

# The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES  
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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## "Quebec Fears Fifth Column Working Here"

By Rev. W. S. Whitcombe, M.A.

The above title of a news dispatch from Quebec City, printed in Toronto papers, no doubt brought the greatest encouragement to loyal Canadians who are anxious to see this Dominion's war effort spared any hindrance through the activities of fifth columnists. Up till the present moment Quebec leaders have not exhibited any undue concern with respect to the activities of various notoriously anti-British persons and organizations. Adrien Arcand, for example, publicly referred to as the French-Canadian Führer, was allowed to continue his nefarious work for some time after the outbreak of the war. When the mayor of the French-Canadian metropolis of Montreal made a statement in direct opposition of the Federal government's registration, it took much prodding and protesting from English language papers to awaken Mr. Lapointe, the French-Canadian Minister of Justice, to the necessity of taking action. The first action to which he then resorted was an attempt, by means of the censor's office, to prevent the news of Mr. Houde's utterance from reaching the public. It was only when the Montreal *Gazette* forced the Government's hand by informing the public in spite of the censor that Mr. Lapointe had the irrepressible Mr. Houde put safely in an internment camp.

In view of these facts it would be of the greatest encouragement to learn that Quebec authorities are now becoming disturbed about fifth column activities. But on reading farther than the title of the dispatch referred to, it becomes apparent at once that there is a joker in Quebec's concern for subversive anti-British activities. The Prime Minister of Quebec is thus reported to have identified the alleged fifth columnists in Ontario:

"Premier Godbout charged that the work of fifth columnists is behind advertisements in Ontario newspapers which, he said, allude to the religious aspect of the Sirois Commission report, and asked, Should this Dominion be mortgaged for the Church of Rome?" . . .

"Another advertisement in an Ontario paper, the Premier said, asked if the Roman Catholic allies of Mussolini in Canada will tie the hands of the Dominion and still its voice. The advertisement, Mr. Godbout said, asserted that he boasted of this in Quebec, Nov. 17, when it quoted him as saying, 'a handful of French-Canadians led by Hon. Ernest Lapointe dictated their will to the country'."

We are happy to note that so devout a Roman Catholic as Mr. Godbout has had the time and energy to read the announcements of Jarvis Street Baptist Church in the daily press, for it is from them that he quotes in the above dispatch. No doubt he has been reliably informed of the influence which the pulpit of Jarvis Street wields not only in Toronto but throughout the Dominion. If he had not known it before the Ottawa Conference, the speech of his fellow-Premier, Hon. Mitchell Hepburn of Ontario, would have informed him. It was Mr. Hepburn who raised the racial and religious issue at Ottawa and warned the King-Lapointe Government to beware of his mistake in giving a "hand out" to the Roman Catholic Church. Mr. Hepburn told the conference of Ministers that he had learned his lesson and warned them against running the same risk. Now, it was at the East Hastings by-election that Mr. Hepburn learned wisdom in these matters. And the man who swayed the balance in that same by-election was the pastor of Jarvis Street Church, Dr. T. T. Shields. Mr. Hepburn referred by name to Dr. Shields on the floor of the house when he withdrew his Roman Catholic School Bill. Informed of the powerful influence of Dr. Shields by such first hand testimony and under such august circumstances as the Dominion-Provincial conference, Mr. Godbout could not help being seized with the necessity of making some reply to Dr. Shields' trenchant criticism of the rich haul to be awarded Quebec by the Sirois Report.

Being a shrewd politician, Mr. Godbout knows that the best defence is attack, and hence his attempts to pin fifth column activities on Dr. Shields. No one who reads this paper will take him seriously, nor indeed will anyone who knows Dr. Shields even by reputation, and this includes most of Toronto and Ontario. In his own province, Mr. Godbout may be able to pose as a champion of the French-Canadian cause. In the meantime, however, he has not explained to English-Canadians the statement he made at Plessisville on November 17 last. There would appear to be a conspiracy of silence among English language papers to keep this condemning utterance hidden from the public. As far as we are aware, only one English language paper reported this amazing utterance of Mr. Godbout, and this paper quoted

it on its editorial page from THE GOSPEL WITNESS. The speech has, however, had wide publicity in French language papers in Quebec. How long is Mr. Godbout to be allowed to pose as a loyal pro-Britisher in Ontario and as an anti-imperialist advocate of the luke-warm war effort in Quebec? Here is the entire paragraph of Mr. Godbout's unexplained speech about which Toronto papers seek to throw a silence cloth by quoting only scattered excerpts. Mr. Godbout's subject was the Mobilization Law, which he characterized as "the most anti-imperialistic law that had ever been passed in this country." Then follows this paragraph as reported in "l'Action Catholique" of Nov. 18, 1940:

"I hope that you will understand the incommensurable importance and merits of that legislation. We are a minority in this country. The English, who came here after us, are more attached to England than we are, and that is easily understood. They would like to have seen conscription established for overseas service. But a little handful of French-Canadians, led by M. Ernest Lapointe, dictated its will to the country."

*("Nous sommes une minorité en ce pays. Les Anglais qui sont arrivés ici, après nous, sont plus attachés que nous à l'Angleterre et cela se comprend parfaitement. Ils auraient voulu que la conscription fût établie pour service outre-mer. Mais une petite poignée de Canadiens français, conduite par M. Ernest Lapointe, a dicté ses volontés au pays.")*

Now that Mr. Godbout is stirred up concerning fifth columnists, he ought to offer an explanation of this amazing utterance he made at Plessisville. Or have Canadian politicians become so habituated to having a dual personality—one for English-speaking Canadians, another for French-Canadians—that they have now come to the point where Dr. Jekyll refuses even to apologize for the "indiscretions" of Mr. Hyde?

For good measure in connection with fifth column activities, we would direct the attention of Hon. Mr. Godbout and Hon. Mr. Lapointe to a speech delivered by the Minister of France at the Ritz-Carlton Hotel, Montreal, on January 15, 1941. The speech was reported textually in *Le Devoir* of the following day.

That the Minister of France should be allowed to remain in Canada is more than amazing. Our sailors were forced to fire on Vichy-controlled battleships at Oran and other places. They did so only as a last resort and to protect England from attack by these same ships. It is notorious that the Vichy Government is the puppet of Hitler, yet Mr. René Ristelhueber, the Minister of France, is recognized as an official representative of a power which is actually hostile. It is openly said that this is allowed by Canada, the only Dominion in the Empire which does so, to flatter the feelings of French-Canadians! It was stated by high officials in Parliament that Mr. Ristelhueber would conduct himself discreetly. But his "discretion" led him to the Ritz-Carlton where he held a public post-mortem over the body of the prostrate Third Republic, in the course of which he announced that the chief cause of the French defeat was the secularization of French education, that is to say, the withdrawal of special privileges and special treatment to orders of monks and nuns about the turn of the century. This gentleman served the Third Republic in a diplomatic capacity in whose collapse he now appears to find cause of satisfaction. His speech is the first-hand evidence of why France fell—not because of the German tanks and planes from without—but because of the insidious burrowing of fifth columnists from within. *Little wonder*

*Republican France collapsed if she was served as badly at home as she was served abroad by such men as the present French Minister to Canada.*

But why is Mr. Ristelhueber allowed not only a recognized position but an honoured place as special after-dinner speaker? The latter part of his speech explains the mystery: he glorifies the Catholic Action programme of the Pétain régime which is in almost every point identical with the Catholic Action programme of the French-Canadian hierarchy in Quebec. Time and space forbid going into the details here, but this is a subject of which we should hear more. And while the French Minister in Canada is allowed, not to say encouraged, to make statements such as these which are reported *in extenso* in a French Catholic paper, the Vichy ministry of propaganda accuses England of responsibility for lack of food in France, and declares at the same time that the Latin peoples have been the perpetual victims of the English. This statement was directed to South America and Spain! Further an Associated Press dispatch of January 16 from Vichy reports Mr. Pierre-Etienne Flandin, Hitler's collaborateur and Mr. Ristelhueber's superior, as saying: "Great Britain treated the French-Canadians as they treated the Irish; that is to say, like dogs. He also accused Great Britain of having stolen Canada, India, Egypt and the Suez Canal from the French. England, he also said, is responsible for the 'humiliation' of Spain and of the 'vassalage' of Portugal, of the sanctions of 1935 against Italy, a measure which the French did everything to prevent."

