

THE LIGHT SHINES
IN
DARKNESS

**Collected
Anti-Papal
Articles**

A. T. JONES

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Foreword

RECENTLY, I was browsing the *Adventist Pioneer Writings*, particularly those of A. T. Jones and E. J. Waggoner, looking for gems of truth that I may have missed.

While I was doing this, I noticed that there was quite a body of articles that dwelt on either Catholic and Papal history, or compared true doctrine to Catholic error. Most of these were never republished in book form. I thought it would be useful if all this material were gathered together, reformatted for easy reading, and arranged in a logical order. So that is how this project came about.

Except for the section called “The Falling Away,” I have not included chapters from Jones’ books such as *Ecclesiastical Empire*, *The Great Empires of Prophecy*, or *The Two Republics*, as these are accessible in their book forms. There is quite extensive coverage in these books about the development of the Papacy, the development of the Creed, and the Church Councils, and so forth. I didn’t want to reproduce that material, but to concentrate mainly on those more rare items that had not been republished.

There were two extensive series of articles published in some of the periodicals: *How the Catholic Creed Was Made*, and *After the Creed Was Made*; but all of the material in these articles was included in the books: *Ecclesiastical Empire*, and *The Two Republics* (and sometimes in both). So I have not included them in this collection.

I have included a study from both the 1893 and 1895 *General Conference Bulletin* series, as they were specifically on the theme of this collection. But the rest of the studies in those Conference meetings were not on the “Catholic” theme, so I have not included them. Anyone interested can easily find the rest of these series of studies online.

I have a semi-personal interest in the theme of this collection as I was raised in the Catholic church as a boy, and took some interest in matters of faith in my younger years. I am not publishing

these articles because of any bitterness, but only because I staggered for many years in darkness, and it was the truth that restored my self-control and God-given dignity, and I wish others would find that truth as well.

As far as Catholic people go, I have to agree with this editorial comment from Jones in the *American Sentinel* of January 10, 1895:

Let it be ever remembered that the *American Sentinel* is opposing the papal system, not the individual. For the individual Roman Catholic we have only thoughts of love; and we are daily manifesting that love in this great center of population and poverty, by carrying food to the homes of destitute Roman Catholics, and watching by the bedside of their sick and dying.

Jesus came to save and bless people, and made no distinction based on race or creed. At the same time, to help people, He had to oppose errors that were darkening the character of God and leading people away from Him. Another few paragraphs from *The American Sentinel* of October 9, 1890 fit in here:

The American Sentinel is a thorough-going Protestant journal, and is therefore opposed to every form of the Roman Catholic doctrine, and to the Roman Catholic system as a whole; but we do not endorse in any degree this anti-Catholic cry that is becoming so prevalent. Our opposition to Roman Catholic doctrine, and to Roman Catholicism as a system, is confined wholly to the field of reason and discussion.

We maintain that the Roman Catholic has just as much right to be a citizen of the United States as any other man, that he has all the rights of any other man, and that these rights are just as sacred as those of any other man....

Americanism, that is, the genius of American principles and American political doctrine, is the recognition of the equal rights of all,—of the rights of the Roman Catholic as well as of the Protestant, and of those who are neither, as well as of those who are either.

The constant ambition of *The American Sentinel* is to be thoroughly loyal to genuine American principles, asserting and defending the equal rights of all the people whatever their religious profession may be—the right of any man to be a Roman Catholic

and a citizen at the same time; the right of any man to be a Protestant and a citizen at the same time; the right of any man to be neither and also a citizen,—the right of the Roman Catholic Church to exist as a church, and to have its own church schools free from any interference by the State, as the State has the right to its schools free from any interference by any church; and the same to any Protestant church.

We believe in the right of the State to exist, and in the right of the Church to exist, and in the total and absolute separation between them.

I should also mention that quite a number of these articles come from *American Sentinel*, the periodical which A. T. Jones edited for many years. Ellen White devoted a whole testimony¹ to advocating this periodical. Among other things, she stated:

The *Sentinel* has been in God's order, one of the voices sounding the alarm, that the people might hear and realize their danger and do the work required at the present time. The Lord intends that His people shall heed whatever He sends them. When light is presented, it is their duty, not only to receive it, but to pass it along, adding their influence in its favor, that its full force may be felt in the church and the world. The *Sentinel* is like a trumpet giving a certain sound; and all our people should read it carefully and then send it to some relative or friend, thus putting to the best use the light that God has given them.

I have tried to organize the articles into a logical order:

1. The Falling Away – a series on the historical events that led to the decay of the early church and the formation of the Papacy.
2. Catholicism vs. Christianity – a series on some of the core differences between the Catholic “gospel” and the real one.
3. The Bible and The Gospel – articles that deal with the false and true views on the role of the word of God and the gospel/faith.
4. The Immortality of the Soul – one comprehensive article on how this Greek philosophical idea became incorporated

¹ Ellen White, *Testimonies for the Church*, vol. 5, Chap. 87, p. 718-720.

into apostate Christianity, and became the foundation of the Papal system.

5. Church Order and Organization – articles dealing with the headship of the church, infallibility, hierarchy within the church, and church/state relations.
6. The Real Presence – a few articles contrasting the real presence of Christ versus that supposedly received in the Eucharist.
7. Worship of Saints – some articles discussing the role of Miracles, Shrines, and Saints in Catholic worship.
8. Persecution – these articles deal with some of the recent attempts to rewrite history in order to avoid or minimize the bloody persecutions instigated by the Papacy in the past.
9. Catholicism in America – these articles deal with the slow but steady attempts on the part of Catholics (and Protestants) to rebuild a church-state union in America.
10. The Restoration of the Papacy and God’s Answer – this final series deals with the prophecies foretelling the future rise of the Papal power again, and how God will meet that crisis.

Within these divisions, the articles are usually arranged by the date in which they appeared, from earliest to latest. One article, “The Catholic Church and Religious Liberty” appears in two sections: “Persecution”, and “Catholicism in America”. This is intentional, as it is equally valuable in both.

The Papacy is not a clumsy counterfeit, but a masterpiece of deception. Her “deadly wound” is being healed because people have lost sight of the real gospel, and have been filled with the spirit of the world: self-exaltation. The “stealthy but rapid progress of the papal power”² is still on the march.

May these articles help you distinguish the true from the false in Christian belief and practice, and thus escape from participating in the building and worship of the “image of the beast” which

² Ellen White, *The Great Controversy*, p. 606.

is to be a replication of the original beast (the Papacy), only this time, on a worldwide scale.

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THE FALLING AWAY

Present Truth

December 6, 1895 to February 27, 1896

American Sentinel

July 19, 1894

The content of these articles are also contained in
The Great Empires of Prophecy, ch. 26-31, and
The Two Republics, ch. 8.

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1. The Beginning

Present Truth, December 26, 1895

IN STUDYING the errors of the Papacy the question naturally arises,

“How came such a falling away from the truths of the gospel as taught by the Lord Jesus Christ himself and by his apostles, endowed, as they were, by the Spirit of God?”

The answer is,

“It was by the self-exaltation of the creature above the Creator.”

When Paul was at Thessalonica, he preached to the people about the second coming of the Lord. And after he went away he wrote them a letter, in which he referred to the same subject, in these words:

1 Thessalonians 4

¹⁵ This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

¹⁶ For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first:

¹⁷ Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

The Thessalonians, forgetting the instruction they had received from the apostle personally on this subject, misinterpreted his words and concluded that the Lord was coming in their day. This coming to the apostle's knowledge, he wrote them a second letter, in which he exhorts them thus:

2 Thessalonians 2

¹ Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him,

² That you be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

³ Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

⁴ Who opposes and exalts himself above all that is called God, or that is worshiped; so that he as God sits in the temple of God, showing himself that he is God.

⁵ Remember you not, that, when I was yet with you, I told you these things?

⁶ And now you know what withholds that he might be revealed in his time.

⁷ For the mystery of iniquity already works: only he who now lets will let, until he be taken out of the way.

⁸ And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.

All this Paul had taught the Thessalonians when he was with them, as he reminds them:

2 Thessalonians 2

⁵ Remember you not, that, when I was yet with you, I told you these things?

Then, having recalled to their minds the fact, he simply appeals to their knowledge, and says,

⁶ And now you know what withholds that he [the son of perdition] might be revealed in his time.

This plainly sets forth the prophecy of a great falling away or apostasy from the truth of the gospel. The purity of the gospel of Christ would be corrupted, and its intent perverted. The falling away of which Paul wrote to the Thessalonians, is referred to in his counsel to the elders, or bishops, of the church at Ephesus, whom he called to meet him at Miletus. To them he said:

Acts 20

²⁹ For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

³⁰ Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

³¹ Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

This warning was not alone to the people of Ephesus in the three years that he was there. It is seen through all his epistles. Because of this readiness of individuals to assert themselves, to get wrong views of the truth, and to speak perverse things, the churches had constantly to be checked, guided, trained, reproved, and rebuked.

But it was not alone nor chiefly from these characters that the danger threatened. It was those who from among the disciples would arise speaking perverse things, to draw away disciples after them. Through error of judgment, a man might speak perverse things with no bad intention; but the ones here mentioned would speak perverse things purposely and with the intention of making disciples for themselves—to draw away disciples after them instead of to draw disciples to Christ. These would pervert the truth, and would have to pervert the truth, in order to accomplish their purpose.

He who always speaks the truth as it is in Jesus, will draw disciples to Jesus, and not to himself. To draw to Christ will be his only wish. But when one seeks to draw disciples to himself, and puts himself in the place of Christ, then he must pervert the truth, and accommodate it to the wishes of those whom he hopes to make his own disciples. This is wickedness; this is apostasy.

There was another consideration which made the danger the more imminent. These words were spoken to the bishops. It was a company of bishops, or elders, to whom the apostle was speaking when he said:

Acts 20

³⁰ Of your own selves shall men arise speaking perverse things to draw away disciples after them.

From that order of men who were chosen to guide and to care for the Church of Christ, from those who were set to protect the church—from this order of men there would be those who would pervert their calling, their office, and the purpose of it, to build up themselves, and gather disciples to themselves in the place of Christ.

To watch this spirit, to check its influence, and to guard against its workings, was the constant effort of the apostle; and for the reason as stated to the Thessalonians, that the mystery of iniquity was already working. There were at that time elements abroad which the apostle could plainly see would develop into all that the Scriptures had announced.

And scarcely were the last of the apostles dead when the evil appeared in its practical workings; and to study the growth of this apostasy is only to study the growth of the Papacy, for it was the Papacy in its earlier stages.

2. Early Developments

Present Truth, January 9, 1896

NO SOONER were the apostles removed from the stage of action, no sooner was their watchful attention gone, and their apostolic authority removed, than this very thing appeared of which the apostle had spoken.

Certain bishops, in order to make easier the conversion of the heathen, to multiply disciples, and above all, to increase their own influence and authority, began to adopt heathen customs and forms. When the last of the apostles was dead, the first century was done; and within twenty years of that time the perversion of the truth of Christ had become widespread. In the history of this century and of this subject the record is:

It is certain that to religious worship, both public and private, many rites were added, without necessity, and to the offense of sober and good men.³

And the reason of this is stated to be that:

Christians were pronounced atheists, because they were destitute of temples, altars, victims, priests, and all that pomp in which the vulgar suppose the essence of religion to consist. For unenlightened persons are prone to estimate religion by what meets their eyes. To silence this accusation, the Christian doctors thought it necessary to introduce some external rites, which would strike the senses of the people, so that they could maintain themselves really to possess all those things of which Christians were charged with being destitute, though under different forms.⁴

This was at once to accommodate the Christian worship and its forms to that of the heathen, and was almost at one step to heathenize Christianity. No heathen element or form can be connected with Christianity or its worship, and Christianity remain pure.

³ Mosheim's *Ecclesiastical History*, Century ii, part ii, chap. iv, par. 1, Murdock's translation.

⁴ *Idem*, par. 3.

Of all the ceremonies of the heathen, the mysteries were the most sacred and most universally practiced. Some mysteries were in honor of Bacchus, some of Cybele; but the greatest of all, those considered the most sacred of all and the most widely practiced, were the Eleusinian, so called because celebrated at Eleusis in Greece.

But whatever was the mystery that was celebrated, there was always in it as an essential part of it, the elements of abomination that characterized sun worship everywhere, because the mysteries were simply forms of the widespread and multiform worship of the sun. Among the first of the perversions of the Christian worship was to give to its forms the title and air of the mysteries. For, says Mosheim:

Among the Greeks and the people of the East, nothing was held more sacred than what was called the mysteries. This circumstance led the Christians, in order to impart dignity to their religion, to say that they also had similar mysteries, or certainly holy rites concealed from the vulgar: and they not only applied the terms used in the pagan mysteries to Christian institutions, particularly baptism and the Lord's supper, but they gradually introduced also the rites which were designated by those terms.⁵

Of the Eleusinian mysteries, Anthon says:

This mysterious secrecy was solemnly observed and enjoined on all the votaries of the goddess; and if any one ever appeared at the celebration, either intentionally or through ignorance, without proper introduction, he was immediately punished with death.

Persons of both sexes and all ages were initiated at this solemnity, and it was looked upon as so heinous a crime to neglect this sacred part of religion, that it was one of the heaviest accusations which contributed to the condemnation of Socrates.

The initiated were under the more particular care of the deities, and therefore their lives were supposed to be attended with more happiness and real security than those of other men. This benefit

⁵ *Idem*, par. 5.

was not only granted during life, but it extended beyond the grave, and they were honored with the first places in the Elysian fields, while others were left to wallow in perpetual filth and ignominy.⁶

There were the greater and the lesser mysteries. The greater were the Eleusinian in fact, and the lesser were invented, according to the mythological story, because Hercules passed near Eleusis, where the greater mysteries were celebrated, and desired to be initiated; but as he was a stranger and therefore could not lawfully be admitted, a form of mysteries was adopted into which he could be initiated. These were ever afterward celebrated as the lesser, and were observed at Agræ.

These mysteries, as well as those of Bacchus and others, were directly related to the sun. Says the *Encyclopedia Britannica*:

The most holy and perfect rite in the Eleusinian Mysteries was to show an ear of corn mowed down in silence, and this was a symbol of the Phrygian Atys.⁷

The Phrygian Atys was simply the incarnation of the sun, and the mysteries being a form of sun worship, the “sacred” symbols cannot be described with decency; for the worship of the sun was only the deification and worship of the reproductive organs, and it is not necessary to describe the actions that were performed in the celebration of the mysteries after the initiation, any further than is spoken of by the apostle with direct reference to this subject:

Ephesians 5

¹¹ Have no fellowship with the unfruitful works of darkness, but rather reprove them.

¹² For it is a shame even to speak of those things which are done of them in secret.

⁶ *Classical Dictionary*, Eleusinia.

⁷ *Encyclopedia Britannica*, art. “Mysteries.”

It was to accommodate the Christian worship to the minds of a people who practiced these things that the bishops gave to the Christian ordinances the name of mysteries. The Lord's supper was made the greater mystery, baptism the lesser and the initiatory rite to the celebration of the former.

After the heathen manner also a white garment was used as the initiatory robe, and the candidate having been baptized, and thus initiated into the lesser mysteries, was admitted into what was called in the church the order of *catechumens*, in which order they remained a certain length of time, as in the heathen celebration, before they were admitted to the celebration of the Lord's supper, the greater mystery.

Nobody at all familiar with the rites of the Catholic Church today, need be told that confirmation and the white dress for the first communion, are simply relics of paganism.

This practice originated in the Eastern provinces, and then after the time of Hadrian (who first introduced the pagan mysteries among the Latins) it spread among the Christians of the West.

The reign of Hadrian was from 117-138. Therefore, before the second century was half gone, before the last of the apostles had been dead forty years, this apostasy, this working of the mystery of iniquity, had so largely spread over both the East and the West, that it is literally true that:

A large part, therefore, of the Christian observances and institutions, even in this century, had the aspect of the pagan mysteries.⁸

⁸ Mosheim's *Ecclesiastical History*, century ii, part ii, chap. iv, par. 5.

3. Adopting the Day of the Sun

Present Truth, January 16, 1896

NOR is this all. The worship of the sun was at this time universal. These apostates not being content with so much of the sun worship as appeared in the celebration of the mysteries, adopted the heathen custom of worshipping toward the east. So says the history:

Before the coming of Christ, all the Eastern nations performed divine worship with their faces turned to that part of the heavens where the sun displays his rising beams. This custom was founded upon a general opinion that God, whose essence they looked upon to be light, and whom they considered as being circumscribed within certain limits, dwell in that part of the firmament from which He sends forth the sun, the bright image of his benignity and glory.

The Christian converts, indeed, rejected this gross error [of supposing that God dwelt in that part of the firmament]; but they retained the ancient and universal custom of worshipping toward the east, which sprang from it. Nor is this custom abolished even in our times, but still prevails in a great number of Christian churches.⁹

The next step in addition to this was the adoption of the day of the sun as a festival day. To such an extent were the forms of sun-worship practiced in this apostasy, that before the close of the second century the heathen themselves charged these so-called Christians with worshipping the sun.

A presbyter of the church of Carthage, then and now one of the “church fathers,” who wrote about 200 AD, considered it necessary to make a defense of the practice, which he did to the following effect in an address to the rulers and magistrates of the Roman Empire:

⁹ *Idem*, par. 7. Maclaine’s translation.

Others, again, certainly with more information and greater verisimilitude, believe that the sun is our god. We shall be counted Persians perhaps, though we do not worship the orb of day painted on a piece of linen cloth, having himself everywhere in his own disk. The idea no doubt has originated from our being known to turn to the east in prayer. But you, many of you, also under pretense sometimes of worshiping the heavenly bodies, move your lips in the direction of the sunrise. In the same way, if we devote Sunday to rejoicing, from a far different reason than sun worship, we have some resemblance to those of you who devote the day of Saturn to ease and luxury, though they too go far away from Jewish ways, of which indeed they are ignorant.¹⁰

And again in an address to all the heathen he justifies this practice by the argument, in effect:

“You do the same thing, you originated it too, therefore you have no right to blame us.”

In his own words his defense is as follows:

Others, with greater regard to good manners, it must be confessed, suppose that the sun is the god of the Christians, because it is a well-known fact that we pray toward the east, or because we make Sunday a day of festivity. What then? Do you do less than this? Do not many among you, with an affectation of sometimes worshiping the heavenly bodies, likewise move your lips in the direction of the sunrise? It is you, at all events, who have admitted the sun into the calendar of the week; and you have selected its day, in preference to the preceding day, as the most suitable in the week for either an entire abstinence from the bath, or for its postponement until the evening, or for taking rest and banqueting.¹¹

This accommodation was easily made, and all this practice was easily justified, by the perverse-minded teachers, in the perversion of such Scriptures as,

¹⁰ Tertullian's *Apology*, chap. xvi.

¹¹ *Idem*, "Ad Nationes," book I, chap. xiii.

Psalm 84

¹¹ The Lord God is a sun and shield,

and,

Malachi 4

² Unto you that fear my name shall the Sun of Righteousness arise with healing in His wings.

As this custom spread, and through it such disciples were multiplied, the ambition of the bishop of Rome grew apace. It was in honor of the day of the sun that there was manifested the first attempt of the bishop of Rome to compel the obedience of all other bishops, and the fact that this attempt was made in such a cause, at the very time when these pretended Christians were openly accused by the heathen of worshiping the sun, is strongly suggestive.

From Rome there came now another addition to the sun-worshipping apostasy. The first Christians being mostly Jews, continued to celebrate the Passover in remembrance of the death of Christ, the true Passover; and this was continued among those who from among the Gentiles had turned to Christ. Accordingly, the celebration was always on the Passover day,—the fourteenth of the first month.

Rome, however, and from her all the West, adopted *the day of the sun* as the day of this celebration. According to the Eastern custom, the celebration, being on the fourteenth day of the month, would of course fall on different days of the week as the years revolved. The rule of Rome was that the celebration must always be on a Sunday—the Sunday nearest to the fourteenth day of the first month of the Jewish year. And if the fourteenth day of that month should itself be a Sunday, then the celebration was not to be held on that day, but upon the next Sunday.

One reason of this was not only to be as like the heathen as possible, but to be as unlike the Jews as possible: this, in order not only to facilitate the “conversion” of the heathen by conforming

to their customs, but also by pandering to their spirit of contempt and hatred of the Jews. It was upon this point that the bishop of Rome made his first open attempt at absolutism.

We know not precisely when this began, but it was practiced in Rome as early as the time of Sixtus I, who was bishop of Rome 119-128 AD. The practice was promoted by his successors, and Anicetus, who was bishop of Rome 157-168 AD,

...would neither conform to that [Eastern] custom himself nor suffer any under his jurisdiction to conform to it, obliging them to celebrate that solemnity on the Sunday next following the fourteenth of the moon.¹²

In 160 AD, Polycarp, bishop of Smyrna, made a journey to Rome to consult with Anicetus about this question, though nothing special came of the consultation. Victor, who was bishop of Rome 192-202 AD, likewise proposed to oblige only those under his jurisdiction to conform to the practice of Rome; but he asserted jurisdiction over all, and therefore presumed to command all.

Accordingly, after having taken the advice of some foreign bishops, he wrote an imperious letter to the Asiatic prelates commanding them to imitate the example of the Western Christians with respect to the time of celebrating the festival of Easter.

The Asiatics answered this lordly requisition by the pen of Polycrates, bishop of Ephesus, who declared in their name, with great spirit and resolution, that they would by no means depart in this manner from the custom handed down to them by their ancestors.

Upon this the thunder of excommunication began to roar. Victor, exasperated by this resolute answer of the Asiatic bishops, broke communion with them, pronounced them unworthy of the name of his brethren, and excluded them from all fellowship with the Church of Rome.¹³

¹² Bower's *History of the Popes*, under "Pius" and "Anicetus."

¹³ Mosheim's *Ecclesiastical History*, century ii, part ii, chap. iv, par. 11. Maclaine's translation.

In view of these things it will readily be seen that between paganism and this kind of Christianity it soon became difficult to distinguish, and the third century only went to make any distinction still more difficult to be discerned.

4. The Creation of the Papal Religion

Present Truth, January 23, 1896

IN THE latter part of the second century, there sprang up in Egypt a school of pagan philosophy called the “Eclectic.” The patrons of this school called themselves “Eclectics,” because they professed to be in search of truth alone, and to be ready to adopt any tenet of any system in existence which seemed to them to be agreeable to their ideas of truth.

They regarded Plato as the one person above all others who had attained the nearest to truth in the greatest number of points. Hence they were also called “Platonists.”

This philosophy was adopted by such of the learned at Alexandria as wished to be accounted Christians, and yet to retain the name, the garb, and the rank of philosophers. In particular, all those who in this century presided in the schools of the Christians at Alexandria,—Athenagoras, Pantaenus, and Clemens Alexandrinus,—are said to have approved of it.

These men were persuaded that true philosophy, the great and most salutary gift of God, lay in scattered fragments among all the sects of philosophers, and therefore that it was the duty of every wise man, and especially of a Christian teacher, to collect those fragments from all quarters, and to use them for the defense of religion and the confutation of impiety.

Yet this selection of opinions did not prevent them from regarding Plato as wiser than all the rest, and as especially remarkable for treating the Deity, the soul, and things remote from sense, so as to suit the Christian scheme.¹⁴

In the end of the second century, and especially in the first forty-one years of the third, there flourished in Alexandria one of these would-be philosophers—Ammonius Saccas by name—who gave a turn to the philosophy of the Eclectics, which caused his sect to be called the New Platonists. The difference between the Eclectic and the system founded by Ammonius was this:

¹⁴ Mosheim’s *Ecclesiastical History*, chap. i, par. 6, Murdock’s translation.

The Eclectics held, as above stated, that in every system of thought in the world there was some truth, but mixed with error, their task being to select from all systems that portion of truth which was in each, and from all these to form one harmonious system.

Ammonius held that when the truth was known, all sects had the same identical system of truth; that the differences among them were caused simply by the different ways of stating that truth; and that the proper task of the philosopher was to find such a means of stating the truth that all should be able to understand it, and so each one understand all the others. This was to be accomplished by a system of allegorizing and mystification, by which anybody could get whatever he wanted out of any writing that might come to his notice.

The grand object of Ammonius, to bring all sects and religions into harmony, required him to do much violence to the sentiments and opinions of all parties,—philosophers, priests, and Christians,—and particularly by allegorical interpretations to remove all impediments out of his way....

To make the arduous task more easy, he assumed that philosophy was first produced and nurtured among the people of the East; that it was inculcated among the Egyptians by Hermes, and thence passed to the Greeks; that it was a little obscured and deformed by the disputatious Greeks; but still that by Plato, the best interpreter of the principles of Hermes and of the ancient Oriental sages, it was preserved for the most part entire and unshaken....

To these assumptions he added the common doctrines of the Egyptians (among whom he was born and educated) concerning the universe and the Deity, as constituting one great whole [Pantheism]; concerning the eternity of the world, the nature of the soul, providence, and the government of this world by demons, and other received doctrines; all of which he considered as true and not to be called in question. For it is most evident that the ancient philosophy of the Egyptians, which they pretended to have learned from Hermes, was the basis of the New Platonic, or

Ammonian; and the book of Jamblichus, *De Mysteriis Aegyptiorum*, in particular, shows this to be the case....

To this Aegyptiaco-Platonic philosophy, this ingenious man and fanatic joined a system of moral discipline apparently of high sanctity and austerity....And these precepts Ammonius, like one born and educated among Christians, was accustomed to embellish and express by forms of expression borrowed from the sacred Scriptures, which has caused such language to occur abundantly in the writings of his followers.¹⁵

One of the earliest to espouse this philosophy from among those who professed to be Christians, was Clement of Alexandria, who became the head of that kind of school at Alexandria. These philosophers...

...believed the language of Scripture to contain two meanings; the one obvious, and corresponding with the direct import of the words; the other recondite, and concealed under the words, like a nut by the shell. The former they neglected, as of little value, their study chiefly being to extract the latter; in other words, they were more intent on throwing obscurity over the sacred writings by the fictions of their own imaginations, than on searching out their true meanings. Some also, and this is stated especially of Clement, accommodated the divine oracles to the precepts of philosophy.¹⁶

The close resemblance between the pagan philosophy and that of the New Platonists is illustrated by the fact that but one of the classes concerned could tell to which of them Ammonius Saccas belonged. The pagans generally regarded him as a pagan. His own kind of Christians counted him a good Christian all his life. The genuine Christians all knew that he was a pagan, and that the truth of the whole matter was that he was a pretended Christian,

...who adopted with such dexterity the doctrines of the pagan philosophy, as to appear a Christian to the Christians, and a pa-

¹⁵ *Idem*, pars. 8-10.

¹⁶ *Idem*, chap. iii, par. 5.

gan to the pagans.¹⁷

He died 241 AD. Clement is supposed to have died about 220 AD, and the fame and influence which he had acquired—and it was considerable—was far outshone by Origen, who had been taught by both Clement and Ammonius.

Origen imbibed all the allegorical and mystifying processes of both Ammonius and Clement, and multiplied upon them from his own wild imagination. He was not content with finding two meanings in the Scriptures as those before him, but took the secondary sense, the hidden meaning, and added to it four additional meanings of his own. His system then stood thus:

1. All Scripture contains two meanings, the literal and the hidden.
2. This hidden sense has within itself two meanings, the moral and the mystical.
3. The mystical has within it yet two other meanings, the allegorical and the anagogical.

According to this method of mysticism, therefore, in every passage of Scripture there are at least three meanings, and there may be any number from three to six. His explanation of it is this:

1. Man is composed of three parts,—a rational mind, a sensitive soul, and a visible body. The Scriptures resemble man, and therefore have a threefold sense:
 - a) a literal sense which corresponds to the body;
 - b) a moral sense corresponding to the soul; and
 - c) a mystical sense which corresponds to the mind.
2. As the body is the baser part of man, so the literal is the baser sense of Scripture; and as the body often betrays good men into sin, so the literal sense of Scripture often leads into error.

¹⁷ Note to Mosheim's *Ecclesiastical History*, century ii, part ii, chap. i, par. 7, Maclaine's translation.

Therefore, those who would see more in the Scripture than common people could see, must search out this hidden meaning, and yet further must search in that hidden meaning for the moral sense. And those who would be perfect must carry their search yet further, and beyond this moral sense which they found in the hidden meaning, they must find the mystical sense, with its additional train of allegorical and anagogical senses.

As in this system of philosophy the body of man was a clog to the soul and hindered it in its heavenly aspirations, and was therefore to be despised, and by punishment and starvation was to be separated as far as possible from the soul, it followed that the literal sense of Scripture, which corresponded to man's body likewise, was a hindrance to the proper understanding of all the hidden meanings of the Scripture, and was to be despised and separated as far as possible from the hidden sense, and counted of the least possible worth. Accordingly, one of the first principles of this teaching was the following:

The source of many evils lies in adhering to the carnal or external part of Scripture. Those who do so will not attain to the kingdom of God. Let us therefore seek after the spirit and substantial fruit of the word, which are hidden and mysterious.¹⁸

And the next step was but the logical result of this; namely:

The Scriptures are of little use to those who understand them as they are written.¹⁹

With such a system as this for a basis, it is logical enough that the Catholic church should forbid the common people to read the Scriptures. For Origen is one of the chiefest Fathers of the Catholic Church and,

From the days of Origen to those of Chrysostom, there was not a single eminent commentator who did not borrow largely from

¹⁸ Origen: quoted in Maclaine's Mosheim, century iii, part ii, chap. iii, par. 5, note.

