher of the ignorant: "In him (that is in Christ) dwell all the treasures of wisdom and knowledge." Do not commit your soul and conscience to the Church. At best, she is only the moon. She is not the day-maker, but only the alleviator of the night. She is to preach the gospel, but unless she preach it with the Holy Ghost sent down from heaven, she will give forth no light. Remember therefore, that for her own beauty, as also for her power to minister, the Church, like the moon, is dependent upon the Sun.

Observe also that *the Church and the believer have their "phases" like the moon.* You know that the moon revolves about this earth once in a little less than twenty-seven days and eight hours, and accompanies the earth in its annual revolutions around the sun. The moon does not always appear the same to us: it has what we call its "phases"; that is, its appearance varies according to the amount of illuminated surface visible to us, and this depends upon its position relative to the sun.

And so the amount of light we have to shed upon the world will always depend upon our relation to Christ, and to the world. Alas! we must expect the Church to have her "phases". Sometimes she will be like the crescent moon, the new moon we call it, and then like the moon in her first quarter, and by and by at the full. But the day will come when our Lord's kingdom will "stretch from shore to shore", and then "moons shall wax and wane no more."

I may remind you also that *the moon sometimes suffers an eclipse* by the earth passing between it and the sun. And it is so with the believer. When we set our affections on things on the earth, and allow things of time and sense to monopolize our thought and desire, our disk is darkened, and we do not reflect the glory of the Lord.

This figure *should teach us something with respect to the church's mission.* Why is the church "fair as the morn"? Why is the moon fair? Was she set in her orbit to be an ornament to the heavens? If you go back to the

beginning of things you will find that God said of the sun, and moon, and stars, "And let them be for lights in the firmament of the heaven to give light upon the earth."

Christ's righteousness is not given you for yourself alone. His grace was not bestowed upon you for your exclusive advantage. Any knowledge of God which you may possess is not revealed to you solely for your profit. The Church is set as a light in the spiritual firmament "to give light on the earth." We are placed here in the midst of a crooked and perverse nation, among whom we are to shine as lights in the world.

And note further, that *while uneclipsed, and occupying her relative position to the sun which is hers when at the full, the moon is a world of light, but even then it shines upon a world of darkness.* While the moon is itself a creature made to dwell in light, its mission is to a world in darkness. And so while for ourselves we "look forth as the morning", and like the moon live in the light of the sun, the world to whom we are sent cannot see the sun; its only sunlight is that which we reflect.

True, it is morning for the Church. Believers are children of the day, but it is still night time with the world, and whosoever comes to the cross comes by moon-light, and when they reach it they catch the first glimpse of the morning there. This, then, is our mission, "to give the light of the knowledge of the glory of God, in the face of Jesus Christ."

The Moon Has Many Competitors. No one competes with the sun. When the day breaks for the world, men will put out their little tapers, but at night they busy themselves inventing new candles to light them to their work. And the Church has many rivals. There are many who think they have solved the problem of dispelling the world's darkness. Look at that man who despises the Church's light, the light of the gospel. See him with his little smoking taper that is going to light the traveller on his way, the toiler to his task, the mariner across the storm-swept sea. And it really does give a little light in this clever man's little study, when the door is shut. But outside the winds are howling; there are wide prairies to traverse, great mountains to climb, and storm-swept seas to cross. And this very clever man comes out of his study with his new lamp, but as soon as he reaches the outside of the door called Theory into the street called Experience, the wind blows out his light.

Notwithstanding all the advancement of science, *The Moon Remains the Greatest of all visible luminaries while the sun is down.* Yon stars are greater perhaps, but they are far away, and their light cannot profit me. That great electric searchlight may shed a brighter light, but it is of only level value. A hundred miles away it cannot be seen. So that for the great highways of life, which stretch across the plains, and through the valleys, and over the mountains, and across the trackless sea to a far-off unknown land, to light a traveller in a journey like that there is no light so "fair as the moon."

And so, brethren, the lamps which men light may light you from one room to another in this lower world; but even here a draught may blow them out. But when you step out where the wind is blowing, out into the actual experience of life, and begin your journey to another world, there is no light like the one God has set in the heavens to illumine the world's darkness. I quote again more fully a passage to which I have already referred:

"God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ."

III.

This brings us to our third figure, "CLEAR AS THE SUN." The word for sun here is not the usual one, but is a word which sets forth a particular characteristic of the sun. It is a word which signifies heat, the morning light. You will see therefore that it is the complement of the second figure. For what is lacking in that, this supplies, and it goes to show that the figure of the moon does not fully set forth the Church's character or mission. The moon is the reflection of the sun's light, but does not radiate his heat. Now it is not the mission of the Church merely to hold a candle to light men to their toil. We are like the moon in this, that we have no inherent light, but we are unlike the moon in that we are made individually the media, and collectively the medium through which the heat of the Sun of righteousness is communicated to the world.

Shall I be straining the text if I say that it suggests that while the gospel gives us the light of the moon, the indwelling Spirit gives us the heat and power of the sun, and that in this sense the Church is "fair as the moon, clear as the sun."