How long shall we endure these things? What have Mr. Lapointe and Mr. Godbout to say about fifth column activities such as this?

#### AMONG OURSELVES

##### A Column Devoted to the Activities of Graduates and Former Students of Toronto Baptist Seminary

Mr. W. H. Frey, pastor in Kirkland Lake, Northern Ontario, had ninety-four at Sunday School the last Sunday in the old year.

Rev. B. C. R. Welch has resigned the Baptist church where he was pastor in Vancouver to take another field.

Through the ministry of Rev. F. Carter in Kamloops, B.C., a man was converted in an Aged Men's Home, and was to be baptized. The Seventh-Day Adventists immediately got busy to turn him against the Baptist church, but our modern Judaizers did not succeed. The convert stood for free grace and Mr. Carter had the joy of baptizing him.

Mr. B. D. Wallace has been ordered to Florida for his health, there joining his parents. Till May his place will now be taken in Olivet Baptist Church, Westport, by Mr. V. J. Lehman.

About a month ago Pte. W. D. Clarke, now in Christie Street Military Hospital, had a second serious operation for osteomyelitis.

Rev. J. R. Armstrong exercised a sowing ministry in Hespeler Baptist Church. He was privileged to do not a little reaping, too. After his resignation when he left to take over our work in Snowden district of Montreal, supply preachers were used of the Lord to the salvation of a number, among them a man for whom special prayer has long been offered. Rev. Lorne Hisey has been called as pastor in Hespeler.

At a social gathering in Calvary Baptist Church, Ottawa, some weeks back, the members expressed their joy in the ministry of Rev. Frank Wellington.

One of the converts of his brother, the Rev. Wilfred Wellington, while in Toronto from Val d'Or for medical treatment, has been spending his time witnessing for the Lord around hospital wards. That is the right kind of convert!

*(Continued on page 10)*

## BEHIND HITLER!

Jesuits, Jews and Freemasons

By L. H. Lehmann

*(This is the first of a series of twelve articles on the inner workings of Roman Ecclesiasticism in its relation to Nazi-Fascism.)*

It is impossible to understand fully what is taking place in the world today unless we are able to grasp the underlying significance of what appears on the surface. It is necessary to penetrate behind the scenes of day-to-day happenings and examine thoroughly the active forces and planned objectives which are responsible for all that has come to pass so quickly in the past few years.

The 19th century left us deplorably weak in true knowledge of the history of State-Church conflicts: The facts of human development since the Reformation have become so inextricably tangled, that we have ceased to try to unravel them. We content ourselves in America with a mere superficial knowledge of events, and the conclusions arrived at, far from helping us to get at the real truth, only drive us farther away from an understanding of the real meaning of these events. It is true that the underlying causes of the business depression have been accurately recognized by some. But too much emphasis has been placed upon the economic aspect of the world-situation as a whole. The ideological and theoretical origins of Nazi-Fascism, as a consequence, have been almost entirely overlooked. Research is necessary to show where social, political and religious conflicts cross one another. There is abundance of incontestable proof that the forces of religion, as represented by the Catholic Church, have succeeded in dominating the political and social field, and that there exists a close bond between them and the origins, methods and objectives of the whole Nazi-Fascist movement in Europe. Furthermore, this domination has already spread to America. History proves that in every attempt made during the past half century against the liberal progress of mankind, the Jesuit Order, as the leader of Catholic action, has played a decisive rôle. We can go even so far as to state that Nazi-Fascism had its origin in the Society of Jesus, and that, like other movements in the past analogous to Fascism today, it was planned to serve the traditional aims of the disciples of Ignatius Loyola.

As long as the reverse side of the conspiracy against democratic idealism goes undetected, Fascism will survive. The defenders of democratic ideology will not be victorious until they come out openly against their real enemy—the Knights of the Black Crusade.

The Jesuits were once irrevocably expelled from the nations of Europe, and from the Catholic Church itself, by Pope Clement XIV in 1773, and the only refuge they could find during their forty years of banishment was with the impious Catherine of Russia. Sworn to obey and defend the pope in all matters, they were hard put to it (even as Jesuits) to find a way out of the dilemma of being protégés of a monarch who thumbed her nose at the pope—in order to protect them from his wrath. Not to be outdone, the Jesuits politely and diplomatically protested to Catherine for thus disobeying the pope. And having thereby satisfied the requirements of their oath, they proceeded with a clear conscience to accept her pro-

tection and enjoy her hospitality. The truth of the matter is, that the Jesuits are not so much sworn to protect any individual pope as such, but rather the institution of the Papacy. By this jesuitical distinction they hold themselves free to resist any pope who fails to follow their dictates; nor would they lament if such a pope were "providentially" speeded on his way to heaven. It is they, in fact, who comprise the Papacy. Their unalterable aim is to restore the nations of the world to the control of the Catholic Church.

As recently as 1886, the public press spoke frankly and fearlessly about the menacing tactics of the Jesuits to secure this world-control by the Papacy. The *New York Tribune*, of Sept. 19, of that year, in a dispatch from Rome reporting the serious illness of Pope Leo XIII and his subsequent rapid recovery, states that the *London Times* referred editorially to the report that Pope Leo's close approach to death "was due to poison administered by the Jesuits": It relates that, after his sudden recovery, the pope established a new policy in the Church towards the Jesuits, "and that this new line of policy is the price at which he was able to procure the antidote which they alone could supply." The *Tribune* report goes on to say:

"Within three days of the recovery from his illness, the pope issued a Bull re-establishing all the privileges, immunities, exceptions and indulgences formerly accorded to the 'Society of Jesus', and declaring null and void all documents which his predecessors have ever written against the order. The fact that Leo XIII restored the order to what it was in the days of its supreme power is more than enough to paralyze all hopes of a peaceful determination of the conflict between the Vatican and the Quirinal; for the Jesuits constitute the belligerent element of Catholicism, and are thoroughly the subject of the temporal power of the world escaping from the control of the church . . ."

Far be it from us to doubt the sincerity of the Jesuits and their followers in believing that the control of the world by the Catholic Church is the only solution for the ills of mankind. They are welcome to their conviction, and are free in the United States to propagate their teaching and carry out their activities towards that end. The traditional manner in which they carry out their designs, however, should be disturbing to all who strive to sustain the democratic ideology and the principles of freedom and tolerance cherished so highly in this country.

In order to obtain their objective, they spend all their energies (as Nazi-Fascism does) against the two forces they consider inimical to their cause—Judaism and Freemasonry. From its first founding, the Jesuit Order has battled, by every means, against these two, because they are the chief advocates of tolerance and freedom for all. By the ruthless elimination of Jews and Freemasons in so many countries of Europe, Nazi-Fascism has merely effected what the Jesuits have schemed and worked for during many centuries.

In France, Germany, Hungary, Poland, Spain, Belgium and Italy, the Jesuits, for many years before Mussolini and Hitler, led the fight against the Jews and Freemasons. In each of these countries it was a Catholic priest (prototypes of our Father Coughlin) who was the

spearhead of Fascist attacks on both Judaism and Freemasonry. In France it was the Jesuit Father Du Lac, with his *Ligue Nationale Anti-semitique de France*; in Germany the Jesuit Fathers Overmanns, Muckermann, Löffler and Pachtler; in Hungary it was Father Adalbert Bangha, and Father Bresciana in Italy — all of these worked under the banner of *Positive Christianity and Christian Front* to fight Judaism and Freemasonry, in order to get the millions of unsuspecting non-Catholics to serve their ends. They all proclaimed a crusade for "The Christian Reformation of States and of the World". Father Overmanns<sup>1</sup> states that "the rock of positive moral Christian law"<sup>2</sup> is the best foundation for the creation of organizations capable of reuniting the members of all Christian religions.

