

The Gospel Witness

and

Protestant Advocate

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Whole Number 1277

How a Roman Catholic Attempt To Steal Thirty-Two Acres of City-Owned Land In Windsor, Ontario, Was Frustrated

THE Scripture says, "Every house is builded by some man"; which is another way of saying that institutions and movements always originate with some influential, human personality. Committees and boards do not institute reforms. The principle of the Incarnation in the divine scheme of redemption is, of course, unique. There is but ONE Mediator between God and men. Jesus Christ is not only the Son of God, but God the Son. But the principle of incarnation inheres in the providential order of things; which is to say, that God has always effected His purposes through human personality. If you would hold a picture, for example, of the book of Genesis in your mind, you have but to think of Adam, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, and having these mountain peaks in view, one can readily recall the histories which lie in the intervening valleys. The same is true of the entire Old Testament, and of the New Testament. The one towering, inaccessible, and incomparable mountain peak, as we have said, is our Lord Jesus Christ, Himself. But beneath Him, and roundabout Him are the foothills of conspicuous personalities.

The same law runs through all secular history, whether for good or evil. Every stream of influence, every notable achievement, may be traced to some originating personality. The Protestant Reformation is historically inseparable from the name of Luther. He was not the only one, but he was chief of the reformers. George Washington was called "the Father of his country." And in the blackest hour of the world's history since Golgotha, "a man became as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land". The name of that man was Churchill. Lest we be misunderstood, let us repeat, the passage we have just quoted has its primary and unique fulfilment in the incomparable Person of our Lord. But in a lesser degree, and by the principle of an incarnation, it was fulfilled

again in our darkest hour in nineteen hundred and forty.

And still there are houses needing to be built by "some man". We do well to pray: "Send us men to match our mountains".

The cause of Protestantism could, in some measure, be assisted by money. But its supreme need is men through whom the power of God can be exercised. We need men who will accept responsibility; men who know how to lose themselves in a cause; men who will subordinate every interest in life to one supreme, noble, purpose; men who are determined to do what is right, regardless of cost; men of discernment, men of knowledge, of initiative, of courage, of resolution, of indomitable will. Even one such man in every Province, in every city, in every town, and village, and hamlet, could transform the social and religious and economic, and political life, of this Dominion.

We have written thus merely to call attention to what one man has done; and what other men elsewhere might do, if they would.

Roman Catholic Predatoriness in Windsor

The Roman Catholic Church in Windsor, Ontario, would have added thirty-two acres of public lands to its already immense holdings, if Mr. Charles E. Redeker had not discerned their purpose, and unmasked their machinations, and summoned to his help other citizens, who, together, frustrated the predatory plans of this parasitical institution. But here follows the story, including the brief presented by Mr. Redeker to the Municipal Board, which resulted in the disallowance of the action of the City Council, who, by a majority of Roman Catholic members, attempted to steal thirty-two acres of city property, and give it to the Roman Catholic Church.

(Mr. Redeker's account of this matter will be found on the next page.)

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THE CITIZENS OF WINDSOR WANT THE FACTS

By Chas. E. Redeker, Windsor

A VERY timely and excellent editorial "Not Always Generous," in the Windsor *Star* of Nov. 1st, brings to light the plain discrimination by the Council, when the Salvation Army wished to purchase a lot (less than one-eighth of an acre) and pay cash for it and their offer was refused. Then seeking to have the Ontario Municipal Board reverse itself and give that large slice of fine land (32 acres) to Assumption Roman Catholic College, and Mayor Reaume being the chief sponsor to have the city property added to the already large farm the Church owns. We urge every citizen and voter to go and inspect this property and the 40 adjoining acres personally, and get a first hand view of what this land grabbing involves. It might here be added, in order to demonstrate the discrimination in this matter, that St. Paul's Anglican Church (purchased, not presented to them) about 200 feet of land upon which they have plans to build a church, the Assessment Commissioner ruled, and properly according to law, that until the Church was erected, the denomination must pay the regular taxes on the land. How different with the vast holdings of Assumption College over a half mile long, and held continuously without paying any general taxes on it?

In the *Star* "Now" column in the same issue, R.M.H. gives vent to his rage against a Saskatoon man who wrote in opposition to the giving away of city property, property which belongs to all the taxpayers. When he uses the term "bigoted and intolerant" the regular and constant readers of the *Star* well know that no man can hold a candle alongside of R.M.H. in his undeviating and perpetual outbursts if anyone dare oppose anything his beloved church seeks to put over. What a contrast his methods are to the dignified and able Editorial above referred to.

The people of Windsor are entitled to and should have the complete facts, and are aroused over the matter, and

so we propose to give them, let the chips fall where they may. We as citizens and our solicitors have gone into the records at the Registry Office, and noted also the sales made off of the original 76 acres, and the Assessment Act of Ontario, and other relevant factors, and these have been made known to the Minister of Municipal Affairs.

Letter to the Minister of Municipal Affairs

Windsor, Ontario, October 19th, 1946.

Hon. George H. Dunbar,
Minister of the Department of Municipal Affairs,
Parliament Buildings,
Toronto, Ontario.

Sir:

On behalf of a large number of citizens and taxpayers of the City of Windsor, we most respectfully urge you to withhold giving your assent to the recent action of the Windsor City Council in voting to give 32 acres of valuable city land to the Basilian Fathers of Sandwich.

In order to present the material facts in relation to this matter, we submit the following brief, which we feel will be of service in your arriving at a just decision. Ostensibly the reason given for their desiring to acquire this property, is that they wish it for a sports stadium. The incontrovertible facts however show that this school is already in possession of enough land adjoining it, sufficient to provide for ten stadiums.

In proof of this we submit the official city plans or blueprints as exhibits, showing the vast amount of land they have owned for many generations past. In exhibit (1) will be seen their present athletic field, which has a width of 690 feet and a length of nearly 1000 feet. They allege however that this piece of ground will eventually be required for college expansion. It should be observed that this parcel alone is practically three times as large as the Windsor Collegiate stadium, which is 400 feet by 456 feet, and serves all the Collegiates and Technical Schools of Greater Windsor with an enrollment of over 5000 students, greatly exceeding that of Assumption College. This will be confirmed officially through T. Roy Noble, the Secretary of the Windsor Board of Education.

Exhibit (2) shows the approximate 40 acres of vacant and idle land owned by the Basilian Fathers, which had been secured by grant in 1856, or 90 years ago, and not utilized at all except for occasional farming, and never for religious or educational purposes, yet adroitly evading paying the general tax thereon, contrary to the express stipulations and regulations of the Assessment Act of Ontario, Chapter 272, Section 4. Items #2, 3, 4, and 5, Page 3608, Volume 3, thereby necessitating additional tax payments by the taxpayers of the city, in order to meet the annual municipal budget. The original grant consisted of 76 acres; however, a number of sales were effected yielding them a substantial profit, one of which to the Canadian Transit Company alone netted them \$59,148.65. Please note the size of this remaining piece of land, having a width of 544 feet by a depth of over 3300 feet or over a half mile, containing 1,829,910 square feet, and of ample and suitable proportions to create and enclose ten stadiums the size of the one which the combined Public and Non-sectarian schools of Windsor possess. This is all unused and has ever been available, and now is, without attempting to secure a gift of an additional 32 acres from the city. We submit that, to grant this, would constitute a miscarriage of justice against the citizens of Windsor.

We deem it fair and quite in order to point out that the population of Windsor is over 60% Protestant, and the granting of this valuable city-owned property to any denomination will provoke strong religious friction. If the City Council had acted as Controller Arthur L. Mason suggested and permitted the electors to decide the matter by a plebiscite at the forthcoming municipal election, such a grant would undoubtedly be decisively defeated. We point out that Assumption school has for months had a large painted sign on a portion of the 40 acres they already possess stating that "An all sports centre will be erected on this site", evidencing that fact that they possessed ample grounds for this purpose, and knew it, before the property owned by the city was sought.

Exhibit (3) shows the 32 acres which the Basilian Fathers want to add to their already large holdings. It has a width of 426 feet by a length of over 3300 feet, having 1,435,620 square feet. This land constitutes, as the official city blueprints will show, the logical extension of Sunset Avenue and Patricia Boulevard and if same were subdivided, would provide approximately 237 forty-foot wide lots, and if sold at even less than \$200.00 per lot, would yield in excess of \$50,000.00. The proceeds could be applied toward reducing the funded indebtedness of the city.

We submit that, if this large tract of land is to be disposed of by other than direct sale at its proper value, it should not be to those who already are in possession of many times the amount of land required for the purpose they allegedly seek it, but in the alternative, such an extensive tract of fine land would prove of great assistance to our war veterans, who are vainly striving to secure housing accommodations, and lots could be sold or given them at a nominal rate, in order to accomplish that purpose, instead of the city granting it to any organization through the insatiable greed of men who evidence few, if any, of the ethical principles of the Golden Rule.