Is our testimony like the pale, cool light of the moon, unawakening, and non-fructifying? Or is it, while borrowed from Another, still "clear as the sun", stirring into activity the sleeping soul, and turning the desert into a garden, making the earth bring forth and bud? It is one thing to preach Christ crucified—that is a light "fair as the moon", but to preach Him "in demonstration of the Spirit and of power", that is to shine with a light as "clear as the sun." So then let us add to the light that shines, the power that serves, to the light by which the seed is sown, the heat by which it grows into increasing beauty and fruitfulness. And thus we shall see, when the knowledge of God is made effective in our own and others' lives by the power of the Holy Ghost, as a true Christian character, the purity, tenderness, trustful dependence, and unsullied beauty of true womanhood, combined with the strength, helpfulness, and majesty of manhood. These qualities combined, will give a picture of what a Christian ought to be, as he or she "looks forth as the morning" with that "hope that maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."

IV.

There is here a further figure. The Church is said to be "TERRIBLE AS AN ARMY WITH BANNERS." It suggests an organization subject to one commanding will. An army is terrible usually because it is more than an aggregation of individuals, a collection of differing wills and desires. It is fused into one coherent whole, responsive to one mind, to one will. We should ever remember that Christ is given to be the "Head over all things to the church, which is his body, the fulness of him that filleth all in all." And the Church of Christ, or the individual believer, will be true to his or her mission in the measure in which he is subject to the will of God. We need no pope, no bishop, no hierarchy, to direct us:

"One army of the living God,
To His command we bow."

This figure suggests that the believer and the Church

are called to a life of conflict. We are to endure hardness as good soldiers of Jesus Christ. We are to fight the fight of faith. We are to strive together for the faith of the gospel; we are to contend earnestly for the faith once for all delivered to the saints. The Church is a militant body:

"Like a mighty army
Moves the Church of God;
Brothers, we are treading
Where the saints have trod.
We are not divided,
All one body we,
One in hope, in doctrine,
One in charity."

Let us therefore keep clearly in view that the Church of the Lord Jesus is designed to be a *Destructive Power* or a *Destructive Force*. There are many things in this wicked world which need to be destroyed. There are evils which must be uprooted. There are moral, spiritual foes which must be vanquished. It is an entirely false conception of the Christian Church which would picture her as one on a summer holiday languidly paddling a canoe over a placid lake. We are to set our faces against evil.

But she is here described as an "Army with banners." Does it not suggest the *honour she is pledged to uphold*? When an army fights for its flag, they do not fight for the material of which it is made, but for the principles it represents. And the Church's banners represent those principles of righteousness and true holiness which are embodied in God's law, and are the expression of His character. For all these we must contend as an "army with banners."

And this army is said to be "*Terrible as an Army with Banners*." The gangster, the robber, the assassin, who, taking his victim at a disadvantage, threatens his life, may be for the moment truly terrible; but he is not so terrible as the placid and implacable judge who sits upon the judgment seat. It is said of God that He is terrible out of His Holy Places; and so He is. And the Church of Christ ought to be a terror to all evil, and to all evil doers, determined to go on still in their iniquity.

But the Church of the Lord Jesus is "terrible as an army with banners" because she is the instrument of the Lord of hosts. Oh, may we learn to sing significantly from the heart, and in no formal way:

"At the sign of triumph
Satan's legions flee;
On then, Christian soldiers,
On to victory!
Hell's foundations quiver
At the shout of praise;
Brothers, lift your voices,
Loud your anthems raise.
"Crowns and throne may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain;
Gates of hell can never
'Gainst that Church prevail;
We have Christ's own promise,
And that cannot fail."

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Canada's Second French Province

THE solid block of French-Canadian Roman Catholic votes in Quebec and the preponderant part they play in Canadian politics by virtue of the balance of power they wield by concerted action, is only too well known to all who have studied the history of Canada. But it is not generally realized that strong re-enforcements for Quebec's solid block are already to be found in the neighbouring provinces, where the French-Canadian Roman Catholic minorities bid fair to become majorities in the not too distant future. New Brunswick, for instance, has already been hailed in the Catholic Action press of Montreal, as "Canada's Second French Province", since it now has a French population of 35.95% that will, according to the calculations of the priests, become a majority of the total population of the province about the year 1971. Prophecies of this sort are so foreign to the Anglo-Protestant mind that if we were not able to quote the words of the French Roman Catholic daily, some of our readers might suppose that we were drawing on our imaginations. But here is what *Le Devoir* of Montreal, has to say:

"In a speech which he gave on the fifth of June over the Canadian Broadcasting System in favour of the Acadian press campaign, M. Raymond Denis said that in 25 years the Acadian group in New Brunswick would probably form the majority of that province."

Le Devoir then gives a somewhat detailed exposition of the vital statistics of the province under discussion and draws the following conclusion:

"The conclusion is that the Acadian group which forms a little less than 36% of the population, had in 1940 almost 50% of the natural increase of the whole province, surpassing all the other groups together by the absolute number of 1,000.

"Each year this favourable balance of Acadians will increase, for the number of their new homes increases more quickly than those of other groups, while the general mortality rate will bear more heavily on the British group which has a higher mean age.