Father Hugger, S. J., shortly after the establishment of the German Republic, wrote (in *Stimmen der Zeit*, June, 1919, p. 171):

"We are facing a ruinous state of affairs. Once again the work of restoration will have to be accomplished by youth. Will the Congregations of Mary not go forth for the third time as the instrument of reconstruction chosen by Divine Providence?"

Hitler<sup>3</sup> also called his National Socialist Party "Positive Christianity". In his *Mein Kampf*<sup>4</sup> he states that he imbibed his anti-Semitism and his hatred of Masonry from the Catholic Christian Social Party of Lueger, then Mayor of Vienna, when he went there as a young man. "By combatting the Jews", he says, "I am helping the work of the Lord."

This "Christian Reform of States"—which is also the subject of the late Pope's famous encyclical *Quadragesimo Anno*—is nothing else but the establishment of the Fascist, Corporative State, in which neither Jews nor Freemasons will have any part. Needless to say, it is also anti-Protestant.

The Jesuit Fathers Pachtler and Muckermann proclaimed the racist doctrines of Naziism before Hitler was heard of. Father Muckermann wrote prolifically in favor of racial eugenics and sterilization<sup>5</sup>, and continued to do so even in spite of the condemnation of sterilization in the encyclical *Casi Connubii* of Pope Pius XI.

Jules Michelet, the great French historian, in his *Histoire de France*, and the German historian Wilhelm Herzog<sup>6</sup>, stress the fact that those who directed the anti-Semitism at the time of the Dreyfus Affair depended upon the instructions and, above all, upon the financial support of the Jesuits. The *Croix de Feu* and the *Parti Français* in France, and the Catholic Rexist Party in Belgium also had the support of the Jesuits. The *Libre Parole*, anti-Semitic daily newspaper, was founded by Jesuit money and its treasury was constantly replenished

by them.<sup>7</sup> The anti-Semitic leaders of the Dreyfus Affair, which was a plot against the French Republic, were products of Jesuit schools or had Jesuit confessors. In France, as elsewhere, anti-Semitism and anti-Masonic campaign took the form of "integrated Nationalism".<sup>8</sup> It called for expulsion of Jews and Freemasons, the overthrow of the French Republic, and the setting up of a "Nationalist State". Henlein's Party in Czecho-Slovakia, likewise, propagated its doctrines under the protection of Othmar Spann, the theoretician of the Corporative State and a protégé of the Jesuits. One of the first acts of Father Tiso, when he became premier of Slovakia, was the destruction of all Masonic lodges.

In his *Mein Kampf* Hitler repeats these principles of the Jesuits against Judaism and Freemasonry like a well-trained parrot. All that he says against the Jews and the revolution in Germany after the war, about Zionism, Jewish exploitation of indecency and obscenity in literature, movies, theater and the press, their part in the organization of vice, prostitution and white slavery, was borrowed almost word for word from the official writings of the Jesuits. Everything he says, likewise, against the Freemasons—their fight for religious tolerance, their efforts to break down racial and religious barriers, as well as their alleged disloyalty to Germany during the world war—is in agreement with both the teaching of the Jesuits and of the popes in their encyclicals against Masonry. The Jesuit Father Bea,<sup>9</sup> shortly after the revolution in Germany, wrote:

"The part played by many Jews at the time of the revolution . . . the Zionist movement . . . all this should be a lesson to those who take their religion and their country seriously to put themselves resolutely on the defensive. The increase of anti-Semitic literature and anti-Semitic organizations is evidence that the people are ready for the fight against Judaism."

As far back as 1911 Father Overmanns, writing in *Stimmen aus Maria Laach*, states:

"It is impossible to deny the harmful influence of the Jews on the ideal which we desire in our literature. . . . The Jews make use of the great scope of their influence to spread corrupt and obscene principles and thus cause immense damage to the spiritual life . . . Everyone can see that they create many literary works which are inspired by vile and worldly ideas . . . the books of these writers are filled with the base pleasures of life, a vile sensuality and pure naturalism. The commercial sense of the Jews is not offended by the worst obscenities, white slavery, prostitution and immorality of all kinds . . ."

The Popes before Hitler proclaimed all this in even more brutal terms. Pope Pius VII, who restored the Jesuits to the Catholic Church and the nations of Europe after the downfall of Napoleon in 1814, issued a Bull in the same year against the Freemasons. He calls Freemasonry "a cancer and a deadly disease of society." And the reason he gives is because Masonic Lodges uphold the idea of religious tolerance: ". . . they receive into their order all classes and all nationalities, and favour all kinds of moral codes and all forms of worship."

The culminating point in the Vatican's fight against Jews and Freemasons is to be found in the encyclicals of Popes Pius IX and Leo XIII. Pius IX styles Masonic Lodges "*Synagogues of Satan*", and accuses them of having fomented wars and revolutions which put Europe to

(Continued on page 10)

<sup>1</sup> P. Löffler, S.J., *Zur Jubelfeier der Marianischen Kongregationen*, Freiburg, pp. 21, 47; G. M. Pachtler, S.J., *Der Stille Krieg gegen Thron und Altar* (The Silent War against Throne and Altar), 1876; P. Bresciani, S. J., *The Jew of Verona and The Roman Republic*, published in the Jesuit magazine *Civiltà Cattolica*, Rome.

<sup>2</sup> In *Stimmen der Zeit* (Jesuit magazine), Feb. 1918, p. 182 et seq.

<sup>3</sup> For the Jesuits, "Christian" is synonymous with "Roman Catholic".

<sup>4</sup> Cf. Art. 24 of "The National Socialist Party Program": "*Die Partei als solche vertritt den Standpunkt eines positiven Christentums.*"

<sup>5</sup> P. 70, 1931, German ed.

<sup>6</sup> Cf. Muckermann, Hermann, S.J.: *Volkstum, Staat und Nation-eugenisch gesehen* ("The People, State and Nation—from the Eugenic Viewpoint"); also his *Rassenforschung und Volk Zukunft*, Berlin, 1932, in which he expresses his desire that the doctrine of race will penetrate the national consciousness as a religion (p. 81).

<sup>7</sup> *Der Kampf einer Republik—die Affäre Dreyfus*, p. 34, et passim.

<sup>8</sup> Cf. Herzog, *opus cit.*, pp. 27, 52.

<sup>9</sup> *Idem*, pp. 28, 36.

<sup>10</sup> In *Stimmen der Zeit*, 1921, p. 172.

## Wake Up, Protestants!

The conference called by the Dominion Government of the premiers and their advisors of the nine provinces in Ottawa last week collapsed on the second day. For once we agree with Mr. Mitchell F. Hepburn: he stood strongly against the Sirois Report.

### CBC Permission of "Father" Lanphier's Insolence

It has been the consistent policy of the pulpit of Jarvis Street Baptist Church to expose the machinations of papal Rome against the British Empire in the present world-engulfing struggle.

While the pastor, Dr. T. T. Shields, was away holding special meetings in the States last October, I heard on the radio a certain "Father" Lanphier repeat insult and abuse which I had already heard from him some weeks before. Dr. Shields had suggested that throughout the world the Romish Church is the real fifth column for Mussolini and Hitler; "Father" Lanphier described him in his radio address as "beneath contempt", and left no doubt as to the one to whom he referred. Accordingly, I wrote to the Canadian Broadcasting Corporation, asking that Dr. Shields be given equal right to reply to this vicious attack. He then could give the evidence for the conclusion which the reverend "father" so much resented. The letter was published in this paper. In due time an answer was received, denying the right of reply. In the meanwhile Dr. Shields himself offered a full answer to "Father" Lanphier. This, together with a collection of relevant material previously published, was printed in THE GOSPEL WITNESS of December 5th last, under the title "The Pope's Fifth Column". This issue has already been widely distributed, but we are still anxious to bring the evidence it presents to as large a number of people as possible.