Therefore, we, as citizens and taxpayers, of the City of Windsor, earnestly ask you to withhold your approval of this grant, and at least require that the electors may and shall determine the matter by a plebiscite, as is their just right as the collective owners of the valuable land. An approval of this free grant without the expressed consent of the electors will, we fear, inevitably result in it becoming a regrettable political-religious issue at the November municipal election. It has been admitted by several members of the City Council, that they knew little about the land or its value when it came before them for action, but assumed that other members did, and therefore acted upon that assumption. It should be stated that the two members who were most active in furthering this unwarranted gift are zealous in the church which is most interested in acquiring the land, and deftly side-tracked the suggestion that the Council submit the matter to the electors through a plebiscite, knowing that it would not be approved if the people were accorded the opportunity to decide the issue.

Respectfully submitted,

(Signed) C. E. REDEKER,

Chairman of the Citizens' Committee.

Attest

(Signed) DOUGLAS G. BENNETT,
Secretary.

The Citizens Association now rapidly forming, challenge the proponents of this hand-out of land to Assumption College to show that the facts recited are not correct, a great many more facts could be and will be declared but what has been stated will suffice. It was admitted by some of the Council members that they knew little about the extent or value of the land they voted away, so to give an idea of the extent of the present holdings of Assumption College, I will give \$10.00 to either Mayor Reaume or J. Al. Kennedy, who worked for a direct vote by Council and not to submit it to a vote of the people, if they can walk completely around these vast holdings in a half-hour.

We stand four-square in supporting the "Four Freedoms" which include the freedom of worship and religion, but we oppose the granting of city owned land to any denomination, and will actively support only such persons for civic or provincial office who will respect and honour their office as trustees and not those who seek election or re-election with an eye to vote getting. We have remained quiet and acquiescent long enough, in fact too long, and such acts as are involved in this attempted land grabbing, will be made a definite issue from now on.

PROTESTANT LEAGUE ANNUAL MEETINGS

By Rev. D. C. McLelland, M.A., League Secretary

ABOUT 1300 people in London, Ontario, crowded the Beal Technical School to hear an inspiring address from Dr. L. H. Lehmann, a converted priest. The Canadian Protestant League sponsored this public gathering, and many new members allied themselves with the League in its efforts to "Fight the Good Fight of Faith" in Canada.

When R. C. rowdies tried to disturb the meeting; the police led them from the auditorium. A local newspaper, *The London Free Press*, carried no report of all this news. The editor makes the lame excuse that he neglected to send a reporter to cover the meeting. In other occupations someone would be dismissed for such negligence.

London citizens noted the failure of the press in this instance. Scores of indignant phone calls reached Protestant League officials. Protestants there should now hold another public meeting, and attend in even larger numbers to make it clear to the city that Protestants are on the march to keep Canada Protestant.

Toronto Newspaper Evades Issue Also

The secretary of the Protestant League, Rev. D. C. McLelland, reads the Toronto *Evening Telegram*. Seeing no reports there of recent League rallies in five Ontario cities he sent the following letter to the editor.

The Editor, *Evening Telegram*,

Dear Sir,

In today's *Telegram* (October 29th) some space is given to a visit and address by Cardinal McGuigan at Collingwood yesterday.

No mention is made, however, of a rally of the Canadian Protestant League held in Hamilton last night. This meeting, crowded to overflowing, heard Dr. L. H. Lehmann, an ex-priest, challenge Protestants to defend their faith.

Other meetings of the League held in the previous week at Toronto, Lindsay, Brantford, and London, were likewise ignored by your paper. The League bought a

large advertisement in your paper calling public attention to these meetings. If our money is worth taking, our activities surely ought to be worth reporting. If we had broken any laws I have no doubt you would have found room for that news.

The fact that people taxed accommodation to the limit in all these cities mentioned indicates the growing interest of the Protestants in matters pertaining to their faith. Such people note, with resentment, the cold-shoulder treatment given their activities in the press. Through the Canadian Protestant League Protestants have found a voice. This will soon be strong enough to emphasize Protestant feelings, and to call for such changes in pulpit, press, state, radio, etc., as will give Protestants their rightful recognition in the land in which they still comprise the majority of the population.

Yours truly,
(Signed) Rev. D. C. McLelland,
Secretary, Protestant League.

In reply, *The Telegram* editor, C. O. Knowles, excuses his paper by saying that he cannot afford space to news which might lead to "vitriolic controversy." Apparently R. C. news does not have this effect. When a Roman Cardinal speaks, several inches of valuable space can be devoted to his words. But when Protestants jam meeting halls in five Ontario cities, and support a programme for the welfare of their faith and their land—that cannot receive any space.

What a sad day we have reached in Canadian history when Protestant news cannot be printed because of possible repercussions! The truth is that Protestants have kept so quiet that newspapers feel they lose nothing by omitting any reference to their activities. Protestants must come out of the corner and let themselves be seen and heard.

No news is disgusting to the Protestant conscience because of the constant publicity given to Roman Catholic pilgrimages to all kinds of shrines and images. The sight of hundreds of misguided people carrying their ailing relatives to some image which floated ashore, or to some remote hillside where a vision has been reported, must cause even Heaven to weep. When will John 3:16 be allowed to work its redeeming freedom in the hearts of Roman Catholic people?

Through The Canadian Protestant League Protestant principles can be made an effective part of Canadian life. I urge all who read this article to support us in our important work of writing PROTESTANTISM in large letters across our Dominion.

We must print our own news if Protestants are going to hear it. The second number of the "NewsLetter", our small Protestant League paper, comes off the press this week. Members of the League will receive their copy through the mail. Others may have a free copy by writing to our office, 130 Gerrard St. East, Toronto, Ontario. Gifts to assist us in distributing this Protestant news will be appreciated.

THE CANADIAN PROTESTANT LEAGUE RETAINS INCOME TAX DEDUCTIONS PENDING LONG AWAITED REPLY FROM MINISTER OF NATIONAL REVENUE

THE following communications have been sent to the Inspector of Income Tax at Toronto by order of the Executive Committee of THE CANADIAN PROTESTANT LEAGUE. They speak for themselves and need no comment:

THE CANADIAN PROTESTANT LEAGUE
Organized October 16th, 1941
Dominion Head Office
130 GERRARD ST. EAST
TORONTO 2, CANADA
October 28, 1946.

The Inspector of Income Tax,
Toronto, Ontario.

Dear Sir: —Attention Mr. H. A. Bailey—

As instructed, I enclose herewith a statement passed at the annual meeting of The Canadian Protestant League held in Toronto, Monday, October 21st, 1946.

For your convenience, we are venturing to enclose a copy of the statement to you, which may be forwarded to Ottawa if you so decide.

Yours truly,
"D. C. McLelland"
Secretary.

THE CANADIAN PROTESTANT LEAGUE
Organized October 16th, 1941
Dominion Head Office
130 GERRARD ST. EAST
TORONTO 2, CANADA

To the Office of Inspector of Income Tax,
Toronto, Ontario.

The Canadian Protestant League in Annual Meeting assembled and representing a membership approximately of seventeen thousand persons, composing groups and Branch League organizations throughout the Dominion from the Atlantic to the Pacific, by formal resolution unanimously approved the Annual Report of its Executive Committee, together with the Annual Audited Financial Statement, including, among other things, this item:

"Total income tax deducted from salaries but not yet remitted to Receiver-General of Canada, \$657.25,"

which item was explained as follows: That the Central Office of The Canadian Protestant League had addressed several communications to the National Revenue Department at Ottawa inquiring whether members of the Roman Catholic hierarchy, from Cardinals down, and the personnel of Roman Catholic institutions, such as schools, colleges, universities, hospitals, nunneries and monasteries, and various eleemosynary organizations; and whether the paid workers in Roman Catholic propaganda societies like the St. Jean Baptiste Society, the Jacques Cartier Society, the Knights of Columbus, and Roman Catholic Women's organizations, which latter class of societies are largely analogous in the Roman Catholic field to The Canadian Protestant League in the Protestant field, do actually pay income tax, which explanation aforesaid also stated that one reply had been received from the Deputy Minister of National Revenue, Mr. C. F. Elliott, under date of August 14, 1945, which letter, however, did not fully cover the field of the League's inquiry, and that, therefore, the Central

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Office, over the signature of its President, sent a further inquiry as of August 27, 1945, and receiving no reply, followed this with three other letters asking for a reply, which letters were sent by registered mail on the following days: November 29, 1945, January 5, 1946, and February 7, 1946, and in this connection return receipts were paid for, none of which were returned to nor received at the Protestant League Office; and that when inquiry was made of the League by the Income Tax Office at Toronto, further explanation of withholding the amounts deducted was made by telephone to the Inspector of Income Tax; and therefore, since the National Revenue Department has ignored the League's repeated requests for information, there seemed to be nothing else to do but to withhold payment of the amounts deducted as aforesaid, and patiently await whatever action the National Revenue Department may be pleased to take; and that the Secretary be instructed to forward a copy of this statement to the office of the Inspector of Income Tax in Toronto.

Toronto, Ontario,
October 28, 1946.

D. C. McLelland
Secretary

THE CANADIAN PROTESTANT LEAGUE

EXEMPTION OF R.C. "RELIGIOUS" OFFICIALLY ACKNOWLEDGED

IN these columns we have had a good deal to say about the exemption of Roman Catholic priests and teachers payment of Income Tax. It has been impossible to obtain a categorical reply from the National Revenue Department. We publish below a letter of enquiry sent by Mr. B. Dalby, of Smooth Rock Falls, Ontario, to the National Revenue Department, together with a reply from the Deputy Minister of that Department.