¹⁹ Origen: *Idem*.

the works of [Origen]...He was the chief teacher of even the most orthodox of the Western Fathers.²⁰

By such a system as this it is evident that anyone could find whatever he pleased in any passage of the Scripture, and that the Scripture could be made to support any doctrine that was ever invented by the wildest fancy of the veriest fanatic. Even though the doctrine might be flatly contradictory to the Scripture, the Scripture could be made fully to agree with and teach the doctrine.

Two of the chief disciples of Ammonius were Origen and Plotinus. Origen professed to be a Christian, and perpetuated the philosophy of Ammonius under the name of Christianity. Plotinus made no profession of anything but paganism, and perpetuated the philosophy of Ammonius under the name of Neoplatonism. Plotinus succeeded Ammonius in the Neoplatonic school; and Origen succeeded Clement in the so-called, but apostate, Christian school. There was great rivalry between these schools; and each became supreme in its respective sphere.

Among the pagans, the school of Ammonius and of his successor Plotinus,

...gradually cast all others into the background. From Egypt it spread in a short time over the whole Roman Empire, and drew after it almost all persons who took any interest in things remote from sense.

On the other hand,

The estimation in which human learning should be held was a question on which the Christians were about equally divided. Many recommended the study of philosophy, and an acquaintance with the Greek and Roman literature; while others maintained that these were pernicious to the interests of genuine Christianity and the progress of true piety.

²⁰ Farrar's *History of Interpretation*, last paragraph under "Origen."

The cause of letters and philosophy triumphed, however, by degrees; and those who wished well to them continued to gain ground till at length the superiority was manifestly decided in their favor. This victory was principally due to the influence of Origen, who, having been early instructed in the new kind of Platonism already mentioned, blended it, though unhappily, with the purer and more sublime tenets of a celestial doctrine, and recommended it in the warmest manner to the youth who attended his public lessons.

The fame of this philosopher increased daily among the Christians; and in proportion to his rising credit, his method of proposing and explaining the doctrines of Christianity gained authority till it became almost universal.

The principles of these two schools were so evenly balanced that:

Some of the disciples of Plotinus embraced Christianity *on condition* that they should be allowed to retain such of the opinions of their master as they thought of superior excellence and merit. This must also have contributed, in some measure, to turn the balance in favor of the sciences. These Christian philosophers, preserving still a fervent zeal for the doctrines of their heathen chief, would naturally embrace every opportunity of spreading them abroad, and instilling them into the minds of the ignorant and the unwary.

This new species of philosophy, imprudently adopted by Origen and other Christians, did immense harm to Christianity. For it led the teachers of it to involve in philosophic obscurity many parts of our religion, which were in themselves plain and easy to be understood; and to add to the precepts of the Saviour no few things, of which not a word can be found in the Holy Scriptures....

It recommended to Christians various foolish and useless rites, suited only to nourish superstition, no small part of which we see religiously observed by many even to the present day. And finally it alienated the minds of many, in the following centuries, from Christianity itself, and produced a heterogeneous species of religion, consisting of Christian and Platonic principles combined.

And who is able to enumerate all the evils and injurious changes which arose from this new philosophy—or, if you please, from this attempt to reconcile true and false religions with each other?

The same Origen, unquestionably, stands at the head of the interpreters of the Bible in this century. But with pain it must be added that he was the first among those who have found in the Scriptures a secure retreat for errors and idle fancies of all sorts. As this most ingenious man could see no feasible method of vindicating all that Scripture says, against the cavils of heretics and enemies of Christianity, if its language were interpreted literally, he concluded that he must expound the sacred volume upon the principles which the Platonists used in explaining the history of the gods.

He therefore taught that the words in many parts of the Bible convey no meaning at all; and in places where he admitted certain ideas lie under the terms used, he contended for a hidden and recondite sense of them, altogether different from their natural import, but far preferable to it....Innumerable expositors in this and the following centuries pursued the method of Origen, though with some diversity; nor could the few who pursued a better method make much head against them.²¹

The doctrine of the incarnation, the resurrection of the flesh, and the creation of the world in time, marked the boundary line between the church's dogmatic and Neoplatonism. In every other respect theologians and Neoplatonists drew so close together that many of them are completely at one....If a book does not happen to touch on any of the above-mentioned doctrines, it may often be doubted whether the writer is a Christian or a Neoplatonist. In ethical principles, in directions for right living, the two systems approximate more and more closely....It indoctrinated the church with all its mysticism.²²

On the part of real Christians, those who loved the truth as it is in Christ, there was strong opposition from the first to this whole system of philosophy with its mystification and allegory. "But the

²¹ *Idem*, century iii, part ii, chap. i, pars. 2-5, 12; chap. iii, pars. 5, 6.

²² *Encyclopedia Britannica*, art. "Neoplatonism."

friends of philosophy and literature gradually acquired the ascendancy.”

5. The Establishment of the New Religion

Present Truth, January 30, 1896

WHILE this effort was being made on the side of philosophy to unite all religions, there was at the same time a like effort on the side of politics.

It was the aim of Elagabalus, (218 to 222 AD) to blend all religions into one, of which “the sun was to be the central object of adoration.” But the elements were not yet fully prepared for such a fusion. Also the shortness of the reign of Elagabalus prevented any decided advancement toward success.

Alexander Severus—222 to 225 AD—held to the same idea, and carried it into effect so far as his individual practice was concerned.

The mother of Alexander Severus, the able, perhaps crafty and rapacious, Mammaea, had at least held intercourse with the Christians of Syria. She had conversed with the celebrated Origen, and listened to his exhortations, if without conversion, still not without respect. Alexander, though he had neither the religious education, the pontifical character, nor the dissolute manners of his predecessor, was a Syrian, with no hereditary attachment to the Roman form of paganism. He seems to have affected a kind of universalism: he paid decent respect to the gods of the capitol; he held in honor the Egyptian worship, and enlarged the temples of Isis and Serapis. In his own palace, with respectful indifference, he enshrined, as it were, as his household deities, the representatives of the different religions or theo-philosophic systems which were prevalent in the Roman empire,—Orpheus, Abraham, Christ and Apollonius of Tyana....The homage of Alexander Severus may be a fair test of the general sentiment of the more intelligent heathen of his time.²³

His reign was also too short to accomplish anything beyond his own individual example. But the same tendency went rapidly forward. On the side of philosophy and the apostasy, the progress

²³ Milman.

was continuous and rapid. About the middle of this century, Origen and Celsus, a pagan philosopher, held a protracted discussion upon the respective merits of the pagan and the Christian philosophy. And the standing of the two systems at this time, is well described in the following statement:

Heathenism, as interpreted by philosophy, almost found favor with some of the more moderate Christian apologists....The Christians endeavored to enlist the earlier philosophers in their cause; they were scarcely content with asserting that the nobler Grecian philosophy might be designed to prepare the human mind for the reception of Christianity; they were almost inclined to endow these sages with a kind of prophetic foreknowledge of its more mysterious doctrines.

“I have explained,” says the Christian in Minucius Felix, “the opinions of almost all the philosophers, whose most illustrious glory it is that they have worshiped one God, though under various names; so that one might suppose either that the Christians of the present day are philosophers, or that the philosophers of old were already Christians.”

These advances on the part of Christianity were more than met by paganism. The heathen religion, which prevailed at least among the more enlightened pagans during this period,...was almost as different from that of the older Greeks and Romans, or even that which prevailed at the commencement of the empire, as it was from Christianity....On the great elementary principle of Christianity, the unity of the supreme God, this approximation had long been silently made. Celsus, in his celebrated controversy with Origen, asserts that this philosophical notion of the Deity is perfectly reconcilable with paganism.

The emperor Decius, having no sympathy with any religion, philosophy, or morality, but that of the old original Roman, did his best to restore it throughout the empire. Hence the persecution raised by him. Valerian followed closely the course marked out by Decius; but in the forty years of peace to religion, from the edict of toleration by Gallienus to the edict of persecution by Diocletian, all these elements worked steadily forward in the same general direction.

Of the progress of the apostasy during this time, we have a powerful illustration in the practice of Gregory Thaumaturgus, the “wonder-worker.” Gregory was a pupil and a convert of Origen’s. Origen strongly urged him “to devote his acquirements in heathen science and learning, to the elucidation of the Scriptures.” When he left Origen’s school at Alexandria, he returned to Pontus, and became Bishop of Neo Cesarea, 240 to 270 AD, and how fully he followed the advice of Origen is shown by the following:

When Gregory perceived that the ignorant multitude persisted in their idolatry, on account of the pleasures and sensual gratifications which they enjoyed at the pagan festivals, he granted them a permission to indulge themselves in the like pleasures, in celebrating the memory of the holy martyrs, hoping that, in process of time, they would return of their own accord, to a more virtuous and regular course of life.

There is no sort of doubt that, by this permission, Gregory allowed the Christians to dance, sport, and feast at the tombs of the martyrs, upon their respective festivals, and to do everything which the pagans were accustomed to in their temples, during the feasts celebrated in honor of their gods.²⁴

Neo Cesarea was one of the most important cities in Pontus. Yet so diligently did Gregory thus employ the talents committed to him by Origen, that it is related of him that whereas...

...there were said to be only seventeen Christians in the whole city when he first entered it as bishop, there were said to be only seventeen pagans in it at the time of his death.²⁵

It is manifest, however, from Gregory’s practice, that those he brought to the Christian name were as much pagan as before except in the mere matter of the name. In the time of Diocletian, that which was known as paganism was so far different from the original paganism of Rome that Milman plainly designates it as “the new paganism.” This new paganism was so little removed

²⁴ Mosheim’s *Ecclesiastical History*, century ii, part ii, chap. iv, par. 2, note, Maclaime’s translation.

²⁵ *Ante-Nicene Library*, “Gregory Thaumaturgus,” Introduction, par. 1.

from the apostate form of Christianity which we have traced, as really to differ from it only in name. The standing of the two systems at the accession of Diocletian is thus described:

Among the cares of his administration, he by no means neglected the purification of the ancient religions. In paganism itself, that silent but manifest change of which we have already noticed the commencement, had been creeping on.... This new paganism, as has been observed, arose out of the alliance of the philosophy and the religion of the old world. These once implacable adversaries had reconciled their differences, and coalesced against the common enemy.

Christianity itself had no slight influence upon the formation of the new system; and now an Eastern element, more and more strongly dominant, mingled with the whole, and lent it, as it were, a visible object of worship. From Christianity, the new paganism had adopted the unity of the Deity, and scrupled not to degrade all the gods of the older world into subordinate demons or ministers. The Christians had incautiously held the same language: both concurred in the name of demons; but the pagans used the term in the Platonic sense, as good but subordinate spirits, while the same term spoke to the Christian ear as expressive of malignant and diabolic agency.

But the Jupiter Optimus Maximums was not the great Supreme of the new system. The universal deity of the East, the sun, to the philosophic was the emblem or representative; to the vulgar, the Deity. Diocletian himself, though he paid so much deference to the older faith as to assume the title of Jovius, as belonging to the lord of the world, yet, on his accession, when he would exculpate himself from all concern in the murder of his predecessor, Numerian, appealed in the face of the army to the all-seeing deity of the sun. It is the oracle of Apollo of Miletus, consulted by the hesitating emperor, which is to decide the fate of Christianity.

The metaphorical language of Christianity had unconsciously lent strength to this new adversary; and in adoring the visible orb, some, no doubt, supposed that they were not departing far from the worship of the "Sun of Righteousness."

Diocletian himself really contemplated the same fusion of all religions into one, with the sun as the one great universal deity, which Elagabalus had contemplated in his day; but by Galerius and the leading philosopher of the new paganism, he was persuaded to use all the power of the State in the effort to make paganism alone supreme over and against every form and every profession of the Christian name. The result, however, was as already related, that Galerius was compelled to issue a public edict confessing his failure.

Then came Constantine, the best imperial representative of the new paganism, and the most devout worshiper of the sun as the supreme and universal deity, with the avowed purpose, as expressed in his own words,

First to bring the diverse judgments formed by all nations respecting the Deity to a condition, as it were, of settled uniformity.

In Constantine the new paganism met its ideal and the New Platonism—the apostate, paganized, sun-worshiping form of Christianity—met its long-wished-for instrument. In him the two streams met. In him the aspiration of Elagabalus, the hope of Ammonius Saccas and Origen, and the ambition of the perverse-minded, self-exalted bishops, were all realized and accomplished—a new, imperial, and universal religion was created. Therefore,

The reign of Constantine the Great forms one of the epochs in the history of the world. It is the era of the dissolution of the Roman empire; the commencement, or rather consolidation, of a kind of Eastern despotism, with a new capital, a new patriciate, a new constitution, a new financial system, a new, though as yet imperfect, jurisprudence, and, finally, a new religion.²⁶

The epoch thus formed was the epoch of the Papacy; and the *new religion* thus created was the *Papal religion*.

²⁶ *Idem*, book iii, chap. i, par. 1.

6. Exaltation of the Bishopric

Present Truth, February 6, 1896

THE Scripture was fulfilled; there had, as shown in the last chapters, come a falling away. But that there should come a falling away, was not all the prophecy—through that falling away there was to be revealed “that man of sin,” “the son of perdition,” “the mystery of iniquity,” “that wicked,” who would oppose and exalt himself above all that is called God or that is worshiped; and who when he should appear, would continue even till that great and notable event—the second coming of the Lord Jesus Christ.

Referring again to the scripture quoted last week from *2 Thessalonians 2:2*, it is seen that *self-exaltation* is the spring of the development of this power. As that scripture expresses it,

2 Thessalonians 2

⁴ He opposes and exalts *himself*.

Or, as another scripture gives it,

Daniel 8

²⁵ He shall magnify *himself* in his heart.

And another,

¹¹ He magnified *himself* even to the Prince of the host [—the Lord Jesus Christ].

And yet another,

²⁵ He shall also stand up *against* the Prince of princes.

That is, he shall reign, or assert authority above, and in opposition to, the authority of Christ; or, as the thought is developed by Paul, this power would...

2 Thessalonians 2

⁴ ...oppose and exalt himself above all that is called God or that is worshiped, so that he as God sits in the temple [the place of worship] of God, showing himself that he is God.

Referring also again to the instruction of Paul to the elders who met him at Miletus, there is seen a prophecy of this same spirit of self-exaltation,—a wish to gain disciples to themselves instead of to Christ. They would prefer themselves to Christ, thus at once putting themselves above Him, in opposition to Him. And this would be developed from among the bishops.

Acts 20

³⁰ Of *your own selves* shall men arise, speaking perverse things, to draw away disciples *after them*.

This spirit was actively manifested in opposition to the apostle John while he was yet alive, for he says:

3 John

⁹ I wrote unto the church: but Diotrephes who loves to have the preeminence among them, receives us not.

This assertion of pre-eminence was shown in prating against the apostle with malicious words, and not only rejecting him, but casting out of the church those members who would receive him. It was but a little while after the death of the apostles until this was carried to yet further extremes.

According to the word of Christ, there is no such thing as pre-eminence, or mastership, or sovereignty of position, among men in the church. There was once an argument among His disciples as to who should be counted the greatest, and Jesus called them unto Him, and said:

Mark 10

⁴² You know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

⁴³ But so shall it not be among you: but whosoever will be great among you, shall be your minister:

⁴⁴ And whosoever of you will be the chiefest, shall be servant of all.

⁴⁵ For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.

And in warning his disciples of all times against the practice of the scribes and Pharisees of that time, who were but the popes of their day, He says:

Matthew 23

⁶ They love the uppermost rooms at feasts, and the chief seats in the synagogues,

⁷ And greetings in the markets, and to be called of men, Rabbi, Rabbi.

⁸ But be not called Rabbi: for one is your Master, even Christ; and all you are brethren.

¹⁰ Neither be called masters: for one is your Master, even Christ.

¹¹ But he that is greatest among you shall be your servant.

¹² And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

With these instructions the apostles went forth under the great commission of Christ, preaching everywhere that with the Lord there is no respect of persons, but that all are equal before God. There is neither lordship nor overlordship among men in the church of Christ; but all are brethren. Christ only is the head of the church, and the head of every man in the church.

Order in the Church of Christ

In the church, each member has the same rights as any other member; but for the good of all and the mutual benefit of all concerned, as well as better to carry on His work in the world, the Lord has established His church, and with it a system of church order in which certain ones are chosen to exercise certain functions for the mutual benefit of all in the organization.

These officers are chosen from among the membership by the voice of the membership. Of these officers there are two classes, and two only,—bishops and deacons. This is shown by Paul's letter to the Philippians:

Philippians 1

¹ Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

Bishops are sometimes called elders; but the same office is always signified. When Paul gave directions to Titus in this matter, he said:

Titus 1

⁵ For this cause I left you in Crete, that you should set in order the things that are wanting, and ordain elders in every city, as I had appointed you:

⁶ If any be blameless....

⁷ For a bishop must be blameless, as the steward of God.

This is further shown in *Acts* 20, to which we have before referred; when Paul had called unto him to Miletus “the elders of the church” of Ephesus, among other things he said to them:

Acts 20

²⁸ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost has made you overseers [*—episkopoi—*bishops].

Peter also writes to the same effect:

1 Peter 5

¹ The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

² Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

³ Neither as being lords over God’s heritage, but being ensamples to the flock.

This text not only shows that the terms “elder” and “bishop” refer to the same identical office, but it shows that Peter counted himself as one among them; and that not only by his precept but

by his example he showed that in this office, although overseers they were not over-rulers or lords.

It has been said that the pope, the bishops, the priests, and all those who people convents, form the spiritual or ecclesiastical estate; and that princes, nobles, citizens, and peasants form the secular or lay estate. This is a specious tale.

But let no man be alarmed. All Christians belong to the spiritual estate; and the only difference between them is in the functions which they fulfill. We have all but one baptism, but one faith, and these constitute the spiritual man.

Uction, tonsure, ordination, consecration, given by the pope or by a bishop, may make a hypocrite, but can never make a spiritual man.

We are all consecrated priests by baptism, as St. Peter says: "You are a royal priesthood;" although all do not actually perform the offices of kings and priests, because no one can assume what is common to all without the common consent.

But if this consecration of God did not belong to us, the unction of the pope could not make a single priest. If ten brothers, the sons of one king, and possessing equal claims to his inheritance, should choose one of their number to administer for them, they would all be kings, and yet only one of them would be the administrator of their common power. So it is in the church.²⁷

Such is the order in the Church of Christ, and as every Christian is God's freeman and Christ's servant, it follows, as has been well stated, that:

Monarchy in spiritual things does not harmonize with the spirit of Christianity.²⁸

How the Divine Order Was Perverted

Yet this order was not suffered long to remain. A distinction was very soon asserted between the bishop and the elder; and the

²⁷ Martin Luther, as quoted in D'Aubigne's *History of the Reformation*, book vi, chap. iii, par. 7.

²⁸ Neander's *History of the Christian Religion*, Vol. 1, Section Second, part I, div. 1, A, par. 5.

bishop assumed a precedence and an authority over the elder, who was now distinguished from the bishop by the title of “presbyter” only. This was easily and very naturally accomplished.

For instance, a church would be established in a certain city. Soon perhaps another church or churches would be established in that same city, or near to it in the country. These other churches would look naturally to the original church as to a mother, and the elders of the original church would naturally have a care for the others as they arose. It was only proper to show Christian respect and deference to these; but this respect and deference was soon *demande*d, and authority to require it was asserted by those who were the first bishops.

Again: as churches multiplied and with them also elders multiplied, it was necessary, in carrying forward the work of the gospel, for the officers of the church often to have meetings for consultation. On these occasions it was but natural and proper for the seniors to preside; but instead of allowing this to remain still a matter of choice in the conducting of each successive meeting or assembly, it was claimed as a right that the one originally chosen should hold that position for life.

Thus was that distinction established between the elders, or presbyters, and the bishops. Those who usurped this permanent authority and office took to themselves exclusively the title of “bishop,” and all the others were still to retain the title of “presbyter.” The presbyters in turn assumed over the deacons a supremacy and authority which did not belong to them, and all together—bishops, presbyters, and deacons—held themselves to be superior orders in the church over the general membership, and assumed to themselves the title of “clergy,” while upon the general membership the term “laity” was conferred.

In support of these three orders among the “clergy,” it was claimed that they came in proper succession from the high priests, the priests, and the Levites of the Levitical law.

Accordingly, the bishops considered themselves as invested with a rank and character similar to those of the high priest among the Jews, while the presbyters represented the priests, and the deacons the Levites.²⁹

²⁹ Mosheim's *Ecclesiastical History*, Century ii, part ii, chap. ii, Maclaine's translation.

7. The Man of Sin Revealed

Present Truth, February 13, 1896

WE TRACED the growth of the distinctions by which, after the days of the apostles, the ambitious bishops created the three orders among the “clergy,” according to which:

The bishops considered themselves as invested with a rank and character similar to those of the high priest among the Jews, while the presbyters represented the priests, and the deacons the Levites.³⁰

These distinctions were established as early as the middle of the second century. This led to a further and most wicked invention. As they were now priests and Levites after the order of the priesthood of the former dispensation, it was necessary that they also should have a sacrifice to offer. Accordingly, the Lord’s supper was turned into “the unbloody sacrifice.” Thus arose that which is still in the Roman Catholic Church the daily “sacrifice” of the mass.

The comparison of the Christian oblations with the Jewish victims and sacrifices produced many unnecessary rites, and by degrees corrupted the very doctrine of the holy supper, which was converted, sooner, in fact, than one would think, into a sacrifice.³¹

With this also came a splendor in dress, copied from that of the former real priesthood. The estimate in which the bishop was now held may be gathered from the following words of a document of the second century:

It is manifest, therefore, that we should look upon the bishop even as we would upon the Lord himself.

It is well to reverence both God and the bishop. He who honors the bishop has been honored of God; he who does anything with-

³⁰ Mosheim’s *Ecclesiastical History*, Century ii, part ii, chap. ii, Maclaine’s translation.

³¹ *Idem*, Murdock’s translation, chap. iv, par. 4.

out the knowledge of the bishop, does (in reality) serve the devil.³²

The next step was that certain bishops asserted authority over other bishops; and the plea upon which this was claimed as a right, was that the bishops of those churches which had been established by the apostles were of right to be considered as superior to all others. As Rome was the capital of the empire, and as the church there claimed direct descent not only from one but from two apostles, it soon came to pass that the Church of Rome claimed to be the source of true doctrine, and the bishop of that church to be supreme over all other bishops.

In the latter part of the second century, during the episcopate of Eleutherius, 176-192 AD, the absolute authority of the Church of Rome in matters of doctrine was plainly asserted in the following words:

It is incumbent to obey the presbyters who are in the church,—those who, as I have shown, possess the succession from the apostles; those who, together with the succession of the episcopate, have received the certain gift of truth, according to the good pleasure of the Father.

Since, however, it would be very tedious, in such a volume as this, to reckon up the successions of all the churches, we do put to confusion all those who, in whatever manner, whether by an evil self-pleasing, by vain-glory, or by blindness and perverse opinion, assemble in unauthorized meetings (we do this, I say); by indicating that tradition derived from the apostles, of the very great, the very ancient, and universally known church *founded and organized at Rome* by the two most glorious apostles, Peter and Paul; as also (by pointing out) the faith preached to men, which comes down to our time by means of the succession of the bishops.

For it is *a matter of necessity that every church should agree with this church*, on account of its *pre-eminent authority*....Since, therefore, we have such proofs, *it is not necessary to seek the truth among others* which it is easy to obtain from the church; since the

³² Ignatius, *Epistle to the Ephesians*, chap. vi, and *To the Smyrnens*, chap. ix.

apostles, like a rich man depositing his money in a bank, lodged in her hands most copiously all things pertaining to the truth, so that every man, whosoever will, can draw from her the water of life. For *she is the entrance to life*; all others are *thieves and robbers*.³³

When this unwarranted authority was asserted during the bishopric of Eleutherius, it is not at all strange that his immediate successor, Victor, 192 to 202 AD, should attempt to carry into practice the authority thus claimed for him. The occasion of it was the question of the celebration of what is now Easter, as already related last week. This action of Victor is pronounced by Bower “the first essay of papal usurpation.”

Thus early did Rome not only claim supremacy, but attempt to enforce her claim of supremacy, over all other churches. Such was the arrogance of the bishops of Rome at the beginning of the third century. The character of the bishopric, in 250 AD, is clearly seen by the words of Cyprian:

Not a few bishops who ought to furnish both exhortation and example to others, despising their divine charge, became agents in secular business, forsook their throne, deserted their people, wandered about over foreign provinces, hunted the markets for gainful merchandise, while brethren were starving in the church. They sought to possess money in hoards, they seized estates by crafty deceits, they increased their gains by multiplying usuries.³⁴

As the bishopric became more exalted, and arrogated to itself more authority, the office became an object of unworthy ambition and unholy aspiration. Arrogance characterized those who were in power, and envy those who were not. And whenever a vacancy occurred, unseemly and wholly unchristian strife arose among rival presbyters for the vacant seat.

³³ Irenaeus, *Against Heresies*, book iv, chap. xxvi, par. 2; book iii, chap. iii, par. 2; and book iii, chap. iv., par. 1.

³⁴ Cyprian, *On the Lapsed*, chap. vi.

The deacons, beholding the presbyters thus deserting their functions, boldly invaded their rights and privileges; and the effects of a corrupt ambition were spread through every rank of the sacred order.³⁵

These rivalries caused divisions and discussions which gave opportunity for the further assertion of the dignity and authority of the bishopric. Cyprian, “the representative of the episcopal system”³⁶ declared that:

The church is founded upon the bishops, and every act of the church is controlled by these same rulers.

Whence you ought to know that the bishop is in the church, and the church in the bishop; and if any one be not with the bishop, that he is not in the church.³⁷

He insisted that God made the bishops and the bishops made the deacons, and argued thus:

But if we [bishops] may dare anything against God who makes bishops, deacons may also dare against us by whom they are made.³⁸

About this, Milman writes:

The epistle of Cyprian to Cornelius, bishop of Rome, shows the height to which the episcopal power had aspired before the religion of Christ had become that of the Roman Empire. The passages of the Old Testament, and even of the New, in which honor or deference is paid to the Hebrew pontificate, are recited in profuse detail; implicit obedience is demanded for the priest of God, who is the sole infallible judge or delegate of Christ.³⁹

As the bishops arrogated to themselves more and more authority, both in discipline and doctrine, “heretics” increased. Whoso-

³⁵ Mosheim’s *Ecclesiastical History*, Century iii, part ii, chap. ii, par. 4.

³⁶ Neander, *History of the Christian Religion and Church*, Vol. i, sec. ii, part i, div. i, B, par. 5.

³⁷ Cyprian, *Epistle xxvi*, chap. i; *Epistle lxxviii*, chap. viii.

³⁸ Cyprian, *Epistle lxiv*, chap. iii.

³⁹ Milman, *History of Christianity*, book iv, chap. i, par. 22.

ever might disagree with the bishop, was at once branded as a heretic, and was cut off from his communion, as Diotrophes had counted as a heretic even the apostle John. Upon this point, Cyprian, the representative of the episcopal system, further declared:

Neither have heresies arisen, nor have schisms originated, from any other source than from this, that God's priest is not obeyed; nor do they consider that there is one person for the time priest in the church, and for the time judge in the stead of Christ; whom if, according to divine teaching, the whole fraternity should obey, no one would stir up anything against the college of priests; no one, after the divine judgment, after the suffrage of the people, after the consent of the co-bishops, would make himself a judge, not now of the bishop, but of God. No one would rend the church by a division of the unity of Christ.⁴⁰

He therefore argued that if any person was outside of this system of episcopal unity, and was not obedient to the bishop, this was all the evidence necessary to demonstrate that he was a heretic. Consequently he declared that no one ought "even to be inquisitive as to *what*" any one "teaches, so long as he teaches out of the pale of *unity*." In this way the truth itself could be made heresy.

By this system, "heretics" soon became numerous, and as many persons were changing their residence from place to place, a question was raised whether *baptism* by *heretics* was valid. Some bishops of important churches held that it was, others insisted that it was not. Yet up to this time all bishops and churches had been allowed to decide this for themselves.

A council of bishops in Africa and Numidia, about the beginning of the third century, had established in those provinces the discipline that all heretics must be rebaptized when applying for admission to any of those churches. This practice was also adopted in Cappadocia, Galatia, Phrygia, Cilicia, and neighboring

⁴⁰ Cyprian, *Epistle liv*, chap. v.

provinces, by a council held at Iconium in Phrygia, 230 AD. Pontus and Egypt followed the same course, but Italy, Gaul, and Spain held, on the contrary, that baptism by heretics was valid, it mattered not what the heresy might be.