### The Press Censor's Warning to The Gospel Witness

After this publication had gone forth, the Editor received a letter from the Canadian press censor, warning that his words might prejudice recruiting in the Province of Quebec, were it circulated there; or might make men from Quebec now in the army feel their services were not appreciated. THE CATHOLIC REGISTER, of London, Ontario, had some time previously suggested hotly that the censor should stop the Pastor of Jarvis Street from his anti-Romanist utterances. The censor's letter came, and Dr. Shields' careful reply covered some five pages of this magazine, again setting forth grounds for his action in warning against the covert workings of Rome. Last week we printed the censor's very courteous, and shall we say exonerating? reply!

### The Pro-Quebec and So Pro-Rome Sirois Report

Last Thursday night, before a large audience in Jarvis Street Baptist Church, Dr. Shields gave an address on the religious aspect of the Sirois Report, and asked: Shall the Dominion be mortgaged for the Church of Rome? With his usual penetration, the Pastor had digested the voluminous report presented to the meeting of provincial officials at Ottawa. He showed that, edited under the chairmanship of a professor of the Catholic Laval University, Quebec City, the Report was shot through with special pleading for the Province of Quebec. Indeed, the Report was a clever attempt on the part of certain

interested parties to sell Canada's tax economy to Quebec. Large assistance was to be given to Quebec's educational system. It was assumed that this was equal to the national average, though anyone who knows anything about education in Quebec knows that this is far from the truth. (It has also been shown that public school teaching in Quebec is carefully anti-British.) Education in Quebec is largely a Church affair; and so tax-payers in Ontario, the province that provides half of the Dominion's revenue, were to be taxed to pay for the propagation in Quebec schools of the principles of Romanism! Here was another attempt to do what Premier Godbout said had been done in the matter of conscription:

"A handful of French Canadians, led by M. Ernest Lapointe, dictated its will to the country."

The Sirois Report was shelved at Ottawa last week, and the shelving did not take long; but Mr. King and M. Lapointe were careful to say that the issue might be reopened at any time during or after the war. It is still a live issue.

People are not informed about it, though it has been out for nine months. One authority quoted over a CBC station on the radio the other day declared that in British Columbia, for instance, not more than a hundred people knew what it was about!

People ought to be informed. The spread of last week's issue of THE GOSPEL WITNESS is a good way to inform them. Send for as many copies as you can use of the three issues we have referred to. (See the full list of Dr. Shields' war sermons in this issue.) Five cents per copy is little enough for printing and mailing. Send us more if you can. We shall be glad to mail bundles to any one address for private distribution, or to send separate copies or a copy of each of the three addresses just described, addressed to lists of names supplied by you. It is a great battle. Here is one effective way to help us fight it.

From THE GLOBE AND MAIL of Monday last we clip the following:

### ATTACK FAILURE OF AGREEMENT ON SIROIS PLAN Locally-Minded People Emphasizing Provincial Autonomy Are Rapped

#### MINISTERS PROTEST

Breakdown of the Dominion-Provincial Conference was described in sermons yesterday as a "tragedy subversive of the Canadian war effort" and an action inimical to the promotion of national unity.

"At a time when even nations are talking of 'common citizenship,' it is more incongruous to discover small locally minded people emphasizing Provincial autonomy against the general good of the Canadian people," said Rev. Dr. Stanley Russell of Deer Park United Church. He added that Premier Godbout of Quebec, in his recent address in Toronto "showed a recognition of Canadian affiliations and responsibilities which other and nearer powers that be might note with immense advantage to our country."

Rabbi Maurice Eisendrath, at Holy Blossom Temple, declared: "I know of nothing that has happened recently in this Dominion more subversive of our Canadian war effort than this summary dismissal of that which might have become at least the basis of welding these nine Provinces into some form of higher union. It is a tragedy which calls for our lethargic, indifferent public to rise and to mete out political punishment to those whom The

Globe and Mail says: "Sabotaged the conference because they were unable to rise above the cynical plane upon which the game of politics is played."

The eloquent rabbi no doubt intended his remark primarily for Mr. M. F. Hepburn, who ought, he thinks, for opposing the Sirois Report, to be politically punished. We must suppose that Dr. Eisendrath had not realized the pro-Quebec and therefore pro-Rome programme of the Report. For any educated Hebrew knows the history of his people, and realizes that the Roman Catholic Church has led in the most terrific persecutions of the Jews. Indeed, the Inquisition was set up in Spain in 1480 for the special benefit of Jews, who, because of enforced religious uniformity, professed the Christian faith, but were thought secretly to practise the rites of Judiasm. (The Jews were expelled from Spain in 1492, and, with the loss of this one tenth of the population of Spain, came her decline.) Our readers are referred back to the edition of this paper of January 9th, which carried an account of the terrible persecution of the Jews by the Romish Church. Copies of this issue are still available for those who have not seen it. Jews do well to follow the series of articles by Rev. L. H. Lehmann, begun in this issue.

In answer to Dr. Stanley Russell we print a letter we have ventured to address to him:

387 Jarvis Street,  
Toronto, 2, Ontario,  
January 21, 1941.

Dr. Stanley Russell,  
Deer Park United Church,  
Toronto, Ontario.

Dear Dr. Russell:

I notice from the brief report of your sermon, printed in "The Globe and Mail" of Monday, that you greatly regret the failure of the Sirois Report Conference at Ottawa last week.

Last Thursday evening it was our privilege to have an address by Dr. T. T. Shields, in Jarvis Street Baptist Church, giving the results of his careful study of the voluminous report. Dr. Shields emphasized the need for unity in the Dominion. We are indeed over-governed. But he showed that the Sirois Report, far from being a real step toward national unity, is really an attempt to "sell Ontario down the river to Roman Catholic Quebec."

M. Ernest Lapointe boasts of having a principal part in appointing Dr. Sirois to the Commission. We regret his recent death, of course, but that does not alter the character of the Report. From the Terms of Reference of the Report it is apparent that M. Lapointe had a good deal to do with it, just as we should expect, since Premier Godbout, of Quebec, has said in reference to the matter of conscription, that a handful of French Canadians, led by M. Ernest Lapointe, dictated its will to the country.

I am sure you would be interested in this closely reasoned address, and am taking the liberty, therefore, of sending you a copy under separate cover herewith.

With kind personal regards,

Believe me, Sir,

Yours sincerely,

(Signed) W. GORDON BROWN.

### Ambassador Kennedy's Opposition to President Roosevelt

The ambassador of the United States of America to the Court of St. James had unusual opportunities to see Britain's marvellous war effort for himself. We supposed all along that he was with us, as are the vast majority of his fellow-citizens. When Mr. Joseph P. Kennedy returned to the States, the mask came off. He would help

the president keep America out of the war, he said; and now when the president has proposed his Lend or Lease Bill, offering Great Britain unlimited aid in this war, Mr. Kennedy is in opposition to its terms. He has

"stated his belief that Britain should be helped, but not too much; said that the United States must stay out of war, but admitted, that she has already done enough to 'justify a less despotic tyrant than Hitler to declare war'."

Mr. Roosevelt clearly sees that the way to keep America out of the actual fighting is to make the States an arsenal for Britain. It is unfortunate that Mr. Kennedy, with the opportunities he has had for firsthand investigation, should be so obtuse as to desire to obstruct.

What could the reason be?

Mr. Kennedy is a Roman Catholic.

### 50% Increase in Canadian Catholics

"Father" Lanphier boasted last Sunday over CBL in the Catholic Hour that in the last twenty-five years Roman Catholics have increased in Canada fifty per cent. He was quoting the new edition of THE CATHOLIC ALMANAC. They now have four and a half out of the eleven millions of the population of Canada. With this increase has gone a nearly fifty per cent. increase in parishes, schools, colleges, etc., in the last quarter century.