We have before contended that members of religious orders teaching in separate schools, and in separate secondary, or high, schools, where these exist, as well as teachers in Roman Catholic colleges, seminaries, and universities, pay no income tax. When the Drew Government raised the salaries of all separate school teachers, we stated that those who were members of religious orders, and the majority of them are, would still receive only an honorarium below the lowest income tax bracket, and that the increase would go to the Church. In our issue of February 7th, 1946, this paper reported as follows:

A few weeks ago the Ontario Catholic Education Council presented a brief to the Royal Commission on Education in which the usual claims for still greater privileges were made. Mr. T. N. Phelan, K.C., appeared as counsel for this organization and was questioned by Major Angus Dunbar for the Commission. We read the following report in *The Toronto Evening Telegram*:

Major Angus Dunbar, questioning Mr. Phelan for the commission, inquired whether the salary of approximately \$700 annually paid to nuns who are teachers was retained by the nuns, when Mr. Phelan objected to the low salaries Separate School Boards "were forced to pay."

"I don't see that it is any public concern where the money goes if the service has been rendered," Mr. Phelan replied.

Mr. Phelan's insolent reply epitomizes the attitude of the Roman Catholic Church to the state: "Hand your money over to us, and do not dare to ask what we do with it; that is our business, not yours." Protestants will not lie down under this sort of high-handed impertinence.

The reply of the Deputy Minister of Taxation establishes the accuracy of our statement. There are comparatively few teachers in Catholic educational institutions of any sort, who are not members of some religious order, so that practically the whole teaching body of the Roman Catholic church are exempt from the payment of income taxes. This is an injustice that ought to be regarded as intolerable by the entire teaching profession of the Dominion of Canada. The income tax law permits only a deduction of 10 per cent exemption on donations for religious or charitable purposes. If a Protestant teacher, who gets no housing, or household exemptions, as do the members of the Roman Catholic religious orders, were to give more than 10 per cent of his or her income to charitable or religious objects, they would still be taxed on everything over 10 per cent.

Is it any wonder that the Roman Catholic church has money to buy up anything they want anywhere, which they cannot steal? How long will Protestant teachers, and institutions, suffer this glaring inequality? As yet we have not been able to obtain an unequivocal statement in respect to the general exemption from the payment of income tax of Roman Catholic priests who are not teachers; but the same rule applies to the tens of thousands of Roman Catholic ecclesiastics, so-called "secular" and "religious", for none of them pay income tax.

We are resolved to continue our exposure of the parasitical nature of Roman Catholicism everywhere. It is a thief and a robber. It demands everything, and what is not conceded, by fair means or foul, it takes. And yet by a multitude of people this thieving institution is not only regarded as being respectable, but even "Christian". There is no black marketeer, no bootlegger, no racketeer, more guilty of the violation of the eighth commandment: "Thou shalt not steal", than is the Roman Catholic church as an institution everywhere throughout the world.

We suggest that our readers, if they are not satisfied, should bombard the National Revenue Department with enquiries in respect to income tax exemption, and it may be that we shall yet wring from the Department some further admission on this subject.

Meanwhile we ask our readers to preserve this issue of THE GOSPEL WITNESS, and carefully to study the letters which follow:

A Taxpayer's Enquiry

Smooth Rock Falls, Ontario,
July 31st, 1946.

Minister of National Revenue,
Ottawa, Ontario.

Dear Sir:

I have been led to believe that all Roman Catholic teachers belonging to religious orders pay no income tax. Am I correctly informed in this matter?

Of course I realize that many of these teachers receive salaries below the minimum taxable income, but what of those who are in the taxable group? Could it be that they donate their salaries to their church, and that their actual income, in the form of honoraria from the church brings them within the non-taxable class?

As an ex-serviceman, first in the ranks and later as an officer, and as a Canadian citizen, I trust that I am within my rights in asking and expecting a forthright answer to my enquiry.

Yours sincerely,
B. Dalby.

National Revenue Department's Reply
DEPARTMENT OF NATIONAL
REVENUE

TAXATION DIVISION
OTTAWA

August 14th, 1946.

B. Dalby, Esq.,
 Smooth Rock Falls,
 Ontario.

Dear Sir:

This will acknowledge your letter of the 31st July with reference to the payment of income tax by Roman Catholic teachers belonging to religious orders.

You are advised that where the contract of employment is made with the religious order which undertakes to supply the services of a member as teacher for a certain period and where the remuneration for services is paid to the order it does not become the income of the member and, therefore, no tax would be imposed on such member. If the member of the religious order is in receipt of income in an amount sufficient to render him taxable and over which such member has full control in respect of its disposition then he would be liable to tax.

Yours faithfully,

C. F. Elliot,

Deputy Minister (Taxation)

Can Anyone Explain?

Why the National Revenue Department refuses to reply to the enquiries of THE CANADIAN PROTESTANT LEAGUE?

PROTESTANT LEAGUE MEETINGS IN THE WEST

PARALLELING the annual meetings of The Canadian Protestant League in Toronto, Protestant League meetings were held at Calgary, Edmonton, Saskatoon, Regina and Moose Jaw. Approximately 120 new members were added to the League during these meetings.

The special speaker at all these services was Dr. J. B. Rowell of Victoria, B.C.

Dr. Rowell is well-known to readers of THE GOSPEL WITNESS through his vigorous articles in defence of Protestantism and in exposure of the vagaries and machinations of Rome.

The Regina meeting was held in the Metropolitan United Church, and the Moose Jaw meeting in Zion United Church. It is most encouraging to observe how many churches and ministers of all denominations are now heartily co-operating with The Canadian Protestant League.

Dr. Rowell's subject was: "What is the World's Greatest Menace—Russia? A Revived Germany? or the Vatican?"

Although there was a group of Protestant League members in Moose Jaw who had been accumulated at former meetings, no local branch had before been organized. Such an organization meeting was held on October 23rd in Castle Hall. By special request, Mr. G. Garfield Wray, the wise and aggressive President of the Regina Branch, acted as chairman for the election of officers. A very fine spirit prevailed, we are informed, and the officers elected were as follows: President, Rev. J. W. Georgeson; Vice-president, Mr. Kenneth Watt; Secretary, Mr. R. R. Townsend; Treasurer, Mrs. O. Gould. A list of new members, with some renewals, accompanied by Money Order for \$30.00 has been received at the League office from this new organized branch at Moose Jaw. From the tone of the letter

we have received, bearing the signature of the new President, Mr. Georgeson, we believe there was great enthusiasm and that aggressive action on the part of the Moose Jaw League may be expected.

Altogether the meetings of these Western branches were most successful. We wish it were possible to free such men as Dr. Rowell for a while from other duties, in order that such meetings might be held throughout the country.

We congratulate the officers of the Western branches of the League for their fine work. It may be that other meetings were held in the West of which information has not yet reached us.

ST. LAURENT IS GETTING THEM IN

MORE and more the Canadian judiciary is being loaded up with Roman Catholic judges. At this rate it will soon be impossible to get justice in Canadian courts. Should the right of appeal to the Privy Council be discontinued, the Supreme Court of Canada would be the ultimate arbiter of Canadian freedom, and if the iniquitous espionage commission proceedings be any criterion, the last vestige of freedom in Canada would soon depart.

This Mr. Jean Genest, if we are not mistaken, was Chairman of the Separate School Board of Ottawa when it practically made an assignment and handed over its more than a million dollar debt, we believe a million and a half, to the Ontario Municipal Board as a charge upon Ontario's public funds.

The following is the report:

Jean Genest Is Chosen as One of 2 New Judges of Ontario Supreme Court

OTTAWA, Nov. 1—(CP)—Jean Genest, Ottawa lawyer, has been chosen to fill one of two vacancies on the bench of the Supreme Court of Ontario.

Prime Minister Mackenzie King telephoned Mr. Genest to congratulate him on his appointment. This was the only word that it had gone into effect, since there was no immediate official announcement.

The new appointee will be the second French-Canadian to hold a seat on the Ontario Supreme Court, Mr. Justice E. R. E. Chevrier, one-time Liberal member of Parliament for Ottawa East, being the first.

Mr. Genest, once chairman of the Ottawa Separate School Board who led a 10-year fight against a regulation forbidding use of French for instructional purposes in Roman Catholic schools, will fill one of two vacancies created during the last session of the Provincial Legislature when the Ontario Judicature Act was amended and the court membership raised from 12 to 14.

ROME AND THE MARRIAGE MARKET

An Examination of the Claims and Practices of the Roman Catholic Church in Respect of Marriage; the "Mixed Marriage" Scandals; Annulments as Equivalent to Divorces, and a Final Summation of the Matter.

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 100 copies \$7.00

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THE CANADIAN PROTESTANT LEAGUE

130 Gerrard Street E., Toronto 2, Canada

The Jarvis Street Pulpit

Thoughts on The Great Tribulation

An Address by the Pastor, Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, March 26th, 1942

(Stenographically Reported)

"And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God;

"Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

"And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

"At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."—Daniel 9:20-27.

"And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

"And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

"But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."—Daniel 12:8-13.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

"Then let them which be in Judaea flee into the mountains:

"Let him which is on the housetop not come down to take any thing out of his house:

"Neither let him which is in the field return back to take his clothes.