"Thus we foresee that at the census of 1971, New Brunswick will have become the second French province of the Canadian Confederation."

Everyone knows that the rapid natural increase common among Roman Catholics is the direct result of the teaching of their church. When the Minister of Justice attempted, in the House of Commons, to deny the connection between Quebec's high birth rate and the design of "that man in the Vatican and that cardinal in Quebec", he did not deceive his hearers, either Roman Catholic or Protestant, he merely cast a heavy cloud over his own honesty. In the Province of New Brunswick, the Roman priests are exploiting to the fullest possible extent the fertility of the French race to produce a population for the Roman Catholic Church that will control the votes in its favour. The gospel of natural generation is thus substituted for the gospel of spiritual regeneration taught by the Saviour of the World: The flesh takes the place of the spirit.

"The Surest Hope of the Church"

"The family is the surest hope of the Church," says *L'Action Catholique*, the Cardinal-Archbishop's official newspaper in Quebec city (August 7, 1943). "The Church

finds its finest hopes on the family. We can resume those hopes as follows: attain the greatest number possible, possess the largest possible number of good people. . . . Thus the greater number of Catholic cradles there are, the more souls there will be in the perpetual Ship of Peter, that is evident. What a glory to furnish members to the Assembly of Christ. May all parents better seize their duty. In the measure that the Catholic family grows, the Society of the Master grows, and is that not in short the hope of the Church?"

Thus speaks the authorized voice of the primate of the Roman Church in Canada, and his message is echoed from every Roman pulpit in the land, repeated *ad nauseam* by every Roman Catholic paper, screamed in the crudest and most suggestive manner in hundreds of Roman pamphlets on marriage, whispered in every confessional box where Roman Catholic girls and wives bare their souls to unmarried priests. Thus under the supervision of the Roman Catholic hierarchy is enacted that disgusting spectacle of the "Revenge of the Cradles" by which they confidently expect to outnumber and outvote the hated English Protestants.

In introducing the French-Canadian Archbishop of Moncton, New Brunswick, to a Montreal audience, M. Denis is reported to have spoken as follows (*Le Devoir*, May 26, 1943) concerning the financial contribution made by Quebec people to the Acadian Press Campaign:

"We ought not to speak of almsgiving," said M. Denis, "but rather of an investment which will yield magnificent dividends from the national, religious, and economic points of view. We must come to the help of the Acadian minority, for soon it will become a majority in the neighbouring province; then the isolation of Quebec in Confederation will be at an end, and we shall have two provinces with French majorities. Let us make a sacred union around the Acadian cause and we shall be the first to profit by it."

Let Mr. Saint-Laurent and all others who would veil the real aims of the Roman hierarchy, deny "the fact and the design", the fact and the design nevertheless speak for themselves, and nowhere more clearly and bluntly than in the above speech delivered in the presence of the leading French prelate of the Maritime provinces. It should not be forgotten that the hierarchy's scheme to produce a French majority is not limited to New Brunswick; indeed its success is already apparent in the other Maritime Provinces of Nova Scotia and Prince Edward Island, for, taking the three Atlantic provinces together, a French priest estimates that according to the 1931 census (the last one available in complete form) there is "in the region of the Gulf of St. Lawrence a total of 213,738 Acadians out of a total population of 1,017,045, that is a little more than 21%."

Roman Catholic Plans

The programme of French Roman Catholic expansion and domination in the three Maritime Provinces of Canada was outlined in a paper delivered by the Archbishop of Moncton, New Brunswick, before a meeting held in Laval University, Quebec City, last February, and since then published by the Jesuits in Montreal. This official statement of aims by Mgr. Robichaud centers around the identification of the French language and the French race with the Roman Catholic religion, and is to be achieved,

according to him, only "on condition that the formative and conservative agents are guarded and controlled by us. Now, these agents are principally three: the school, the radio, and the daily paper." Regarding the identification of the French language and the Roman religion, the Archbishop has the following to say:

"Allow me to emphasize one thing: *the close relationship that has always existed among the Acadian people between their language and their faith.* Some may cast doubt on the rôle of language as the guardian of the faith, but for us, the Acadians, it is beyond all argument. Our ancestors were persecuted for their language as for their faith, for if they had been willing to give up the one as the other, they would have been spared the fate that they had to suffer. And in the exile as since the return, it is by attachment to their traditions and by their distinctive mentality, safeguarded by the difference of language, that the Acadians drew their strength to endure the rude trial and to survive it. Thus it is by just title that they cling to their language almost as much as to their faith, and that the two form but one whole in their mind as well as in their heart."

The senseless stupidity of making the French language coincide with the interests of Roman Catholicism comes with stunning amazement to one who knows anything of the history of French literature. The ghosts of the great masters of the French tongue, many of whom were anti-clericals, sceptics, and Protestants, would find great amusement in such a surprisingly ignorant statement from a French-speaking Archbishop, but we pass over this aspect of the matter to point out that the sole interest the Roman Church in Canada has in the French language is to make it a convenient and potent instrument of propaganda for their narrow sectionalism. This is why French is forced upon us at every turn, on our currency, on our postage stamps, in government papers at the cost of millions of dollars, over the radio and in schools. It is not, we repeat, for love of the French language or literature, but because French is identified with the Roman Catholic religion. It provides an effective barrier between the two great races of Canada and thus allows the priests to pursue their work of national disunity unhindered by a critical press.