### "Behind Hitler"

THE GOSPEL WITNESS has already printed important material from THE CONVERTED CATHOLIC, a magazine now in its forty-sixth year of publication, always edited by converted Catholic priests. Its present able editor-in-chief is L. H. Lehmann, who carries on "Christ's Mission", 229 West 48th St., New York City, "to aid the many priests of the church of Rome who give up all that the world holds dear, because their God and yours, has pointed the way." *The Converted Catholic* is devoted to opposing and exposing the pretensions of the greatest anti-Christian system that for centuries has misused the Christian name. The price of this monthly magazine is \$1.00 per year, 15c per single copy. Address your subscription to *The Converted Catholic*, 229 West 48th St., New York City, U.S.A.

And now THE GOSPEL WITNESS announces that Mr. Lehmann is writing a series of twelve articles on the general subject "Behind Hitler", the first of which appears in this issue. These articles will show the working of Rome in favour of the Italian Mussolini and his big boss Hitler.

This paper has in the past months received many new subscriptions, but we are sure that our readers know of many people to whom it should go who are not getting it now. Help us reach such. Send for your copies, pass them around, and help us sound the alarm.

### The Editor's Enforced Absence

Like many more who are suffering from severe colds or influenza, Dr. Shields has been laid aside for a few days. (We are not sure we shall be forgiven for saying it, but the truth is that he overworks.) This is the reason the sermon and some of the articles in this week's issue are by

W. GORDON BROWN.



# The Jarvis Street Pulpit

## THE UNPARDONABLE SIN

A Sermon by Rev. W. Gordon Brown, M.A.

Preached in Jarvis Street Baptist Church, Sunday morning, January 19th, 1941

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation (or as the revision reads, is guilty of an eternal sin): because they said, He hath an unclean spirit."—Mark 3:28-30.

One method that the great deceiver takes to keep some souls from coming to Christ or from resting in Him, is to convince them, wrongly enough, that they have committed the unpardonable sin. This is particularly true of some who suffer from nervous depression. When they are sick in body and tired in mind, the accuser of the brethren suggests, perhaps from a passage of Scripture, that by something they have done, they have for ever closed against themselves the casket of mercy.

"There is a sin unto death," and there is no use praying for the man who has committed it. It is this "sin unto death" with which Jesus is dealing in the passage before us.

That morning, in some town of Galilee, the Man of Nazareth had healed a man who was blind and dumb, by casting out the unclean spirit which possessed him. In amazement, the crowd around asked the question, answering it in their own hearts, "Is this the son of David?" The Son of David? The Christ? The people thought He was, but the scribes and Pharisees who had come from Jerusalem to hinder the work of this Teacher come from God, had another explanation. True, He did cast out demons, but He had the biggest demon in Himself; He was possessed by Beelzebub,<sup>1</sup> the prince of the demons. This was an accusation that these blind leaders of the blind repeated; continually did they say that Jesus had a demon and was mad.<sup>2</sup>

But Christ appealed to their common sense. A kingdom divided against itself could not stand; a city or a house divided against itself could not stand; Satan divided against himself could not stand. Whatever we may say about the devil,—and there is nothing too bad to say!—we must admit that he is both strategist and tactician, and as such he has too much sense to be divided against himself. Jesus did not cast out one demon by a greater, but by the finger of God, by the Spirit of God, by "a touch of the will that can", He drove out the powers of darkness from men. The devil might be strong, but our Lord was stronger than this strong man armed. In His casting out demons, the Kingdom of God had come upon this people, even to the hypocritical Pharisees. Nevertheless, they rejected the King, the Kingdom and all connected therewith.

After this Jesus spoke the words of our text, these glorious and awful words that describe the possibility of forgiveness for some, and the impossibility of forgiveness for others.

### I.

Let us talk, then, of THE GIFT OF FORGIVENESS. "Verily I say unto you that all sins and blasphemies whatever they blaspheme will be forgiven to the sons of men." Of course, He does not say that forgiveness will come to

all men; that is not true; but He does say that for men forgiveness of all sins and blasphemies is possible. The exception to the rule follows later.

1. How much MEN NEED SUCH FORGIVENESS! How much they have for which to be forgiven! What sinners they are! What blasphemies they utter!

*All men sin.* In body, mind and spirit; in thought, word and deed; in their own person, against their neighbours and against Almighty God, "all have sinned and do come short of the glory of God"<sup>3</sup> Examine your own heart, and see whether this is not true? Are your thoughts always such as could be published in a Christian magazine? Would you like to have all your words recorded on a dictaphone? Would you wish your home turned into a stage with all the world to watch what you do there? No, conscience forbids. Must you not admit that, from the standpoint of absolute righteousness, you yourself are an utter failure? You are sin-full, full of sin, for that is what the New Testament word "sinner" really means.

One kind of sin is *blasphemy*. At root, the word means "stupid speech", or "hurtful utterance". To revile your neighbours, to speak evil of dignities, to decry the ways of God, such things are blasphemies. One of the signs of the last days, which Paul gives us, is that men will be blasphemers,<sup>4</sup> and surely they are blasphemers to-day. There is blasphemy in the pulpit, when some preachers say that Christ is not the only begotten Son of the Father, but that He is only a son of God, along with all other men. There is blasphemy in the press, when a Sunday School leaflet, as I have seen, will interpret the parable of the ten virgins to mean that we should be ready for Christ's coming to us, not in a personal and glorious return, but merely in some good opportunity to do good! There is blasphemy in the pew, when men sing the praises of God on Sunday, and the praises of lust on Monday; when they pray to the Lord on the Lord's Day, and prey on their neighbours all the other days! Blasphemy takes various forms, but most men are guilty of it in one way or another. Let us beware lest it happen to us, as it did to Hymenaeus and Alexander, whom Paul "handed over to Satan that they might learn not to blaspheme".<sup>5</sup> In view of such things as these, how needful is forgiveness of sins!

2. But A MERCIFUL GOD OFFERS TO FORGIVE SINS. It is part of the grace of God that He stands ready to meet all human need.

*God forgives.* Jesus tells us so in this verse, as in

<sup>1</sup> 1 John 5:16. <sup>2</sup> Matthew 12:22, 23.

<sup>3</sup> Beelzebub is the more correct spelling, or Beezebul. The popular one was taken by Luther, Wycliffe, etc., from the Latin Vulgate.

<sup>4</sup> Matthew 9:34; 10:25; Luke 11:15. <sup>5</sup> John 7:20; 8:48, 52; 10:20.

<sup>6</sup> Romans 3:23. <sup>7</sup> 2 Timothy 3:2.

<sup>8</sup> 1 Timothy 1:20.

many others. What does forgiveness mean? It is remission. And what is that? It is sending away, the removing of the sin from the sinner. "As far as the east is from the west, so far hath he removed our transgressions from us." As the Bible School song has it:

"They are gone, gone, gone,  
My sins which were many are gone.  
The dear, loving Saviour had pity on me,  
And cast them all into the depths of the sea.  
They are gone, gone, gone,  
O glory to God! they are gone."

Yes, God forgives *all sins*. Had we time, we might go through the long list of the sins of humanity, so faithfully recorded in the Word of God, and find no sin that has yet been committed,—and I think the list is pretty well exhausted!—which God has not been pleased mercifully to forgive.

Take uncleanness, for example. What a terrible crime! But remember David, remember his fall; and then remember his bitter tears, his cries for mercy, his sorrow over the death of the child, and his restoration to the place of being a man after God's own heart.