"And woe unto them that are with child, and to them that give suck in those days!

"But pray ye that your flight be not in the winter, neither on the sabbath day:

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

"And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

"Behold I have told you before.

"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

"For wheresoever the carcase is, there will the eagles be gathered together."—Matthew 24:15-28.

I SUPPOSE we have all observed and experienced the truth that it is natural for humankind to be curious about the future, and if possible to draw the veil that they may know something about things to come. Upon that natural disposition the palmists, the fortune-tellers, and clairvoyants—and a host of other charlatans—play and prey. You have all noticed it in yourselves at Christmas, when you have found it difficult to wait until

Christmas morning to open certain parcels that you have been admonished not to unseal until the happy day should come. You could scarcely wait to know what that parcel contained.

A Passion for Foreknowledge

Most of us are in the habit, imaginatively, if in no other way, of trying to anticipate the future, conjuring

up a thousand fancies of what the future may hold for us; and out of our fantasies we have tried to elaborate a programme which we have almost persuaded ourselves to believe. Yet if we view life in retrospect, practically all of us will be thankful that there is given to us no power to anticipate the morrow. We may well be glad that it is true which is written, "Ye know not what a day or an hour may bring forth." We have all had our experiences of sorrow and of trouble, and we have met the exigencies of the hour with what grace God was pleased to give us at the moment, and we have managed to get through. When it has been all over, most of us have said—I have had occasion to say it of many experiences—"I am glad I could not see in advance. I think the fear engendered by anticipation of it would very probably have been more than I could stand."

Prophecy Is Not Clairvoyance

I believe the Lord does not intend to make us so wise as to be able to draw charts of to-morrow, and of all the days to come. I believe that His Word gives us certain guiding principles which will enable us to keep on the right track, but I can find nothing in the Bible which would justify me in assuming that it is ever possible to sketch in my own mind a picture of days or years that are yet to come. There is a very large prophetic element in the Word of God—and prophecy is not always predictive, though there is often a large predictive element in those Scriptures which we designate as prophetic. The prophecies which tell us of the future glory, of the certain coming of the Lord, how to be ready to meet Him when He comes, all have tremendous value in directing our course. But I can find no justification for looking anywhere in the Bible for a specific timetable that is in any sense comparable to our schedules of incoming trains, so that we may sit down and say, "The train will arrive at such a time, and I have half an hour to spare which I may occupy in other matters until my friend shall arrive."

Symbolic Scriptures Interpreted by Plain Teaching

There are two other things I want to say before coming to an attempted exposition of the verses I have read. It is surely a sound principle of interpretation that we should always begin, in respect to any doubtful subject, with the plain and unmistakable passages of scripture. We should formulate our theories, our doctrines, upon scriptures which are unmistakably plain, which require no use of the imagination, no exercise of a vivid fancy, in order to guess what a particular scripture may mean. We ought to take the plain scriptures first, and when we have done that, we shall find the parables and the symbolic scriptures—portions of Daniel, of Ezekiel, and very specifically, the Revelation—have value only as we read them in the light of the plain and unmistakable portions of Scripture.

We are in grave danger of being led into serious error if we reverse that order, if we begin with the verses of Daniel I have read, or the elaborate symbolism of the Book of Revelation, and on the basis of such passages formulate certain theories of the future, and then through the medium of those theories begin the interpretation of the plain statements of Scripture. We should be in danger of giving our fancies wings, and of giving license to our imaginations—sketching for ourselves parallels and analogies to this scriptural sym-

bolism that would be likely to colour our reading of the plain scriptures.

That is my first observation, that we must always take the plain teaching of Scripture first, find out what that means, and interpret the symbolic scriptures in their clear and unmistakable light.

The Old Testament Correctly Understood Only in Light of New

Then, where the New Testament specifically refers to an Old Testament prophecy as having a particular place in a scheme of things, we may surely well and wisely study that Old Testament prophecy in relation to these plainer scriptures which cite it as an authority and an illustration. To view prophecy in general without specific New Testament direction, and then to give ourselves unlimited license to take this prophecy or that, and fit it into our theory of things, and say, "Yes, that is where that prophecy belongs"—that practice may be fraught with danger.

Doctrines Should Not be Built on Types or Symbols

I have said for years, to successive classes of students in our Seminary, that it is dangerous to build a specific doctrine upon what we conceive to be an Old Testament type of New Testament truth. The New Testament tells us there are many types in the Old Testament: "These things happened unto them for ensamples"—or, for types—"and they are written for our admonition, upon whom the ends of the world are come." But again, if I go into, let us say, the symbolism of the tabernacle and of the temple, and many other portions of the Old Testament, and persuade myself that I discover in the various articles of furniture and the arrangement of the tabernacle, something that is typical of the doctrines of the gospel, and then begin to interpret the Gospels by my typical interpretation, I am again in danger of running off the track. Where the New Testament specifically refers to certain historic events in the Old Testament as being types, we are on safe and solid ground.

I do not say there are not types in the Old Testament which are not specifically so designated in the New. I think there may be; and I think they will probably be found to have great illustrative value. But what I warn you and myself against is the selection of events in the Old Testament, or certain elements in the symbolism of the tabernacle or the temple, and without New Testament warrant, the imparting to them of certain New Testament teaching, and so clothing my perhaps fanciful interpretation with the authority of the New Testament. It seems to me that it will save us from a very great deal of trouble to avoid this practice.

A Certain "Great Tribulation"

The twenty-first and twenty-second verses of the twenty-fourth chapter of Matthew speak of a certain "great tribulation", of an unprecedented and unparalleled character. There was nothing like it before: there shall be nothing like it afterward. Not because I delight in controversy, but because I feel that it is necessary to teach by contrast and comparison, I remind you of that school of interpretation which takes this Great Tribulation out of the past entirely, and projects it into the future, and identifies it wholly with the rule and reign of an Antichrist yet to be revealed.

I heard of someone's saying on her deathbed. "Well,

if the church, the redeemed of the Lord, have to go through the Great Tribulation, I am reconciled to going. I am not particularly anxious to wait and endure that."

The "Great Tribulation" in Daniel

In connection with this Great Tribulation, our Lord cites an Old Testament prophecy. He gives that Old Testament prophecy as a very definite and distinct sign, and says, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand:) then let them which be in Judaea flee into the mountains." According to the theory to which I wish I could subscribe but have never been able, all this belongs to a future day, and it is contended that the church is to be taken out of the way. The Holy Spirit's specific and peculiar ministry is to be terminated, and after the removal of the redeemed of the Lord, the Antichrist is to be revealed; then this Great Tribulation is to break out.

Antichrist and the Jews

Those who thus teach, conceive of the Antichrist as making a certain covenant with the Jews. I suppose it is under that covenant, and in the security which they assume that covenant bestows, that they are supposed to build again the temple in Jerusalem. All the sacrifices of blood offered in the Old Testament dispensation are to be repeated, and the Jewish ritual, with all its bloody sacrifices, is to be brought back again.

Divine Providence is Never in Reverse

Frankly, I can find no parallel in history for any such interpretation. I think it is contrary to all analogy in respect to God's providential dealings with His people. Certainly there will never again be a restoration of the bloody sacrifices of the Hebrew ritual, since it is written, "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself." I do not believe that this "abomination of desolation" spoken of by Daniel the prophet is a matter of future history. I think if you take the plain, simple significance of the saying of our Lord Himself, it is beset with great difficulties, and I cannot but believe that that elaborate scheme of things has been evolved—I do not say with any deliberate intent of deceiving—to buttress preconceptions which are assumed to be scriptural, but for which I believe there is no biblical warrant.

Easy to Be Unfair to An Opponent

Let me pause to interject: it is very easy to be unfair in controverting a position with which one disagrees; it is very easy to misrepresent an opponent. And I do not ask you to accept anything I say on these matters as though I were an authority. I give you my opinion of what these scriptures teach, and you may take it for what it is worth. I cannot acquiesce, however, in the assumption which some of my friends who disagree with me, are guilty of. I have heard it on several occasions: "Oh well, Dr. Shields is a pastor: he is not a teacher. The teaching gift is something entirely different and distinct from the pastoral office." I feel morally certain that that is not true. "He gave some pastors and teachers." I do not believe any man can be a pastor in any true sense, who is not at the same time a teacher. But while I say I offer you my opinion as the opinion of one who honestly endeavours to expound to you the Scriptures, and to give you what I believe to

be their meaning, I think I can say without any immodesty that even as a teacher, I would be quite unwilling to take a position that would be subordinate to some of these supposed experts who know so very much about these matters.

A Time Element

The disciples have asked the Saviour, "Tell us, when shall these things be; and what shall be the sign of thy coming, and of the end of the world?". This question was provoked by our Lord's remark, "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down." We speak of this twenty-fourth chapter as the "Olivet discourse". The whole city of Jerusalem was open to His view, and He said to His disciples, "This whole city will be laid in ruins." Then they said, "Tell us, when shall these things be; and what shall be the sign of thy coming, and of the end of the world?" And Jesus Christ admonished them to be careful, lest they be deceived.