Thus stood the question when Stephen became bishop of Rome, 253 AD. In Africa some bishops of Numidia and Mauritania sent inquiries to Cyprian, raising anew the question of baptism by heretics. A council of seventy-one bishops was held at Carthage, which declared that the practice of rebaptizing should be invariably followed.

The council sent a letter to Stephen of Rome, reporting their decision, and asking him to agree with it. Stephen answered the council by letter, in which he first called particular attention to the great dignity of the bishopric of Rome, and the honor which it derived by succession from the apostle Peter.

Next he informed them that he absolutely rejected and condemned their decrees. He then threatened to cut off from his communion all who should presume to disobey by rebaptizing any heretics, and finally not only ordered Cyprian to change his opinion on the subject, and practice accordingly, but declared him to be a “false Christ,” a “false apostle,” and a “deceitful workman.”

On receipt of Stephen’s letter, Cyprian called another council of eighty-five bishops, which met Sept. 1, 256 AD. The council canvassed the whole subject anew, came to their original conclusion, and again sent word by messengers to Stephen, who not only refused to receive them at all, but forbade all the church of Rome either to receive or entertain them in any manner.

He then proceeded to execute his threat, and excommunicated the whole council, and whoever held the same opinion as the council. This excluded from his communion the bishops of Africa, Numidia, Mauritania, Egypt, Cilicia, Galatia, and Cappadocia. He endeavored by a letter, however, to win the bishop of Alexandria to his view, but failed.

Cyprian wrote to Firmilian, bishop of Caesarea in Cappadocia, telling him of Stephen's conduct. In reply Firmilian wrote to Cyprian a letter in which he compared Stephen to Judas Iscariot, and branded him as "inhuman," "audacious," "insolent," "wicked," "impious," "schismatic," "a defamer of Peter and Paul," and "worse than all heretics."

This Firmilian is pronounced "one of the most eminent prelates at that time in the church, both for piety and learning;" but Cyprian was not far behind him and Stephen in eminence for this kind of piety. For he wrote to the bishop of Sobrata a letter in which he charged Stephen with "pride and impertinence, self-contradiction and ignorance, with indifference, obstinacy, and childishness," and called him "a favorer and abettor of heretics against the church of God."⁴¹

Stephen died Aug. 2, 257 AD, and thus was stopped the generous flow of pious phrases.

Stephen was succeeded by Sixtus II, who held the office about a year, and was put to death in the persecution under Valerian. He was succeeded July 22, 259 AD, by Dionysius. At this time there was another Dionysius, who was bishop of Alexandria, and who had entered into a certain controversy with Sabellius upon the subject of the trinity.

In the arguments which he published, some persons thought they discovered heresy, and reported it to the bishop of Rome, who called a council of the bishops of Italy, and requested Dionysius to answer the accusation and give an explanation of his faith. Dionysius addressed to the bishop of Rome a "confutation and apology," explaining the expressions in his former writings, which, so it was charged, contained heresy.

During the bishopric of Dionysius, there occurred the case of Paul of Samosata, who at that time was bishop of Antioch, an account of which will illustrate the condition of the bishoprics of

⁴¹ Bower, *Lives of the Popes*, "Stephen," par. 8.

the principal cities of the empire at this time. The bishops of the East said of Paul that before his connection with the church he was poor almost to beggary, and that he had received neither wealth from his father nor obtained possessions by any art or trade or business, yet had now acquired excessive wealth by his iniquities and sacrileges;

- that by various means which he employed, he had exacted and extorted from the brethren, promising to aid them for a reward;
- that he took advantage of those who were in difficulty, to compel them to give him money to be free from their oppressors;
- that he made merchandise of piety;
- that he affected lofty things, and assumed too great things, attaining worldly dignity, wishing rather to be called a magistrate than a bishop;
- that he went strutting through the Forum reading letters and repeating them aloud as he walked;
- that in public he was escorted by multitudes going before and following after him;
- that he brought reproach upon the faith by his pomp and haughtiness;
- that out of vanity and proud pretensions he contrived in ecclesiastical assemblies to catch at glory and empty shadows, and to confound the minds of the more simple;
- that he had prepared himself a tribunal and a high throne, separating himself from the people, like a ruler of this world, rather than a disciple of Christ;
- that he was in the habit of slapping his hand upon his thigh and stamping upon the tribunal with his foot, reproving and insulting those who would not applaud his sermons;
- that he magnified himself not as a bishop but as a sophist and juggler;

- that he stopped the singing of the psalms in honor of Christ, and had prepared choirs of women to sing other compositions at the great festivals;
- that he hired deacons and presbyters of neighboring districts to preach his views of the trinity;
- that he had with him certain women whom the people of Antioch called “adopted sisters;”
- that he allowed his presbyters and deacons also to follow the same practice;
- that he had made his presbyters and deacons rich by indulging their covetous dispositions, and had thus bought their favor, so that none of them would accuse him of the evil doing;
- that many bishops besides Paul had indulged themselves in the same things, or had incurred suspicion of it, especially in the matter of the adopted sisters;
- that although Paul had dismissed one of these, he retained two others with him, blooming in age and eminent in beauty, taking them with him wherever he went, indulging in luxury and surfeiting;
- that although men around him were groaning and lamenting because of these things, they were so much afraid of his tyranny and power that they did not venture to accuse him;
- and finally, that all these things might be borne with in the hope of correcting the evil, were it not that he had trifled away the sacred mystery, and paraded his execrable heresy.⁴²

On account of Paul’s heresy, a council of eighty bishops was assembled at Antioch. Paul was excommunicated, pronounced deposed from the bishopric, and the council on their own authority appointed a successor. Their assumed authority to appoint a successor without consulting the membership of the church of Anti-

⁴² Eusebius’s *Ecclesiastical History*, book vii, chap. xxx.

och, caused yet a larger number to take sides with Paul, because such proceeding was decidedly irregular.

At this time Zenobia was queen of the East, and with her Paul was rather a favorite. Under her protection, and upon the irregularity of the proceedings of the council, he openly, for four years, defied the decrees of the council, and held his place as bishop of Antioch.

When Aurelian, in 270 AD, went to the East to dethrone Zenobia, the bishops appealed to him to enforce their decrees and remove Paul. Aurelian referred the case for decision to the bishops of Rome and Italy. Before this controversy was ended, Dionysius died, and his successor, Felix, decided against Paul. Then according to the decree that Aurelian had already pronounced, Paul was removed from the office and emoluments of the bishopric of Antioch.

We do not know whether the charges brought against Paul were all true or not, as those who made the charges were all his enemies. But whether they were true or not, is not particularly important; because if they were true, it is not to the credit of the bishopric of that time, for they clearly involve other bishops in the most serious moral delinquencies of Paul.

On the other hand, if the charges were not true, then that a company of eighty bishops should falsely make such charges, is scarcely less to the discredit of the bishopric of the time, than the other would be if it were true. In either case, therefore, it is certain that the statement of Eusebius of the condition of the bishopric in 302, when the Diocletian persecution began, is strictly true:

[They were] sunk in negligence and sloth, one envying and reviling another in different ways, and were almost on the point of taking up arms against each other, and were assailing each other with words as with darts and spears, prelates inveighing against prelates, and people rising up against people, and hypocrisy and dissimulation had arisen to the greatest height of malignity.

Also some who appeared to be pastors were inflamed against each other with mutual strifes, only accumulating quarrels and threats, rivalry, hostility, and hatred to each other, only anxious to assert the government as a kind of sovereignty for themselves.

The scripture was fulfilled. There *had* come a falling away; there was a self-exaltation of the bishopric; and *the time was come when the Man of Sin should be revealed.*⁴³

⁴³ 2 Thessalonians 2:3.

8. Constantine and the Bishops

Present Truth, February 20, 1896 (and some paragraphs added from the same article in American Sentinel, July 12, 1894)

THUS, there had come as early as the latter part of the third century of the Christian era, a falling away from the gospel of the Lord Jesus Christ, so that the way was fully prepared for the setting up of the Papacy; but the perfect development of that power was not yet complete.

The Church Entering Politics

In order to its perfect development the Papacy must have the aid of the State. Before the bishop of Rome could be exalted to the place he was to occupy and be recognized by all the world as the head of the Church, other bishops must be forced into submission to him by the strong arm of civil power, and the forces were at work that were to accomplish this.

One very important factor in the setting up of the Papacy was the Emperor Constantine. Coming to the throne, Constantine found Christianity a growing religious power in the empire, and after a time he conceived the idea of turning this new religion which seemed to be displacing paganism, to his own account; likewise the bishops, as we have seen, were grasping for civil power:

It was the aim of Constantine to make theology a branch of politics; it was the aim of the bishops to make politics a branch of theology.⁴⁴

Both were in a measure successful. Of the state of the Church at that time, Eusebius bears this testimony:

When by reason of excessive liberty we sunk into negligence and sloth, one envying and reviling another in different ways, and we were almost, as it were, on the point of taking up arms against each other, and were assailing each other with words as

⁴⁴ Draper, *Intellectual Development of Europe*, chap. x. par. 6.

with darts and spears, prelates inveighing against prelates, and people rising up against people, and hypocrisy and dissimulation had arisen to the greatest height of malignity, then the divine judgment, which usually proceeds with a lenient hand, whilst the multitudes were yet crowding into the church, with gentle and mild visitations began to afflict its episcopacy, the persecution having begun with those brethren that were in the army.

But as if destitute of all sensibility, we were not prompt in measures to appease and propitiate the Deity; some, indeed, like atheists, regarding our situations as unheeded and unobserved by a providence, we added one wickedness and misery to another. But some that appeared to be our pastors, deserting the law of piety, were inflamed against each other with mutual strifes, only accumulating quarrels and threats, rivalry, hostility, and hatred to each other, only anxious to assert the government as a kind of sovereignty for themselves.⁴⁵

The persecution had caused all these divisions and disputes to be laid aside. Every other interest was forgotten in the one all-absorbing question of the rights of conscience against pagan despotism. Thus there was created at least an outward unity among all the sects of whatever name professing the Christian religion in any form.

Thus was molded a compact power which permeated every part of the empire, and which was at the same time estranged from every material interest of the empire as it then stood. Here was power, which if it could be secured and used, would assure success to him who would gain it, as certainly as he could make the alliance.

This condition of affairs was clearly discerned at the time. Constantine “understood the signs of the times and acted accordingly.”

To Constantine, who had fled from the treacherous custody of Galerius, it naturally occurred that if he should ally himself to the Christian party, conspicuous advantages must forthwith accrue

⁴⁵ Eusebius, *Ecclesiastical History*, book viii, chap. i.

to him. It would give him in every corner of the empire men and women ready to encounter fire and sword.

It would give him partisans not only animated by the traditions of their fathers, but—for human nature will even in the religious assert itself—demanding retribution for the horrible barbarities and injustice that had been inflicted on themselves; it would give him, and this was the most important of all, unwavering adherents in every legion in the army.

He took his course. The events of war crowned him with success. He could not be otherwise than outwardly true to those who had given him power, and who continued to maintain him on the throne.⁴⁶

Constantine was not the only one who saw this opportunity, but he being an accomplished politician, succeeded, while others failed. In addition to the advantages which offered themselves in this asserted unity of the churches, there was a movement among the bishops which made it an additional incentive to Constantine to form the alliance which he did with the church. Although it is true that all the differences and disputes and strifes among the bishops and sects had been forgotten in the supreme conflict between paganism and freedom of thought, there is one thing mentioned by Eusebius that still remained. That was the ambition of the bishops...

...to assert the government as a kind of sovereignty for themselves.

Government in the State

Nor was it alone government in the church which they were anxious to assert; but government in the State as well, *to be used in the interests of the Church*. For, as Neander testifies,

There had in fact arisen in the Church...a false theocratical theory, originating, not in the essence of the gospel, but in the con-

⁴⁶ Draper's *Intellectual Development of Europe*, chap. ix, par. 22.

fusion of the religious constitutions of the Old and New Testaments.⁴⁷

This theocratical theory of the bishops is the key to the whole history of Constantine and the church of his time, and through all the dreary period that followed. It led the bishops into the wildest extravagance in their worship of the imperial influence, and coincided precisely with Constantine's idea of an absolute monarchy.

The idea of the theocracy that the bishops hoped to establish appears more clearly and fully in Eusebius's *Life of Constantine* than in any other one production of the time. There the whole scheme appears just as they had created it, and as it was applied in the history of the time.

- The Church was a second Israel in Egyptian bondage.
- Maxentius was a second Pharaoh, Constantine was a second Moses.
- As the original Moses had grown up in the palace of the Pharaohs, so likewise this new Moses had grown up in the very society of the new Pharaohs.

Thus runs the story as told by Eusebius:

Ancient history relates that a cruel race of tyrants oppressed the Hebrew nation; and the God who graciously regarded them in their affliction, provided that the prophet Moses, who was then an infant, should be brought up in the very palaces and bosoms of the oppressors, and instructed in all the wisdom they possessed.

And when he had arrived at the age of manhood, and the time was come for divine justice to avenge the wrongs of the afflicted people, then the prophet of God, in obedience to the will of a more powerful Lord, forsook the royal household and estranging himself in word and deed from those by whom he had been brought up, openly preferred the society of his true brethren and kinsfolk.

⁴⁷ Neander, *History of the Christian Religion and Church*, Vol. li, Section Second, part I, div. I, par. 2.

And in due time God exalted him to be the leader of the whole nation, and after delivering the Hebrews from the bondage of their enemies, inflicted divine vengeance through his means upon the tyrant race.

This ancient story, though regarded by too many as fabulous, has reached the ears of all. But now the same God has given to us to be eye-witnesses of miracles more wonderful than fables, and from their recent appearance, more authentic than any report. For the tyrants of our day have ventured to war against the supreme God, and have sorely afflicted His church.

And in the midst of these, Constantine, who was shortly to become their destroyer, but at that time of tender age, and blooming with the dawn of early youth, dwelt, as God's servant Moses had done, in the very home of the tyrants. Young, however, as he was, he shared not in the pursuits of the impious; for from that early period his noble nature (under the leading of the Divine Spirit), inclined him to a life of piety and acceptable service to God.⁴⁸

Galerius sought to prevent Constantine's joining his father in Britain, but Constantine succeeded in eluding his vigilance. By the theocratical bishops this was made to be the flight of the new Moses from the wrath of the new Pharaoh. Thus the story continues:

The emperors then in power, who observed his manly and vigorous figure and superior mind with feelings of jealousy and fear,...carefully watched for an opportunity of inflicting some brand of disgrace on his character. But he, being aware of their designs (the details of which, through the providence of God, were more than once laid open to his view), sought safety in flight, and in this respect his conduct still affords a parallel to that of the great prophet Moses.⁴⁹

As the original Moses, without the interposition of any human agency, had been called to the work to which the Lord had ap-

⁴⁸ Eusebius, *Life of Constantine*, book I, chap. xii.

⁴⁹ *Idem*, chap. xx.

pointed him, so the theocratical bishops had the new Moses likewise appointed directly by the authority of God:

Thus, then, the God of all, the supreme Governor of the world, by his own will, appointed Constantine, the descendant of so renowned a parent, to be prince and sovereign; so that, while others have been raised to this distinction by the election of their fellow men, he is the only one to whose elevation no mortal may boast of having contributed.⁵⁰

Eusebius knew as well as any other man in the empire that the legions in Britain had proclaimed Constantine emperor, precisely as the armies had been doing in like instances for more than a hundred years. He knew full well that Constantine held his title to the imperial power by the same tenure precisely as had all the emperors before him from the accession of Claudius. In short, when the bishop Eusebius wrote this statement, he knew that he was writing a downright falsehood.

- When Constantine marched against Maxentius, it was the new Moses on his way to deliver Israel.
- When the army of Maxentius was defeated and multitudes were drowned in the river, it was the Red Sea swallowing up the hosts of Pharaoh.
- When Maxentius was crowded off the bridge and by the weight of his armor sank instantly to the bottom of the river, it was the new Pharaoh and “the horse and his rider” being thrown into the sea and sinking to the bottom like a stone.

Then was Israel delivered, and a song of deliverance was sung by the new Israel as by the original Israel at their deliverance. In describing this, Eusebius uses these words:

“Let us sing unto the Lord, for He has been glorified exceedingly; the horse and his rider has He thrown into the sea. He is become my helper and my shield unto salvation.” And again,

⁵⁰ *Idem*, chap. xxiv.

“Who is like to You, O Lord, among the gods? who is like You, glorious in holiness, marvelous in praises, doing wonders?”⁵¹

Such adulation was not without response on the part of Constantine. He united himself closely with the bishops, of whom Eusebius was but one, and in his turn flattered them.

⁵¹ *Idem*, chap. xxxviii.

9. The Church in the Fourth Century

Present Truth, February 27, 1896

THE ambition of the bishops in the fourth century “to assert the government as a kind of sovereignty for themselves,” led them to flatter Constantine by declaring him the new Moses that had come to deliver the church from bondage and set up a theocracy on earth, in which the bishops were to be the interpreters of the Divine will.

Temporarily Exalted—Morally Fallen

Such adulation was not without response on the part of Constantine. He united himself closely with the bishops, and, in his turn, flattered them. Eusebius says:

The emperor was also accustomed personally to invite the society of God’s ministers, whom he distinguished with the highest possible respect and honor, treating them in every sense as persons consecrated to the service of God. Accordingly they were admitted to his table, though mean in their attire and outward appearance; yet not so in his estimation, since he judged not of their exterior as seen by the vulgar eye, but thought he discerned in them somewhat of the character of God himself.⁵²

This worked charmingly. Throughout the empire the courtly bishops worked in Constantine’s interest; and as only Licinius now remained between Constantine and his longed-for position as sole emperor and absolute ruler, the bishops and their political church-followers prayed against Licinius and for Constantine.

As these “worldly-minded bishops, instead of caring for the salvation of their flocks, were often but too much inclined to travel about and entangle themselves in worldly concerns,”⁵³ Licinius attempted to check it. To stop their meddling with the political affairs of his dominions, he forbade the bishops to assemble to-

⁵² *Idem*, chap. xiii.

⁵³ Neander, *History of the Christian Religion and Church*, Vol. li, Section First, part I, div. A, par. 26.

gether or to pass from their own dioceses to others. This only tended to make the bishops more active, as the acts of Licinius could be counted as persecution.

Licinius next went so far as to remove from all public office whoever would not sacrifice to the gods; and the line was quickly drawn once more in his dominion in favor of paganism. This caused Constantine's party to put on a bolder face, and they not only prayed for Constantine against Licinius, but they began to invent visions in which they pretended to see the "legions of Constantine marching victoriously through the streets at mid-day."⁵⁴

These enactments on the part of Licinius furnished the new Moses with an opportunity to conquer the heathen in the wilderness, and to go on to the possession of the promised land and the full establishment of the new theocracy. War was declared, and Constantine, with the labarum at the head of his army, took up his march toward the dominions of Licinius.

Another step was now taken in furtherance of the theocratical idea, and in imitation of the original Moses. It will be remembered that, after the passage of the Red Sea, Moses erected a tabernacle, and pitched it afar off from the camp, where he went to consult the Lord and to receive what the Lord had to give in commandment to Israel. Constantine, to sustain his part in this scheme of a new theocracy, and as far as possible to conform to the theocratical plans of the bishops, likewise erected a tabernacle, and pitched it a considerable distance from his camp. To this tabernacle he would repair and pretend to have visions and communications from the Lord, and to receive directions in regard to his expected battle with Licinius.

He soon carried this matter somewhat further, and provided a tabernacle in each legion, with attendant priests and deacons; and also another which was constructed in the form of a church,

⁵⁴ *Idem*, Section First, part I, div. A, par. 27.

...so that in case he or his army might be led into the desert, they might have a sacred edifice in which to praise and worship God, and participate in the mysteries. Priests and deacons followed the tent for the purpose of officiating therein, according to the law and regulations of the Church.⁵⁵

Such was the original of State chaplaincies. And it is but proper to remark that the system, wherever copied, has always been worthy of the original imposture.

The outcome of the war between Constantine and Licinius was the defeat and subsequent murder of the latter. And when, in violation of his solemn oath to his sister Constantia, Constantine caused Licinius to be executed, the courtier-bishop, Eusebius, justified the wicked transaction as being the lawful execution of the will of God upon the enemy of God.

When Constantine went to take his seat as presiding officer in the Council of Nice, his theocratical flatterers pretended to be dazzled by his splendor, as though an angel of God had descended straight from heaven, and Eusebius, who sat at Constantine's right hand that day, thus testifies:

And now, all rising at the signal which indicated the emperor's entrance, at last he himself proceeded through the midst of the assembly, like some heavenly messenger of God.⁵⁶

Constantine, to sustain his part in the farce, declared openly in the council that "the crimes of priests ought not to be made known to the multitude, lest they should become an occasion of offense or of sin;" and that if he should detect "a bishop in the very act of committing adultery," he would throw "his imperial robe over the unlawful deed, lest any should witness the scene," and be injured by the bad example."⁵⁷

⁵⁵ Eusebius, *Ecclesiastical History*, book I, chap. viii.

⁵⁶ *Idem*, book iii, chap. x.

⁵⁷ Eusebius, *Ecclesiastical History*, book I, chap. xi.

And when the council was closed, and the creed for which they had come together was established, he sent a letter to the “Catholic Church of the Alexandrians,” in which he announced that the conclusions reached by the council were inspired by the Holy Spirit, and could be none other than the divine will concerning the doctrine of God.

After the council was over, he gave a banquet in honor of the twentieth year of his reign, to which he invited the bishops and clergy who had attended the council. The bishops responded by pretending that it seemed to be the very likeness of the kingdom of Christ itself. At the banquet,

The emperor himself presided, and as the feast went on, called to himself one bishop after another, and loaded each with gifts in proportion to his deserts.

This so delighted the bishops that one of them—it was James of Nisibis, a member of that monkish tribe that habitually lived on grass, browsing like oxen, was wrought up to such a height that he declared he saw angels standing round the emperor. Constantine, not to be outdone saw angels standing around James; and pronounced him one of the three pillars of the world. He said,

There are three pillars of the world; Antony in Egypt, Nicolas of Myra, James in Assyria.⁵⁸

Constantine himself occasionally appeared in the role of preacher, and:

On these occasions a general invitation was issued, and thousands of people went to the palace to hear an emperor turned preacher.

They were ready at the strong points to respond with loud applause and cheering. At times he would attack his courtiers for their rapacity and worldliness generally; and they, understanding

⁵⁸ Stanley’s *History of the Eastern Church*, Lecture v, par. 34.

him perfectly, would cheer him loudly for his preaching, and go on in the same old way imitating his *actions*.

When his mother sent the nails of the “true cross” to him from Jerusalem with the instruction that some of them should be used as bridle bits for his war-horse, it was counted a further evidence that the kingdom of God was come; for it was made to be the fulfillment of that which...

...Zechariah the prophet predicted, “that what is upon the bridles of the horses shall be holiness unto the Lord Almighty.”

And when he appointed his sons and nephews as Caesars to a share in the governmental authority, this was made to be a fulfillment of the prophecy of *Daniel* 7:17, “The saints of the Most High shall take the kingdom”!

Other instances of this mutual cajolery might be given, but space forbids. After Constantine’s death, Eusebius, whom Neander describes as “one of the best among the bishops of Constantine’s court,” pretended to hesitate as to whether it would not be committing gross sacrilege to attempt to write his life, and when he did write it he could compare him to no one but the Saviour himself.

By the plain, unbiased facts of history, Constantine stands before the world as a confirmed and constant hypocrite, a perjurer, and a many times murderer, his own family not escaping his blood-thirsty jealousy. And yet this bishop, knowing all this, hesitated not to declare him the special favorite of God; to liken him to Jesus Christ; to make God endorse him to the human race as an example of godliness.

When one of the best of the bishops of his court, one who was familiar with the whole course of his evil life, could see in the life and actions of such a man as this, a Moses, and the kingdom of God—when in such a life this could be seen by one of the best of the bishops, we can only wonderingly inquire what could not be seen there by the worst of the bishops!

Can anybody wonder, or can any reasonable person dispute, that from such a mixture composed of such bishops and such a character, there should come *the mystery of iniquity in all its hideous enormity!*

It was thus that the Church played the harlot with the world in the early part of the fourth century. And thus it was by proving recreant to the Lord and by courting the favor of corrupt princes, that the bishop of Rome was at last exalted to that place where he is described as:

2 Thessalonians 2

⁴ ...sitting in the temple of God, showing himself that he is God.

10. Christianity Legally Defined in Rome

American Sentinel, July 19, 1894

IF THE mutual flattery of Constantine and the bishops had concerned only themselves, it would have been a matter of very slight importance indeed; but this was not so. Each side represented an important interest.

Constantine merely represented the State, and the bishops the church; and their mutual flattery was only the covering of a deep-laid and far-reaching scheme which each party was determined to work to the utmost, for its own interests.

It was the aim of Constantine to make theology a branch of politics; it was the hope of every bishop in the empire to make politics a branch of theology.⁵⁹

Consequently, in their mutual toadyism were involved the interests of both the church and the State, and the welfare of human society for ages to come. Therefore, to the reign of Constantine the Great must be referred the commencement of those dark and dismal times which oppressed Europe for a thousand years.

When the alliance was formed between Constantine and what was represented to him as Christianity, it was with the idea on his part that this religion formed a united body throughout the empire. As has been shown, this was true in a certain sense; because the persecution as carried on by Galerius under the edicts of Diocletian was against Christianity as a profession, without any distinction whatever as to its phases, and this caused all the different sects to stand together as one in defense of the principles that were common to all.

Therefore the essential unity of all the professions of Christianity, Constantine supposed to be a fact; and from all his actions and writings afterward it is certain that representations had been made to him by the bishops in a stronger measure than was true,

⁵⁹ Draper, *Intellectual Development of Europe*, chap. x. par. 6.

and in an infinitely stronger measure than he found it in practice to be.

The alliance with Christianity on Constantine's part was wholly political. It was merely a part of the political machinery by which he designed to bring together again the divided elements of the empire into one harmonious whole, as contemplated by Diocletian. It being represented to him by the bishops who met him in Gaul in 311 AD, that Christianity was a united body which, if he would support it, would in turn be a powerful support to him, he accepted their representations as the truth, and formed the alliance solely as a part of his political designs, and to help him to forward his declared "mission to unite the world under one head."

But, although the alliance was formed with what was supposed to be Christianity as a whole, without any respect to internal divisions, it was very soon discovered that each particular faction of the Christian profession was ambitious to be recognized as the one in which, above all others, Christianity was most certainly represented.

The bishops were ready and willing to represent to Constantine that Christianity was one. They did so represent it to him. And although he entered the alliance with that understanding, the alliance had no sooner been well formed than it devolved upon him to decide among the conflicting factions and divisions just where that one was to be found.

The Edict of Milan ordered that the church property which had been confiscated by the edicts of Diocletian, should be restored to "the whole body of Christians," without any distinction as to particular sects or names. Thus runs that part of the edict:

And this we further decree with respect to the Christians, that the places in which they were formerly accustomed to assemble, concerning which also we formerly wrote to your fidelity, in a different form, that if any persons have purchased these, either from our treasury, or from any other one, these shall restore them to the Christians, without money and without demanding

any price, without any superadded value or augmentation, without delay or hesitancy.

And if any have happened to receive these places as presents, that they shall restore them as soon as possible to the Christians, so that if either those that purchased or those that received them as presents, have anything to request of our munificence, they may go to the provincial governor, as the judge, that provision may also be made for them by our clemency. All which it will be necessary to be delivered up to the body of Christians, by your care, without any delay.

And since the Christians themselves are known to have had not only those places where they were accustomed to meet, but other places also, belonging not to individuals among them, but to *the right of the whole body of Christians*, you will also command all these, by virtue of the law before mentioned, without any hesitancy, to be restored to these same Christians, that is, to their body, and to each conventicle respectively. The aforesaid consideration, to wit, being observed; namely, that they who as we have said restore them without valuation and price, may expect their indemnity from our munificence and liberality.

In all which it will be incumbent on you to exhibit your exertions as much as possible to the aforesaid body of Christians, that our orders may be most speedily accomplished, that likewise in this provision may be made by our clemency for the preservation of the common and public tranquility. For by these means, as before said, the divine favor with regard to us, which we have already experienced in many affairs, will continue firm and permanent at all times.

But that the purpose of this our ordinance and liberality may be extended to the knowledge of all, it is expected that these things written by us, should be proposed and published to the knowledge of all. That this act of our liberality and kindness may remain unknown to none.⁶⁰

This was proper in itself. But Constantine and the bishops had formed an alliance for political purposes. The bishops had lent to Constantine their support, the fruit of which he was enjoying,

⁶⁰ Eusebius's *Ecclesiastical History*, book x, chap. v.

and now they demanded that the expected return should be rendered.

Accordingly, the restoration of the property of the Christians under the Edict of Milan had no sooner begun, than the contentions which had been raised before the late persecution, between the church of Rome and the churches of Africa, were not only made to assume new and political significance, but were made an issue upon which to secure the imperial recognition and the legal establishment of the Catholic Church.