French Schools

As we have remarked above, the Archbishop of Moncton devotes considerable attention in his paper to what he names the three principal "formative and conservative agents: the school, the radio and the daily paper". The following is what he has to say concerning the schools of the Maritime Provinces, and there is no doubt that he speaks with thorough knowledge:

"The school, around which the future of a race is formed, offers to the élite of tomorrow's Acadia, great hopes. . . . The teaching of English at the same time as the teaching of French presents very grave disadvantages. But this state of things tends more and more to disappear. In the schools of the three Maritime Provinces, the share of French in the schools which are called bilingual, is becoming greater and greater, owing to the intelligence, to the breadth of mind and to the good understanding of our educators. Our demands for more religion and more French in our schools are better and better received, and we foresee the day when a school system, not perfect (could it be from the Catholic and French point of view in a mixed country?) but reasonable and just, will allow us to bring up our children according to their Catholic and French mentality, and to

make of them citizens enjoying all the rights and privileges that our democratic institutions assure us."

We invite our readers, particularly those in the three Maritime Provinces of which the Archbishop speaks, to read the above statement again, carefully. For the cool assurance of its grasping greediness will scarcely be exceeded by some of Herr Hitler's declarations when he overran the peaceful territory of some of his unoffending and unsuspecting neighbours. The above statement of His Eminence really means that the Roman Catholic Church has seized the control of the public schools of the three Maritime Provinces in order to use them as instruments to form French Roman Catholics at public expense. These schools are public only in the sense that they are supported from public funds, but in fact they are Roman Catholic, having as their chief aim the formation of narrow, sectarian bigots who will not be able to speak or write properly the language of the majority of their fellow-citizens whom they are taught to regard as the descendants of those responsible for what is supposed to be one of the greatest crimes of all history—the expulsion of the Acadians. The following is what a French priest who is professor of history at the University of Montreal has to say on this subject in his book, *Le Drame Acadien*, which is published with the approbation of three members of the hierarchy:

" . . . our age demands a serious improvement of the teaching of French in the Acadian schools. Justice must be done as soon as possible in this vital domain, for the future of coming French generations is at stake. Inasmuch as the memory of the misfortunes and of the exile grows faint, inasmuch as material cares take precedence over all other problems of the daily life, there grows the danger of a total Anglicization which is favoured by the growing popularity of the fairy known as the radio."

The strategy is again apparent: by means of French Roman Catholic schools, supported by public tax money, little French-speaking boys and girls are to be held under the influence of the Roman Church and taught to hate their fellow-citizens who pay for their schools, on account of a historical event that took place in 1755, a generation before the American War of Independence.

Subsidized Text Books

While in Charlottetown, the capital of Prince Edward Island, one of the most beautiful of all the Canadian provinces, the writer purchased in the government book store several French books authorized for use, according to the statement printed on the frontispiece, "in the French schools of Nova Scotia, New Brunswick and Prince Edward Island". The salesman informed us that the book which he sold us for 25c, cost 40c at the publishers in Toronto. The cost of shipping from there to Prince Edward Island and the loss of 15c on each book sold, were all borne from the public tax money of this Canadian province. No doubt the same arrangement prevails in the other two Maritime Provinces named in the book. The title of this series of French readers is the "Acadian Reading Books". The name alone is like a red flag to a bull, for it may be used in skillful hands to inflame the passions of racial and linguistic hatred motivated by religious differences. And all this, ironically enough, is paid for out of the pockets of unknowing and unsuspecting English Protestant taxpayers in these three provinces.

On glancing through one of these "Acadian Reading

Books", we came across a story that illustrates to what use such readers may be put. It is entitled, "Pius IX's Seven Minutes", and tells the story of how some French soldiers in Rome succeeded, after some difficulty, in gaining admission to the audience chamber of the Pope. One of their number acted as officer in command, lining up his fellows in military formation and marshalling them into the presence of the Pope, who is referred to as "His Holiness", with the commands, "Halt, Kneel." The story then goes on to tell how "His Holiness" distributed medals and chapelets among the soldiers. A charming little story told in beautiful French—at public expense—and well calculated to glorify the Pope and the Roman Church.

Rome Seizes the Radio

In the realm of the radio it is the same story. We do not need to inform our readers of the necessity they are under of paying a radio license fee, or that the Canadian Broadcasting Corporation is a governmental body. Here is what the Archbishop of Moncton has to say about the C.B.C. in these provinces:

"In the Maritime Provinces we have a French station, that at New Carlisle, which reaches almost all the groups and does much in this direction. But certain districts are not receiving their fair share of French radio programmes. Happily the Canadian Broadcasting Corporation, which understands the situation, is most willing to study these problems, and we hope that one day they will have a happy solution. Soon the voice of trained announcers, and of careful and elegant speakers will bring to our Acadian populations in the spirit and the mentality of their race, the national education, the Canadian culture that the radio is capable of procuring."