Caution is Enjoined

I do not think we should be straining the Scripture if we suggest that the Lord intended us to understand that in respect to these future things, it is possible for us to be deceived, and that therefore we should exercise all the greater care, to ascertain so far as it is humanly possible exactly what the Word of God teaches. Jesus has said, "Ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." It may be that all that is a summary of the whole period in review covered by these three questions. "These things"—wars, and all the trouble, famines and pestilences and earthquakes—"all these are the beginning of sorrows", or the beginnings of tribulation—birthpangs, as it means literally. These things are not the end, but only the beginning.

Tribulation Pains Are Birthpangs

I have put beside that—and may refer to it again—the scripture which says that "the whole creation groaneth and travaileth in pain together until now;" as though the entire creation were in birthpangs, in travail. Our Lord Jesus says that these wars and earthquakes and famines and pestilences are not the end: they are "the beginning of sorrows." Then shall they deliver you up to be afflicted . . . many false prophets shall rise, and shall deceive many . . . and this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place": I would not stress it unduly, but it does seem to me that that particular word was properly addressed to His contemporaries, to those who heard it.

A Geographical Element

There is a geographical element here: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judaea flee into the mountains." It is a matter of history that about 70 A.D. Jerusalem was destroyed, and the prophecy of the utter desolation of the city was literally fulfilled. It was not fulfilled solely by the

Roman armies without, but fulfilled in large part also by the Jews and others who were within the city because there were defections and betrayals and practically civil war, when multitudes were slain within the city.

Jerusalem Encompassed With Armies

Another of the evangelists speaks of Jerusalem as being encompassed with armies, which was of course specifically fulfilled when the Roman armies encompassed the city of Jerusalem, when Jerusalem was laid waste—the temple and everything in Jerusalem was destroyed. The idea that a new temple is to be built, and that some future Antichrist is to set up an idol in the new temple, to be worshipped in God's place, seems to me quite without scriptural warrant. I can find not the remotest suggestion of it.

Consider this passage: "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even unto the consummation, and that determined shall be poured upon the desolate." In the twelfth chapter, verse eleven, we read: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." I cannot see any suggestion here of a new temple and an idol set up in the temple, and the restoration of the Jewish sacrifices.

A Fulfilled Prophecy

I give you my opinion. I believe this passage which describes the unparalleled tribulation of the twenty-first and twenty-second verses of Matthew twenty-four has already been fulfilled. It is a specific prophecy which referred to the destruction of Jerusalem, and when Jerusalem was destroyed, and according to Josephus, eleven hundred thousand were slaughtered, and ninety-seven thousand were sold into slavery, and atrocities of every sort were committed, it was just such a tribulation as is here described. But that does not mean that tribulation terminated with the siege and destruction of Jerusalem. We have to go back a little farther. You will remember how our Lord cried, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." You will remember when Pilate washed his hands, and tried to relieve himself of all responsibility, the murderers of our Lord said, "His blood be on us, and on our children."

The Principle of Collective Responsibility

Let me refer you to two or three specific instances in which our Lord refers to the principle of collective responsibility: "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Highly privileged as were Bethsaida and Chorazin, their privileges were relatively as nothing compared with the high privileges of the holy city to whom the Lord of glory Himself had come. He spoke in the chapter preceding this description, of Jerusalem as a city—not of the Jews, but of Jerusalem; and said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest

them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Jerusalem suffered as perhaps no other city in all the history of the world has suffered. His blood was upon the murderers of the Lord Jesus.

A Principle of Accumulated Guilt

You remember another principle: how our Lord referred to the spilling of the blood of righteous men, "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation." There was cumulative responsibility, and an ever-increasing guilt—and to the rejection of all other prophets, Jerusalem had added this crowning sin that she rejected the Prophet of all prophets Who was also to be her Priest and King. Because of that rejection, and because there His blood was shed, such judgment fell upon the city as had fallen upon no other.

What About the Jews?

Perhaps you will say, "What about the Jews?" I am quite prepared to admit that the distinctive continuance of the Jews as a race is one of the greatest, if not the greatest, of historical phenomena. The Jew cannot be assimilated. He may be German, or French, or Russian, or English, or American, or whatnot: he is still a Jew, and there the Jews remain. However you may explain it, no people have suffered in all the world's history as the Jews, as a people, have suffered; and perhaps they have never suffered more greatly, unless it was in Jerusalem, than they have suffered in our day.

Anti-Semitism is Anti-Christian

How strange it is that that anti-Semitism seems to have spread itself like a contagion over the earth! I warn you against it. There is nothing more un-Christian, nothing more abominable, than that. Yet there are not wanting a few who take that attitude. One man who has preached in the pulpit of Jarvis Street Church in years gone by, a very eminent man, has written a booklet in which he holds Joseph up to supreme contempt as a racketeer, as a monopolist, as a man whose evil conduct brought upon him and his people the hatred of the Egyptians among whom he dwelt. Nothing could be more unscriptural than that. If there is one man more nearly the type of Christ than another, it has always seemed to me it was Joseph; and certainly the New Testament warrants no such attitude as our erstwhile friend takes.

The Great Tribulation Began Centuries Ago

The fact remains that so far as the people who claim Jerusalem as their capital city are concerned, their tribulation began centuries ago, and it has never ended to this day. There may have been a special intensity about its beginning, and I think it probable a special intensity will characterize its conclusion; but even in our own country and America—and I am ashamed it should be so—this feeling prevails. Last week there were hundreds of young men, fired with the spirit of Hitler—which is the spirit of Romanism: the Roman Catholic Church has always been the persecutor of the Jews; it

has always been anti-Semitic—who paraded the streets of Montreal, crying, "Down with the Jews." And, it required a good deal of effort on the part of the police to bring them at last under control.

I am convinced that the Great Tribulation certainly began with the siege of Jerusalem. What the people of that city suffered was at least the first stage of it. I think it is reasonable to assume that co-incident with the rule of the Antichrist, there will be great tribulation. But let me again warn you. I have here a Scofield Bible, and it identifies the Great Tribulation with the wrath spoken of in the second Psalm: "Then shall he speak unto them in his wrath, and vex them in his sore displeasure." Another favourite passage of the pre-tribulation rapturists is, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

Tribulation is Not the Wrath of God

But that "Great Tribulation" will not be the wrath of God save as it is expressed by the relinquishment of control to evil men. The tribulation co-incident with the rule of Antichrist will not be the wrath of God, but the wrath of men and of devils. We are saved from wrath, but "tribulation" and "wrath" are two things that etymologically and scripturally—in every sense—are as far apart as the poles. That is not what the Scripture means when it says, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." Of course we are to obtain salvation through Jesus Christ. Of course we have no share in the wrath to come. Our sins are atoned for; the punishment of our sins was borne by our great Substitute; we have no reason to fear the wrath of God: "There is therefore now no condemnation to them that are in Christ Jesus." Not so in this life: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed." My reason for believing that the Great Tribulation cannot possibly be restricted to the time of the siege and fall of Jerusalem is found in the twenty-ninth verse of the chapter.

The Great Apostasy is Also Centuries Old

Let me pause to say, however, that the prophecy, "The love of many shall wax cold" because of abounding iniquity, and, "Except there come a falling away first", in my opinion, does not refer primarily and exclusively to the apostasy of our day. There is an apostasy. I fear there are great numbers of men occupying pulpits today who have never been converted. That is the most charitable thing I can say of them. They are as blind as bats. If you speak to some of them about spiritual things, you talk a foreign language. They have not the remotest idea of what you are talking about. I feel certain that many ministers of all denominations, have never seen the Lord. They have never been born again. I do not believe it is possible for a man who has been partaker of the grace of life, and who has beheld the Lamb of God, to take the position that some men take. Others have wandered far away, and are like those of whom Peter speaks: they have forgotten that they were purged from their old sin.

There is a very general apostasy. It is apparent in almost every denominational college in this city and

elsewhere: men teaching prospective preachers that the Bible is not the inspired and supremely authoritative word of God, teaching that the way of salvation is not through the blood, not through the great sacrifice of Christ, but through some works of righteousness which we may do.

All that is akin in principle, philosophically, to the teaching of Romanism. It is all of works; and the great apostasy was when the church and the state were married. The great apostasy began with Constantine, and has been going on ever since. Out of it came Babylon the mother of harlots—not only called a harlot herself, but the mother of all these iniquities.

Rome the Mother of Abominations

Where did we get infant baptism? From Rome. What came with infant baptism? The corruption of the whole church, the adoption into the church of great multitudes of people who had never been converted. What is the origin of the idea of confirmation, and all that goes with it? The idea of tactual apostolic succession? Where did the whole idea of the episcopacy, and the transmission of authority at the end of a bishop's fingers, originate? It all comes from Rome. There is not a shred of it in the Bible. The apostasy began with Constantine; and the present apostasy, dark as it is, is as nothing compared with what it was in pre-Reformation days when there was scarcely a rushlight anywhere in the world. In spite of the apostasy and all our erroneous opinions—and we all have them—I question whether there ever was a day when there were so many genuine Christians, worshipping in spirit and in truth, washed in the blood, who would be willing to die rather than surrender their faith, as there are on the earth at this time. Nevertheless, there has been a falling away.