Take murder, for another example. In the minds of most men this is the most heinous of crimes. You remember how Lady Macbeth, who incited her husband to murder, walked in her sleep with her conscience awake, and cried: "Out, damned spot! out, I say!— . . . Hell is murky! . . . What, will these hands ne'er be clean? . . . Here's the smell of the blood still: all the perfumes of Arabia will not sweeten this little hand. Oh, oh, oh!" Can anything sweeten the hand of a murderer? Can anything cleanse a "damned spot"? "The blood of Jesus; his Son, cleanseth us (who believe) from all sin."<sup>9</sup>

Criminals with as black a record, the repentant robber of Calvary among them, are to-day standing in the presence of God, singing the praise of "Him Who loosed (them) from their sins in His own blood, and made (them) a kingdom, priests to God and His Father."<sup>10</sup>

God knows your record better than you do; but there is no sin so black, though it be black as hell, that He cannot forgive. The promise is that all sins and blasphemies will be forgiven to the sons of men. Other Scriptures tell us how this is so. Forgiveness is found in the cross of Christ. The fountain of His blood is the one that cleanseth from every stain. Forgiveness is received when a man repents and believes the Gospel. But, praise God, full and free salvation is altogether possible. Indeed, it is offered for those who will receive it.

## II.

I have spoken of the gift of forgiveness, now let me discuss THE GUILT OF DAMNATION. Here we come to the negative side, to the exception, to the impossibility of receiving the blessing which we have just been describing. "But whoever blasphemes against the Holy Spirit, has no forgiveness forever, but is guilty of an eternal sin: (as the revised text reads,) because they were saying, He has an unclean spirit." Here the unpardonable sin is itself described.

1. In this instance, the unpardonable sin consisted in SAYING THAT CHRIST HAD AN UNCLEAN SPIRIT. We have read the story. We have heard the Pharisees declare that the wonderful miracle of casting out a demon was wrought, not through the power of the Holy Spirit, not by the finger of God, but because He was Himself

possessed with Beezlebug, the ruler of the demons. It was that repeated charge that led Jesus to utter the terrific words of our text.

But what is the principle? It is *attributing the work of God to Satan*. God has been good enough and kind enough to show His power before men, but the thanks He receives for this revelation, is to have it said that the work was not God's at all but Satan's; that the supernatural manifestation was not from above, but from beneath; that it was not Heaven that had come down to bless the souls of men, but hell that had come up to curse them.

Of course, a man may be mistaken in his judgment. Committing a sin of ignorance, he may attribute to the devil some things about believers, which he does not understand. But there is a difference between that error of judgment and the unpardonable sin. If a man desires the right, that is one thing; but if his statement be a malicious utterance; that is another thing.

Yet I think that we should be very careful to whom we attribute some things. May I be pardoned for a personal illustration? Together with my friend Rev. W. S. Whitcombe, I stood in the office of a certain religious leader, and we discussed together the then raging, controversy in our denomination. Mr. Whitcombe ventured to refer to the constant stream of blessing, in the salvation of souls, the baptism of believers, the upbuilding of the children of God, which was then and is still flowing in Jarvis Street Baptist Church, under the ministry of Dr. T. T. Shields: But the man, himself a scholar of the New Testament, himself a preacher of the Gospel, said something to this effect: "Well, Mr. Whitcombe, I have sometimes wondered whether Satan withdraws his opposition in order to permit such blessing, so that he may later work greater destruction." Think of it! Attributing the work of the Spirit of God to a possible plan of Satan! I do not say that that man committed the unpardonable sin, but I do say that he came dangerously near it. "Touch not mine anointed and do my prophets no harm," saith the Lord.

But the unpardonable sin, as I have said, is not an error in judgment, but a *deliberate and wilful attitude*, a setting one's self absolutely against all the work of God. That is the blasphemy against the Holy Spirit. It is facing the light, and then turning from it into the darkness. It is hearing the claims of God; but deliberately accepting the offers of Satan. It is trampling under foot the Son of God, counting the blood of the covenant an unholy thing; and doing despite unto the Spirit of grace.<sup>11</sup> It is returning like the dog to its vomit, and the pig which was washed to its rolling in the muck.<sup>12</sup> When a man does that, with full intent, with no reserve, that man sins against the Holy Spirit, Who is Himself God.

2. THE BLASPHEMY AGAINST THE HOLY SPIRIT. NEVER CAN BE FORGIVEN. "He has no forgiveness forever", the text says, "but is guilty of an eternal sin".

In the thirteenth chapter of Revelation, we have a description of plagues coming upon men as judgments from God; and three times in that chapter it is said that, instead of repenting, those men blaspheme the God of heaven for the scourges that are lashing them. Such men are worshippers of the beast, they receive his mark, and they are thereby sealed for damnation. Why, then,

<sup>9</sup> Psalm 103:12.

<sup>10</sup> 1 John 1:7.

<sup>11</sup> Revelation 1:5, 6.

<sup>12</sup> 1 Chronicles 16:22; <sup>13</sup> Hebrews 10:29; cf. 6:8-9; <sup>14</sup> 2 Peter 2:22.



can they never repent? Why will all who receive that mark be damned? I think we have the secret of it just here, in that when they accept the mark, they turn their faces against God and toward Satan; they give their allegiance to the masterpiece of the adversary of souls; in other words they commit the unpardonable sin, which never can be forgiven.

Judas committed that, I believe. Jesus chose him not as a child of God,—for the Bible nowhere says that he was,—but as an apostle or missionary. Judas heard Christ's teachings; possibly Judas preached sermons and worked miracles; but Judas set his heart on the things of men, not on the things of God. He opened his soul to Satan, and Satan entered in. After he had betrayed innocent blood, convicted of his guilt, he rushed into the holy place with the thirty pieces of silver; he went where only the priests were allowed to go, and cast the money there. One Scripture says that he was sorry,<sup>15</sup> but, as Spurgeon said, perhaps we should not call it repentance but remorse of conscience. And we read that, when he hanged himself, and his body burst asunder, he went to his own place,<sup>16</sup> there to await the final judgment. Have you seen Jesus washing the disciples' feet after the last supper? Now He comes to Judas, pours the water over his dusty feet, carefully wipes them with the towel with which He was girded; and I feel that, had Judas looked sharply, he would have seen tears from the Master's eyes trickle down His cheeks and fall into the bowl. But Judas sinned away his day of grace; when he went out, it was night; and now he is gone into the everlasting night, there to recall the teachings of Christ, there to think over the sermons he himself used to preach, there to hunt for the thirty pieces of silver!

Benjamin Keach, one of Spurgeon's predecessors, as Mr. Spurgeon himself told, found "the case of a man who had been a professor of religion, but had departed from the profession, and had gone into awful sin. When he came to die, Keach, with many other friends, went to see him, but they could never stay with him above five minutes at a time, for he said: 'Get ye gone; it is of no use your coming to me; I have sinned away the Holy Ghost; I am like Esau, I have sold my birthright, and though I seek it carefully with tears, I can never find it again.' And then he would repeat dreadful words, like these: 'My mouth is filled with gravel-stones, and I drink wormwood day and night. Tell me not, tell me not of Christ! I know he is a Saviour, but I hate Him, and He hates me. I know I must die; I know I must perish!' And then followed doleful cries, and hideous noises, such as none could bear. They returned again in his placid moments only to stir him once more, and make him cry out in his despair: 'I am lost! I am lost! It is no use your telling me any thing about it!'"

May God deliver all here from such a death, from such a doom; but, let me add, God never can deliver you unless you let Him. He will forgive your transgressions if you will repent; He will blot out your sins, if you will believe; He will remember no more your blasphemies, if you will turn to His Son.

"Do not let the word depart,  
Nor close thine eyes against the light;  
O sinner, harden not thine heart.  
Thou wouldst be saved? Why not to-night?"

Why not this morning? Why not now?

<sup>15</sup> Matthew 27:3. <sup>16</sup> Acts 1:25.

#### NEWS FROM FRANCE

"There are times when no news is good news. We have managed to derive some comfort from this thought since the collapse of France. The few meagre notes from our French brethren that have trickled through the rigid censorship have greatly strengthened our hopes.