Once again we see the same pattern: the general public provides the money to purchase and maintain an expensive weapon of propaganda, and the Roman Church seizes it and turns it against its rightful owners for its own benefit. We have little doubt that under the present régime at the C.B.C. the French in the Maritimes will get all that they wish in the way of special privileges paid for by the rest of us.

The daily press is regarded with special care by the Roman Catholic hierarchy who are, under papal orders, most anxious to found daily papers under the direct control of the priests, wherever that may be possible. At the present moment a thoroughly organized campaign to raise funds to establish such a French daily paper in the Maritime Provinces has just terminated. To it the Roman diocese of Montreal alone is reported to have donated somewhere in the neighbourhood of \$35,000. In this they at least have the decency, or probably we should say, are under the necessity of paying for their own propaganda; and so they should, seeing that in the matter of schools and radio they have seized upon publicly owned and supported instruments that belong to the state. The function of such a daily press under Roman Catholic control is thus described by a Montreal journalist, writing of the Acadian Press Campaign in *Le Devoir*:

"But an upheaval such as the one which is now becoming apparent in New Brunswick cannot come to pass without provoking violent counter currents and eddies. A host of problems will present themselves during the next thirty years as the group of these pacific conquerors begins to need a larger place in the sun, in the political,

social and economic order: for the establishment, for example, of her ever-increasing sons. . . .

"During that difficult and dangerous period which is now beginning, the Acadians of New Brunswick will have great need of all their strength, of all the cohesion possible, they will need more than ever to stand shoulder to shoulder and to co-ordinate their efforts to pass victoriously through this critical age. What could be more necessary for that than a daily paper which will diffuse the ideas and doctrines of the group, transmitting to all the word of command, sustain the courage and hopes, direct the action, denounce the snares, refute the accusations, reply to the attacks, tear apart the sophisms?"

The evidence we have submitted in this article demonstrates that the French Roman Catholic hierarchy in Canada feel that they are coming within easy reaching distance of complete domination in the Maritime Provinces. Already they have gone far in that direction, farther perhaps than this article would indicate, since we have confined our attention to the French increase, without mentioning the large English-speaking Roman Catholic elements in the Maritimes. One Protestant clergyman whom we met in Nova Scotia, felt that it was already too late to do anything about the situation. To this we cannot agree. They hold that the Roman priests have on their people is much more feeble than it appears to be, and with an awakened and aroused Protestant conscience much can yet be done. In New Brunswick perhaps more than elsewhere, we found many Protestants thoroughly alarmed and anxiously awaiting the leadership offered by THE CANADIAN PROTESTANT LEAGUE. We earnestly hope that many such in those provinces will read this article and pass it on to others. And let readers in other parts of Canada remember that similar plans are already on foot for the subjection of their provinces to the yoke of the Roman hierarchy.—W.

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130 Gerrard St. East, Toronto, Can.

WARTIME INFORMATION BOARD AGAIN AIDS ROME

(Continued from page 6)

Church—and from International Christian Press and Information Service, Spiritual Issues of the War, Religious News Service, etc.

So we are told on Page Two of "the strong opposition to the Vichy regime among French Roman Catholics, especially among the lower clergy." Of course, there is no reminder of the blessing the Vatican pronounced on the Vichy regime when the men of Vichy came to power, and there is no such picture as that which appeared in this paper of high French ecclesiastics smiling on Pétain and Laval.

But the thing that roused us most was at the end of the August number. The sting is in the tail! Page Eight is:

"THE BOOKSHELF"

"A descriptive list of some recent books dealing with the responsibilities and opportunities of the churches in the present world situation."

Three book reviews appear, the last of which is:

The Catholic Church and International Order

By A. C. F. Beales. Penguin Books, 1941

"In Mr. Beales' first chapter there is a passage of which the whole book is a substantiation. Slightly condensed, it runs as follows: 'The Catholic theory of international order is not concerned merely with international convenience and smooth relations and the avoidance of war; but with something fundamental . . . the 'wholeness' and corporate nature of life itself. Catholic internationalism . . . is unique; for . . . it alone sets world order in a theological and historical perspective that is valid for all men and all times: a scheme of things, without which world order must be purely arbitrary in theory and only fleetingly attained, if at all, in practice.'

"In Roman Catholic teaching, he says, it is the duty and right of the State and of all citizens to promote and develop international institutions for peace. Peace is the result of order; and order is the result of justice tempered by charity. The Church asserts that there is a natural society of man, and that it should be implemented by an organized society of nations, in which each member must be sincere, and must act in accordance with justice and charity.

"The book concludes: 'The complicated, delicate modern world cannot afford indefinitely to be ruled by man's standards. Nor is it in the nature of things that the world could hope to do so. For, in the nature of things . . . man must be ruled by the laws of his nature, and in obedience to their Maker.'"

In French, W.I.B. issues *Les Nouvelles Catholiques* (Catholics' News). One would presume, especially from the newspaper announcement beforehand, that *Canadian Churches and the War* would be Protestant, though it nowhere says it is. But here is Romanism, evidently for Protestant edification. It is impudent stuff:

"Catholic internationalism . . . is unique; for . . . it alone sets world order in a theological and historical perspective that is valid for all men and all times."