Where the Tribulation Was to Begin

There is a geographical element which tells us, I think, where that tribulation begins. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand): Then let them which be in Judaea flee into the mountains." Both time and locality are mentioned, and the particular tribulation referred to in verse twenty-one is a time that is shortened: "except those days should be shortened, there should no flesh be saved." You know how those days were shortened, and how at last, while eleven hundred thousand are reported to have been slain, there were still some of the elect that were saved.

All Believers, Not Jews Only, Are "Elect"

Are the "elect" spoken of here the Jews of the future in a great tribulation? Whenever that tribulation ends—the other Gospels omit the word, immediately, and say, "After the tribulation of those days"; but Matthew says—and that is why I take this portion—"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven." When? "After the tribulation of those days!" Not before. "After the tribulation of those days" the Son of man will come.

Is the world entering upon the Great Tribulation? I do not know. There is a very widespread tribulation. I asked two of our ladies to go to a certain church to report a sermon preached by a visiting minister here

a year or so ago on, "Why I am sure the church will be raptured before the tribulation." In that sermon the preacher said, "I was sitting last night at dinner in a, downtown hotel, and I remarked to the friend with me that the scene there did not remind one much of the Great Tribulation." And when I read that I said, "And that does not look very much to me like an exposition of Scripture." Putting your legs comfortably under a table in the Royal York or the King Edward, and enjoying a good dinner—there is not much tribulation about that! I quite agree. But do not forget some other things.

I am reading a book about Yugoslavia, the land of silent people. The writer begins his story thus: "The war means a little girl; a body blown in shreds. The war means"—and do not let me shock you—"not only all this terrible destruction of life"—and he describes the bombing of Belgrade of a Sunday morning, and all the suffering of the people—"but the war means indescribable smells of rotting and burning flesh combined with all kinds of gases." If you could have seen Warsaw, or parts of Czechoslovakia, or Rotterdam, or Holland, with the women and children rolled as a woman would roll bread on her pasteboard, beneath the crushing weight of tanks, if you could see the slavery and terrible suffering of the millions in German concentration camps, you might not be quite so sure that the Great Tribulation is still future.

I should not be sorry if something did come to Canada to wake us up. I hope the first bomb will fall on the Prime Minister's office. I do not mean to say I want him to be there! But I wish something would happen to wake us up in this country. When you look at the whole wide world, if you are wise, you will not say it is the Great Tribulation. You will not be positive or dogmatic. But I think you will say, "I am going to study my Bible. I am going to keep watch. I am going to look on the events of the day in the light of Scripture."

It looks to me as though we are coming to a very serious turn in events. I expect victory; I pray for it; I hope for it. I am sure of victory ultimately. I believe we shall have victory as an Empire. I believe the United Nations will have victory. But if it should suddenly become very black, and one reverse after another should come to us, and these conditions should spread until it is right at our very doors, then we may be able, with a new significance, to read the Scripture which says, "Look up, and lift up your heads; for your redemption draweth nigh."

One thing we know: if it should become so black at last, that darkness will be broken by the coming of Him Who is the Light of the world. Then we shall have victory; and it will be a real victory. I am anxious to be on good terms with Him. I want to be right with Him when He comes. I want to be in fellowship with Him when He comes. I want to be looking for Him, doing my duty whatever it may be, but standing ready to go out to meet the Bridegroom with lamp trimmed and burning, if we should hear the midnight cry, "Behold, the Bridegroom cometh."

I have so spoken because I want to disturb the smug complacency that is characteristic of so many who fold their arms and say, "It makes no difference to me. I am all ready; I am going to be caught away; let the old earth go to the devil if it will." Re-examine your foundations; re-examine your theories. You will not come to absolute finality in the matter, no matter how

you study. If He had wanted us to know everything, He would have told us. May the Lord help us to fall in love afresh and more deeply than ever with our Lord Jesus Christ, and to keep step with Him!

A CARDINAL INSTRUCTS THE MINISTER OF EXTERNAL AFFAIRS

WE have already noted in these columns the appointment of a fervent Roman Catholic to the ministry of External Affairs in the Canadian government. *L'Action Catholique*, the Cardinal's mouthpiece, as we reported several weeks ago, boasted that the appointment was made on its suggestion. The other Canadian Cardinal has just the other day given a demonstration of the way in which the Hierarchy intend to pull the strings to make their puppet dance according to their tune. We quote from a Canadian Press dispatch from Ottawa:

Cardinal McGuigan touched briefly on the trial in Yugoslavia of Archbishop Aloysius Stepinac, and expressed belief the British and United States governments, after they had studied the case, would take "some action to clarify the case before the world and especially the Catholic world."

"The Catholic people of Canada," he added, "would certainly appreciate it if the Canadian government, in union with the British government, would investigate and clarify the situation because this has stirred the whole Catholic world."

He denied the Yugoslav charge that Archbishop Stepinac had ordered forced conversions to Catholicism among the Yugoslav Serbs and quoted a decree of the Roman Catholic bishops of Yugoslavia in which they opposed the conversion of any who did not wish to enter the church freely.

If a prelate of the Roman Church would dare to make such a statement as the above publicly, we may be sure that considerable pressure has already been exerted on the Canadian government to take up cudgels in defense of Archbishop Stepinac who has been convicted as a collaborator in his own country. Will Mr. Mackenzie King be able to resist the political pressure of the Roman Catholic vote of Canada? Will the new Roman Catholic Minister of External Affairs dare to disobey the voice of his supreme master the pope as he speaks through the mouth of a Prince of the Roman Church?

We are certain that our readers will not be too deeply touched by the vehemence with which Cardinal McGuigan denies that his ecclesiastical fellows in Yugoslavia forced conversions to Catholicism. Romish history and Romish doctrine unite in proclaiming the use of fire and stake as a means of winning heretics and schismatics to submission to the pope. Shall we believe that Romanists in Yugoslavia have renounced Roman Catholic practice and teaching on this point, merely on the suave say-so of our bland Irish-Canadian Cardinal? —W.S.W.

ANGLICANS TURN ROMAN

THE Roman Catholic Church has a special school in the city of Rome itself, known as the Pontifical Beda College, for Anglican "priests" who enter the Church of Rome. There are fifty-two enrolled this year and over fourteen hundred have made what is well called their submission, (that is, their willingness to believe anything and do anything that the Pope and his organization tells them to believe and do) since the days when Cardinal Newman joined their apostate ranks.

—B.

BUT HITLER AND MUSSOLINI WERE NEVER EXCOMMUNICATED!

Vatican Opponents Excommunicated

ROME, Oct. 25—(A.P.)—Il Giornale della Sera said in a dispatch from Udine last night that Msgr. Carlo Margotti, Bishop of Gorizia, had excommunicated the staffs of both the Slovene and Italian newspapers in his diocese which conducted a campaign against the Vatican during the trial of Archbishop Alojzije Stepinac in Yugoslavia.

When the interests of the Vatican are touched it is quick to reply with the thunders of excommunication, which means that it solemnly says to its attackers, "Be damned for ever and ever!" But neither of those bloody murderers of millions, Hitler and Mussolini, were ever excommunicated. On the contrary, the prestige of both was greatly exalted by reason of the concordats which the Pope made with them.

WORLD EVANGELISM

DR. Harold T. Commons, President of the Association of Baptists for World Evangelism, gave a unique presentation of the principles of Missions in addresses delivered at Toronto Baptist Seminary on October 31 and November 1. By way of introduction to the first message entitled, "Problems and Prospects of Missions To-Day", he depicted the religious background of this past war, interpreting it as Satan's latest attempt to thwart the programme of God for a world-wide missionary witness. Doubtless the original plan of Satan was to bring all the anti-Christian nations together, including Italy, Japan, Russia, Germany and Spain. Judging by the records of these nations, if the axis powers had succeeded in conquering the British Isles and the other territories which they desired, all the mission fields in the world would have been closed. But God intervened. The problems of missions to-day include the devastation of war, economic inflation, difficulties of travel, government restrictions, and the opposition of hostile governments. The prospects, however, are bright. With all the modern facilities which are available, men should gear into God's programme, and in this generation do what He wants to be done.

The second message concerned the administrative and practical aspects of Missions. Candidates may reasonably expect from the Mission Boards with whom they serve doctrinal soundness, a spiritual New Testament programme, an uncompromising testimony with no entanglements with Modernism, care in selecting and appointing workers, efficient business methods in handling the finances at home and on the field, and sound administrative policies. At the same time, the Boards have a right to expect from their missionaries full co-operation, with no selfish interests being interposed, faithfulness in keeping in touch with the home base, such qualifications as a genuine Christian experience, a thoroughly yielded life, a healthy body and a sound mind, adequate educational training, personal qualities such as graciousness, compassion, humility, adaptability and perseverance.

Friday afternoon he showed fine moving pictures on two world fields, one in New Guinea and the other on the Upper Amazon.

The ministry of Dr. Commons in the Seminary, while all too brief, was exceedingly profitable.—O.L.C.