As the rule had already been established that all who did not agree with the bishops of the Catholic Church were necessarily heretics and not Christians, it was now claimed by the Catholic Church that therefore none such could be partakers of the benefits of the edict restoring property to the Christians.

The Catholic Church disputed the right of heretics to receive property or money under the Edict of Milan, by disputing their right to the title of Christians. This forced an imperial decision upon the question as to who were Christians. The dispute was raised in Africa. Anulinus was proconsul in that province. And to settle this question, Constantine wrote thus to him:

It is our will, that when you shall receive this epistle, if any of those things belonging to the Catholic Church of the Christians in the several cities or other places, are now possessed either by the decurions or any others, these you shall cause immediately to be restored to their churches. Since we have previously determined that whatsoever these same churches before possessed, shall be restored to their right.⁶¹

Thus it was made evident that the imperial favors were meant only for the Catholic Church. But it was not enough that Constantine should decide that all his favors were for the Catholic Church; he must next decide which was the Catholic Church. This he did in 313 in another letter to Anulinus, thus:

⁶¹ *Ibid.*

It is my will that these men within the province entrusted to you in the Catholic Church over which Cecilianus presides, who give their services to this holy religion, and whom they commonly call clergy, shall be held totally free and exempt from all public offices, to the end that they may not, by any error or sacrilegious deviation, be drawn away from the service due to the Divinity, but rather may devote themselves to their proper law, without any molestation. So that, while they exhibit the greatest possible reverence to the Deity, it appears the greatest good will be conferred on the State.⁶²

Following this two councils were called by the emperor to settle disputes between those claiming to be the proper representatives of the Catholic Church—the first was held October 313, the second, in August of the following year. They both decided in favor of Cecilianus and the party presided over by him.

The question as to which was the Catholic Church having been decided, Constantine, in his next epistle, could add yet another distinguishing title. As we have seen, the Edict of Milan—March, 313 AD—ordered that the churches should be restored to the Christians—“the whole body of Christians”—without distinction.

When the Catholic Church asserted its sole right to the designation “Christian,” and backed its assertion with political reasons, which were then peculiarly cogent, the imperial epistle ran—March, 313 AD—“to the Catholic Church of the Christians.”

When the emperor wrote to Melchiades appointing the first council under the imperial authority, his epistle ran—autumn, AD —“the holy Catholic Church.”

When he wrote to Chrestus—summer, 314 AD—summoning him to the second council under imperial authority, he referred to the doctrine of the Catholic Church as embodying the “most holy religion.”

When it had been decided which was “the most holy Catholic religion,” he addressed an epistle to Cecilianus—316 AD—an-

⁶² *Idem*, chap. vii.

nouncing imperial favors to “the legitimate and most holy Catholic religion,” and empowered Cecilianus to assist the imperial officers in preventing any diversion from the most holy Catholic Church.

It was thus that what on its face appeared only innocent and highly proper—indeed a necessary act of justice, restoring to its rightful owners property unjustly confiscated, resulted inside of three years in the establishment of the Roman Catholic Church as the religion of the empire.

CATHOLICISM VS. CHRISTIANITY

Present Truth
March 28 to April 18, 1895

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1. The Catholic Way of Salvation

Present Truth, March 28, 1895

Job 9

² How shall a man be just with God?

THIS has been the great inquiry of men ever since the days of the man of Uz, and long before. In fact this has been the great inquiry of all men in all ages; it is the great inquiry still; and is yet to be a far more absorbing topic than it is now.

At each of the three great religious epochs of the world's history—the deliverance of Israel from Egyptian bondage; the Apostolic Age; and the Era of the Reformation—this has been the one great question at issue; and in our day it is again to be the great question at issue in the great controversy which is to be the culmination of all questions and of all earthly ages.

The Sacrament of Penance

How then are men made righteous—justified, saved from sin—according to the way of the Papacy? It is by penance. Proof? Here it is:

Penance, by which the sins that we commit after baptism are forgiven.

The sacrament of penance, in which the forgiveness of sins is granted to the penitent.⁶³

One of these says that penance is the means by which the sins that we commit “after baptism” are forgiven. It is, therefore, important to know when, according to that system, baptism is to be administered; and by this to know how many sins can be committed before baptism. Here is the authoritative statement on that point:

From what has been said, you may well judge how reprehensible is the conduct of Catholic parents who neglect to have their

⁶³ *Catholic Belief*, pp. 80, 366.

children baptized at the earliest possible moment, thereby risking their own souls, as well as the souls of their innocent offspring.⁶⁴

What is Penance?

Well then, as baptism is to be administered to the child at the earliest possible moment, it were literally impossible for such person ever to commit any sins except after his baptism.

And as penance is the means of obtaining the forgiveness of sins committed after baptism, it follows as plainly as that two and two make four, that, according to the Papacy, penance is the way of forgiveness of all sin, is the way of justification, of salvation.

There is no escaping this conclusion from these premises. And indeed the Papacy has no desire to escape this conclusion, for this is her specific doctrine.

Penance being the means of justification, the way of salvation from sin, what then is penance? Here is the authoritative answer:

In the case of those who have fallen into mortal sin after baptism, when the guilt of such sin and the everlasting punishment due to it are forgiven, there still very often remains a debt of temporal punishment, to be paid by the sinner. This debt remains, not from any imperfection in the power of absolution in the sacrament of penance, nor from any want of efficacy in the atonement of Jesus Christ; but because by God's will, chastisement for past sins helps us to compensate for the imperfection in our repentance, and serves as a correction.⁶⁵

Every Man His Own Saviour

Now when the guilt of the sin, and the everlasting punishment due to it, are both forgiven and so have passed from the sinner, and yet he is not saved until a debt of temporal punishment has been paid by himself then upon what does his salvation turn? and who is his saviour?

⁶⁴ *Faith of Our Fathers*, p. 313.

⁶⁵ *Catholic Belief*, p. 191.

Plainly his salvation turns altogether upon the punishment; and as this debt of punishment is to be paid by the sinner himself, it just as certainly follows that the sinner is his own saviour. And thus penance, punishment, is the papal way of salvation.

Nor is this all, but the Lord himself is made responsible for it, so that it is literally set forth as the Divine way of salvation and the divine means of justification. For it is plainly said that this debt of punishment, to be paid by the guiltless sinner, remains,

...because by God's will chastisement for past sins helps us to compensate [to pay] for the imperfection in our repentance, and serves as a correction.

As the Lord forgives both the guilt and the everlasting punishment of the sin, and yet by his own will has fixed it that the sinner must still pay a debt of punishment in order to be justified and saved, then it is certain that according to the papal system, God has made punishment, which is penance, the means of justification and the way of salvation.

And indeed this is also further stated by this same authority, as follows:

From this we see that...He has not dispensed us from doing with the help of His grace what we can to punish ourselves for the offenses and outrages we have offered to God. Good sense tells us that this is both right and just.⁶⁶

Everybody who will think on the subject can easily enough see that instead of its being good sense, it is an utter lack of every element of sound sense that tells a man that it is in any sense either right or just that he should punish himself to save himself from himself.

Yet as punishment is the only way of salvation known to the Papacy, and as self is its own saviour, even this thing of a man—punishing himself to save himself from himself is logical enough.

⁶⁶ *Ibid.*, p. 192.

And so essentially is punishment—penance—the papal way of salvation that even the dying thief, whom the Lord Jesus himself pardoned on the cross, is made to do penance. Here are the words:

The pardon granted to the penitent thief in the saving words: “Amen, I say to you, this day you shall be with me in Paradise” (*Luke 23:43*), cannot be taken as proof that we are dispensed by God from doing works of penance. That was a wonderful and special grace granted under extraordinary circumstances, namely, when the blood of redemption was actually being shed upon the cross; moreover, the dying thief, besides bearing testimony to the divinity of Jesus Christ, confessed his guilt, and, in the spirit of penance, suffered the torment of his crucifixion, and the cruel breaking of his limbs, as penalties justly due to his sins.⁶⁷

A False View of God

All this doctrine that men must punish themselves to save themselves springs from the utterly false, even heathenish, idea that God is harsh, stern, forbidding, and exacting, instead of gentle, loving, winning, and merciful.

It looks upon Him as so ill-tempered and stern that He has to be “moved” by men’s doings so well that they get Him into a good humor, and by punishment making themselves such pitiable objects that He can finally be persuaded by the pope, or somebody else, to yield and “save” them. And here is that thought authoritatively expressed:

We stand in continual need of actual graces to perform good acts, both before and after being justified....The good acts, however, done by the help of grace before justification, are not, strictly speaking, meritorious, but serve to smooth the way to justification, to move God.⁶⁸

Thus by her own showing, the god of the Papacy is of such a disposition and character that it is necessary for men, wicked

⁶⁷ *Ibid.*, p. 193.

⁶⁸ *Ibid.*, pp. 76-77.

men, to do “good acts” in order to move him; and then, after they have thus moved him, it is still essential that they shall pay “a debt of temporal punishment,” in order to induce him to allow them the justification which they have so hardly earned. To such a god as that it is no wonder that the Inquisition is a pleasing tribute.

This is self-salvation as set forth by the Papacy. Next we will consider a few scriptures setting forth God’s way of saving men.

2. The Free Salvation of God

Present Truth, April 4, 1895

THE article on the Catholic doctrine of penance, which makes every man his own saviour, revealed that the god of the Papacy is of such a disposition and character that it is necessary for men, wicked men, to do “good acts” in order to move Him; and then, after they have thus moved Him, it is still essential that they shall pay “a debt of temporal punishment” in order to induce Him to allow them the justification which they have so hardly earned.

But such is not the God of the Bible. Such is not the God and Father of our Lord Jesus Christ. Such is not His way of justifying men. Such is not His way of salvation.

God's Character

Here is His own announcement of His name, which is simply the proclamation of His character and His disposition toward all mankind:

Exodus 33

¹⁹ I will make all my goodness pass before you, and I will proclaim the name of the Lord before you....

Exodus 34

⁶ And the Lord passed by before him and proclaimed: The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth,

⁷ Keeping mercy for thousands, forgiving iniquity and transgression and sin.

This is the true God:

Merciful: full of the disposition to treat people better than they deserve. Mercy is not to treat people as they deserve. Mercy is not to treat people better than they deserve, in an outward way. It is not to wait till one is “moved” by good deeds and punishments to grant what has been thus already caused. No, no. It is the disposi-

tion, the very heart's core of the being, to treat all persons better than they deserve. This is the Lord, the true God.

Lamentations 3 [margin]

³³ He does not afflict from the heart, nor grieve the children of men.

Psalm 103

¹⁰ He has not dealt with us after our sins; nor rewarded us according to our iniquities.

¹¹ For as the heaven is high above the earth, so great is His mercy toward them that fear Him.

¹² As far as the east is from the west, so far has He removed our transgressions from us.

¹³ Like as a father pities his children, so the Lord pities them that fear Him.

¹⁴ For He knows our frame; He remembers that we are dust.

Psalm 108

⁴ For your mercy is great above the heavens...

Gracious: extending favor. And that without measure; for it is written:

Ephesians 4

⁷ Unto every one of us is given grace according to the measure of the gift of Christ.

And the measure of the gift of Christ is but the measure of “all the fullness of the Godhead bodily.” And this is the measure of the full and free favor that God has extended to every soul on this earth, just where he is, and just as he is. And this boundless grace to every one, brings salvation to every one in the same measure as is given the grace, which is the measure of the gift of Christ. For again it is written:

Titus 2

¹¹ The grace of God which brings salvation, has appeared to all men.

As the grace, the favor, of God is full and free to every one; and as this grace brings salvation; so the salvation of God is a full and free gift to everyone. Though it is freely given, He will compel no one to take it.

As it is freely given, it must be freely received. And the receiving of the free gift of God is the exercise of the faith which He has also freely given to every man.

Ephesians 2

⁸ For by grace are you saved, through faith, and that not of yourselves, it is the gift of God.

Romans 4

¹⁶ Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed.

This is God's way of justification; by grace, through faith; and of faith, that it might be by grace.

Justification is a Free Gift

Romans 3

²⁴ Being justified freely by His grace through the redemption that is in Christ Jesus

²⁵ Whom God has set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.

Justification is the free gift of God through the righteousness of Jesus Christ, who is altogether the free gift of God. For

Romans 5

¹⁸ As by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life.

And the receiving of this gift of justification, this gift of righteousness, as the free gift of God which it is, this is the exercise of the faith which God has given. And this is justification, this is righteousness, by faith.

Faith is also a Gift

Romans 3

²² Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference.

The faith being the gift of God, the righteousness which it brings and which it wrought by it is the righteousness of God. And this is righteousness, justification, by faith alone, of which by her own boast the Catholic Church knows nothing; and in so boasting advertises her utter lack of Christianity.

Repentance is a Gift

True, men are to repent, and they will repent when they find God as He is in truth, as He is revealed in Jesus Christ. For “it is the goodness of God” that leads men to repentance; and repentance itself is the gift of God.⁶⁹

True repentance being the gift of God, is perfect in itself, and needs no punishing of ourselves to compensate for the imperfection in it. But when the repentance is of ourselves, it has no merit that can bring to us any good, and all the punishment of ourselves that could ever be inflicted by ourselves or in ten thousand purgatories never could compensate for the imperfection of it. For it is simply impossible for any man to save himself by punishment or in any other way.

Summary

- The salvation, the justification, offered to mankind by Christianity, is altogether of God by faith.
- The salvation, the justification, offered to mankind by the Papacy, is altogether of self by penance.
- The salvation offered by Christianity saves to the uttermost all who will receive it.
- The salvation offered by the Papacy brings to utter destruction all who follow after it.

⁶⁹ *Romans 2:4; Acts 5:31.*

And yet the professed Protestantism of today recognizes “Christianity” in the Papacy! Than this, nothing could possibly show more plainly how completely apostate such Protestantism is, not only from true Protestantism, but also from true Christianity.

3. The Faith of the Creed

Present Truth, April 11, 1895⁷⁰

IN THE last chapter, we considered the free salvation of God by the faith that is the free gift of God, the faith that works by love.

The Catholic Denial of Faith

Now of this faith it is the boast of the Catholic Church that she knows nothing. This is the very doctrine of faith, and of justification by faith, which produced the Reformation and made original, genuine Protestantism. And of this faith, and of the Reformation which was produced by it, the Catholic Church speaks thus:

As in revolutions the leaders try to gain the people over by the bait of promised independence, so at the time of the so-called Reformation—which was a revolution against church authority and order in religion—it seems that it was the aim of the Reformers to decoy the people under the pretext of making them independent of the priests, in whose hands our Saviour has placed the administering the seven sacraments of pardon and of grace.

They began, therefore, by discarding five of these sacraments....They then reduced, as it appears, to a matter of form, the two sacraments they professed to retain, namely, Holy Baptism and the Holy Eucharist. To make up for this rejection, and enable each individual to prescribe for himself, and procure by himself the pardon of sins and Divine grace, independently of the priests and of the sacraments, they invented an exclusive means, never known in the church of God, and still rejected by all the eastern churches and by the Roman Catholics throughout the world....They have framed a new dogma of Justification by Faith Alone, or by Faith only.

Luther invented, as we have said, the doctrine, and was the first to affix such a meaning to the word faith....And from that period only there existed man who saw in the word “faith,” occurring so

⁷⁰ This article, and the one following, were originally printed as part of the article, “Justification by Faith Alone,” from *American Sentinel*, May 31, 1894. It is also included in this collection in the section, “The Bible and the Gospel.”

frequently in Holy Scripture, that which has never been seen by the fathers, doctors, saints, and by the whole Church of God.⁷¹

The Faith of the Creed

These extracts are enough to show, and they declare plainly enough, that the Catholic Church does indeed know nothing of the faith which is of God, and which, because it is of God, bears in itself sufficient power and merit to justify and save the sinner who will allow it to work in him the righteousness of God. What meaning then does she affix to the word “faith”? Here it is:

These texts, all of which refer to saving faith, prove beyond a doubt that not trust in Christ for personal salvation, but the faith of the Creed,...is the faith availing for justification.⁷²

But who made the creed? Men, and men only. Constantine was the chief agent in the making of the original Catholic creed, the Nicene Creed. Men being the sole authors of the creed, and “faith” being “the faith of the creed,” it follows at once that their faith is solely of themselves, of their own manufacture, and not the gift of God at all, and is therefore not true faith at all.

For the true faith, the faith that really saves, is:

Ephesians 2

⁸ ...not of yourselves, it is the gift of God.

And as men only made the Catholic creed, and as Catholic faith is only “the faith of the creed,” it is as certain as anything can be that the Catholic faith is a base counterfeit that she would pass off upon all the world, and by force too, to supplant the true faith.

It is not enough, however, to say that it is a mere human invention; it comes from lower down than that. And she herself has given us the means of tracing it to its original. Here it is:

By faith is not meant a trust in Christ for personal salvation, but evidently a firm belief that Jesus is the Messiah, the Christ,

⁷¹ *Catholic Belief*, pp. 365, 366, 374.

⁷² *Ibid.*, p. 370.

the Son of God, that what is related of Him in the Gospel is true, and that what He taught it true.⁷³

The Faith of the Devils

Now there are recorded in the Scriptures several examples of this same identical “faith” here defined. And now, as we read these examples, and have the plain word of God as to what they were who held this “faith,” we can have no difficulty in knowing the real nature and origin of the Catholic faith, “the faith of the creed.”

Here is one:

Luke 4

³³ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

³⁴ Saying, Let us alone; what have we to do with you, you Jesus of Nazareth? Are you come to destroy us? I know you who you are; the Holy One of God.

³⁵ And Jesus rebuked him, saying, Hold your peace, and come out of him. And when the devil had thrown him in the midst, he came out of him.

Here is another:

Mark 3

¹¹ And unclean spirits, when they saw Him, fell down before Him, and cried, saying, You are the Son of God.

¹² And He straitly charged them that they should not make Him known.

And here is another:

Matthew 8

²⁸ And when He was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

⁷³ *Ibid.*, p. 369.

²⁹ And, behold, they cried out, saying, What have we to do with you, Jesus, you Son of God? Are you come here to torment us before the time?

And yet another:

Acts 19

¹³ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preaches.

¹⁴ And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

¹⁵ And the evil spirit answered and said, Jesus I know, and Paul I know; but who are you?

In these examples there is every element of the “faith” above defined and set forth as the “saving faith” of the Catholic Church. Every one of these devils showed “evidently a firm belief,” and actually proclaimed it,

...that Jesus is the Messiah, the Christ, the Son of God!

And that legion of them that found a home with the hogs and set the whole two thousand of them crazy, showed also:

...evidently a firm belief that what is related of Him in the Gospel is true.

For from the beginning of the Gospel in this world it had been related of Him that He should bruise the devil’s head; and it was indeed related of Him that He should destroy the devil. And that this legion of devils had “evidently a firm belief” that this is true is clearly shown by their terrified inquiry,

Matthew 8

²⁹ Are you come hither to torment us before the time?

They thoroughly believed that this time of torment was coming, as it had been related; and what they feared now was that it was to befall them “before the time.”

Not only do these examples supply every element of that which is authoritatively defined and set forth as Catholic “saving faith,” showing it to be but the faith of the devils, but the Scripture plainly states that this is just the kind of faith that it is. Here are the words:

James 2

¹⁹ You believe that there is one God; you do well; the devils also believe, and tremble.

There is the plain word of the Lord, that this “faith” that is proudly set forth as the Catholic faith is simply the faith that the devils have. And it does not save them. It has no power to change their lives. They are devils still. And, moreover, Jesus forbade them to preach this “faith.”

Trusting a Dead Faith

This is precisely “the faith of the creed.” It is of themselves and not of God. And being only of themselves, it is impotent to bring to them any virtue to change the life; it is powerless to work in them any good.

Being incapable of working, it is a faith that is dead. And those who hold it, realizing that it is lifeless and so unable to do anything for them, are obliged to give it the appearance of life by doing great things for it in the multiplication of dead works. For, works that are not of faith, that are not wrought by the faith itself, are dead works. They are worse than valueless, for:

Romans 14

²³ Whatsoever is not of faith is sin.

Any faith that is not able to itself to produce, to work, but works of God in him who professes it, is a dead faith. It is “the faith of the creed.” It is the “faith” of the devils. It is the “faith” of the Papacy. And when such “faith” is passed off for Christianity, it is the mystery of iniquity, wherever it is found. And therefore it is that the Scripture, immediately after describing this “faith” of the devils, exclaims:

James 2

²⁰ But will you know, O vain man, that faith without works is dead?

And then cites Abraham and calls to all:

²² Do you see how faith wrought with his works, and by works was faith made perfect?

Thus the works by which faith was made perfect, were wrought by the faith itself. When the faith is living, the works of faith appear just as certainly as when the tree is living the fruit appears in its season.

The only thing that will be accepted in the Judgment is works. The only works that will be accepted in the Judgment are works of righteousness. And the only righteousness that will be accepted or countenanced in any way whatever in the Judgment is the righteousness of God. And this righteousness is a free gift to men, and is wrought in man by faith alone:

Romans 3

²² Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference.

It is true that “the Church” says that “this faith,” “the faith of the creed,” this faith of the devils, “leads to trusting in Christ, and to all other virtues.” But it is a notable fact that it has not done this for the devils.

And it is just as notable and just as apparent that “this faith” has not, in all these hundreds of years, led the Catholic Church to trusting in Christ nor to any other virtues.

4. The Catholic System of Faith

Present Truth, April 18, 1895

ROME gives an illustration to show the difference between the faith of Christ and “the faith of the creed,” and here it is:

To show the unfairness of taking the word “faith,” occurring in the Holy Scripture, in this new Protestant sense of trust in Christ for pardon, to the exclusion of any other dispositions or means, and not in the Catholic sense of belief in revealed truths,...allow me to use the following illustration:

Suppose a man afflicted with a grave disease sends for a physician of repute. The physician comes and prescribes, and to inspire the patient with more confidence, tells him, “Only believe in me and you will be cured.” Can we suppose that the poor sufferer, on the departure of the physician, would say: “I shall take no medicine, for the physician said: Only believe and you will be cured”?

This way of reasoning and acting seems impossible to be adopted in regard to the cure of the body, but respecting the cure of the soul it is an unhappy matter of fact that thousands of persons fall into this sad mistake.⁷⁴

Now there is not the least doubt that this statement perfectly illustrates the difference between the faith of Christ and Catholic faith, for it proceeds altogether upon the view that there is no more power or virtue in the word of God than there is in the word of a man; that the word of Christ, the heavenly Physician, has no more power to cure than has the word of an earthly physician.

And that is indeed just the difference between true faith, the faith of God, and Catholic faith, “the faith of the creed”—and of the devils.

⁷⁴ *Catholic Belief*, pp. 374-375.

Faith Finds Power in the Word

True faith finds in the word of God, the word of the heavenly Physician, the living—creative—power of God to accomplish all that the word says. When the centurion asked Jesus to cure his sick servant,

Matthew 8

⁷ Jesus said unto him, I will come and heal him.

But the centurion said,

⁸ ...speak the word only, and my servant shall be healed.

And Jesus himself decided this to be “faith,” and even “so great faith” as He had not found in Israel, and then said to the centurion,

¹³ Go your way; and as you have believed, so be it done unto you. And his servant was healed in the selfsame hour.

A nobleman also came to Jesus beseeching Him:

John 4

⁴⁹ Sir, come down ere my child die.

⁵⁰ Jesus said unto him, Go your way; your son lives. And the man believed the word that Jesus had spoken unto him, and he went his way.

And when the man neared his home,

⁵¹ ...his servants met him, and told him, saying, Your son lives.

⁵² Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

⁵³ So the father knew that it was at the same hour in which Jesus said unto him, Your son lives; and himself believed, and his whole house.

This is faith, genuine faith. It finds in the word of God itself all sufficiency to accomplish all that the word expresses. And over and over again, in fact in all the cases recorded in the New Testament, it was believing the word spoken and thus receiving the

power of that word to accomplish of itself the thing that was spoken—it was this faith that healed the sick, restored the palsied, made the impotent to talk, and forgave the sinner. This is believing God. This is faith.

But when the word of God is held to be as powerless as the word of a man; when the word of Jesus Christ is held to be as empty of healing virtue as is the word of a mere human physician; when the word of the living God is thus reduced to the level of the word of men, and to all intents and purposes is received as the word of men, and the words of men themselves, formulated into a creed, are really put in the place of the word of God; then such belief, such faith, is only of themselves and is as powerless and as empty of saving virtue as are the men themselves.

It is the same story over again, of the effort of men to save themselves by themselves from themselves. And this “faith” that is altogether from men themselves, that stands only in the words and wisdom of men, this “faith of the creed” that is identical with the “faith” of the devils—this, by her own showing, by her own boast, and by her own illustration, is the faith of the Catholic Church.

Very good. We accept her showing in the case. Undoubtedly it is the truth. The illustration is perfectly satisfactory.

Old Covenant Faith

There is another statement that she makes which so clearly reveals again the essential nature of the “faith” which is held, and the salvation that is offered, by the Catholic Church, that it is worth quoting. Here it is:

We seem to hear Jesus, our heavenly Physician, say: I died for all, and thereby prepared in my blood a remedy for all. If you would have the merits of my passion and death applied to you, to free your souls from sin, you must...believe that I am what I declare myself to be, and believe what I teach. *Do also what I have told you to do*, and *then* you shall have the merits of my passion and death applied to you and you shall be justified.

This is in very substance, and even in terms, the old covenant. It is identical with the covenant,

Galatians 4

²⁴ ...from the Mount Sinai, which genders to bondage.

Here are the terms of the old covenant, the covenant from Sinai:

Exodus 19

⁴ You have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

⁵ Now therefore, if you will obey my voice indeed, and keep my covenant, then you shall be a peculiar treasure unto me above all people: for all the earth is mine; and you shall be unto me a kingdom of priests, and a holy nation.

⁶ These are the words which you shall speak unto the children of Israel.

⁸ And all the people answered together, and said, All that the Lord has spoken we will do.

Their agreement to obey His voice indeed, was an agreement to keep the ten commandments indeed. For when His voice was heard from Sinai the Ten Commandments alone were spoken. And of these it is written:

Ecclesiastes 12

¹³ Fear God and keep His commandments, for this is the whole duty of man.

So that in substance this covenant from Sinai, just as certainly as this Catholic statement, says,

“I have done this great thing for you. Now, if you would have the benefit of it, believe what I teach, *do also what I have told you to do*, and *then* you shall have it and you shall be justified.”

And the people all said they would do it, and this, too, *with the hope of being justified*. These two statements are identical in substance and in doctrine. The thought of both is that man must *do*

righteousness in order to *be* righteous, instead of first *being* righteous in order to *do* righteousness.

Meaning of the Old Covenant

It will not do though to say that as the Lord made the statement from Sinai, therefore this statement from Rome is truth. The Lord had a purpose in this covenant from Sinai even though it did then “gender to bondage.”

That covenant from Sinai corresponds to Hagar in the family of Abraham. The children of that covenant, the people who entered into it, correspond to Ishmael, the child of Hagar. As Hagar was a bondwoman, so the child that was born of her was a bondchild. And thus she gendered to bondage.

As Hagar represents the covenant from Sinai, and her child was a bondchild, so the covenant from Sinai gendered to bondage and the children of that covenant were bondchildren. Moreover, Ishmael was...

Galatians 4

²³ ...born after the flesh.

And as Ishmael represents the children of the covenant, so they were “after the flesh” and knew only the birth of the flesh. Knowing only the birth of the flesh, and minding only the things of the flesh, they thought themselves capable of fulfilling all the righteousness of God.

The Lord knew full well that they could not do it; but they did not know it, and they would not believe that they could not do it. In order to convince them that they could not do it, and enable them to see it so plainly that they themselves would confess their inability to do it, the Lord gave them a full and fair opportunity to try.

Within forty days they had fully demonstrated their utter inability to do what the Lord had told them, and what they had freely promised to do. They were in deeper bondage than ever.

They were *then* willing to have the Lord deliver them from the bondage of sin to the liberty of righteousness by His own power, through His own word, in His own promise, even as He had delivered their father Abraham.

In a word, they were then willing to attain to righteousness, to be justified, *by faith*, instead of trying to obtain it by works. They were willing to be children of promise, instead of children of the flesh. Having found by this experience that:

Romans 8

⁷ The minding of the flesh is enmity against God, and it not subject to the law of God, neither indeed can be,

–they were willing to be born again and of the Spirit of God, rather than to trust longer to the ways of the birth of the flesh. Having found that by this old and temporary covenant they were *lost*, they were willing to be saved by the new and everlasting covenant, which is this:

Hebrews 8

¹⁰ I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people;

¹¹ And they shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for they shall all know me from the least to the greatest.

¹² For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

In this covenant there is no “if.” It depends not upon what we shall do, but upon what God will do...

Romans 3

²² ...unto all and upon all them that believe, for there is no difference.

²³ For all have sinned and come short of the glory of God.

A Wicked Perversion

Such was the covenant from Sinai, such was its nature, and such its purpose. And that the recording of it, with the nature and experience of those who caused it to be made and who entered into it, was necessary for future ages, is demonstrated by this repetition of it in the Catholic system of “faith.”