The last letter we received from Mr. Dubarry, written in October, assured us that so far as he could ascertain all the pastors and their families were safe. Since that time a note from Mr. Buhler, now in Nîmes, in the south of France, with Mr. Dubarry, confirms this welcome news. Mr. Buhler adds that there is a large number of fellow-Alsatian refugees with him. This must entail a very heavy load for the church at Nîmes to carry. No doubt other friends from churches in various parts of France have also taken refuge in Nîmes. Heavy as the material burden of caring for the needs of these saints may be, we are certain that their gathering together under these unusual and tragic circumstances will nevertheless result in a deepening of the spiritual life not only of the entertaining church at Nîmes, but of our entire French Baptist fellowship. These French brethren and sisters who have suffered the spoiling of their goods are re-enacting the inspired history of the early church at Jerusalem when "they that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common." And we are confident, too, that the verse following will also be a true description of their spiritual state: "And with great power gave the apostle witness of the resurrection of the Lord Jesus: and great grace was upon them all."

Unfortunately, all the French Baptist churches forming a part of the Evangelical Association are in occupied France, with the exception of that in Nîmes, in the extreme south of France. We are not sure whether Lyon, where there is a church, is occupied or not. All the other churches are in districts which are under the heel of German occupation. The church at Brussels was the first to suffer, but we understand that Pastor and Mrs. Grosse remained in the city on account of their advanced age, and they have since been reported safe. Of Pastor Mafille at Lille, in northern France, we have nothing specific except that all the workers are safe as far as Mr. Dubarry knows. Our press, however, reported that some of the fiercest fighting of the retreating French forces in the earlier stages of the invasion was carried on in the streets of Lille, and that considerable property damage resulted to the city. From Paris the last word we heard before the Battle of France was a note from Pastor Guyot lamenting the sad plight of his fellow-workers in Brussels. Within a few days his beloved Paris too suffered the same humiliation. We have had no word from the Paris churches since, and apparently the friends in Nîmes are likewise cut off from them. The whereabouts of Pastor Guedj of the Colombes Church, Paris, is also unknown. His life story as told in THE GOSPEL WITNESS of several years ago, will prove of special interest to friends of the French churches as they pray for him and his devoted wife.

The churches in Switzerland have, of course, not directly suffered the ravages of war, but there have been trying months of uncertainty and fear which are not yet ended. As Switzerland's prosperity is inseparably linked with its great export trade, the war has caused much hardship among our churches there. A letter from a brother in one of the Swiss churches, dated last fall, gives the following description:

"In spite of the turmoil which rages in Europe and in the whole world (and even because of it), the faithfulness of the members is more active and the participation at the different meetings is cheering. The attachment of the members constitutes a real encouragement for those who in this time of lack of workers have given their time to the service of the church.

"News from unoccupied France comes to us concerning the friends in the occupied area. It is impossible to correspond with them. Their lot is extremely sad and we can only pray, that these dear friends may realize our affection for them in spite of our forced silence. We do know, however, that Mr. Waecker (in Alsace, formerly part of France but now 'incorporated' in the German Reich) and

his mother are in good health and that his ministry is not interrupted but that his messages must be delivered in German. They know nothing concerning the future, the conditions of peace will make that clear."

Mr. Dubarry's last letter, dated in October, gives no detailed information except the following: "I suppose that Brother Guyot keeps in touch with the brethren in the occupied section as I am doing with the others and those of Switzerland. I feel certain that everywhere a wide, solid and encouraging piece of work is done, the quality of our men and churches being a sure guarantee that they meet the trial and opportunity with zeal and efficiency. As far as we know, all of our men have been miraculously protected against casualties and accidents; but we have, as far as I can guess, perhaps some thirty prisoners among the Association brethren."

In a note to American friends Mr. Dubarry suggested that in view of the difficulty of sending remittances to France, it would be more practicable for them to hold the money on this side of the Atlantic and thus allow him to use it as security to obtain loans from French friends in France. We are happy to have a balance of more than \$700.00 in favour of the French Bible Mission on the books of the Union, and we trust that Mr. Dubarry has received this information and has been able to borrow a corresponding amount to carry on the work of the gospel among the needy and sorely tried people of France.

We trust that this brief review of the situation in which our French brethren find themselves will prove of interest to their more fortunate friends on this side of the Atlantic who will thereby be encouraged to more earnest prayer for them.

—W.S.W.

#### MISSIONARY LITERATURE

A list of thirty-six pamphlets and articles which will prove helpful in presenting the work of our Union has been prepared by the Union Office, and will be forwarded on request. Copies of this list are being sent to Union Pastors, and we shall be glad to supply copies to other interested friends. No friend of our Union cause who is in a position to make use of some or all of these thirty-six pamphlets and articles should be without this list of missionary information. Write at once and obtain a copy from 337 Jarvis St., Toronto, 2, Ontario.

#### BOOKS BY DR. T. T. SHIELDS

"The Adventures of a Modern Young Man".....	\$1.00
"Other Little Ships" .....	1.00
"The Plot That Failed" (The story of Jarvis St. Church) .....	1.00
"The Oxford Group Movement Analyzed" .....	.05
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20 copies .....	1.00

#### 60 SERMONS ON THE WAR

Preached in Jarvis St., from August, 1939, to December, 1940. Five cents each single sermon or any 25 for \$1.00 postpaid. Other addresses on "The Pope's Fifth Column". See list of titles on page 12.

The Gospel Witness, published weekly, per annum..... 2.00

Address: THE GOSPEL WITNESS,

190 Gerrard St. East, Toronto, Can.

#### AMONG OURSELVES

(Continued from page 2)

A good number who nominally belong to another denomination are being attracted to the definitely evangelical ministry of Rev. K. M. Cutler in Cannington.

Captain the Rev. Bernard Jeffery was in a group of padres whose picture appeared in the Salvation Army War Cry about December 18th last. He looked well.

Frank Leach is now 88778 R.C.A.F., Manning Depot, Toronto. His brother Cyril is also in the Air Force. Mr. Norman Fockler is waiting to be called there as an armourer.

After giving him five months of training and advancing him to corporal with recommendation for a third stripe for good work, Grahame M. Reeve is now just Mr. Reeve. After breaking his glasses he had an eye test and did not pass in class A. He is working in the General Electric, Toronto.

Miss Rita Rogers is now working in the war services of the National Council of the Y.M.C.A., Toronto.

Mr. A. E. Hewson has opened a mission in a needy section just east of Toronto proper.—W. G. B.

#### BEHIND HITLER!

(Continued from page 4)

the fire and the sword. Pope Leo XIII, in his encyclical (*Humanum Genus*, 1884), calls Freemasonry "a work of the devil", and "an impure epidemic". He accuses Freemasonry of aiming to destroy the churches, the state, and the public well-being. He says in part:

"The most dangerous weapon of the Freemasons is their principle which leaves the people free to choose their own form of government. In order to establish this system of popular government, Masonic Lodges are allied with the Communists and the Socialists and completely share their principal ideas."

He ends his encyclical by inviting all the Catholic clergy as well as the whole lay world to exterminate the Freemasons without mercy."

All this is the plan of Mussolini and Hitler today as expressed and put into practice by Nazi-Fascism. Circumstances have permitted it to go farther than the popes and to carry its principles by propaganda, invasion and war, into the whole world. In undermining the position that Jews and Freemasonry acquired since the French Revolution, it threatens to destroy the entire work of political and religious freedom initiated by the Protestant Reformation. It thus serves the aims of the Roman Church and the Society of Jesus, founded chiefly for the work of Counter-Reformation. For both Roman Ecclesiasticism and Nazi-Fascism regard the ideas that came out of the Reformation and the French Revolution as the chief source of the evils of our time—evils which they trace for their origins to Rousseau, Calvin, Luther, John Huss and Wycliffe—to Paris, Geneva, Wittenberg, Prague and London.