ROME AND RUSSIA

ONE cannot too frequently, nor too explicitly, declare one's abhorrence of Communistic ideology, but it is well to remember that not all who are called Communists are really Communists. During the German occupation practically everyone who was shot for refusing to collaborate with Germany was called a Communist. Russian Communism, we are inclined to believe, is only a phase of a great nation's emergence from monarchistic and ecclesiastic tyranny. We abhor the ruthlessness which has characterized that emergence, and would not offer one word of condonation of Russian atrocities, but it must be remembered that even a half a century is a short period in a nation's revolutionary and evolutionary record. Every revolution has been accompanied by indefensible outrages in its early stages, and the characteristics of Russian Communism will inevitably be modified with the passage of time. Violence destroys itself. The papacy is a phenomenon of an entirely different order. It has more than a thousand years behind it. It claims religious sanctions for its satanism, and in more than a thousand years its ruthless, deceptive, predatory nature has persisted unchanged.

The papacy received almost a mortal blow in the recent war. Many of its pets and puppets have been brought to justice. The present pope, chiefly responsible for putting Hitler in power, all but destroyed himself by his insanity. The Church is desperately trying to hold what is left of its former domain and to recover, if possible, some of its losses. Its only hope is in another war, hence the anti-Russian propaganda in all the press of the world.

This writer is a Britisher, but he deplores the moral blindness of British Statesmanship in failing to recognize that in this, as in all other days, the papacy is Britain's greatest foe, and the world's greatest enemy of all free peoples and free institutions.

The pope did not excommunicate the bloodiest murderers of history, those who were hanged by the neck and like Judas went to their own place following their masters who had chosen to depart by suicide. Two criminals who were worse than any of those, now fortunately removed from the earth, escaped, Franz Von Papen and the Pope. But Archbishop Stepinac, who with many of his priests was responsible for many equal crimes in Yugoslavia received, so far as he could offer it, the protection and condonation of the Pope, while Tito was excommunicated for the unpardonable offence of bringing a Roman Catholic hierarch before a civil court for judgment.

There is no crime in the whole catalogue of human offences, in the view of the Roman Catholic Church, comparable to that of bringing its criminal proteges to justice.

We have written thus that our readers may learn to discount the flaming anti-Russian propaganda which, emanating from the Vatican, daily fills the pages of the press of the world.

This is no defence of Russian crimes. We should ever be on the alert. But surely there could be no greater folly, nor greater wickedness indeed, than to stir up strife between Russia and the rest of the world.

We have absolutely no sympathy with this apparently world-wide attempt to provoke war with Russia. We do not believe any self-respecting nation in the world, if

exposed to such insults as are daily poured upon Russia, would not resent it. Britain and the United States together could keep the peace of the world if they would begin by recognizing that the chief enemy of the world's peace is not Russia, but Rome. Who secured the acquittal of Von Papen? One of the British jurists, on returning to England, said, when Von Papen's acquittal was criticised, something to this effect: Remember it required three to convict. We know that Russia was for conviction, which of the other three, United States, Britain or France refused to convict? We are strongly of the opinion that it was Jesuit pressure on the United States representative which secured the acquittal of the worst fiend of the lot.

But watch your papers, and you will be able to trace the stream of anti-Russian vituperation to the Vatican. We do not believe in purgatory, but we can partly understand the Romanist who would choose the "temporal", but equally severe flames of purgatory to the eternal fires of hell. We do not believe such a choice is necessary, but, if we were compelled to choose between Rome and Russia, we should choose a Russian purgatory before a Roman Catholic hell, such as Europe has before now had to endure.

A correct diagnosis of Europe's principal trouble, however, would save us from the necessity of such a choice, and we are sure war with Russia can, without great difficulty, be avoided without exposing ourselves to the crushing coils of the Roman Catholic python.

AN APPEAL FROM CANADIAN INDIANS

An appeal from Canadian Indians has recently appeared in the press that should not go unheeded. It deserves the most careful consideration from every Canadian taxpayer, and particularly from Protestants. For that purpose we re-print it herewith:

Indians Call for Divorcing of Religion and Education

Saskatoon, Oct. 30 (CP).—Religious instruction should be divorced from education, social work, relief and other ameliorative measures carried on among Indians, the executive of the Union of Saskatchewan Indians said today in a brief submitted to the union's convention here.

"Education should be upon a high and impartial basis, with academic learning as its principal object rather than religious instruction. This organization is of the opinion that religious instruction for Indians should be upon a voluntary basis, as it is for other groups, in order that the Indians may be permitted to choose according to their own conscience the religion which they desire to embrace," the brief said.

"Though parochial schools have contributed much to the education of Indians, the time has now come when it is necessary to separate education from religion that the fullest time and energy may be devoted to the former, and in order that the principle of freedom of religion and of conscience may become meaningful for the Indian."

It recommended abolition of parochial schools and the substitution of interdenominational public schools.

Appreciating the contribution of religious organizations to the welfare of the Indians, the brief criticized "the practice of such organizations which make the granting of benefits contingent upon the acceptance of one or another of the white man's faiths." It recommended that all social work be done on a non-secular basis.

Establishment of a commission to study the Indian educational system was urged.

Reference to the matters under discussion in the above brief has already been made several times in these

columns. We are happy to know that the Indians are alive to the dangers of the present system of education as practised among them by the Federal government. To hand over the education of Canadian Indians to various sectarian schools is a violation of the principle of the separation of Church and State. Why should the taxes of Protestants be handed over to Roman Catholic monks and nuns to pay for the proselytizing of Indians to the papal religion? Or, on the other hand, why should Roman Catholics be compelled to pay for the upkeep of Protestant schools where Indians are trained in a religion that is abhorrent to them? Religion does not fall within the province of our civil government, which has no right, therefore, to support and subsidize religious orders and institutions whose purpose is to win converts for their faith. Every liberty should be granted to all sects that wish to carry on missionary work in Canada, but that is quite a different matter from paying for their missionary undertakings.

The chief end of schools under Romanist auspices is, according to their own admission, to teach Roman Catholic doctrine. They tend to become mere catechetical schools with a meagre minimum of genuine mental discipline and intellectual training. As the Indian brief suggests, the practice of subsidizing denominational schools "makes the granting of benefits contingent upon the acceptance of one or another of the white man's faiths." In other words, public funds put in the hands of the missionaries of various groups may be used as a bribe or a bludgeon to woo or to threaten the poor Indian to allegiance to some particular organization. True Christianity has no need of such adventitious aids as this: it is abhorrent to the spirit of Christ either to buy men or to menace them to believe in Him. We do not believe that Protestant denominations would stoop to such base methods as this, but as long as they dispense government aid they lay themselves open to the suspicion of this. It is evidently time that reforms were made in the present system of administration in the Indian Affairs Branch, and we congratulate the Saskatchewan Indians on the clearness of their thinking on this matter.

The principle at stake in this is of the greatest importance in our national life, for it involves the whole question of the separation of Church and State. Again, the expenditure involved is comparatively large. *Canada Year Book, 1945*, informs us that

Educational work carried on by the Dominion Government for the benefit of the Indians is now very extensive. In the fiscal year of 1943-44, a total of 340 Indian schools were in operation, including 75 residential schools for Indians with an enrolment of 8,729 and 248 day schools for Indians with an enrolment of 7,858 Indian pupils, also 7 combined public and Indian schools with 100 Indian pupils enrolled. The total enrolment of Indian pupils at school has increased from 12,799 in 1915-16 to 16,587 in 1943-44, and the average attendance from 8,080 to 13,257 (63.1 p.c. to 79.9 p.c. of the enrolment). Continuation and high-school work is now being taught in several of the day and residential schools. The amount spent on Indian education in the school year 1943-44 was \$1,929,083.

As Canadians, we owe to the Indians the exercise of the cardinal virtues of honesty and justice, as Christians, we owe to them and to our Master the debt of preaching the Gospel to them freely and without constraint of any sort.

—W. S. W.

Bible School Lesson Outline

Vol. 10 Fourth Quarter Lesson 46 November 17, 1946

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

PRAYER IN TIME OF FEAR

Lesson Text: Psalms 56, 57.

Golden Text: "What time I am afraid, I will trust in thee."—
Psalm 56:3.

For Reading: Psalms 58-61.

I. The Cause of Fear: Psa. 56:1-7.

According to the heading, this Psalm was written on the occasion when David was at the mercy of the Philistines in Gath, to which place he had fled for fear of Saul (1 Sam. 21:10-15). When the servants of King Achish surmised who David was, David became "sore afraid."

French patriots who had the misfortune to live under the shadow of the Gestapo agents would understand the constant oppression when one is afraid that the enemy will wear down his resistance. This daily persecution and bitter hatred caused the Psalmist to compare his enemies to wild animals which waited for an opportunity to pounce upon their victims (Psa. 72:10, 11). His enemies were cruel (Psa. 17:9), numerous (Psa. 25:19), violent (Psa. 7:6), vigilant (Psa. 38:19), yet hidden (Psa. 10:8). David feared detection, destruction and death.

We may not now be in danger because of physical foes, but the children of God must always reckon with their spiritual foes—the world (1 John 2:15; 5:4, 5), the flesh (Gal. 5:17, 24), and the Devil (Rev. 12:9). There is a sense in which we should fear Satan (Matt. 10:28), for we can never overcome him in our own strength (Rev. 12:10, 11).