Protestantism, Bible-Christianity, cannot set "world order in a theological and historical perspective that is valid for all men and all times."

Again:

"Without (Catholic internationalism) world order must

be purely arbitrary in theory and only fleetingly attained, if at all, in practice."

Protestantism offers no true theory for world order, and is doomed to failure in it! Glory be to Rome. Follow Sir Samuel Hoare and submit to "Mother Church". Otherwise there can be no properly based and lasting world order. So, in effect, says a Canadian Government sheet—at least, W.I.B. prints such nonsense at your expense and mine.

There was a period of history when "Catholic internationalism" ruled Europe. It is commonly called the Dark Ages! In the last century the Italians sought liberty, the Pope sided with their enemies and had to flee from their wrath. "Catholic internationalism" indeed! Rome still claims to be mistress of all nations. All who dissent are heretics, and ought to be made to submit or be destroyed. That is "Catholic internationalism" in theory!

Here, then, is one more piece of the great scheme to secure "His Holiness" a place at the peace conference. It is furthered by W.I.B. The Atlantic Charter set forth the four freedoms, two of which are freedom of speech and freedom of worship. Does Rome believe in freedom of speech? How can she, with her Expurgatorial Index—a list of books "the faithful" must in no wise read, e.g., *The Hunchback of Notre Dame*? What freedom of speech in British liberty has been wrested from Rome at the cost of martyr-blood. Does Rome acknowledge freedom of worship? When Catholicism under Franco got full control of Spain, the Bible Society in Madrid had to close. Romish authorities have made strenuous representations to the United States Government to have Protestant missionaries debarred from South America.

But the Wartime Information Board of the Government of Canada advertises a book, dated 1941 (the others reviewed are dated 1942 and 1943), which we may buy cheap, to help the churches understand sympathetically *The Catholic Church and International Order*; and to be told that:

"Catholic internationalism . . . alone . . . is valid for all men and all times."

We presume *Canadian Churches and the War* goes to most Protestant ministers in this country. We pray it may help to awaken sleeping Protestantism before it is too late. It ought to be a boomerang. It ought to bring more members to the growing CANADIAN PROTESTANT LEAGUE, and more subscriptions to THE GOSPEL WITNESS AND PROTESTANT ADVOCATE. (*Canadian Churches and the War* is not sent to the Editor of this paper, either as such, or as Pastor of Jarvis Street Baptist Church. We should be interested to hear from Protestant ministers as to whether or not they receive the bulletin.—Ed. G.W.)

TORONTO BAPTIST SEMINARY

A good number of young men and women have registered for the Fall Opening of Toronto Baptist Seminary, which will take place September 27th. There are three courses open to students: a two-year Missionary Course; a three-year Theological Course, and a four-year Divinity Course with full diploma.

Send for information, or for application form at once, to: Registrar, Toronto Baptist Seminary, 337 Jarvis St., Toronto 2, Canada.

An Authoritative Advertisement of "Holy Mother" Church

WE print herewith a photostatic reproduction of a circular distributed by Our Lady of Grace Roman Catholic Church, Price Hill, Cincinnati. The photostatic reproduction is as it appeared in the *Lockland Baptist Witness*, of which Rev. B. H. Hillard is the Pastor, and who accepts responsibility for its authenticity.

We enjoin any who may be inclined to feel that we are a little severe in our criticism of this system to give this advertisement a careful reading. Such bazaars are not confined to the United States, and an organization that sponsors such orgies—on the Lord's day—is not Christian; and needs to be opposed with every ounce of strength of which Evangelical Christians may be possessed, and its devotees released from its grip by the soul-freeing gospel of the grace of God. And all the interests sponsored by THE GOSPEL WITNESS are directed toward that end. Many of the ministers of the Union of Regular Baptist Churches are engaged exclusively in work among French-Canadian Roman Catholics, some preaching in both English and French. Thousands of gospel tracts, and hundreds of copies of the New Testa-

ment, have been distributed in the homes of Roman Catholics and the gospel preached from door to door. And not a few have been saved.

Graduates of Toronto Baptist Seminary are engaged in the same work, and many of those registering this year have this special work in view.

THE CANADIAN PROTESTANT LEAGUE has a vital evangelical testimony, as well as an informative programme; and as means permit, it aims at Junior and Young People's Branches that will instruct the young how to win the children held by this system, to the feet of Him Who said, "Suffer the little children to come unto me, and forbid them not."

And not a few Romanists have been led to Christ through the reading of THE GOSPEL WITNESS. Its pages

never fail to tell of the one High Priest Who alone is necessary to mediate between God and man, so that any Romanist, seeing a copy, would learn of Him as He is set forth in the Word in contrast to the multiplicity of Priests and Bishops and Archbishops whose offices he must secure: "Every priest standeth daily, ministering and offering oftentimes the same sacrifices, which can

never take away sins: but this man, after he had offered one sacrifice forever, sat down on the right hand of God." If we can reach the French-Canadian Roman Catholics of Quebec and Northern Ontario with that gospel—which is the only gospel the Book gives for sinners—great numbers of them will be brought from the darkness and superstition of Romanism, into the light of the salvation of God's free grace; for "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ."