That covenant was faulty, as it rested upon the promise of the people to obey God’s law without faith in Jesus Christ; but this repetition of it is infinitely faulty and altogether bad, as compared with the original example.

For there, although it was their own sinfulness and self-righteousness that led to the making of it, yet through the sad experience of it God would draw them away from themselves to the knowledge of Christ.

While here and in this, the Papacy takes the very revelation of the Gospel of Christ itself and perverts it into the old covenant, and through this perversion draws men away from Christ to the exaltation of self.

- It puts the old covenant in the place of the new.
- It puts works in the place of faith.
- It puts bondage in the place of freedom.
- It puts ceremonies in the place of Christ.
- And it puts man in the place of God.

This is the Papacy, and this her doctrine of “faith.” And as God said of Hagar and Ishmael in the family of Abraham, and of the covenant from Sinai and its children in the family of Israel, so He says of this same wicked thing as it would be in the family of Christianity:

Galatians 4

³⁰ Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free-woman.

There never was a truer description of the Papacy than that it is:

...a method of forgetting God, which shall pass as a method of remembering Him.⁷⁵

⁷⁵ Ellen White, *The Great Controversy*, p. 572.

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1. Indulgences

American Sentinel, November 1888
Original title: The Banished Book

BY THE exclusion of a little book from the public schools of Boston, there has been revived considerable notice of the subject of indulgences. We have owned, for a number of years, a copy of the little book that has caused all this stir—Swinton's *Outlines of the World's History*. The passage that has shut out the book, and a teacher with it, from the public schools of Boston, is as follows:

When Leo X came to the Papal chair, he found the treasury of the church exhausted by the ambitious projects of his predecessors. He therefore had recourse to every means which ingenuity could devise for recruiting his exhausted finances, and among these he adopted an extensive sale of *indulgences*, which in former ages had been a source of large profits to the church. The Dominican friars, having obtained a monopoly of the sale in Germany, employed as their agent Tetzels, one of their own order, who carried on the traffic in a manner that was very offensive, and especially so to the Augustinian friars.

To this paragraph in the book there is added the following note:

These indulgences were, in the early ages of the church, remissions of the penances imposed upon persons whose sins had brought scandal on the community. But in process of time they were represented as actual pardons of guilt, and the purchaser of indulgence was said to be delivered from all his sins.

Now we should like for anybody candidly to state where there is anything said in this that should subject the book to banishment from the public schools. It is simply a statement of facts, and a very mild statement at that.

Whether the treasury of the church had been exhausted by the ambitious projects of Leo's predecessors; or whether it was ex-

hausted by his predecessors at all, is a question upon which it is not necessary to enter, because it is not germane to the subject.

The Exhausted Treasury

The main question is one of simple fact, Was the treasury exhausted? and did that lead to the traffic in indulgences, which stirred up Luther, and led to the Reformation?

Leo's immediate predecessor, Julius II, had spent the whole time of his pontificate—a little more than nine years—in almost constant wars, in some of which he led the troops himself and acted the part of general.

It was he who began the building of the Church of St. Peter at Rome; and he issued a bull granting indulgences to those who would contribute to the project. Although to sustain his wars and alliances the expenses of Julius were enormous, yet he did leave considerable treasure.

But even though the treasury was not exhausted by his predecessors, it was easy enough for Leo X to exhaust it, for he was almost a matchless spendthrift. Says Von Ranke:

“That the pope should ever keep a thousand ducats together was a thing as impossible,” says Francesco Vettori of this pontiff, “as that a stone should of its own will take to flying through the air.” He has been reproached with having spent the revenues of three Popes: that of his predecessor, from whom he inherited a considerable treasure, his own, and that of his successor, to whom he bequeathed a mass of debt.⁷⁶

Says Lawrence:

He was the spendthrift son of an opulent parent; he became the wasteful master of the resources of the church.

It was because Leo was a splendid spendthrift, that we have the Reformation through Luther. The pope was soon again impoverished and in debt. He never thought of the cost of anything; he was lavish without reflection. His wars, intrigues, his artists and

⁷⁶ *History of the Popes*, book 4, sec. 2.

architects, his friends, but above all the miserable Lorenzo [his nephew], exhausted his fine revenues; and his treasury must again be supplied.

When he was in want, Leo was never scrupulous as to the means by which he retrieved his affairs; he robbed, he defrauded, he begged, he drew contributions from all Europe for the Turkish war, which all Europe knew had been spent upon Lorenzo; he collected large sums for rebuilding St. Peter's, which were all expended in the same way; in fine, Leo early exhausted all his spiritual arts as well as his treasury.⁷⁷

The *Encyclopedia Britannica* says that Leo...

...bequeathed his successors a religious schism and a bankrupt church;

And that:

His profusion had impoverished the church, and indirectly occasioned the destruction of her visible unity.⁷⁸

It is a fact, therefore, that the Papal treasury was exhausted.

Indulgences Sold to Fill the Treasury

Now to the second question of fact, Did this lead to the sale of indulgences?

Before his coronation as pope, Leo had entered into an engagement, "to issue no brief for collecting money for the repair of St. Peter's;" but neither that, nor anything else, was allowed to stand in the way when he wanted money. Says D'Aubigne:

Leo was greatly in need of money....His cousin, Cardinal Pucci, as skillful in the art of hoarding as Leo in that of lavishing, advised him to have recourse to indulgence. Accordingly, the pope published a bull announcing a general indulgence, the proceeds of which were, he said, to be employed in the erection of the Church of St. Peter, that monument of sacerdotal magnificence. In a letter dated at Rome, under the seal of the fisherman, in No-

⁷⁷ *Historical Studies*, pp. 66, 77.

⁷⁸ *Encyclopedia Britannica*, Article: "Leo X".

vember, 1517, Leo applies to his commissary of indulgences for one hundred and forty-seven ducats to pay for a manuscript of the thirty-third book of Livy. Of all the uses to which he put the money of the Germans, this was, no doubt, the best. Still, it was strange to deliver souls from purgatory, in order purchase a manuscript history of the wars of Roman people.⁷⁹

Says Bower:

Leo, wanting to continue the magnificent structure of St. Peter's Church, begun by his predecessor Julius, but finding his coffers drained, chiefly by his own extravagance, in order to replenish them, granted, by a bull, a plenary indulgence, or remission of all sins, to such as should charitably contribute to that work.⁸⁰

Says Macaulay:

It was to adorn Italy that the traffic in indulgences had been carried to that scandalous excess which had roused the indignation of Luther.⁸¹

And a Roman Catholic *History of the Church of God*, written by B. J. Spalding, Roman Catholic priest, with a commendatory preface by Bishop Spalding, of Peoria, Ill., says:

The incident which served as an opportunity for the breaking out of Luther's revolt, was the promulgation by Leo X (1517) of a plenary [bull] indulgence, the alms attached to the gaining of which were to defray the expenses of a crusade against the Turks and aid in completing magnificent basilica of St. Peter's at Rome. The Dominican Tetzel was appointed to preach this indulgence in Germany.⁸²

It is a fact, therefore, that the papal treasury was exhausted, and that Leo resorted to the sale of indulgences to replenish it.

⁷⁹ *History of the Reformation*, book 3, chap. 3.

⁸⁰ *History of the Popes*, under Leo X, 1517 AD.

⁸¹ *Essays*, Von Ranke.

⁸² *History of the Church of God*, Page 506.

Original Intent of Indulgences

Now to the third question of fact. The banished book says:

These indulgences are, in the early ages of the church, remissions of the penances imposed upon persons whose sins had brought scandal on the community.

Notice, this does not say that indulgences were remissions of *sins*, but that they were remissions of the *penances*, or penalties, imposed upon persons *because of* their sins. Nor does it say *by whom* the penances were imposed. Now read the following definition of indulgence by Archbishop Purcell:

An indulgence is nothing more nor less than a remission of the temporal punishment which often remains attached to the sin, after the eternal guilt has been forgiven the sinner, on his sincere repentance....The doctrine of indulgences is this: When a human being does everything in his power to atone for sin, God has left a power in the church, to remit a part or the entire of the temporal punishment due to it.⁸³

What Archbishop Purcell means by “*temporal punishment*,” is precisely what Swinton’s note is by *penances imposed*; for, to sustain his doctrine, the archbishop quoted *2 Corinthians* where Paul, speaking of that man who had been disfellowshipped and had repented of his sin, says:

2 Corinthians 2

⁶ Sufficient to such a man is this *punishment, which was inflicted* [penance imposed] of many.

¹⁰ To whom you forgive anything, I forgive also, for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ.

Then the archbishop says:

“In the person of Christ,” mark those words, that he, in the person of Christ, forgave—what? Not the eternal guilt of the incestuous man—God alone can forgive that—but the temporal punish-

⁸³ *Debate with Campbell*, pp. 307-308.

ment; to restore him to the privileges of the church and Christian society.

Therefore it is demonstrated that Swinton's note in that book is precisely the same statement of the doctrine of indulgences as that given by an archbishop of the Catholic Church.

The Abuse of Indulgences

The other statement in the note is:

In process of time they [indulgences] were represented as actual pardons of guilt, and the purchaser of indulgence was said to be delivered from all his sins.

Notice, this does not say that they were actual pardons of guilt, but only that they *were represented* as such. He does not say that the representation was true. It is but the statement of the fact that they were represented to be so and so.

The note does not say that the purchaser of indulgence was delivered from all his sins; nor does it say that the Catholic Church teaches or taught that it was so; it simply states the fact that the purchaser was said to be delivered from all his sins.

Now is it a fact that they were *represented* as actual pardons of guilt? Says the *Encyclopedia Britannica*:

The doctrine of indulgences is singularly open to misunderstanding; and in its practical applications it has too often been used to sanction the most flagrant immorality.⁸⁴

If, therefore, that doctrine has been so used, will the Catholic Church say that indulgences were *never* represented as actual pardons of guilt? or that the purchaser was *never* said to be delivered from all sin? Will that church say that no person who ever handled or dispensed indulgences ever gave a wrong impression as to the precise effect of them?

⁸⁴ *Encyclopedia Britannica*, Article: "Indulgences."

This of itself would show that in the words used there is no reproach cast upon the Catholic Church. But read the following. A Jesuit historian, quoted by D'Aubigne, speaking of the associates of Tetzel, the chief indulgence peddler, says:

Some of these preachers failed not, as usual, to outrage the subject which they treated, and so to exaggerate the value of indulgences as *to make people suppose* they were sure of their own salvation, and of the deliverance of souls from purgatory, as soon as the money was paid.⁸⁵

And the Catholic *History of the Church of God*, before quoted, says:

There had been for some time abuses in the form of dispensing and preaching indulgences; pious bishops had pointed them out, and statesmen had protested against them. Tetzel did not altogether avoid the abuses, and later the Papal legate, Militz, sharply rebuked him for his indiscretions.⁸⁶

Now read the following words of Tetzel himself:

Think, then, that for each mortal sin you must, after confession and contribution, do penance for seven years, either in this life or in purgatory. Now, how many mortal sins are committed in one day—in one week? How many in a month—a year—a whole life? Ah! these sins are almost innumerable, and innumerable sufferings must be endured for them in purgatory. And now, by means of these letters of indulgence, you can at once, *for life*—in all cases except four which are reserved to the Apostolic See—and afterwards at the hour of death, obtain a *full remission* of all your pains and *all your sins*.

These words make positive the *fact* stated in Swinton's note that indulgences *were represented* to be actual pardons of guilt, and that the purchaser *was said* to be delivered from all sin. It is not sufficient for Catholics to say that such is not the teaching of the Catholic Church. The banished book does not say that such is

⁸⁵ *History of Reformation*, book 3, chap. 1.

⁸⁶ *Idem.*, p. 506.

or ever was the teaching of the Catholic Church. It simply says that such things “were represented,” and “were said,” and here are the words of Catholics showing that this is the fact.

So the case of the book and the *Boston School Board* stands just thus:

1. The book says that at the time of Leo X the Papal treasury was exhausted: and that is a historical fact.
2. The book says that to recruit his exhausted finances, he adopted an extensive sale of indulgences: and that is a historical fact.
3. The book says that indulgences were remissions of the penances imposed upon persons because of their sins: and that is a doctrinal fact of the Catholic teaching according to the words of a Catholic archbishop.
4. The book says that in process of time indulgences were represented as actual pardons of guilt: and that is a literal historical fact.
5. The book says the purchaser of indulgence was said to be delivered from all his sins: and that is the literal historical fact as to what was said.

All of which conclusively demonstrates that the action of the *Boston School Board* in banishing that book from the public schools, rests not upon the slightest particle of justice or reason, but is wholly an exhibition of that arbitrary and unreasoning despotism which is characteristic of the Papacy everywhere that it secures enough power to make itself felt.

It demonstrates the fact that it is not the statements in the book that the Catholics hate, so much as it is that they hate everything that is not subject to the despotic authority of Rome. For if historical facts in regard to which both Catholic and Protestant authorities agree, cannot be taught in the public schools without the interference of Rome, then what can be taught there without her *dictation*?

An Indulgence Sold by Tetzel

That everyone may see for himself how the matter stood we append a copy of the indulgence that was actually sold by Tetzel. Here it is:

May our Lord Jesus Christ have pity on you, N— N—, and absolve you by the merit of his most holy passion. And I, in virtue of the apostolic power intrusted to me, absolve you from all ecclesiastical censures, judgments, and penalties, which you may have deserved; moreover, from all the excesses, sins, and crimes, which you may have committed, how great and enormous soever they may have been, and for whatever cause, even should they have been reserved to our most holy father the pope, and to our most holy father the pope, and to the apostolic See.

I efface all the marks of disability, and all the notes of infamy which you may have incurred on this occasion. I remit the pains which you should have to endure in purgatory. I render you anew a partaker in the sacraments of the church. I again incorporate you into the communion of saints, and re-establish you in the innocence and purity in which you were at the hour of your baptism; so that, at the moment of your death, the gate of entrance to the place of pains and torments will be shut to you; and, on the contrary, the gate which leads to the heavenly paradise, will be opened to you.

If you are not to die soon, this grace will remain unimpaired till your last hour arrive. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Friar John Tetzel, commissary, has signed it with his own hand.⁸⁷

⁸⁷ D'Aubigne, *History of Reformation*, book 3, chap. 1.

2. The Gospel vs. the Mystery of Iniquity

Advent Review, August 2 & 9, 1892

Original title: The Gospel as Opposed to the Mystery of Iniquity

The Gospel to Go to the World

Matthew 28

¹⁸ And Jesus came and spoke unto them, saying, All power is given unto me in heaven and in earth.

¹⁹ Go you therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

²⁰ Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

THAT which they were to teach all nations is spoken of by Mark as “the gospel”:

Mark

¹⁵ And He said unto them, Go into all the world, and preach the gospel to every creature.

¹⁶ He that believes and is baptized shall be saved; but he that believes not shall be damned.

But according to *Luke*, the Saviour said unto them:

Luke 24

⁴⁹ Tarry in the city of Jerusalem, until you be endued with power from on high.

Then:

Acts 1

⁵ For John truly baptized with water; but you shall be baptized with the Holy Ghost not many days hence.

⁶ When they therefore were come together, they asked of him, saying, Lord, will you at this time restore again the kingdom to Israel?

⁷ And He said unto them, It is not for you to know the times or the seasons, which the Father has put in his own power.

⁸ But *you shall receive power*, after that the Holy Ghost is come upon you: and you shall be witnesses unto me both in Jerusalem,

and in all Judea, and in Samaria, and unto the uttermost part of the earth.

All these verses are essential for us to know the full force of the commission which the Lord gave His disciples at that time. They were to go into all the world and preach the gospel to every creature, teaching that to all nations; and yet they were not to go until they were endued with power from on high.

The Gospel is Power

It would have been useless for them to go until that time; because the gospel is itself the power of God unto salvation, and the preaching of the gospel is the preaching of the power of God unto salvation to every one that believes.

And for them to go for the thinking to preach the power of God when they themselves were not acquainted with that power, would have been simply to preach empty words; it would not have been the gospel, because the gospel is the power of God.

This is what the Lord himself has called it, the power of God unto salvation. And to preach that gospel, I say again, is to preach the power of God. Any professed preaching of that gospel, which is not the preaching of *the power of God*, is not the preaching of the gospel of God at all, it is not the preaching of the gospel of Christ. It may be preaching *about* the gospel, or it may be preaching another gospel; but it is not the preaching of the gospel of Jesus Christ.

Therefore He would not have them go at all to say anything about this, to attempt to preach it, until they were endued with the power of that gospel itself, the power of God, the power from on high. Then when they should receive power, the Holy Ghost coming upon them,—then He said they should bear witness in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth.

Here is Paul's record of his connection with this gospel, and what he was called to preach:

1 Corinthians 1

¹⁷ For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

Then with Paul the preaching of the gospel was the preaching of the cross of Christ. Next verse:

¹⁸ For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God.

Then the preaching of the gospel is the preaching of the cross of Christ, and *that* is the preaching of the power of God; for *Christ is the power of God*, as he says in a further verse, and the wisdom of God. So I read on:

¹⁹ For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

²⁰ Where is the wise? where is the scribe? where is the disputer of this world? has not God made foolish the wisdom of this world?

²¹ For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

²² For the Jews require a sign, and the Greeks seek after wisdom:

²³ But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness.

The Greeks sought after wisdom, and God gave it; but they would not take it, for they counted it only foolishness. The Jews required a sign, and God gave it; but they would not receive it because it came not just as they wanted; therefore they turned it into a stumbling-block, and got no good out of it.

²² The Jews require a sign, and the Greeks seek after wisdom;

²³ But we preach Christ crucified...

²⁴ ...unto them which are called, both Jews and Greeks, *Christ the power of God*, and the wisdom of God.

²⁵ Because the foolishness of God is stronger than men.

Now notice, “We preach Christ crucified.” Unto them who are called, Christ is the power of God and the wisdom of God. That is what men are sent to preach; because that is the gospel. And the weakness of God is stronger than men, and the foolishness of God is wiser than men.

But notice, they were not sent to preach *weakness*; they were sent to preach *power*, even the power of God, and they preached it. But even if they had been sent to preach the weakness of God, it would have been stronger than anything men can do or know.

Then the thing for men to do is to accept it when God sends it, —accept it; for even though it be counted the weakness of God, it is stronger than anything men can get hold of, or create anyway.

Then they sought after wisdom, and the Lord sent them wisdom; He sent them Christ, the wisdom of God. He sent them His own wisdom, the wisdom of God himself; but they counted it foolishness.

Yet even though they did, they should have accepted it, for the foolishness of God was wiser than anything they knew or could know otherwise. Then when God sends a message, no difference how we view it, we are to accept it. When God sends a message, men are to accept it, even though we count it weakness; for it is stronger than anything men give.

It comes from God, it will not hurt anybody. Even though it be counted foolishness, that has nothing to do with it; accept it. Not that it is foolishness on God’s part, but men may count it foolishness. Well, as it came from God, it is wiser than anything man ever got hold of, or ever could.

Then I say again, when God sends a message, no difference how men view it, or what they think it is, it is their duty to accept of it; and then they will find out it is something different than they thought it was; because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

1 Corinthians 1

²⁶ Not man wise men after the flesh, not many mighty, not many noble, are called;

²⁷ But God has chosen the foolish things of the world to confound the wise: and God has chosen the weak things of the world to confound the things which are mighty.

He has chosen the weak things of the world to confound those that are mighty, because the weakness of this world can have the power of God; and that will bring to naught the things of the mighty, and confound the things of the world.

²⁸ ...and things which are despised has God chosen, yea, and things which are not, to bring to naught things that are,

²⁹ *That no flesh should glory in His presence.*

1 Corinthians 2

² For I determined not to know anything among you, save Jesus Christ, and Him crucified.

That is all anyone can know who preaches the gospel,—Jesus Christ, and Him crucified. That is the whole story; that is all the gospel; that is all there is of God.

³ And I was with you in weakness, and in fear, and in much trembling.

⁴ And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

⁵ That your faith should not stand in the wisdom of men, but in the power of God.

Now, any faith that stands in the wisdom of men will fail. Any faith that rests upon the power of argument will fail. Every faith will fail but that which rests upon the power of God, and stands in the power of God.

Moral Power Before Knowledge and Arguments

Now, when the power of God is received, when our faith stands upon that, and in that, then the argument will always come with it; there will be an argument that is stronger than all things else.

But the argument is derived from the power, and not the power from the argument.

Therefore, any faith that stands in the strength of argument and the power of theoretical demonstration, will never stand the test that will be brought upon those who are to enter the kingdom of God.

In the field of morals, in the realm of spiritual things, knowledge is not power. There is just the difference between heathenism and Christianity always.

In heathenism with its chiefest theories, those of Socrates and all the rest of their philosophers, all they believed they needed to know to be virtuous was virtue. To *know* the good, was all that was necessary in order to do good. To know the pure, was all that was necessary in order to be pure.

And they laid down first-rate precepts, and gave excellent instruction in the matter of purity, in the matter of right doing,—ethics,—and in all these things, but they themselves did not do the things which they taught to be right and good; and they could not do it; because, although they had the knowledge, they had not the power.

Every man on earth knows that the statement is true, that *in the field of morals knowledge is not power*; because every man in this world *knows* better than he *does*, and always did know better than he did. He knows better than he is able to do; and always did know better than he was able to do.

These philosophers and these wise men knew better than they were able to do; and they taught a great deal better than they did; and I say again, every man in the world knows better than he is able to himself to do, and without Christ, all of his life is made up of efforts and failures to do the good that he knows.

Paul describes all men as they are in themselves when he says:

Romans 7

¹⁸ To will is present with me; but how to perform that which is good I find not.

A man says he will do better, then does his best and fails; and it always will be so until he finds that power which comes from beyond himself, the power of God which is by faith of Jesus Christ.

It is not knowledge that men want primarily; it is power. Now Christ is that power; the gospel reveals it, and the preaching of the gospel makes it known. But yet the excellency of Christ to men is that He brings not only power, but also, knowledge far beyond anything man can ever otherwise know.

Christ is not only the power of God, but He is the wisdom of God. God gives wisdom beyond anything man can know, and power in equal measure with the wisdom. God gives power beyond anything man could ever do, and wisdom in equal measure with power. And all is in Christ, the gift of God to men, and in Him dwells all the fullness of the Godhead bodily.

Therefore I say that any faith which stands in the power of argument, and in the wisdom of man; or believes a certain thing because somebody else believes it; or does a certain thing because somebody else does it,—that is worth nothing at all.

Our faith must stand in power alone. And Christ is the power of God. Christ and Him crucified; this is the power of God, and the wisdom of God; this is the gospel. The preaching of this is the preaching of the gospel, *and nothing else is*.

Therefore our faith must stand not in the wisdom of men or the power of argument, but in Christ and Him crucified. This is the power of God, this is the gospel.

Paul Preached What He Possessed

Not I want to call attention to another point, and that is another statement of what the gospel is. Christ sent Paul to preach the gospel, and Paul tells us in his letter to the Galatians, that Christ

did with him just what He did with the twelve at Jerusalem because He started them to preach the gospel. He commissioned them to preach the gospel; but before they attempted it, they were to be endued with power from on high, and that power from on high was the Holy Ghost. Here we find Paul's experience before he could preach the gospel.

Galatians 1

¹⁵ It pleased God...

¹⁶ To reveal His Son in me, that I might preach Him among the heathen.

In *Acts 26* we find the Saviour's commission to Paul as told by Paul himself afterward:

Acts 26

¹⁷ Delivering you from the people, and from the Gentiles, unto whom now I send you,

¹⁸ To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

That is what Christ sent Paul to preach to the children of men, and the Gentiles especially. Paul says when it pleased God to send him to preach Christ, it pleased God to *reveal His Son* in him, *that he might* preach Him unto the Gentiles. Before Christ could send Paul to preach, he, too, must be endued with power from on high. Christ must be revealed in him as the power of God and the wisdom of God; then Paul could preach *Him*, and not simply preach *about* Him. It is not enough to preach *about* Christ, but preach *Christ*. It is not enough to preach *about* the gospel, but preach *the gospel*.

Before Christ could send Paul or any of the rest, *He* must be revealed *in* those who were to preach Him. When Christ is revealed in a man as the power of God and the wisdom of God, that man then is made, and has become, a minister of Christ. He then can minister Christ to men. But if Christ is not revealed in a man as

the power of God and the wisdom of God, then that man cannot minister Christ, because he has not Christ. For he who has Him not cannot minister *Him*.

The office of the minister of Christ is to be able to take Christ to men, and have him reach the people in such a way that they can receive *Him*, and have *Him* revealed *in them*. This is the ministry of the gospel. The gospel being the power of God, this is ministering the power of God.

Here is another passage in which Paul tells of this:

Colossians 1

²³ If you continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which you have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

²⁵ Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God;

²⁶ Even the mystery which has been hid from ages and from generations, but now is made manifest to His saints:

²⁷ To whom God would make known what is the riches of the glory of this mystery among the Gentiles; *which is Christ in you*, the hope of glory.

He was sent to preach the gospel; he was made a minister of the gospel, a preacher of the mystery of God; and that mystery of God is, as he says,

²⁷ Christ *in you*, the hope of glory.

Then the preaching of the gospel is the preaching of Christ *in men*, the hope of glory. The minister of the gospel is the minister of Christ *in men*, the hope of glory. It is still, and forever, the preaching of God in Christ, manifest in the flesh—the incarnation. For,

1 John 4

³ Every spirit that confesses that Jesus Christ is come *in* the flesh is of God: and every spirit that confesses not that Jesus Christ is come in the flesh is not of God.

The Mystery of God

But further, I call attention to that expression, “the mystery of God.”

Ephesians 3

³ How that by revelation He made known unto me the mystery...

⁵ Which in other ages was not made known unto the sons of men.

That mystery, as he says in the other verse, is:

Colossians 1

²⁷ Christ in you, the hope of glory.

Now he says:

Ephesians 3

³ By revelation God made known to me that mystery,

and,

Galatians 1

¹⁵ It pleased God...

¹⁶ ...to reveal His Son in me.

¹¹ The gospel which I preach is not after man.

¹² For I neither received it of man; neither was I taught it, but by the revelation of Jesus Christ.

Not alone the revelation which Christ gives; it is that and more. It is the revelation of Jesus Christ himself, as He was revealed *in Paul*, and as He is revealed *in men*, the hope of glory. And this is how Paul received the gospel—by the revelation of Jesus Christ, not only *to* him, but *in* him.

This is enough to show that the gospel is the mystery of God; that the preaching of the gospel is the preaching of the mystery of God; and that the preaching of the mystery of God is the preaching of Christ in men. This is the revelation of the mystery of God. This is the gospel that the apostles preached, and this is the only true gospel.

Here is another point. I have read in these verses not only that the gospel is Christ in men, and the power of God, and the mystery of God, but that *it has been hid from ages and generations*, and was then revealed in a way in which it had never been known before.

Now, the gospel was made known to men from Adam down, and they had a measure of the knowledge of the gospel. But when Christ himself came, and revealed God in himself, to the children of men,—it was never revealed and understood before as it was revealed and understood at that time. Then it came in a fullness that was never known before.

And when the apostles were sent forth to preach it as it then was revealed, they preached it in a fullness and a clearness in which it was never preached before.

So Paul writes again:

Ephesians 3

⁸ Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

⁹ And to make all men see what is the fellowship of the mystery, *which from the beginning of the world has been hid in God.*

Then from the beginning of the world unto the apostles' day, this mystery had been hid from the world and from men *in a measure*, and as it was then revealed and preached, not only to these men, but in them and by them. Read these verses over—*Ephesians 3:3, 5, 8, 9; Colossians 1:25-27*—with this point in mind.

Then the apostles were sent to preach this gospel, to preach this mystery that had been hid from ages and generations. It was hid before; now it is made known to all men, for the obedience of faith. God would make known what is the riches of the glory of this mystery among the Gentiles,

Colossians 1

²⁷ ...which is Christ in you, the hope of glory.

That is the mystery that has been hid from ages and generations, and which God would now make known unto the Gentiles and to all men.

Matthew 13

¹⁶ But blessed are your eyes, for they see: and your ears, for they hear.

¹⁷ For verily I say unto you, That many prophets and righteous men have desired to see those things which you see, and have not seen them; and to hear those things which you hear, and have not heard them.

Then by the ministry of the apostles there was made known that which had been hid from ages and from generations, and that thing was the mystery of God. And by the preaching of the gospel, says the word, He would now make known to His saints what is the riches of the glory of this mystery among the Gentiles. And that mystery “is *Christ in you*, the hope of glory.”

Though it had been hid from ages and generations in the past, now the Lord breaks off the veil, brings it forth, and by the mouth of the apostles, in the preaching of the gospel, spreads it before all nations for the obedience of faith.

Romans 16

²⁶ But now [the gospel] is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

²⁷ To God only wise, be glory through Jesus Christ for ever.

Amen.

This is the gospel; and the preaching of this is the preaching of the gospel.

Now from this let us start into another field. I want you to think closely now, if you have not done so up to this point; and the more so, if you have done so. The gospel is the mystery of God, isn't it? The mystery of God is the gospel. The preaching of the gospel, the unsearchable riches of Christ, is the making known to men what is the fellowship of this mystery. In the

preaching of the gospel, God is revealing the riches of the glory of that mystery among the Gentiles, and that is Christ in men, the hope of glory.