All of this again is to be found in the "Protocols of the Elders of Sion". An examination of this matter in our next article will show conclusively that this infamous forgery is the work of none other than the disciples of Ignatius Loyola.

<sup>11</sup> Father Coughlin's magazine *Social Justice*, Oct.-Nov. 1939, reiterates all this in a series of three articles entitled *Freemasonry in the Scheme of Satan*. They repeat the papal assertions that Freemasonry is allied with the Jews and Communists, and end by calling it, in the words of Pope Pius IX, "The Synagogue of Satan".

## Bible School Lesson Outline

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

Vol. 5 First Quarter Lesson 5 February 2, 1941

### THE DAUGHTER OF JAIRUS RAISED

Lesson Text: Mark 5.

Golden Text: "Be not afraid, only believe."—Mark 5:36.

I. The Power of Christ Over Demons—verses 1 to 20.  
Parallel passages: Matt. 8:28-34; Lk. 8:26-39.

The miracle of the healing and restoration of the man possessed by unclean spirits took place in the country of the Gadarenes, near the shore of the Sea of Galilee. Not far from the city of Gadara was the village of Gerasa, so that the district would be known as the country of the Gadarenes (verse 1; Lk. 8:26), or the country of the Gerasenes or Gergesenes (Matt. 8:28). The evangelists Mark and Luke omit mention of the man's less conspicuous companion (Matt. 8:28).

Fierce, unmanageable and repulsive, this victim of demon possession presents a terrible warning against tampering with occult forces and treading on the forbidden ground of spiritism (Lev. 19:31; Deut. 18:10; 1 Sam. 28:3, 7, 9; Isa. 8:19, 20). Happily, cases of demon possession are rare in lands where the forces of evil are kept under restraint, but young people should be warned against the dangers of yielding to unlawful curiosity in such matters.

The Scriptures teach that all persons, even those who boast of their independence and self-mastery, are controlled by some power outside themselves. There are only two classes; those in subjection to the Spirit of holiness and those in the clutches of the spirit of evil (Matt. 12:43-45; Rom. 6:16; Eph. 2:2); the children of God and the children of Satan (John 8:41-44; Rom. 8:9, 10, 14; 1 John 5:19). This is a solemn thought.

The wretched physical and mental condition of the demoniac illustrates some of the spiritual characteristics of those not under the domination of Christ. He was impure, unclean and unholy (Rom. 1:28-32; 3:10, 23; 10:3), and was forced to separate himself from society (Eph. 2:12). He dwelt among the rock tombs in the atmosphere of death (Lk. 15:32; Eph. 2:1; 1 Tim. 5:6). He was wild, undisciplined and perverse, often bound with fetters, and driven hither and thither at the will of a legion of demons (John 8:34; 2 Tim. 2:26). On the other hand, the service of Christ is perfect freedom (1 Pet. 2:16). Moreover, this man was cruel to himself, just as the unsaved man is his own worst enemy.

The man displayed an attitude of fear before the Lord (Psa. 2:12). He realized the gulf which separated him from the Holy One, and he experienced torment rather than joy in the Saviour's immediate presence (Lk. 16:23, 24), despair rather than hope in the thought of the future (Matt. 8:29; Jude 6; Rev. 20:10).

The Lord loves those who have been caught in the meshes of Satan. He ever loves the sinner, but judges his sin. We may naturally shun the devotees of false religions, but the Lord would have us feel compassion for them and strive to free these victims of cruel oppression (Jude 22, 23).

The Gospel saves a man, making him completely whole (John 8:36; Acts 9:34). The Lord not merely freed this man from the control of the unclean spirits, but He also healed his body and restored his mind, both of which had been impaired.

In gratitude to the Lord Who had delivered him from bondage, the man desired to follow the Saviour (Mk. 10:52; Rom. 12:1, 2). Christ considered that the highest service for this man was not to tour Palestine and preach throughout the land, but to give his testimony in his own house, his own city and his own district. Home evangelism must not be neglected.

II. The Power of Christ Over Disease—verses 21 to 34.

Parallel passages: Matt. 9:18-22; Lk. 8:41-48.

While on His way to the home of Jairus Christ was sur-

rounded by the crowds, who pressed upon Him. Yet, He knew immediately when an obscure woman touched Him. Many throng the Saviour to-day; they gather around the churches in large numbers, engaging in so-called religious activities. How few of them really approach Him and come in vital contact with Him (Matt. 7:13; 22:14)! Physical proximity and spiritual union are two entirely different things.

This sick woman who was suffering from some sort of hemorrhage did not apply to Christ for healing until she had exhausted her own resources, and until all other means had failed to bring relief. The same tendency is characteristic of many people to-day. They will not go to Christ for salvation until their case is desperate (Eccl. 12:1; Isa. 55:6; John 5:40).

Naturally shy and reserved, this woman possessed a faith which was earnest and sincere. She believed that the power of Christ was such that the briefest and lightest contact with Him would bring her the desired healing. Moreover, her faith was an active faith (Jas. 2:17-22), a faith which overcame all obstacles, and gave her courage to thread her way in and out among the people till she could touch the hem of Christ's garment, even although her ailment rendered her unclean according to the law (Lev. 15:25). Possibly she disobeyed the legal injunction which demanded her isolation because in her own mind she felt that she was already clean (Matt. 21:22; 1 John 5:14, 15). So sure was she that the one touch with Christ would avail (Mk. 6:56; Heb. 11:6). God gave to each of us such simple, trusting, powerful faith (Matt. 21:21; Lk. 17:5).

She was conscious of an immediate and complete restoration to health. When the touch of Christ brings new life to those who have been dead in sin, the change is revolutionary, even although the full realization of the great transaction may not come immediately (John 3:16; 5:24; 2 Cor. 5:17; 1 Pet. 1:22, 23). God's order is faith, fact, feeling, which men are apt to transpose to feeling, fact, faith.

Christ did not permit the reserved woman to slip away unnoticed. For His own glory and for her good He gently drew her out to make an open confession of her faith (Rom. 10:9, 10). His encouraging manner gave her holy boldness to declare why she had touched Him, and with what results (Lk. 8:47; John 9:25, 38).

III. The Power of Christ Over Death—verses 35 to 43.

Parallel passages: Matt. 9:23-26; Lk. 8:49-56.

Jairus may have been a member of the Sanhedrin, as Nicodemus was (John 3:1), or he may have been simply an important leader in the worship of the synagogue.

The faith of Jairus was sorely tested when the Master's journey to his home was interrupted by the woman with an issue of blood. Again, the news of the death of the child seemed to imply that Christ's coming would be too late (John 11:4-6, 15, 21-23, 37, 40). Our Lord understood the father's deep anxiety, and exhorted him to fear not, only believe (John 20:27). We must learn that God's delays are not necessarily denials; He sometimes tests our faith and our patience.

Taking with Him only the three disciples who belonged to the inner circle (Matt. 17:1; Mk. 5:37; 13:3; 14:33), He entered the house of mourning. What a difference the coming of Christ into a home can make! He brings life where there is death, comfort where there is sorrow, tranquillity where there is tumult, peace where there is anxiety, and new joy where there is happiness (John 2:1, 2).

The word of Christ has power to raise the dead to life (Lk. 7:14, 15; John 5:28, 29; 11:43, 44). When upon the earth, He raised a child, the daughter of Jairus; a youth, the son of the widow of Nain (Lk. 7:15); and a man of mature years, Lazarus (John 11:44). Thus He would teach us that He can bring new life to all. The resurrection of the dead soul to life in Christ is greater even than the miracle of the resurrection of the body (Rom. 8:11; Eph. 2:1).

What a gracious touch is added to the picture by the record that our Lord told them to give the maiden something to eat! Consecrated common sense is most uncommon, and the presence of Christ glorifies the otherwise ordinary affairs of life (Acts 10:15; Col. 3:17; 1 Tim. 4:4, 5).

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