II. The Cure of Fear: Psa. 56:8-13.

Fear is a natural, protective instinct, arising from a sense of dread of the unknown. Such fear is not necessarily sinful. Again, the fear of the Lord, that reverence, awe, respect, love and obedience which God's children should have toward Him, is a most desirable attitude (Psa. 34:11; 111:10; Heb. 5:7). But anxious fear, which arises when one doubts the goodness and the loving care of God, becomes sin (Matt. 10:31; Mk. 4:40; 2 Cor. 7:5).

David had discovered the remedy for fear. When he became fearful, he cast himself upon the Lord, and put his trust in Him (verse 11; Psa. 118:6; Isa. 51:12), and upon doing so, every doubt would be dissolved (Psa. 23:4; Rom. 8:15; 1 Pet. 5:7). David trusted in the Lord's knowledge (verse 8), in His Providential love and care (verse 9; 1 John 4:18), and in the promises of His word (verse 10). That which he intended to do, he actually performed; he put his trust in God (verses 3, 11).

The Revised Version renders verse 9 as follows: "This I know, that God is for me." If God be for us, who can be against us (Psa. 27:1; 118:6; Rom. 8:31; Heb. 13:6)?

If we can impress upon the minds and hearts of the children the fact that a loving Saviour is ready to protect and save them, we have accomplished much.

The Psalmist speaks of a two-fold deliverance. He had already been delivered from physical death (Psa. 116:8), just as Christians who believe upon Christ have been saved from spiritual death. But then the Psalmist prays for deliverance from falling (Jude 24). Christ saved us by His death from the penalty of sin, and He saves us day by day by His life from the power of sin (Rom. 5:10; 8:32; 2 Cor. 1:10). Christ saves and then sanctifies the believing soul (Rom. 8:29, 30).

III. The Extent of Fear: Psa. 57:1-6.

As David hid in the cave when pursued by his enemy Saul (1 Sam. 22:1; 24:1-4; Psa. 142), he fancied that he was like a tiny bird, chased by wicked creatures, and compelled to seek refuge beneath the wings of the parent bird (Ruth 2:12; Psa. 11:1; 57:1; Lam. 3:52). The figure changes,

and he describes his plight as that of a man in a lion's den, surrounded by those who are ready to pounce upon him, and devour him (verses 3, 4; Psa. 22:21; 35:17; Lam. 3:46, 47; 2 Tim. 4:17). Again, he is like a hunted animal, in danger of falling into the traps concealed in his pathway (Psa. 9:15; 119:85).

In his distress the Psalmist cries unto God, that He might send His twin angels of truth and mercy to deliver him (verses 3, 10). The Lord delights to deliver His children from their fears (Psa. 34:4; Isa. 51:12; Heb. 2:14, 15).

IV. The End of Fear: Psa. 57:7-11.

David ceased to fear, when his trust was placed in God, Who would perform all things for him, Who would perfect that which concerned him (Ruth 3:18; Psa. 138:8). Let us all recognize and realize the over-ruling Providence of God in our lives (Rom. 8:28). Illustrate by reference to Joseph (Gen. 45:7, 8; 50:20).

Again, David conquered his fear, when by Divine grace he won the victory over his own heart (Prov. 4:23; 16:32). The city of Mansoul is captured only when the citadel of the will capitulates. All the waters in the ocean cannot sink the ship, so long as they are on the outside. It is a great thing when the heart is established, fixed, settled in the Lord (Psa. 108:1-6; 1 Pet. 5:10).

Praise is another element in the secret of victory over fear. When the song of the Lord arises in the human heart, its foes will flee (Josh. 6:20, 21; 2 Chron. 20:22; Psa. 59:16, 17). David never ceased to give thanks to the Lord for His abundant goodness and tender mercies (Psa. 107:1, 2). He desired always that the name of the Lord should be magnified and exalted (Psa. 97:9; 108:5).

Let every trembling soul take refuge with the Lord, Who will shelter him from fear and from sin and from death.

DAILY BIBLE READINGS

Nov. 11	Sinners judged	Psa. 58.
Nov. 12	Saints justified	Psa. 59.
Nov. 13	Saints delivered	Psa. 60.
Nov. 14	Saints preserved	Psa. 61.
Nov. 15	Saints praying	Psa. 143.
Nov. 16	Saints trusting	Psa. 141.
Nov. 17	Saints praising	Psa. 145.

SUGGESTED HYMNS

From every stormy wind. How firm a foundation!
Jesus, Lover of my soul. We bless Thee for Thy peace.
Like a river glorious. Though troubles assail.

NO TAX ON "FEES"!

MINISTERS, Doctors, and all who receive "fees" are recommended to study the implications of the judgment reported below:

Court Rules Expenses in Earning Income Not Subject to Levy

OTTAWA, Nov. 1—(CP)—Expenses incurred in earning an income are not taxable, regardless of whether the taxpayer is on a fixed salary or receives his income by some other means. Mr. Justice J. T. Thorson, President of the Exchequer Court, ruled today.

The ruling was given in appeals by lawyers who held that, although they received salaries rather than being paid by fees, they were entitled to deduct their fees paid the Law Society.

The decision was on appeals by G. F. D. Bond, counsel for the City of Winnipeg, and Gerald S. L. Rutherford, Winnipeg, legislative counsel for the Province of Manitoba.

The Income Tax Department had ruled, and its decision had been upheld by the Minister, that lawyers who received their income through fees might deduct the Law Society fees as an expense but such a practice was not permissible in the case of lawyers who had the fixed income of a salary.

ROME CONTROLS CANADA'S FOREIGN AFFAIRS

SOME of the fruits of Roman Catholic control of the Ministry of External Affairs, now vested in Hon. Mr. Louis St. Laurent, are showing themselves. For example, the following press dispatch from *The Toronto Globe and Mail* of November 4, records the appointment of an ardent Roman Catholic to head the Canadian delegation to a United Nations conference on educational matters:

Ottawa, Nov. 3.—Dr. Victor Doré, CMG, until recently superintendent of education for the Province of Quebec, has been appointed chairman of the Canadian delegation to the first general conference of the United Nations Educational, Scientific and Cultural Organization in Paris Nov. 19.

The preparatory commission of UNESCO, on which Canada was represented, met about a year ago and laid plans for an exchange of educational and cultural information as well as a short-term program for European relief in the educational field.

Dr. Doré was made a Companion of the Order of St. Michael and St. George in January, 1944, for distinguished service in the field of Canadian education. He was director general of Catholic schools for the City of Montreal from 1928 to 1937 and chairman of the administrative council of the University of Montreal from 1935 to 1938.

It is ironical that the former superintendent of education for the most backward province of all Canada should be chosen to represent this nation at Paris. Until recently Quebec steadfastly refused to accept legislation requiring compulsory school attendance. And even now the law is generally regarded as a dead letter. There is no department of education in the Quebec ministry responsible to the legislature. Education in that province is under the direct control of the bishops, who sit *ex officio* on the governing body. Illiteracy in Quebec is higher than in the rest of Canada. This is a fine recommendation for the former superintendent of Quebec education to bear to the United Nations conference. But this gentleman knows how to take orders from the Hierarchy whose faithful servant he has been for many years—and this, no doubt, is the real reason for his appointment as Canada's representative abroad. Is it to be wondered at if other nations, like Russia let us say, sometimes look askance at the Canadian delegation and wonder how sincere they are in their protestations of liberty, democracy and enlightenment, when the record

of some of the members at home belies their fair words at international conferences?
—W. S. W.

Among Ourselves

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

By W. Gordon Brown, Dean

Last week the emphasis in the Seminary was upon Missions. On Tuesday morning we had a fine address concerning the difficult Moslem field from Mr. R. F. Whitman, himself one of the few missionaries in Transjordan. The church of which he is pastor is in Amman, known in the Bible as Rabboth-Ammon, which is now the capital of the Arab state on the far side of Jordan. Outstanding in the highly interesting address was the fact that the Lord is using natives converted to the grace of Christ to establish indigenous churches which they themselves call Churches of Believers in contra-distinction to the old Greek Catholic Church where the priest may not himself be even a pious man. Much of the sowing of the gospel among Moslems seems to be casting seed on barren soil, but there are many scattered believers and occasionally notable public conversions.

On Wednesday following the chapel exercises the Student Council appealed to the student body for weekly pledges toward the support of one of our French-Canadian workers whom our students have helped for some time. There is scarcely, if any, needier field in the world than French-Canada.

On Thursday and Friday Dr. Harold T. Commons was the guest speaker representing the Baptist Association for World Evangelism, with headquarters in Philadelphia. Dr. Commons showed a fine grasp of the world missionary situation and the requirements needed in missionaries and mission boards to meet the challenge of the hour. We publish elsewhere a report by Dr. Clark of his two chapel addresses. On Thursday evening he spoke at the Jarvis Street mid-week service and showed films on work among the Indians in the upper Amazon, South America. On Friday afternoon he showed these films and another on New Guinea, where the Association of Baptists for World Evangelism is opening in the immediate future a field among natives who have never been touched with the gospel, many of whom have never seen a white man. Friday evening Dr. Commons showed these missionary pictures both to the Juniors and then to the prayer meeting at Runnymede Road Baptist Church. Sunday morning he spoke at High Park Baptist Church and Sunday evening at Jarvis Street Baptist Church. A man of spirituality, experience, sound judgment and earnestness, his visit to us has proved a great blessing. We have already asked him to come back.

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