In former ages this mystery had not been made known unto the sons of men, as it was now revealed unto His holy apostles and prophets. And though hidden from ages and generations, when the apostle were sent forth to preach, endured with power from on high, to reveal the mystery of God, that was the breaking off of the vail that had covered this mystery through all these ages; and it was broken off that all nations might see and know and understand and turn to the Lord, and get acquainted with God as He was revealed in Jesus Christ, by having Jesus Christ revealed in themselves.

That was sent forth to be preached to all the world, to be preached to every creature. It was so preached. Before the men had all died to whom that gospel was committed in the beginning, it had been preached in all the world.

The Mystery of Iniquity

And while it was being preached, and before Paul had died, who had written so much about it, he wrote these words:

2 Thessalonians 2

⁷ The *mystery of iniquity* already works.

What was Paul preaching? The mystery *of God*. What was already working? The mystery *of iniquity*. That mystery of iniquity would oppose and exalt itself...

⁴ ...above all that is called God, or that is worshiped; so that he as God sits in the temple of God, showing himself that he is God.

Then there was another mystery to be revealed. The mystery of God was revealed; the mystery of iniquity was also to be revealed.

The mystery of iniquity was revealed. That mystery of iniquity rose up and hid the mystery of God which had been revealed. That mystery of iniquity was the Papacy in all its workings; and the beginning of its working was there when Paul wrote that word; it was working then. He could see it. While the apostles were preaching the mystery of God, they could see the other mystery coming.

That other mystery did come; it was revealed; it stood before the world, professing to be Christianity; professing to be the representative of God to the world; professing to be the religion of Christ in the world; professing to be the mystery of God. Attention was called to that as Christianity, whereas there was no Christianity about it at all. God declared it to be...

2 Thessalonians 2

⁷ ...the mystery of iniquity;

Revelation 17

⁵ ...Mystery, Babylon the great, the mother of harlots and abominations of the earth.

And it was only hiding the mystery of God again from ages and from generations.

The Return of the Mystery of God

But thanks be to God! it was not to hide the mystery of God from *all* ages and generations. When the mystery of iniquity should have fully revealed itself, again the veil would be broken off, and the mystery of God would again be revealed. For I read:

Revelation 14

⁶ I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

⁷ Saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of waters.

This everlasting gospel is the mystery of God which is again to be preached unto men; and that mystery is:

Colossians 1

²⁷ Christ in you, the hope of glory.

And that is the preaching that is *now* to go to the world, in the glorious threefold message which makes up the third angel's message. And now is the time when the gospel, the mystery of God, is to be preached and revealed in a power, a majesty, and a glory such as has never been known except in the time of the apostles, if it does not even surpass that. The power of the mystery of iniquity being broken off, the mystery of God is to be brought again before the world in *all* its glory; for I read:

Revelation 10

⁷ In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God *should be finished*.

Revelation 14

⁸ And there followed another angel, saying, Babylon is fallen, is fallen...

⁹ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation...

¹² Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.

Connection Between the Two Mysteries

Now mark the connection:

1. There goes forth the angel with the everlasting gospel to preach.
2. That everlasting gospel is the mystery of God, and the preaching of it the preaching of Christ in men the hope of glory, Christ the power of God and the wisdom of God.

3. This gospel is rejected, and there is the falling away spoken of as “Babylon is fallen, is fallen.”
4. Then out of that falling away comes that against which the third angel warns.

Now, what brought the mystery of iniquity? The falling away from the mystery of God; for says Paul:

2 Thessalonians 2

³ That day shall not come except *there come a falling away first*, and that man of sin be revealed, the son of perdition.

And the mystery of iniquity is the beast, the Papacy. When the mystery of iniquity has run its course, then comes the word of God announcing an angel flying in the midst of heaven, having the everlasting gospel, the mystery of God, to preach to all the world, to every creature. Then from this also there comes a falling away, and out of that falling away there comes that against which the third angel warns,—the image of the beast, the image of the Papacy.

Parallel in the Rise of the Beast and Image

As out of that first falling away there came the mystery of iniquity, the beast, so out of the second falling away there comes the image of the mystery of iniquity, the image of the beast. Just as certain as the preaching of the gospel by the apostles was the preaching of the mystery of God, Christ in men, the hope of glory; just so certainly the second preaching of the gospel is the preaching of the same mystery of God, the same power of God, and the same wisdom of God, to make known the same Christ in men, the hope of glory.

Then as certainly as out of that falling away there came the mystery of iniquity, the beast, the Papacy; so certainly out of this falling away there comes the image of the mystery, the image of the beast, the image of the Papacy. The two things are alike from beginning to end.

Third Angel's Message Warning

And now the third angel's message—this threefold message—warns against the whole evil combination of the beast and his image. This threefold message has been more than forty years in the world. This little leaflet from which I have read before gives an excellent statement of this, as follows:

Selected Messages, vol. 3, p. 405-406:

The Revelator says:

Revelation 18

¹ I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.

² And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen.

This is the same message that was given by the second angel,—Babylon is fallen....

When Jesus began His public ministry He cleansed the temple from its sacrilegious profanations. Almost the last act of His public ministry was to cleanse the temple again. *So in the last work* for the warning of the world, *two distinct calls* are to be made to the churches—the second angel's message, and the voice heard from heaven,

Revelation 18

⁴ Come out of her, my people,...

⁵ For her sins have reached unto heaven, and God has remembered her iniquities.

In 1840-1844, the first angel began his work. This message was rejected, and in 1844 the second angel's message announced the fall: "Babylon is fallen;" and out of that falling away there comes the image of the mystery of iniquity, the image of the beast; and the third angel's message is the warning against the worship of the beast *and his image*.

As the beginning of this was in 1844, *then began the time* when the mystery of iniquity was to be broken off, and the mystery of God once more to stand forth in all its glory in the world. But Ezekiel and the Laodicean message show that there was to be a time of dearth. But now even that time of dearth is past, *and the*

times of refreshing have come from the presence of the Lord, and soon He will send Jesus. Therefore, *now is the time* when that everlasting gospel, the mystery of God, is to be preached in all its fullness, which means Christ in men in all His completeness.

And as the Sabbath of the Lord, in the fullness of its meaning, is but the sign of what Christ in all His completeness is to those who believe in Him; so when Christ in all His completeness is formed and found in us, there will stand the Sabbath as the witness, the sign, *the seal* of the blessed consummation.

And so this threefold message, revealing in its fullness the mystery of God, which is Christ in men, the hope of glory, thus puts upon the people of God the seal of the living God, and saves them from the evil and the ruin of the mystery of iniquity, the beast and his image, his mark, and the number of his name.

How the Papacy Developed

Now let us take our bearings again, that we may fairly enter upon the examination of another point. Out of that first falling away came the mystery of iniquity. And as that mystery of iniquity was the Papacy, and is the Papacy, it is important for us to know how that thing came in, just what place it occupied there, when it appeared, and how it appeared.

As the apostle says, there was a falling away. Self-exaltation of the bishopric and all kinds of different amusements and ceremonies were adopted, also the taking up with the heathen philosophy and science, in order to facilitate the conversion of the heathen.

God's Power Replaced with State Power

These men had forsaken the mystery of God, had left the power of God behind; and when they found that they had lost the power of God, and could not influence men any longer to yield obedience to God, then they sought the power of earthly governments, by which they would compel men to yield obedience to the church.

In Constantine's time there was the working of this power; this apostate church, this formation of the mystery of iniquity, doing its utmost to secure control of the civil power and compel men to conform to the dogmas and the discipline of this apostate form of religion, which called itself Christianity.

Now I want to call your attention to a few facts in connection with that. For just then there came in a series of events, a series of steps, that are worth considering now by every one who would know how to detect the rise of the image of the mystery of iniquity.

In the beginning of the fourth century there was in the Roman empire a powerful ecclesiastical organization, the leaders and managers of which were...

...only anxious to assert the government as a kind of sovereignty for themselves.

While...

...it was the hope of every bishop in the empire to make politics a branch of theology, it was the aim of Constantine to make theology a branch of politics.⁸⁸

In an intrigue therefore with Constantine, they succeeded in bartering to him their influence and power in theology for his in politics. As one of the very first-fruits of this, Constantine was established in the rulership of one half of the Roman empire. Jointly with Licinius, he then issued the Edict of Milan, reversing the persecuting edicts of Diocletian, and granting:

...liberty and full freedom to the Christians to observe their own mode of worship; [granting] likewise to the Christians and to all, the free choice to follow that mode of worship which they may wish; that each may have the privilege to select and to worship whatsoever divinity he pleases;

⁸⁸ John William Draper, *History of the Intellectual Development of Europe* (1864), Vol. I.

—and commanding that the churches and the church property which had been confiscated by Diocletian, should be restored to...

...the whole body of Christians,...and to each conventicler respectively.⁸⁹

This was all just and proper enough, and innocent enough, in itself and on its face, *if that had been all there was to it*. But behind it there lay the *ecclesiastical organization*, ambitious to assert the government as a kind of sovereignty for itself, and that religio-political intrigue which had been entered into to feed and satisfy this ambition.

Catholic Church: the Only Legal Christianity

This ecclesiastical organization likewise claimed to be the legitimate and only true representative and depository of Christianity in the world,—it was the Catholic Church. And no sooner had the Edict of Milan ordered the restoration of property *to the Christians*, than it was seized upon and made an issue by which to secure the imperial recognition and the legal establishment of *the Catholic Church*.

The rule had long before been established that all who did not agree with the bishops of the Catholic Church were necessarily heretics, and not Christians at all; it was now claimed by the Catholic Church that therefore none such were entitled to any benefit from the edict restoring property *to the Christians*. In other words, the Catholic Church disputed the right of any others than Catholics to receive property or money under the Edict of Milan, by disputing their right to the title of Christians.

And by this issue the Catholic Church forced an imperial decision as to who were Christians. And under the circumstances, by the power and influence which she held, and by what she had already done in behalf of Constantine, it was a foregone conclusion, if not the concerted plan, that this decision would be in favor of

⁸⁹ Eusebius' *Ecclesiastical History*, book 10, chap. 5.

the Catholic Church. Consequently, Constantine's edict to the proconsul contained these words:

It is our will that when you shall receive this epistle, if any of those things belonging to *the Catholic Church* of the Christians in the several cities or other places, are now possessed either by the decurions or any others, these you shall cause immediately to be restored to their churches. Since we have previously determined, that whatsoever *these same churches* before possessed should be restored to them.

That was not what was said at all. It was not "the Catholic Church" to which the edict said the property was to be restored; it was to Christians alone, to "the whole body of Christians."

But, mark you, just as quick as that was said, the Catholic Church made a turn upon that word "Christian," and forced a decision by the imperial authority as to who were the Christians intended. And as she had given him her influence in politics, he did not dare to say otherwise; because if he should, she would swing her influence over to Licinius or some other one, and he would become emperor. She had political power in her hands, and she used it.

Nor was it enough that the emperor should decide that all these favors were for "the Catholic Church of the Christians." Immediately there were two parties claiming to be the Catholic Church. Therefore, the emperor was obliged next to decide *which was the Catholic Church*. This question was immediately raised and disputed, and in consequence an edict was drawn from Constantine, addressed to the same proconsul (of the province of Africa), in which were these words:

It is my will that these men, within the province intrusted to those in the Catholic Church *over which Cecilianus presides*, who give their services to this holy religion, and whom they commonly call clergy, shall be held totally free and exempt from all public offices, etc.

The party over which Cecilianus presided in Africa was the party which was in communion with the bishop of Rome. The other party then drew up a long series of charges against Cecilianus, and sent them to the emperor with a petition that he would have the case examined by the bishops of Gaul.

Constantine was in Gaul at the time; but instead of having the bishops of Gaul examine into the case alone, he commissioned three of them to go to Rome and sit with the bishop of Rome in council, to decide the case. To the bishop of Rome Constantine sent a letter, with copies of all the charges and complaints which had been lodged with him, and in this letter to the bishop of Rome, with other things, he said this:

Since it neither escaped your diligence, that I show such regard for the holy Catholic Church, that *I wish you, upon the whole, to leave no room for schism or division.*

This council of course confirmed the emperor's word that *the Catholic Church* in Africa, was indeed *the one over which Cecilianus presided*. And as this was the one which was in communion with the bishop of Rome, it followed that the Catholic Church was the one over which the bishops of Rome presided.

Appeals by the Donatists Fail

The other party appealed from this decision, and petitioned that another and larger council be called to examine the question. Another council was called, composed of almost all the bishops of Constantine's dominions. This council likewise confirmed the emperor's word and the decision of the former council.

Then the opposing party appealed from the decision of the council to the emperor himself. After hearing this appeal, he sustained the action of the councils, and reaffirmed his original decision. Then the opposing party rejected not only the decisions of the councils, but the decision of the emperor himself.

Then Constantine addressed a letter to Cecilianus, bestowing more favors upon what he now called "*the legitimate and most*

holy Catholic religion,” and empowering him to use the civil power to compel the opposing party, the Donatists, to submit. This portion of his letter is in the following words:

CONSTANTINE AUGUST TO CECILIANUS, BISHOP OF CARTHAGE: As we have determined that in all the provinces of Africa, Numblia, and Mauritania, something should be granted to certain ministers of *the legitimate and most holy* Catholic religion to defray these expenses, I have given letters to Ursus, the most illustrious lieutenant-governor of Africa, and have communicated to him, that he shall provide to pay to your authority, three thousand dollars [about one hundred thousand dollars]....

And as I have ascertained that *some men*, who are of no settled mind, *wished to divert the people from the most Holy Catholic Church*, by a certain pernicious adulteration, I wish you to understand that I have given, both to the proconsul Anulinus and to Patricius, vicar-general of the prefects, when present the following injunctions: that, among all the rest, *they should particularly pay the necessary attention to this*, nor should by any means tolerate that this should be overlooked. Wherefore, *if you see any of these men* persevering in this madness, you shall, without any hesitancy, *proceed to the aforesaid judges, and report it to them, that they may animadvert upon them, as I commanded them*, when present.

Persecution Follows

Thus, no sooner was it decided what was “*the legitimate and most holy Catholic Church*,” than the civil power was definitely placed at the disposal of this church, with positive instructions to use this power in compelling conformity to the new imperial religion. Persecution was begun at once. The Donatist bishops were driven out, and Constantine commanded that their churches should be delivered to the Catholic party. Nor was this done at all peacefully.

Each party recriminated on the other: but neither denies the barbarous scenes of massacre and license which devastated the African cities. The Donatists boasted of their martyrs; and the cruelties of the Catholic party rest on their own admission; they

deny not, they proudly vindicate, their barbarities: “Is the vengeance of God to be defrauded of its victims?” they cried.⁹⁰

And the government, by becoming a partisan, had lost the power to keep the peace. The civil power, by becoming a party to religious controversy, had lost the power to prevent civil violence between religious factions. The civil government was subordinated to the church, and was only a tool of the church.

Nor was this thing long in coming. It all occurred in *less than four years*. The Edict of Milan was issued in the month of March, 313 AD. Before that month expired, the decision was rendered that the imperial favors were for the Catholic Church. In the summer of 314 sat the second council on the same question. And in 316 the decree was sent to Cecilianus, empowering him to distribute the money to the ministers of “the legitimate and most holy Catholic religion,” and to use the civil power to force the Donatists to submit to the decision of the councils and the emperor.

The Edict of Milan, March, 313, named “the whole body of Christians” as the beneficiaries without any qualification or any sectarian designation. Before the expiration of that month the provisions of the edict were confined to “the Catholic Church of the Christians” alone.

In the autumn of the same year when the emperor wrote to the bishop of Rome, appointing the first council, he defined the established church as “*the holy Catholic Church*.”

The following summer, 314, when he called the second council, he referred to the doctrine of the Catholic Church as embodying the “*most holy religion*.” And when it had been decided which party represented this “most holy religion,” then in 316 his letter and commission to Cecilianus defined it as “*the legitimate and most holy Catholic religion*.”

⁹⁰ Milman, *History of Christianity*, book 3, chap. 1, par. 5 from the end.

Sunday Laws Established

Nor was this all. While this was going on, also about the year 314, the first edict in favor of Sunday was issued, though it was blended with Friday. It ordered that on Friday and Sunday,

...no judicial or other business should be transacted, but that God should be served with prayers and supplications.

And in 321 Friday observance was dropped, and Sunday alone was exalted by the famous Sunday-rest law of Constantine, all in furtherance of the ambition of the ecclesiastics to assert the government as a kind of sovereignty for themselves.⁹¹

Religious Liberty Only for Catholics

Now there was another thing. When the Catholic Church had forced this decision in favor of itself in the matter of imperial favors, and the getting of property into their hands, then it sprung right back to the other part of that edict, and held Constantine to this point: that as it was the Catholic Church in the latter part of that edict, then it was certainly the Catholic Church in the first part of the edict. And that came in direct order, and in this way:

In 323 by the direct and officious aid of the Catholic Church, Constantine succeeded in defeating Licinius and making himself sole emperor. No sooner was this accomplished than the “*religious liberty*” assured to “the Christians” by the Edict of Milan, like the provisions of the same edict restoring confiscated property to the Christians, was by a public and express edict *limited to Catholics alone*. This portion of that decree runs as follows:

VICTORY CONSTANTINUS MAXIMUS AUGUSTUS TO THE
HERETICS: Understand now by this present statute, you Novatians, Valentinians, Marcionites, Paulians, you who are called

⁹¹ Since this sermon was preached, Congress has enacted a Sunday law, closing the World's Fair that day. Thus and now the parallel is complete, and the likeness perfect. [See Mrs. E. G. White, *Testimonies for the Church*, vol. 5, p. 711-719.] All that remains now is for those who have so long been grasping for the power, to go ahead in the use of the power which they now have. All the quotations in this sermon will be found in the book, *The Two Republics*.

Cataphrygians, and all you who devise and support heresies by means of your private assemblies, with what a tissue of falsehood and vanity, with what destructive and venomous errors, your doctrines are inseparably interwoven; so that through you the healthy soul is stricken with disease, and the living becomes the prey of everlasting death....

Forasmuch, then, as it is no longer possible to bear with your pernicious errors, we give warning by this present statute that none of you henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies: and our care in this respect extends so far as to forbid the holding of your superstitious and senseless meetings, not in public merely, but in any private house or place whatsoever. *Let those of you, therefore, who are desirous of embracing the true and pure religion, take the far better course of entering the Catholic Church, and uniting with it in holy fellowship, whereby you will be enabled to arrive at the knowledge of the truth....*

It is an object worthy of that prosperity which we enjoy through the favor of God, to endeavor to bring back those who in time past were living in the hope of future blessing, from all irregularity and error, to the right path, from darkness to light, from vanity to truths, from death to salvation. And in order that this remedy may be applied with effectual power, we have commanded (as before said) that you be positively deprived of every gathering point for your superstitious meetings: I mean all the houses of prayer (if such be worthy of the name) which belong to heretics, *and that those be made over without delay to the Catholic Church*; that any other places be confiscated to the public service, and no facility whatever be left for any future gathering; in order that from this day forward none of your unlawful assemblies may presume to appear in any public or private place. Let this edict be made public.

Thus in *less than eleven years*, from the issuing of the Edict of Milan, the Catholic Church stood in full and exclusive possession of the authority of the empire, both in the rights of property and the right to worship, under the profession of Christianity; and

with a specific and direct commission to use that power and authority to compel the submission of “heretics.”

Thus was *made* the Papacy,—the beast of *Revelation* 13:1-10; and all that ever came in its career from that day to this, has been but the natural and inevitable outgrowth of the power and prerogatives which were then possessed and claimed by the Catholic Church.

And it all came from the Edict of Milan, bestowing governmental favors upon “the Christians.” No man can fairly deny that in the Edict of Milan and the religio-political intrigue that lay behind it, there was contained the whole Papacy.

No man can successfully deny that the Edict of Milan, though appearing innocent enough upon its face, contained the whole Papacy: or that the things that followed in the ten years up to 323, which we have sketched, were anything else than the logical and inevitable development of the evil that lay wrapped up in that. All this came out of that edict, and nothing came out of it that was not in it. Nothing *could* come out of it that was not in it.

The Rise of the Image Beast

Now I call your attention to the thought again, that all of that, the whole Papacy, and every step from that day forward, came out of that edict in favor of Christianity. Didn't it? Now when the Supreme Court of the United States has issued a decree in favor of Christianity, what is coming out of that? What is in it?

What was in that edict of Constantine's in favor of Christianity? The beast, the whole Papacy from that day to this. Then what is in this decision of the Supreme Court of the United States in favor of Christianity as the religion of this nation? The image of the beast, the image of the Papacy, from this day and forward for all that will ever come. That is what is in it.

Just as certainly as that edict of Constantine in favor of Christianity there, produced the Papacy with all that it is; just so certainly this decision of the Supreme Court of the United States in

favor of the Christian religion here, as the religion of this nation, has in it the image of the beast, and will produce all that the prophecy has in it, or ever tells about. All this will come out of this decision, just as certainly as all that came out of that edict.

Dissenters Will Be Crushed

Disputes will arise here as to what Christianity is indeed, just as they arose there. Disputes will arise, I know not precisely in what form; it may be between Catholicism and Protestantism, or it may be between the different sects of Protestantism. But these disputes will certainly come. I know not how soon; but just as certainly as that decree of the Supreme Court of the United States that this is a Christian nation has been made, just so certainly a disagreement will arise one of these days, and the Supreme Court or someone else will have to decide who are Christians, and what class of Christians it is that is meant in that decision. That will have to come. And it will come.

Here is the *National Reform Association*, the *American Sabbath Union*, and this whole ecclesiastical combination who have been working for this for these twenty-nine years. Will they stand silent and do nothing? Is there not here today an ecclesiastical organization anxious to assert the government as a kind of sovereignty for itself, just as there was then to raise a like dispute?

Then can anyone doubt, or fail to see, that under the circumstances and in the condition of the times, in view of the position the church occupied at that time, just as certainly as that edict of Constantine in favor of Christianity as the religion of the Roman empire brought the Papacy, and out of that came all that the Papacy ever was, just so certainly under the like circumstances and the like conditions of church ambition, out of this Supreme Court decision making Christianity the religion of this nation,—just so certainly in this is the image of the beast, and out of it will come everything that the prophecy ever tells about.

The Founding Fathers Foresaw the Danger

We are not the only ones able to see these things. That was one of the things that was held in mind when this government was made. Before making the national Constitution, there was a movement in Virginia to establish the Christian religion—not the Catholic nor the Protestant, but “the Christian religion;” that is all. Let me read to you what James Madison saw in that:

Who does not see that the same authority can establish Christianity, in exclusion of all other religions, may establish with the same ease, any particular *sect of Christians* in exclusion of all other sects?

Constantine favored Christianity at the first, just as a whole —“the whole body of Christians.” And then he established a particular sect, the “Catholic Church of the Christians,” just as easily as he did the first.

Just so certain as the Supreme Court of the United States has established Christianity as the religion of this nation, in exclusion of all other religion of this nation, in exclusion of all other religions, just so certain will it, or some other power, have to establish one particular sect in exclusion of all other sects.

The Supreme Court hints at Protestantism; but if that is it, somebody will have to decide which sect of Protestantism it is. I do not know who will decide it: whether the Supreme Court, or Congress, or by national election campaign, I cannot say: but it will be decided in some way. It is bound to come. Thus says the Spirit of prophecy:

Special Testimonies, Series A, No. 1b:

Old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early.

As I said before, while that was coming on its way here to be instruction to us, saying that this would take place right early, this thing was being done by the Supreme Court of the United

States, which takes the first step toward raising these controversies, old and new, both old and new commingling, and this taking place right early. What is it that is before our eyes then? What is it that is before our faces? Is there anything there? All these things are in this decision.

Madison and those of his time knew just as certainly as they knew anything, that if Christianity was established as the State religion of Virginia, there must be a particular sect established, and everybody else be oppressed. Not only that, but he saw this:

Instead of holding forth an asylum to the persecuted, it is itself a signal of persecution.

Now mark: they held this position: they had experienced this in their day. We have had some of it too in our day. They saw in the mere proposition to make Christianity the established religion of Virginia, “a signal of persecution.”

Just as certain as the proposition to make Christianity the established religion of the State of Virginia was the signal of persecution in that State, just so certainly this Supreme Court decision making Christianity the religion of this nation, is a signal of persecution through all the nation. But I read again from Madison’s remonstrance against that:

Distant as it may be in its present form from the Inquisition, it differs from it only in degree.

In that proposition to establish “the Christian religion” in Virginia, *they* saw the Inquisition. What do *we* see in the actual establishment of the same religion by the Supreme Court of the United States? Again I read:

The one is the first step, the other is the last, in the career of intolerance.⁹²

⁹² See *The Two Republics*, pp. 688, 690.

Persecution Will Follow

That is what they saw, the makers of this Republic, when an attempt was made to establish “the Christian religion” as the State religion. What does this people see in this decision of the Supreme Court of the United States, which establishes “the Christian religion” as the national religion? Just as certainly as that back there was a signal of persecution, and persecution throughout the State, just so certain is this a signal of persecution, and persecution through all the nation. Just so certainly as that had in it the Inquisition, just so certain this has in it the same thing.

And just as certain as that edict of Constantine back there, had in it the Papacy, just so certain this has in it all that the image of the Papacy is or will be. Controversies arose back there as to what was Christianity, and this brought the establishment of the Catholic Church and persecution of all kinds: soon the next step was made, compelling them all to become Catholics—heretics to join the Catholic Church and hand over their property to the Catholic Church.

Disputes Led to Papal Supremacy Over the Bible

There arose still another difficulty and dispute as to what was the true Catholic doctrine, and this brought the Council of Nice, which established Trinitarianism as the true Catholic doctrine.

This was soon followed by an emperor who, by a council, established Arianism as the true Catholic doctrine.

This was soon followed by another emperor who, by a council, re-established Trinitarianism as the true Catholic doctrine.

Thus one ruler and council decided one way, and another decided another way, as to what was the true Catholic religion. And thus it went on, controversy after controversy of all kinds, until the bishop of Rome was made the fountain of faith by earthly governments and human power, instead of the word of God through the Lord Jesus Christ, the power of God. Thus the mystery of iniquity hid and supplanted for ages the mystery of God.

Now, then, old controversies will be revived. Some of these controversies will rise right up again, as to what is the real true Christianity, Catholicism or Protestantism, Trinitarianism or Unitarianism, Calvinism or Arianism. These old controversies will be revived, which have apparently been hushed for a long time. These disputes will arise over hair-splitting theories that have no truth in them.

They will dispute over these things. Atoms will be worlds, and worlds will be atoms; and these atoms that they will turn into worlds will be simply senseless disputes by which they can obtain control of the civil power, to force those who oppose them, and do not believe as they do, to act as they think or believe. “Old controversies will spring up,” and here are new controversies: revelations of false science, evolution, probation after death, etc.

Special Testimonies, Series A, No. 1b:

...new and old will commingle, and *this will take place right early.*

Do you not believe it? Do you believe it? Is it not *time* to believe it, brethren? Well, then, I hope you will.

3. The Catholic Idea of Justification by Faith

1893 General Conference Bulletin, February 14, 1893
Original title: The Third Angel's Message—Study 12

IN ORDER to have the righteousness of God—which is the latter rain, which is the preparation for the loud cry—we must have the mind of Christ only; it cannot come in any other way. This is precisely the advice that is given to us in the Scriptures:

Philippians 2 [ASV]

⁵ Have this mind in you, which was also in Christ Jesus:

⁶ Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped,

⁷ But emptied himself, taking the form of a servant, being made in the likeness of men.

Emptied of Self, Filled with Christ

What is the thing that that text shows that the mind of Christ does? What did it do in Him? It “emptied” itself. When that mind is in us, what will it do there? The same thing. It will empty us of self. Then the first thought that the text gives is that the mind of Christ empties of himself the one in whom it is.

When that mind that was in Christ emptied himself, then what came? God filled Him. When that mind that was in Him is in us and does in us what it did in Him—empties us of self—what then will fill the place? God in Christ will fill us. Then God in Christ dwells in us. But that takes self out of the way.

Now what mind is in us to start with? The mind of self. What does that mind do? It exalts self. What kind of mind is it we have to start with? The natural mind. A man has a natural mind, and he must have another mind. He must have the mind that was in Christ, but that mind that is in Christ only empties of self the one in whom it dwells. Therefore as we have a mind to start with and *must have another* than that, while that other empties of self the one in whom it is, does it not follow inevitably that the mind which we have to start with, is a *mind only of self*?

God's Mind in Man

God made man to start with, at the real start in Eden. Did God put in that man the mind of self?

[Congregation]: No, sir.

Whose mind was it in that man? The mind of God. Brother Haskell has read to us in his lessons the wonderful wisdom that was in Adam and that wisdom was of God was reflected in the life of Adam—his mind, his thoughts, his whole make-up reflected the Maker. When God said,

Genesis 1

²⁶ Let us make man in our image,

—it meant a great deal more than the *shape*; it meant that if you and I could have seen Adam and Eve as they came from the hand of God, we would have seen the image of God reflected and would have been caused to think of somebody back of them, far back of them and far superior to them. Who is that? God.