Nothing less will do. And in the giving forth of that witness, this paper and the missionary enterprises it sponsors, are engaged.

We are grateful for generous help that is reaching us for the several departments of our work. Last week we reported the receipt of a \$100.00 Federal Bond for Toronto Baptist Seminary. Since then smaller gifts have come to hand—just as welcome, and which represent real sacrifice. Today from Detroit, Mich., came a cheque of \$100.00 (\$110.00 Canadian funds): \$25.00 for the French New Testament Fund of the Union; \$25.00 for Toronto Baptist Seminary, and \$50.00 for the furthering of the work of this paper. And all such help is used solely in the twofold ministry of which we have written: preaching the gospel, and opposing error, with equal fervour.


Send your gifts for any department of the work to THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.—M.S.

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Very sincerely yours,
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Mark the date on your calendar -
July 17 and 18 -
Saturday evening,
and
Sunday afternoon
and evening.



Bible School Lesson Outline

Vol. 7 Third Quarter Lesson 37 September 12, 1943

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

THE MAN BORN BLIND

Lesson Text: John 9.

Golden Text: "One thing I know, that, whereas I was blind, now I see."—John 9:25.

I. The Marvellous Cure—verses 1 to 7.

IN some quarters it is a common practice to attribute affliction and suffering to the presence of sin in the individual or in those associated with him. Affliction may be sent as chastening or discipline (1 Cor. 11:29, 30), but not necessarily so. When trouble comes, we should not conclude that God does not love us (John 11:5, 6), or that He has cast us away (Isa. 41:9; 48:10), but we must remember that God desires the affliction to be the occasion for a manifestation of His love and power, that it may redound to His glory (John 11:4; 1 Pet. 1:6, 7).

The works of God were to be manifest in the blind man through Christ (John 5:36). For the sake of the disciples the Saviour spoke in terms of human limitation. The day represents the time of opportunity for labour. The night was approaching for Christ in the sense that the period of His personal ministry upon the earth was drawing to a close. As He laboured earnestly and incessantly, so should we (John 4:35; 2 Tim. 4:2).

In order to see well, two conditions are necessary; good light and good eyesight. A man whose vision is unimpaired cannot see in the darkness, nor can a blind man see in the light. The same principles apply in the realm of the spirit. Spiritual perception is impossible until the truth be illuminated, and until the heart and mind be enlightened by the Holy Spirit. Christ came as the Light of the world to reveal the truth of God to men (Psa. 36:9), and also to anoint their eyes and quicken their hearts to comprehend that truth (2 Cor. 4:4-6).

Christ exercised His sovereign will in the manner of the cure, as well as in the fact. He used material means—the clay of the ground and the water of Siloam—and He restored the man's sight instantly, while others were healed differently (Matt. 9:29; Mk. 8:24, 25). The man was asked to exercise faith in the word of Christ by washing in the pool of Siloam (Lk. 17:14), an act which illustrates cleansing from sin by the blood of Christ (Zech. 13:1; Tit. 3:5; Heb. 9:22; 1 John 1:9).

II. The Cured Man and His Neighbours—verses 8 to 12.

The neighbours of the man born blind questioned his identity, for the change wrought in him was so great (2 Cor. 5:17). Our associates will soon know when Christ has transformed our lives.

The man's simple, straightforward testimony induced his neighbours to desire to see Jesus (Mk. 5:19). It should be our joy to speak to others about the Saviour Whom we love, that they may long to go to Him (John 1:41, 42; 4:39).

III. The Cured Man and the Pharisees—verses 13 to 34.

The Pharisees were curious to know the manner in which the cure had been effected, but their interest soon centred in the Person Who had performed it. As usual, there was a division among them in regard to Christ (John 7:43).

The intimidated parents vouched for the identity of their son and for his former condition, but they were unwilling to take the consequences of an open confession of Christ. Many refuse to follow their convictions through the fear of man (Prov. 29:25; Acts 5:29), thinking that the cost would be too great. They forget that the cost of not confessing Christ is greater (Matt. 10:32, 33; Lk. 9:25).

The hostile Pharisees attempted to cast reflection upon the

character of Christ, but the one who had been healed of his blindness had just one answer to every word of criticism, and his honest testimony could not be gainsaid (1 Pet. 2:15). His very presence among them, and his joyful acknowledgment of the change which Christ had wrought in his condition were more powerful, perhaps, than an eloquent sermon would have been. Let us tell men that we who were blind can now see, and that we who were lost are now saved in Christ.

The Pharisees implied that one who followed Christ was not loyal to the ancestral leader, Moses. They failed to realize that if Moses had received his authority from God, so also had Christ been commissioned by God. To the healed man this miracle was indisputable proof that the one who performed it must be from God.

Faithful testimony does not always result in the conviction and the conversion of the hearer; he may become angry. The truth is often unpalatable to the guilty heart, and the rejection of the message may lead to hatred of the messenger (Isa. 29:20, 21). This was not the only instance of men being cast out of the synagogue because of their loyalty to the truth. Many have suffered like persecution for Christ's sake. We must be true to the Lord, regardless of consequences.