Satan's Mind in Man

But they did not stay as God made them. Satan came into the garden. God had said to them certain words, *His* words, the expression of *His mind*, His *thought* concerning them. If they had received those words, had retained those words and the thoughts of God in those words, whose *mind* would they have retained? God's. When this other one, Satan, came and told them other words, expressing his thoughts and the product of his mind and they accepted that and yielded to that, then whose thoughts did they receive and whose mind did they receive?

[Congregation]: Satan's.

We need not go back into the depths of Satan's experience; we all know what it was that caused his fall. What was that?

[Congregation]: Pride.

But self was the root of the pride; self is the root of everything; pride is the fruit of self only. Satan looked at himself before he got proud of himself. If he had looked into the face of Him who sits upon the throne he never would have become proud. He would have reflected the image of Him who sits upon the throne, as that image is manifested in Jesus Christ.

But when he turned his look from the face of Him who sits upon the throne and turned it upon himself, then it was that he became proud of himself. Then it was that he considered how beautiful he himself was, and his heart was lifted up because of *his* beauty, and he began to give *himself* credit for what *he* was.

What he was came from God. But Lucifer gave *himself* credit for all that he was and for what he was. Did he not in that count himself as self-existent—in fact put himself in the place of God? But it all came from self, and that is the thought of it all. He said, “I will be like God.”

Isaiah 14

¹⁴ ...I will be like the most High.

He would be in the place of Christ, and anyone who puts himself in the place of Christ puts himself in the place of God, because God is in Christ.

Then that being so, that being Satan’s mind, when he came to our first parents and they received of that mind, what mind was that? The mind of self, because it is the mind of Satan who is self, and the same ambition was set before them that he set before himself that made himself what he is himself.

Genesis 3

⁴ You shall not surely die,

⁵ For God does know that in the day you eat thereof, then your eyes shall be opened, and you shall be as gods, knowing good and evil.

⁶ And when the woman saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise.

To be desired to do what? To make one wise. Wise as what? Like God. “You shall be like God,” knowing more than you know now. Knowing such and such things. O yes, then that tree is a tree to be desired to bring to me that knowledge, to give me that wisdom, and this tree is the channel through which I can accomplish that object of being like God. That is it. Then what is the mind that is in us?

[Congregation]: Self.

The natural mind is the mind of Satan. That is self always.

God Introduces Enmity

Now the Lord did not leave it there alone. The Lord did not stop right there. If He had stopped there, there never could have been in any man’s mind in this world any impulse other than that of Satan himself, because the whole natural mind is of self and Satan only. But God said, “I will break that up.”

Genesis 3

¹⁵ I will put enmity between you and the woman and between your seed and her seed.

God put the enmity there, the hatred against Satan’s power, the hatred against the things that are in that mind even. God has planted that hatred there, and that is the source of every impulse to good, or to right, or anything of the kind that ever comes into any man’s mind in this world.

But when God put that hatred of evil there, it also begets the *desire* for something better than this evil which we hate. But what is that better thing? What is the object of that desire?

[Congregation]: Jesus Christ.

Because Jesus Christ and His presence,—God’s mind,—comes back to the place whence it has been taken away. God’s image comes back to the place from whence it has been banished by this deception of Satan. Christ is the image of God, the express image

of His person, and when we receive Jesus Christ in His fullness the image of God is returned to the place where it belongs. Therefore His putting that enmity sets the will—the choice—free, so that man can choose this other mind. This is that Light that lights every man that comes into the world. If a man will follow that light he will find Jesus Christ, as Abraham did, as Cornelius did, as everyone does who will follow that ray of light. So He is...

Haggai 2

⁷ ...the Desire of all nations.

Christ is that.

The Desire Without the Power

The man who finds that hatred of evil, that desire for something better, that will to do good, is that the doing of good?

[Congregation]: No.

Can he do the good that he is drawn to, by that impulse?

[Congregation]: No.

Let us read in *Romans* and see what is done.

Romans 3

¹⁰ As it is written, There is none righteous, no, not one.

¹² They are all gone out of the way; they are together become unprofitable; there is none that does good, no, not one.

Is that so?

[Congregation]: Yes, sir.

Then how can we talk about a heathen doing good? *Does* he do good?

¹² There is none that does good, no, not one.

[Voice]: If a man has Christ, he can do good.

But if he has Christ, he is not a heathen. What we are talking about is the heathen. No, even this need not be. We need not go to the heathen to inquire. All we need is to go to the Jews. Here is one that was a Jew, like you and I.

Romans 7

¹⁴ For we know that the law is spiritual, but I am carnal, sold under sin.

The carnal mind is the natural mind. Whose mind is the natural mind? Satan's, that is the mind of self; that is the mind of Satan. Well, let us read further.

¹⁵ For that which I do, I allow not.

What is the reason I do not allow what I do? What is the matter with it? Why can't I allow it? Because I know it is wrong. It is not good. If it were good could I not allow it?

¹⁵ That which I do, I allow not.

What is actually done then? The good? No, the *not good*. The bad. The wrong.

¹⁵ ...for what I would, that I do not.

What would he do?

[Congregation]: Good.

That which I would, I do not. What *would* he do?

[Congregation]: Good.

What *did* he do?

[Congregation]: Wrong.

Then on both these points what was done? The evil.

¹⁵ ...but what I hate, that I do.

What did he hate? Sin. He hated the evil, the wrong, the bad. But what did he *do*? The evil. He did the evil; he did the wrong; he

did the bad. Then how much *good* does the natural man do? None. Although he hates the *bad*, how much *good* does he do? None. He *would* do the good, but how much of the good that he *would* does he actually do? None. Now is that so?

[Congregation]: Yes.

It is so, for the Bible says so. Then what in the world is the use of anybody's talking about the heathen doing good or even a Jew doing good or any man doing good, who has only the natural mind and *is* only the natural man? This is not saying anything as to what he *knows*; that is not saying whether he has impulses to good or not; that is not the question. He had these impulses all the time, didn't he? He had the knowledge of good, so much that he hated the bad things that he was doing.

Now think of that. There was the natural man: there was a man like you and I and every other man born into this world. He had impulses to good; he had the knowledge of good; he hated the evil; but what did he *do*? Not what did he think, not what did he know, but what did he *do*? He did the *evil*. It is not a question of what he *knew*. Did he *do* anything else than evil? No. He *knew* something else; he knew better, didn't he?

[Congregation]: Yes, sir.

Then let us not pass off our right-*knowing* for right-*doing*. Let us not pass off our right knowledge for right deeds. *Knowledge* of right is not *doing* right. So he did not do any good. Who is that? It is you and I—the natural man. Is that I? Yes. Without the mind of Christ itself is that I? Yes. Then though I profess to believe in Christ, if the mind of Christ itself is not there is that I? Yes. Is it you?

[Congregation]: Yes, sir!

All right, then, let us go together.

Romans 7

¹⁶ If then I do that which I would not, I consent unto the law that it is good.

¹⁷ Now then it is no more I that do it.

No. I said I *would not* do it. I said that I hated it and declared that I would never do it again. But I did do it. Then when I hated it and resolved and re-resolved and determined that I would never do it again and yet *did* it, what in the world was the matter with me? I had the *knowledge* but did not have the *power*.

The Gospel Brings the Power

Now the gospel of Christ, “which is Christ in you,”⁹³ that is *power*.

Romans 1

¹⁶ It is the power of God...to every one that believes.

Well, then, the natural man is not free, is he?

[Congregation]: No, sir.

He is not in a condition where he can *do* what he *would*, even with the bedimmed intellect and the obscured mind that he has. He cannot live up to his own standard. But is what he would do *as he sees it*, is *that* as God would *have* him do it?

[Congregation]: No.

Or as God would do it?

[Congregation]: No.

Whose *right-doing* are we to have?

[Congregation]: God's.

Yes, for God's righteousness is what we are to have, and right-ousness is right doing, so that it is God's right doing that we must have. Then our understanding is exceedingly low, even with the light which God has let shine into our hearts. Then where is

⁹³ *Colossians* 1:27.

the *good doing* of any man in this world who has not the mind of Jesus Christ?

Romans 7

¹⁸ For I know that in me (that is, in my flesh) dwells no good thing; for to will is present with me; but how to perform that which is good I find not.

What is it that is present with us? To *will* to do good. Then what did that putting of enmity there against Satan—what was that the doing of? Is not it setting the man free to will? Yes. Was it anything more than that?

[Congregation]: No.

Now think carefully on this point. There are other things in it, of course, but did that do any more for the man to enable him to *do* right things, and glorify God, did it do any more for him than to set free his *will*, that he might *choose* which master he would have?

[Congregation]: No.

It put the hatred there, and gave him the knowledge of something better. It gives the hatred of evil, leads him out towards the good, but does it enable him to *do* the good?

[Congregation]: No.

Freed from Bondage to Sin

Now just another thought there. He hates the evil and declares he never will do it, and yet against his will and against all his being for that matter, it is done. But what is it, and who is it, that actually does it?

[Congregation]: Sin that dwells in him.⁹⁴

And who rules that?

⁹⁴ **Romans 7** ¹⁷ Now then it is no more I that do it, but sin that dwells in me.

[Congregation]: Satan.

Who is the master of that man?

[Congregation]: Satan.

Now when the man is set free from that carnal mind, that mind of self and Satan, who controls that man? Who then is his master?

[Congregation]: Christ.

Yes. He who sets him free. It is Christ Jesus. Then when we are free from Satan's mastery we become bound to another Master. Satan's mastery is slavery and ruin; Christ's mastery is freedom and everlasting life, everlasting joy, and everlasting prosperity.

Now carry that thought a little further. When we had the mind of Satan and he was ruling, we said we would not do those evil things, but just those were done. Who did it?

[Congregation]: Sin that dwells in us.

We said we will do so and so. We did not. Who kept us from it?

[Congregation]: Satan.

But now in Christ we are free from him: we have the other mind. We say we will do that. Who does it?

[Congregation]: Christ.

While in the natural mind we *refuse* and who *does* it?

[Congregation]: Satan.

And when in the mind of Christ we *choose* and who does it?

[Congregation]: Christ.

Is that so?

[Congregation]: Yes.

Philippians 2

¹³ It is God that works in you both to will and to do, of His good pleasure.

This thought will come more fully at another time, but we want to get the thought before you tonight.

Romans 7

¹⁹ For the good that I would, I do not, but the evil which I would not, that I do.

²⁰ Now if I do that I would not, it is no more I that do it, but sin that dwells in me.

²¹ I find then a law, that, when I would do good, evil is present with me.

²² For I delight in the law of God after the inward man:

²³ But I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin which is in my members.

²⁴ O wretched man that I am! Who shall deliver me from the body of this death?

What is the condition of the man who has only the natural mind?

[Congregation]: Wretched.

Yes, and in captivity. And the more intense the hatred of the evil the more wretched the condition, because there is no deliverance from it in anything the man can do for himself. Well, then, who shall deliver?

Romans 7

²⁵ I thank God through Jesus Christ our Lord.

Romans 8

¹ There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit.

⁶ For to be carnally minded is death.

The Carnal Mind is the Root

What is the condition of that man who has only the natural mind?

[Congregation]: Dead.

Romans 8

⁶ ...but to be spiritually minded is life and peace.

⁷ Because the carnal mind [the natural mind] is...

..AT enmity with God?

[Congregation]: No. *Is* enmity against God.

It is not *at* enmity with God, but *it* itself *is* enmity.

⁷ [It] *is* enmity against God: for it is not subject to the law of God,

...until the man is converted?

[Congregation]: Neither indeed can be.

Can't be? Cannot God make that mind subject to His law?

[Congregation]: No.

Now, can't the Lord make that mind that is in you and me—the natural mind—can't He make that subject to His law?

[Congregation]: No.

What is that mind? It is enmity against God. Cannot the Lord make that which *is* enmity *against* Him—can't He make it love *for* Him?

[Congregation]: No.

There is the point: If it were *at* enmity, then it might be reconciled, because the thing that would make it *at* enmity would be the source of the trouble. And therefore take away the source of the trouble, then the thing that is at enmity would be reconciled. *We* are *at* enmity, but when He takes the enmity away, *we* are *rec-*

onciled to God. In this matter of the carnal mind though, there is nothing between; *it is the thing itself*. That is the root.

Then it *cannot be* subject to the law of God. The only thing that can be done with it, is to *destroy* it, *uproot* it, *banish* it, *annihilate* it. Whose mind is it?

[Congregation]: Satan's.

It is the mind of self, and that is of Satan. Well then, what can a man do in the way of righteousness? What can be done in him, even, in the way of righteousness, until that other mind is there?

[Congregation]: Nothing.

Carnal Idea of Justification

Well, that is the mind that is in all mankind. Now let us see how this carnal mind, this natural man, works in the matter of righteousness in the matter of justification. *Romans*, first chapter, tells us this:

Romans 1

²⁰ For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

²¹ Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

²² Professing themselves to be wise, they became fools.

Who was the first inhabitant of this world that professed to follow wisdom at the suggestion of self, at the suggestion of Satan? Eve. She was the first one that reached out after wisdom in this way. What did she get?

[Congregation]: Foolishness.

She became a fool. And *we are all there*. Who leads the natural mind? Satan. Who works it? Satan. Then when those that he is speaking of here, had gone away from God, became fools;

Romans 1

²³ And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things,

—that is heathendom. Fifteenth chapter of Gibbons' *Decline and Fall of the Roman Empire*, paragraph 17; he says of the heathen in the inquiry after the immortality of the soul:

In the sublime inquiry, their reason had been often guided by their imagination, and their imagination had been prompted by their vanity.

Mark it. Reason of what kind of a mind?

[Congregation]: The carnal mind.

Guided by the imagination of what kind of a mind?

[Congregation]: The carnal mind.

And the imagination prompted by the vanity of what kind of a mind?

[Congregation]: The carnal mind.

Is not that exactly the mind of Satan? Vanity the root of the inquiry, and self the root of the vanity. This is the best comment upon that verse of Scripture you will find in this world. I read on:

When they viewed *with complacency* the extent of *their own mental powers*, when they exercised the various faculties of memory, of fancy, and of judgment, in the most profound speculations, or the most important labors, and when they reflected on the *desire of fame*, which transported them into future ages, far beyond the bonds of death and of the grave; they were unwilling to confound themselves with the beasts of the field or to suppose that a *being, for whose dignity they entertained the most sincere*

admiration, could be limited to a spot of earth and to a few years of duration.⁹⁵

What is that but the description of Satan's career when he started?

- His reason prompted by his imagination;
- His imagination guided by his vanity, and viewing with complacency the extent of his own mental powers;
- The desire for fame beyond that of God, and unwilling to allow that a person for whose dignity *he* entertained the most sincere admiration could be properly confined to a subordinate place in the universe of God.

Is not this an exact description of mankind in a heathen condition, written by a philosopher, looking only at the question from man's side of it? Could there be a clearer description of the working of Satan in his original career?

With this favorable prepossession they summoned to their aid the science, or rather the language, of metaphysics. They soon discovered that as none of the properties of matter will apply to the operations of the mind, *the human soul must consequently be a substance distinct from the body*, pure, simple and spiritual, incapable of dissolution, and susceptible of a much higher degree of virtue and happiness *after the release from its corporeal prison*.

From these specious and noble principles, the philosophers who trod in the footsteps of Plato deduced a very unjustifiable conclusion, since *they asserted*, not only the future immortality, but *the past eternity of the human soul*, which they were too apt to consider *as a portion of the infinite and self-existing spirit, which pervades and sustains the universe*.⁹⁶

What is that but the mind of Satan? Self-existing, like God. Equal with God. What is that then but the action in man of that very mind which in Lucifer in heaven, aspired to be equal with God? The mind that would exalt self to equality with God. That is

⁹⁵ *Ibid.*

⁹⁶ *Ibid.*

the natural mind. That is the mind that is natural in every man in the world. That is the mind of Satan. And that is the working of this natural mind in open, bold heathenism. Then does not every such one need another mind—even the mind of Jesus Christ, that thought it not a thing to be seized upon to be equal with God, but emptied himself? Wherefore God has highly exalted Him.

Catholic Idea of Justification

Well, there we have seen the heathen idea openly, broadly, and raw, just as it is. Now let us see what this same thing is, as it stands before the world, professing to be justified by faith. And that is as it is manifested in the papacy. For the papacy is the very incarnation of Satan and this mind of self. For he...

2 Thessalonians 2

⁴ ...opposes and exalts *himself* above all that is called God or that is worshiped.

And all this under the name and form of Christianity; all this as a counterfeit of the truth.

I have here a book entitled, *Catholic Belief*,⁹⁷ and it comes into this country with the approval of the hierarchy in this country. I shall read some from it.

And, that you may have the two things—the truth of justification by faith and the falsity of it—side by side, I will read what this says, and then what God says in *Steps to Christ*. It is in the *Testimonies* also and all through the Bible, of course. I want you to see what the Roman Catholic idea of justification by faith is, because I have had to meet it among professed Seventh-day Adventists the past four years right straight through. These very things, these very expressions that are in this Catholic book, as to what

⁹⁷ It bears the imprimatur of John Cardinal McCloskey, Archbishop of New York, and Henricus Eduardus, Card. Archiep. Westmonastery; written by the "Very Rev." Joseph Faa Di Bruno, D. D., Rector-General of the Pious Society of Missions; Church of SSmo Salvatore in Onda, Ponte Sisto, Rome, and St. Peter's Italian Church, Hatton Garden, London, E.C.; edited by Rev. Louis A. Lambert, author of "Notes on Ingersoll," etc., etc.

justification by faith is and how to obtain it, are just such expressions as professed Seventh-day Adventists have made to me as to what justification by faith is.

I want to know how you and I can carry a message to this world, warning them against the worship of the beast, when we hold in our very profession the doctrines of the beast? Can it be done?

[Congregation]: No.

And so I call your attention to this tonight so you may see just what it is, and so that, if possible, knowing what it is to start with, knowing that it is papal, knowing that it is the beast, you will let it go because it is that, even if you are not ready to believe in justification by faith, indeed, even if you cannot see it, as some are unable to, as God gives it. Now, if we find out that it is papal, I hope those who have held that, or expressed it at any rate, whatever they have held, will be willing to let it go any way.

Penance versus Repentance

On page 74 of this work I read as follows:

In the case of grown-up persons, some dispositions are required on the part of the sinner in order to be fit to obtain this habitual and abiding grace of justification.

He has got to prepare himself for it. He has got to do something to make himself fit to receive it. As I read each statement from this book, I shall then read the opposite of it. So now, on page 31 of *Steps to Christ*, I read as follows:

Steps to Christ, p. 31:

If you see your sinfulness, do not wait to make yourself better. How many there are who think they are not good enough to come to Christ. Do you expect to become better through your own efforts?...There is help for us only in God. We must not wait for stronger persuasions, for better opportunities, or for holier tempers. We can do nothing of ourselves. We must come to Christ just as we are.

Romans 4

⁵ But to him that works not, but believes on Him that justifies the ungodly, his faith is counted for righteousness.

This is justification by *faith*. That other thing is justification by works. This is of Christ; that is of the devil. One is Christ's doctrine of justification by faith; the other is the devil's doctrine of justification by faith. And it is time that Seventh-day Adventists understood the difference.

[Congregation]: Amen!

Again from the Catholic work:

A man can dispose himself only by the help of divine grace, and the dispositions which he shows do not by any means effect or merit justification: *they only serve to prepare him for it.*

In other words,

“No, I don't believe in justification by works, but we have got to do something in order to be prepared for it. We have got to show our good intentions anyway. We have got to make some good resolutions before we start, any way; something to prepare us for it.”

What does God say?

Steps to Christ, p. 35:

He is wooing by His tender love the hearts of His erring children. No earthly parent could be as patient with the faults and mistakes of His children, as is God with those He seeks to save.

He does what? “*Seeks to save.*” This is God's way. Oh, no, He waits until men prepare themselves to be saved. That is Satan's way.

Steps to Christ, p. 35-36:

No one could plead more tenderly with the transgressor. No human lips ever poured out more tender entreaties to the wanderer than He does. All His promises, His warnings, are but the breathing of unutterable love. When Satan comes to tell you that

you are a great sinner, look up to your Redeemer and talk of His merits. That which will help you is to look to His light. Acknowledge your sin, but tell the enemy that:

1 Timothy 1

¹⁵ Christ Jesus came into the world to save sinners,
–and that you may be saved by His matchless love.

John 3

¹⁶ For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life.

This is justification by faith. *That* is justification by works. *This* is Jesus Christ. *That* is Satan. Then in this Catholic work it goes on to tell a lot of things that you must do in order to have these dispositions:

An *act* of faith...an *act* of fear of God, an *act* of hope...an *act* of repentance...a *resolution* to approach the Sacrament of *Penance*.

These are things that will prepare you to be justified to be saved. On page 76 of this same work, I read:

We stand in continual need of actual graces to perform good acts, *both before* and *after* being justified.

Good acts must be performed before we are justified, in order to fit us for it.

A False Idea of God's Character

The good acts, however, done by the help of grace before justification are not, *strictly* speaking, meritorious, but serve to *smooth the way* to justification, to *move* God.

They “serve to move God.” That is just the hard, iron spirit the devil asserts was in the Lord when he started, in heaven; that God was a tyrant, that God does not want His people to be free, His creatures to be free, that He sits there and wants everything to go just so without any reason, judgment, freedom, or anything of the kind. He has to be “moved” by His creatures. That is the doctrine

that Satan has put into the idea of sacrifice from that time until now.

God appointed sacrifices to show to man, to convey to man, what God is willing to do for man, that God is making sacrifice for him. But Satan whirled it around and man has got to do this in order to get God into good humor, that the Lord is angry with him and the Lord wants to punish him and now we have got to sacrifice to pay Him off so He will not hurt us, and we have to “move” Him to justify us.

Let us read what the Lord says on that. Speaking of the parable of the prodigal son and how that, when the wanderer was yet a great way off, the father had compassion on him and ran and fell on his neck and kissed him, it says:

Steps to Christ, p. 54:

But even this parable, tender and touching as it is, comes short of expressing the infinite compassion of the heavenly Father. The Lord declares by His prophet,

Jeremiah 31

³ I have loved you with an everlasting love; therefore, *with loving-kindness* have I *drawn* you.

While the sinner is yet far from the Father’s house, wasting his substance in a strange country, the Father’s heart is yearning over him and every longing awakened in the soul to return to God is but the tender pleading of His Spirit, wooing, entreating, drawing the wanderer to His Father’s heart of love.

With the rich promises of the Bible before you, can you give place to doubt? *Can you believe* that *when* the poor sinner *longs to return*, longs to forsake his sins, the Lord sternly withholds him from coming to His feet in repentance? *Away with such thoughts!* Nothing can hurt your soul more than to entertain such a conception of our heavenly Father.

Who wants to hurt our souls?

[Congregation]: Satan.

Who wants most to hurt the soul? Satan. What could more hurt the soul than that doctrine there in that book that we must put ourselves into dispositions, into frames of mind, and make good resolutions and all these things in order to “move” God to take pity on us and save us? What could more hurt the soul than to think that God sternly holds off the sinner until the poor lost soul does something to move Him? What more hurtful thing could a person believe? The Lord’s answer is:

Nothing can hurt your soul more that to entertain such a conception of our heavenly Father.

Then, where alone can that doctrine come from?

[Congregation]: Satan.

Yet *that* is passed off under the title and under the idea of justification by faith! There is no faith in it. “Away with it,”⁹⁸ says the Lord. “And let all the people say, Amen.”⁹⁹

Merit versus Grace

Again I read from *Catholic Belief*:

But if with the assistance of actual grace, good works are done by a person who is in a state of justifying grace, then they are acceptable to God and *merit* an *increase of grace* on earth and an *increase of glory in heaven*.

What does the Lord say? This is in the chapter entitled “The Test of Discipleship.” It is talking to those who are disciples; it is talking to the same persons to whom that other book talks. What does it say?

Steps to Christ, p. 57:

While we cannot do anything to change our hearts or to bring ourselves into harmony with God, while *we must not trust at all to ourselves or our good works*, our *lives will reveal* whether the grace of God is dwelling within us.

⁹⁸ *Isaiah* 1:13.

⁹⁹ *Psalms* 106:48.

You see then, God's idea is that when He is there, He will show himself through us. The other, Satan's idea, is that after we have got the Lord converted, then we do some good work that is "meritorious," and we will be safe in this world; we will have "an increase of grace" on this earth, "and an increase of glory in heaven." That is the very foundation of the merits of the "saints," from which the pope draws indulgences to give to those who have not enough merit of their own.

Human Priests versus Christ

Now that which I have just read from this Catholic work is in a chapter on justification, preaching the straight doctrine on justification. Here, on page 365, he reviews the doctrine of justification by faith, *in condemnation of Protestants who believe it*. Let us see, brethren, whether we shall be Protestants or Catholics. Let us see whether we shall believe in Jesus Christ or Satan. That is what we need to understand now, and now we understand it, before we start in to give the third angel's message. I read:

As in revolutions the leaders try to gain the people over by the bait of promised independence, so at the time of the so-called reformation—which was a revolution against church authority and order in religion—it seems that it was the aim of the reformers to decoy the people under the pretext of making them independent of the priests, in whose hands our Saviour has placed the administering of the seven Sacraments of pardon and of grace.

They began, therefore, by discarding five of these Sacraments, including the Sacrament of Order, in which Priests are ordained, and the Sacrament of Penance, in which the forgiveness of sins is granted to the penitent....They then reduced, as it appears, to a mere matter of form, the two Sacraments they professed to retain, namely, Holy Baptism and the Holy Eucharist. To make up for this rejection and *enable each individual to prescribe for himself, and procure by himself the pardon of sins and divine grace, independently of the priests.*

Is this true doctrine? Is it true that a man can approach God by himself, independently of the priests?

[Congregation]: Yes.

What does the Lord say?

Steps to Christ, p. 100:

The relations between God and each soul are as distinct and full as if there was not another soul for whom He gave His beloved Son.

Thank the Lord. Now I read on in the Catholic book:

Independently of priests and of the sacraments, they invented an *exclusive means*, never known to the Church of God, and *still rejected* by all the Eastern Churches and *by the Roman Catholics throughout the world*, by which the followers of Luther ventured to declare that each individual can secure pardon and justification for himself, independently of priests and sacraments.

They have framed a new *Dogma, not to be found in any of the Creeds*, or in the Canons of any General Council; I mean, the new dogma of *Justification by Faith alone, or by Faith only*.

That is the “new dogma” that is condemned by the papacy; that is not in any of the creeds which she has. On page 366 I read again:

By adding the word *alone*, Protestants profess to exclude all exterior, ceremonial, pious, or charitable works, works of obedience or of penance, and good moral acts whatever, as *means of apprehending* justification, or as *conditions* to obtain it.

Oh, yes, you have got to do something to pave the way; you have got to do something to get out of that place where you are, so that you can be justified. You must lift yourself up part of the way, and then the Lord will be moved and will receive you and justify you. That is Satan’s doctrine. Shall we be Protestants or Catholics? That is the question.

[Congregation]: Protestants.

Shall we proclaim the third angel’s message against the worship of the beast and his image? Or shall we be a part of the beast

and his image ourselves? That is the question. For the image is the image of the beast in this point as well as in all else, even though it profess to be Protestant. It is apostate Protestant.

Earned or Freely Given?

On page 367 of the Catholic book I read the following:

To do these acts with the view of being justified is, they say, like giving a penny to the queen to obtain from her a royal gift.

What says the Lord?

Steps to Christ, p. 50:

This is the lesson which Jesus taught while He was on earth, that the gift which God promises us, we must believe we *do* receive, *and it is ours*.

Then which is Christianity?

[Congregation]: The last.

But the Catholic Church says that this is Protestantism. It is true. Thank the Lord! But we continue reading from this Catholic work:

Come as you are, they add; you cannot be too bad for Jesus.

Thank the Lord that this is not Catholic doctrine. Thank the Lord it is no part of the beast or his worship nor the image and his worship. Let us put them together. What does the Lord say?

Steps to Christ, p. 31:

We can do nothing of ourselves. We must come just as we are.

Again,

Steps to Christ, p. 52:

Jesus loves to have us come *just as we are, sinful*.

What is “sinful?”

[Congregation]: Full of sin.

Does Jesus love to have us come to Him just as we are, *full of sin*?

[Congregation]: Yes.

Does He?

[Congregation]: Yes, sir.

Let us be Protestants. Let us have the third angel's message, which is the gospel of Jesus Christ.

Steps to Christ, p. 52:

Jesus loves to have us come just as we are, sinful, helpless, dependent. We may come with all [how much? "All."] our weakness, our folly, our sinfulness, and fall at His feet in penitence. It is His glory to encircle us in the arms of His love and to bind up our wounds, to cleanse us from all impurity. . . .None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them.