IV. The Cured Man and the Son of God—verses 35 to 41.

Although men may revile and persecute, God will reward His disciples (Matt. 5:10-12; Mk. 10:29, 30; 1 Pet. 4:14), if not here, in the hereafter. Christ sought and found the out-cast.

The man who had been blind now beheld for the first time the Christ Who had restored his sight, and recognizing Him, perhaps by His voice, addressed Him as Lord. He already knew that his Healer must be a Prophet from God, and his quest for further light met with instant response. The eyes of his understanding were enlightened, and he was given faith to see in Christ the Son of God. He confessed Him with joy and worshipped Him as God.

Men cannot behold the light which Christ brings and remain unchanged. They who see not, yet desire to do so, will be shown the truth, as was the man born blind. Those who, like the Pharisees, pose as having superior wisdom (Rev. 3:17, 18), and close their eyes to the revelation which God can give, will remain spiritually blind and dead. That being the case, their sin lies not in the fact of the absence of light, but in the act of disobedience to the light (John 3:19; 15:22).

"Light obeyed means increased light,
Light refused, darkest night;
And who shall give the power to choose,
If the love of light we lose?"

A WORD TO NEW READERS

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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.

We have published the book at the expense of THE GOSPEL WITNESS, and we offer it to our readers at the very low price of 50c, in order to help defray the cost of publication. Order from THE GOSPEL WITNESS, 130 Gerrard St. E., Toronto.

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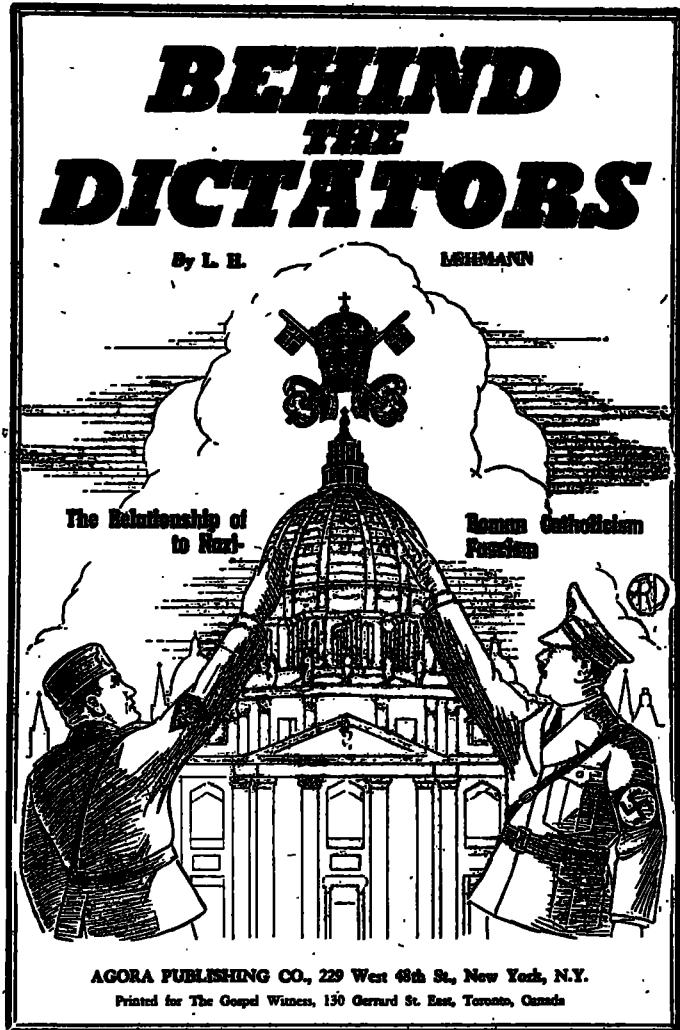
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Petition to President of the Canadian National Railways

IMPORTANT: When this sheet has been filled with signatures please mail to *The Canadian Protestant League, 130 Gerrard St. E., Toronto, for later presentation to the C.N.R. Management. Please do not send to Ottawa or Montreal.*

The undersigned Canadian citizens, having learned that the facilities of the publicly-owned Chateau Laurier have been refused to THE CANADIAN PROTESTANT LEAGUE for a public meeting, while the same facilities are freely granted to the Knights of Columbus, to la Société St. Jean-Baptiste, and to other Roman Catholic organizations; as we believe they ought to be granted to all lawful organizations, and to all law-abiding citizens in this free country, without distinction of race or religion; yet we hereby most vigorously protest against the unfair discrimination in favour of the Roman Catholic Church, and against Protestants, which this action of the hotel Management involves, as being contrary to all the traditions of British liberty; and a violation of those principles of freedom of worship, of assembly, of speech, and of the press, for the maintenance of which freedoms we are now at war; and we therefore hereby earnestly request that the policy of the Management be reversed, and that the use of the large hall in the Chateau Laurier be put at the disposal of THE CANADIAN PROTESTANT LEAGUE for a public meeting at a date mutually convenient, and subject to the payment by the LEAGUE of the usual fee, and compliance with the usual regulations:

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(Add paper as required for signatures)