That is the gift of God. That is His gift—a free gift without money, without price, and I take it gladly and everlastingly thank Him for it. This is the Lord's idea of justification by faith. The other is Satan's idea. Let us read from the Catholic book again:

Through *faith alone* in His promise, *they* [Protestants] *assert*, you can and should accept Christ's merits, seize Christ's redemption and His justice; appropriate Christ to yourself, believe that Jesus is with you, is yours, that He pardons your sins, and all this without any preparation and without any doing on your part.

Good! Thank the Lord, that is Protestantism! and Catholics know that that is Protestantism. Do you know it? Let us see what the Lord says:

Steps to Christ, p. 51:

It is the will of God to cleanse us from sin, to make us His children, and to enable us to live a holy life. So we may ask for these blessings, and believe that we receive them, and thank God that we *have* received them. It is our privilege to go to Jesus and be cleansed and to stand before the law without shame or remorse.

Ephesians 1

³ Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ.

[Congregation]: Amen!

Without any need of doing penance?

[Congregation]: Yes.

Thank the Lord. Now the Catholic book again:

In fact, that however deficient you may be in all other dispositions *which Catholics require*, and however loaded with sins, if you only trust in Jesus that He will forgive your sins and save you, you are by that *trust alone* forgiven, personally redeemed, justified, and placed in a state of salvation.

Now let us read *Steps to Christ*, again:

Steps to Christ, p. 35-36:

When Satan comes to tell you that you are a great sinner, look up to your Redeemer, and talk of His merits. That which will help you is to look to His light. Acknowledge your sins, but tell the enemy that:

1 Timothy 1

¹⁵ Christ Jesus came into the world to save sinners,

—and that you may be saved by His matchless love. Jesus asked Simon a question in regard to two debtors. One owed his lord a small sum, and the other owed him a very large sum, but he forgave them both, and Christ asked Simon which debtor would love his lord the most. Simon answered,

Luke 7

⁴³ He, to whom he forgave most.

We have been great sinners, but Christ died that we might be forgiven. The *merits of His sacrifice are sufficient* to present to the father in our behalf.

Are they, in fact?

[Congregation]: Yes, sir.

Good!

Belief in the Creed versus Saving Faith

There is a great deal more in this Catholic work that I will not take time to read now. It goes on to define what *faith* is. Now think carefully, because I have met people all the way along who think that this very thing is faith which this Catholic book calls faith. I read page 368:

The word “faith” in the Scripture sometimes means *confidence* in God’s omnipotence and goodness, that He can and is willing to cure or benefit us by miraculous interposition. Mostly it refers to revealed truths, and signifies *belief* in them as such.

No one has a right to give to the word faith a new meaning, and take it, for instance, to signify reliance on Jesus for being personally saved through this very reliance alone, unless Jesus Christ or the Apostles had, in some instance clearly attributed such a meaning to the word faith and taught the doctrine of trust in Christ for personal salvation as the only requisite for justification. No one should attach a particular meaning to the word faith, without having a good warrant in Scripture or in divine tradition.

Now in many passages of Holy Scripture in which *saving* faith is plainly spoken of, by *faith* is not meant *a trust in Christ for personal salvation*, but evidently a firm belief that Jesus is the Messiah, the Christ, the Son of God, that what is related of Him in the Gospel is true, and that what He taught is true.

On page 370, it defines faith, and I will read that before reading the opposite.

These texts, all of which refer to saving faith, prove beyond a doubt that *not trust in Christ for personal salvation* but *the faith of the creed*, the faith in revealed truths.

Now what is faith according to that? “The faith of the creed.” They simply draw up a statement of stuff that they call the doctrine of God and then you *believe* that and *do your best* and that passes for justification by faith. Whether the creed is drawn up in actual writing or whether it is somebody’s idea that they want to

pass off by a vote in a General Conference, it makes no difference in principle, the creed is there and subscription to it is just that kind of faith.

And there are people here who remember a time—four years ago—and a place—Minneapolis—when three direct efforts were made to get just such a thing as that fastened upon the third angel’s message, by a vote in a General Conference. What somebody believed—set that up as the landmarks and then vote to stand by the landmarks, whether you know what the landmarks are or not, and then go ahead and agree to keep the commandments of God and a lot of other things that you are going to do, and that was to be passed off as justification by faith.

Were we not told at that time that the angel of God said,

“Do not take that step; you do not know what is in that.”

I can’t take time to tell you what is in that, but the angel has said,

“Do not do it.”

The papacy was in it. That was what the Lord was trying to tell us and get us to understand. The papacy was in it. It was like it has been in every other church that has come out from the papacy; they would run a little while by faith in God and then fix up some man’s idea of doctrine and vote to stand by that and vote that that is the doctrine of this church and then that is “the faith of the creed,” and then follow it up with *their own doing*.

Is there anybody in this house who was there at that time that cannot see now what that was back there? Then, brethren, is it not time to cut loose, if it takes the very life out of us? It will take the very life out of us; it will crucify us with Jesus Christ. It will cause such a death to sin as we never dreamed of in our lives before. It will take all that papal mind out of us, all that iron spirit out of us, and it will put there the divine, tender, loving mind of Jesus Christ, that wants no creed, because it has Christ himself.

Well, let me read that again and then the contradiction of it here. It seems as though one book was written for the other. Brethren, which of the books shall we follow? Ah, *Steps to Christ*. That is what it is, and then it is steps *with* Him; when we have stepped *to*, then it is steps *with* Christ. Now, I will read that over again and then read the opposite:

Now, in many passages of Holy Scripture in which *saving* faith is plainly spoken of, by *faith* is not meant *a trust in Christ for personal salvation*, but evidently a firm belief that Jesus is the Messiah, the Christ, the Son of God, that what is related of Him in the gospel is true, and that what He taught is true.

That is Catholic “faith.” Now what is the Lord’s definition, His idea of faith?

Steps to Christ, p. 63:

When we speak of faith, there is a distinction that should be borne in mind. There is a *kind of belief* that is *wholly distinct from faith*. The existence and power of God, the truth of His word, are facts that even Satan and his hosts cannot at heart deny.

Did not the evil spirits tell Jesus that He was Christ?

[Congregation]: Yes.

Then the devils, Satan and his hosts, do believe in the existence and power of God, that His word is true, and that Jesus is the Messiah, the Christ, the Son of God. Satan and his hosts believe all that. But that is not faith. How much power is there in their belief to work good in their lives? None at all. They have no faith. But just this is the Catholic faith, isn’t it? What kind of faith is that then? That is satanic faith. That is all it is, satanic belief, as this puts it; but yet the papacy passes it for faith. And whoever passes that for faith is a papist even though he professes to be a Seventh-day Adventist. But I read on:

Steps to Christ, p. 63:

The Bible says that “the devils also believe and tremble,” but this *is not faith*. Where there is not only a belief in God’s word, but a *submission of the will* to Him; where the *heart is yielded* to Him, the *affections fixed upon Him*, THERE IS FAITH.

That is the truth of justifying faith; that is righteousness by faith; that is a faith that works, thank the Lord—not a faith that believes something away off, that keeps the truth of God in the outer court, and then seeks by his own efforts to make up the lack. Not that. No, but faith that *works*. It itself is working; *it* has a divine power in it to manifest God’s will in man before the world. That is righteousness by faith—the righteousness which faith obtains, which it receives, and which it holds—the righteousness of God. I continue reading:

Steps to Christ, p. 63:

Faith that works by love and purifies the soul. Through *this faith* the heart is renewed *in the image of God*.

I do not need to read anymore, as this is enough to show the contrast and the time is far gone. This is enough to show that the papal doctrine of justification by faith is Satan’s doctrine; it is simply the natural mind depending upon itself, working through itself, exalting itself and then covering it all up with a profession of belief in this, that, and the other, but having *no power of God*. Then, brethren, let it be rooted up forever.

Paganism in Christian Garb

In paganism Satan led the mind of man to put itself on an equality with God, without any covering at all. Then Christ came into the world, revealing the true gospel as never before—Christ in man, man justified by faith in Him, and faith alone—a faith which has divine life in it, a faith which has divine power in it, a faith which lives and works, a faith that brings all things to him who has it, and restores the image of God in the soul.

Then Satan took that same carnal mind which in paganism had made itself equal with God and now he covered it with his own

idea of faith and passed it off as justification by faith and exalted the chief representative of it, above all that is called God or that is worshiped, so that as God he sits in the place of worship of God, showing himself that he is God.¹⁰⁰

- Oh, that we may have the mind of Christ and not the carnal mind!
- Oh that we may have the mind of Christ and not the mind of Satan!
- Oh that we may have the Lord's idea of justification by faith and not Satan's idea of it!
- Oh that we may receive the Lord's idea of righteousness by faith and not Satan's!

Then shall we indeed receive the latter rain,

Joel 2 [margin]

²³ ...the teaching of righteousness, according to righteousness.

Brethren, let us believe the third angel's message. Now I hope that the way is clearly open before us to study as it is...

Romans 3

²² The righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.

Then let us go at it in the fear of God, seeking for His Holy Spirit to make it plain to us, so that the Teacher of Righteousness may teach us righteousness according to righteousness.

¹⁰⁰ 2 Thessalonians 2:4.

4. Justification: the Christian or the Catholic Way?

American Sentinel, September 7, 1893

Original title: Editorial

The Christian Way

THE Christian doctrine of justification is, that it is by faith alone, with the faith itself the gift of God, so that it is wholly of the Lord in a free gift to man.

Romans 14

²³ Whatsoever is not of faith is sin.

Conversely, whatsoever is of faith is righteousness. Consequently righteousness is of faith only. And the faith being the gift of God the righteousness of faith is inevitably the righteousness of God.

Romans 3

²² Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.

Philippians 3

⁹ And be found in Him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

It is not by faith and works; it is by faith which works. The faith, being the gift of God, is a divine thing, bearing in it the divine virtue which conveys to every sinner who will receive it, the righteousness of God for remission of sins that are past; and in it also the divine power to keep the justified one in the way of righteousness. For in the gospel of Christ...

Romans 1

¹⁷ ...is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith.

And,

Galatians 5

⁶ In Christ Jesus neither circumcision avails anything, nor uncircumcision, but faith which works by love.

Romans 4

³ Abraham believed God and it [the faith] was counted unto him for righteousness.

⁴ Now to him that works, is the reward not reckoned of grace, but of debt.

⁵ But to him that works not, but believes on Him that justifies the ungodly, his faith is counted for righteousness.

The true Protestant doctrine of justification is just this Christian doctrine of justification, neither more nor less; while the Catholic doctrine of justification is directly the opposite of this.

The Catholic Way

That it may be seen how certainly this is so, we give here the Catholic statement of the case. In telling what was done in this respect, at the time of the “so-called” Reformation, the statement is as follows:

To make up for this rejection [of the Catholic sacraments], and enable each individual to prescribe for himself, and procure for himself the pardon of sins, and divine grace, independently of the priests and of the sacraments, they invented an *exclusive means*, never known in the Church of God, and still rejected by all the Eastern churches and by the Roman Catholics throughout the world, by which the followers of Luther ventured to declare that each individual can secure pardon and justification for himself, independently of priests and sacraments.

They have framed a new dogma, not to be found in any of the creeds, or in the canons of any general council; I mean the new dogma of *justification by faith alone, or by faith only*....

By adding the word *alone*, Protestants profess to exclude all exterior, ceremonial, pious, or charitable works, works of obedience

or of penance, and good moral acts whatever, as *means of apprehending* justification, or as conditions to obtain it.¹⁰¹

He [Luther] invented a thing which he called justifying faith, to be a sufficient substitute for all the above painful religious works; an invention which took off every responsibility from our shoulders, and laid all on the shoulders of Jesus Christ.¹⁰²

To do these acts with a view of being justified, is, they [Protestants] say, like giving a penny to the Queen to obtain from her a royal gift. Come as you are, they add; you cannot be too bad for Jesus. Through *faith alone* in His promise, they assert, you can and should accept Christ's merits, seize Christ's redemption and His justice [righteousness]; appropriate Christ to yourself, believe that Jesus is with you, is yours, that He pardons your sins—and all this without any preparation and without any doing on your part; in fact that however deficient you may be in all other dispositions which Catholics require, and however loaded with sins, if you only trust in Jesus that He will forgive your sins and save you, you are by that *trust alone* forgiven, personally redeemed, justified, and placed in a state of salvation.¹⁰³

Bear in mind that this is the Catholic Church's statement of the Protestant doctrine of justification. And bear in mind that the Catholic Church thus plainly declares that this doctrine was "never known to the Church of God," is "not to be found in any of the creeds, or in the canons of any general council," and that it "is still so regarded by Roman Catholics throughout the world."

Very good. That is correct. No true Protestant could ask for any better statement of the case. And this Protestant doctrine of justification, which is here so emphatically repudiated and opposed by Catholicism—this doctrine is the Christian doctrine of justification, as every one knows who has ever read the Bible for himself.

¹⁰¹ *Catholic Belief*, p. 366.

¹⁰² *Doctrinal Catechism*, p. 37. See also Isaiah 53:6 - "The Lord has laid upon Him the iniquity of us all."

¹⁰³ *Catholic Belief*, p. 367. And the Italics are all in the book.

Consequently no better evidence is needed to show that the Catholic doctrine of justification is certainly antichristian.

It is true that that church holds what it calls faith; but instead of its being the gift of God and therefore divine, it is only the invention of men and is therefore wholly human. And being human it has neither virtue nor power of any kind or degree whatever in it for good. Here is the evidence: After citing some passages of scripture which speak of believing in Jesus, it is said:

These texts, all of which refer to saving faith, prove beyond doubt that not trust in Christ for personal salvation, but the *faith of the creed...is the faith availing for justification.*

Thus “the church’s” idea of faith is only “the faith of the creed,” and man made the creed. Therefore as the “faith” held by the Catholic Church is only “the faith of the creed,” and as only man made the creed, it follows conclusively that what she calls faith and holds as faith, is only an invention of men, and is therefore wholly human. And being only human it is utterly impotent to bring to men any shadow of virtue or power for good, and so men are left to supply the lack by penances inflicted in punishments upon themselves, by themselves to save themselves from themselves.

The “faith” which the Catholic Church holds, having in it neither virtue nor power, it is impossible for her to depend upon faith alone for justification. She must depend upon “faith” and something else. And this something else, is works and penances paid in punishments which not only pay for past sins but serve...

...as a check to prevent us from again falling into sin.

This, for those who voluntarily go or are caused to go, in that way of salvation. And for the rest she has recourse to the help of the law and State authority to secure conformity to her way and furnish the due measure of punishment to pay for their past sins and to prevent their again falling into sin.

As Applied to Sunday Legislation

Now, in the matter of Sunday legislation, and others too, have the professed Protestant churches of the United States remained loyal to the true Protestant, and Christian, doctrine of justification? or have they gone over bodily to the way and doctrine of the Catholic Church?

Have they remained loyal to the true Protestant and Christian doctrine of justification by the faith of Christ alone? or have they gone in the way, and to the doctrine, of the Catholic Church of justification by “the faith of the creed,” with “recourse to the help of the law and State authority” to provide the necessary “fear of temporal punishment to act as a check to prevent” the American people from “falling again into sin”?

Which of these have they done? Everybody knows, from these evidences, that they have forsaken the true Protestant and Christian way, and have gone in the Catholic and antichristian way. And that all may more fully see how complete is this their apostasy, we insert here Mr. Bryce’s scathing arraignment of false Protestantism everywhere, and which is as applicable to this as to all before it:

The principles which had led the Protestants to sever themselves from the Roman Church, should have taught them to bear with the opinions of others, and warned them from the attempt to connect agreement in doctrine or manner of worship with the necessary forms of civil government. Still less ought they to have enforced that agreement by civil penalties; for faith, upon their own showing, had no value save when it was freely given.

A church which does not claim to be infallible, is bound to allow that some part of the truth may possibly be with its adversaries; a church which permits or encourages human reason to apply itself to revelation, has no right first to argue with people and then to punish them if they are not convinced.

But whether it was that men only half saw what they had done, or that finding it hard enough to unrivet priestly fetters, they welcomed all the aid a temporal prince could give. The result was

that religion, or rather, religious creed, began to be involved with politics more closely than had ever been the case before. Through the greater part of Christendom, wars of religion raged for a century or more, and down to our own days feelings of theological antipathy continue to affect the relations of the powers of Europe. In almost every country the form of doctrine which triumphed, associated itself with the State, and maintained the despotic system of the Middle Ages, while it forsook the grounds on which that system had been based.

It was thus that there arose national churches, which were to be to the several Protestant countries of Europe that which the Church Catholic had been to the world at large; churches, that is to say, each of which was to be co-extensive with its respective State, was to enjoy landed wealth and exclusive political privilege, and was to be armed with coercive powers against recusants.

It was not altogether easy to find a set of theoretical principles on which such churches might be made to rest. For they could not, like the old church, point to the historical transmission of their doctrines; they could not claim to have in any one man or body of them an infallible organ of divine truth; they could not even fall back upon general councils, or the argument, whatever it may be worth. "Securus indicat orbis terrarium¹⁰⁴."

But in practice these difficulties were soon got over, for the dominant party in each State, if it was not infallible, was at any rate quite sure that it was right, and could attribute the resistance of other sects to nothing but moral obliquity. The will of the sovereign, as in England, or the will of the majority, as in Holland, Scandinavia, and Scotland, imposed upon each country a peculiar form of worship, and kept up the practices of medieval intolerance without their justification.

Persecution, which might at least be excused in an infallible Catholic and Apostolic Church, was peculiarly odious when practiced by those who were not Catholic, who were no more apostolic than their neighbors, and who had just revolted from the most ancient and venerable authority, in the name of rights which they now denied to others. If union with the visible church by participation in a material sacrament be necessary to eternal

¹⁰⁴ "The verdict of the world is conclusive." St. Augustine.

life, persecution may be held a duty, a kindness to perishing souls. But if the kingdom of heaven be in every sense a kingdom of the spirit, if saving faith be possible out of one visible body and under a diversity of external forms, persecution becomes at once a crime and a folly.

Therefore the intolerance of Protestants, if the forms it took were less cruel than those practiced by the Roman Catholic, was also far less defensible; for it had seldom anything better to allege on its behalf than motives of political expediency, or more often the mere headstrong passion of a ruler or a faction, to silence the expression of any opinions but their own....And hence it is not too much to say that the ideas...regarding the duty of the magistrate to compel uniformity in doctrine and worship by the civil arm, may all be traced to the relation which that theory established between the Roman Church and the Roman Empire; to the conception, in fact, of an Empire Church itself.¹⁰⁵

Thus certain and thus complete by every count and in every sense, is the apostasy of the professed Protestant denominations of the United States, as such. By the persistent action of their ecclesiastical leaders, these denominations, as such, have been carried clear over into the antichristian way. They have thus become the harlot daughters of:

Revelation 17

⁵ MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

And now the voice from heaven calls,

Revelation 18

⁴ Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

⁵ For her sins have reached unto heaven, and God has remembered her iniquities.

¹⁰⁵ James Bryce, *The Holy Roman Empire*, Chap. XVIII., par. 3.

5. Justification by Faith vs. Justification by Works

Home Missionary, December 1893

Ezekiel 20

²⁰ Hallow my Sabbaths; and they shall be a sign between me and you, that you may know that I am the Lord your God.

Matthew 11

²⁷ No man knows the Son, but the Father; neither knows any man the Father, save the Son, and he to whomsoever the Son will reveal Him.

THE knowledge of God is found in Jesus Christ. For Christ is “God with us”. God was in Christ reconciling the world unto himself. And so no man can know the Father save he to whom Jesus Christ reveals Him, it is evident that the knowledge of God is given to men only in Jesus Christ and through Him.

Then, as the Sabbath of the Lord is appointed by Him as the sign by which men may know that He is the Lord, it is evident that it is the sign by which men may know that He in Christ Jesus is the Lord, and therefore the sign that men may know what Jesus Christ is to mankind.

False Gods Cannot Create

There are two points upon which the Lord has challenged all the heathen,—one is that the heathen gods, in which the heathen trusted, never created anything, and the other is that none of these heathen gods can save anybody. I will call your attention to these two:

Jeremiah 10

¹ Hear the word which the Lord speaks unto you, O house of Israel:

² Thus says the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

Then He sketches how the heathen will take a stick and make a god out of it and deck it with precious stones, and with gold and jewels:

Jeremiah 10

⁹ Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men.

¹⁰ But the Lord is the true God, He is the living God, and an everlasting king: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation.

¹¹ Thus shall you say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.

¹² He has made the earth by His power, He has established the world by His wisdom, and has stretched out the heavens by His discretion.

¹⁴ Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.

¹⁵ They are vanity, and the work of errors: in the time of their visitation they shall perish.

¹⁶ The portion of Jacob is not like them: for He is the former of all things [the former—the maker, the One who gives form to all things]. And Israel is the rod of His inheritance: The Lord of hosts is His name.

Thus you see that God challenges all the heathen and their gods, upon this point,—that they never created anything, and therefore they are not gods.

Isaiah 45

²⁰ Assemble yourselves and come; draw near together, you that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.

The Creator is the Saviour

That is the challenge now. The other was that their gods cannot create. Now it is that their gods cannot save. And that shows to all people that the Creator only is the Saviour only, and whosoever has not the Creator for his Saviour, has no salvation and no Saviour. We read on:

Isaiah 45

²¹ Tell you, and bring them near; yea, let them take counsel together [that is, these heathen, with their gods], who has declared this from ancient time? who has told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me.

That shows again that God, the Creator of the ends of the earth, is the Saviour; that it is creative power that saves the sinner, and no other power can save sinners, because the salvation of the sinner is simply creation over again. David prayed long ago:

Psalms 51

¹⁰ Create in me a clean heart, O God...

—and the apostle has written:

Ephesians 2

¹⁰ We are His workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them.

And again:

John 1

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

² The same was in the beginning with God.

³ All things were made by Him; and without Him was not any thing made that was made.

⁴ In Him was life; and the life was the light of men.

¹⁴ And the Word was made flesh and dwelt among us...full of grace and truth.

What does that say but that Jesus Christ, who was made flesh and dwelt among us is He who created all things, so that the Creator is the Saviour? Thus it is shown all the way through, that it is creative power that saves. And when you and I are taught in the Scriptures to trust in Jesus Christ to save us, the foundation of our confidence is always laid in the fact that He created us and all things beside.

Colossians 1

¹² Giving thanks unto the Father, which has made us meet to be partakers of the inheritance of the saints in light.

¹³ Who has delivered us from the power of darkness, and has translated us into the kingdom of His dear Son:

¹⁴ In whom we have redemption through His blood, even the forgiveness of sins.

What is the ground of our confidence in Him? How do we know that He can redeem us from our sins? Here is the answer:

¹⁵ Who is the image of the invisible God, the firstborn of every creature:

¹⁶ For [this is why] by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him:

¹⁷ And He is before all things, and by Him all things consist [hold together].

All the Scripture shows that the Creator of all things is the Saviour of all men who believe. He gave himself for all men whether they believe or not, and offers to be the Saviour of all, but He cannot save any one who will not let Him.

The Sabbath: Sign of Creative Power

Again let us read:

Ezekiel 20

²⁰ Hallow my Sabbaths, and they shall be a sign between me and you, that you may know that I am the Lord your God.

Exodus 31

¹⁷ It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and the seventh day He rested and was refreshed.

The foundation of it as a sign, the reason of its being a sign, is that He created all things. And He being the Saviour also, and the Sabbath being the sign that we may know that He is, that He is what He is, and that we may know Him as He is,—the Sabbath is therefore the sign, not only that He created all things, but that He saves the sinner. The Sabbath of the Lord is God's own appointed sign by which men in this world may know Him as our Creator and our Saviour.

You have seen people, and perhaps you know people now, who confess openly that they do not know whether there is any God at all or not. When you find anybody of that kind hereafter, you just tell him that if he will turn to *Ezekiel 20*, he will find out the means of not only knowing that there is a God, but knowing Him himself.

Ezekiel 20

²⁰ Hallow my Sabbaths, and they shall be a sign between me and you, that you may know that I am the Lord your God.

That is what it is given for. And when God has given it for that purpose, and we conform to it, then He will see that we know Him. He will take care of that.

He who hallows the Sabbath as God appointed it, will not only know Him that created all the worlds, but he will know Him that creates a clean heart in him who has a sinful heart; he will know Him who creates men new creatures unto good works which God before ordained. He will simply know God as He has revealed himself in Jesus Christ:

Exodus 34

⁶ ...merciful and gracious, long-suffering, and abundant in goodness and truth,

⁷ Keeping mercy for thousands, forgiving iniquity and transgression and sin.

That is the Lord; and the Sabbath He has set to be a sign by which you and I may know, not only that He is, but know Him as He is.

The Mystery of Iniquity

Now then, there is prophesied in the Scriptures another thing that is worth considering. The apostle is writing about the coming of the Lord, and he says:

2 Thessalonians 2

³ Let no man deceive you by any means: for that day [the day of the coming of the Lord] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

⁴ Who opposes and exalts himself above all that is called God, or that is worshiped; so that he as God sits in the temple of God [the place of worship of God], showing himself that he is God. [or, showing himself off for God.]

⁵ Remember you not, that, when I was yet with you, I told you these things?

⁶ And now you know what withholds that he might be revealed in his time.

⁷ For the mystery of iniquity does already work: only he who now lets will let, until he be taken out of the way.

⁸ And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of His coming.

That was written primarily to the Thessalonians, and he says, after telling them what was going to come:

⁵ Remember you not, that when I was yet with you, I told you these things?

Turn back to *Acts*, and read the first three verses, and we will see what Paul told them when he was there:

Acts 17

¹ Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

² And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

³ And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

He reasoned with them “out of the Scriptures;” yet he says,

“When I was there, I told you these things, about the falling away and the man of sin and the mystery of iniquity, the son of perdition who would oppose and exalt himself above all that is called God or that is worshiped, and put himself in the place of God, showing himself off for God.”

Based on Daniel 8

But yet all the Scriptures there were then, was just that part which is to us the Old Testament Scripture. None of the New Testament was then written. Consequently, somewhere in the Old Testament Paul preached to the Thessalonians about this man of sin, the son of perdition, and told them from the Scriptures that he was going to come, and what he would do when he did come.

Daniel 8

²⁴ And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes.

Now that reads just as though it was connected right with that passage in *Thessalonians*, doesn't it?

²⁵...magnify himself in his heart.

What did he say in *Thessalonians* he would do?

2 Thessalonians 2

⁴ ...exalt himself.

Daniel 8

²⁵ ...he shall also stand up.

The expression that is translated “stand up” means to reign as a king:

Daniel 11

² And now will I show you the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

³ And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken.

You can see that the meaning of the phrase “stand up” is the reigning of kings. So here is one, then, that stands up against whom?

Daniel 8

²⁵ ...against the Prince of princes.

Who is the Prince of princes? We all know He is Jesus Christ. Here is one, then, that will stand up against Jesus Christ—reign as king in opposition to Jesus Christ. Another verse in the 8th chapter reads:

¹¹ He magnified himself even to the prince of the host.

That is against Jesus Christ again. He will magnify himself against Him. In *Thessalonians* it is written he...

2 Thessalonians 2

⁴ ...opposes and exalts himself.

Do not these two passages, then, refer to the very same thing? Then are not those the very verses from which Paul preached to the Thessalonians; that there would come one in the world who would exalt himself above all that is called God, putting himself

in the place of God, showing himself off that he is God? Assuredly. Now that is in the 8th chapter of *Daniel*.

Supplanting the Way of Salvation

When one puts himself in the place of Jesus Christ, he puts himself in the place of the Saviour. And for any one to supplant the Saviour, is to pretend himself to have the means of salvation, and that his is the way of salvation instead of the way which Jesus Christ has appointed.

Now I want you to see whether that scripture has been fulfilled anywhere in the world. I call attention to it again. One would come some time in the world who would:

- Exalt himself in opposition to God as He is revealed in Jesus Christ;
- Put himself in the place of the worship of God;
- Demand that the worship shall be rendered to him, that is due to God;
- Show himself that he is God. He shows it to himself simply to satisfy himself that he is God, because it is self all the way through; and he does it in opposition to Jesus Christ, putting himself in the place of Jesus Christ.

A Substitute for Christ

Now I have a book here written by Cardinal Gibbons. It is entitled *The Faith of Our Fathers*. This copy that I have has printed on it the “two hundred and tenth thousand.” That is, 210,000 of them have been printed and circulated in the English language at least, perhaps some in England, so that you can see that it is quite a well-known book. I read on page 155 these words:

The Council of Florence (1439), at which also were present the Bishops of the Greek and Latin Churches, declare, “We define that the Roman Pontiff is the successor of the Blessed Peter, Prince of the Apostles, and the true Vicar of Christ, the head of the whole Church, the Father and Doctor of all Christians, and we declare that to him, in the person of Blessed Peter, was given,

by Jesus Christ our Saviour, full power to feed, rule, and govern the universal Church.”

Then the Cardinal’s comment upon this decree of the Council of Florence is this:

The pope is here called the true Vicar or representative of Christ in this lower kingdom of His Church militant, that is, the pope is the organ of our Saviour, and speaks His sentiments in faith and morals.

Look at that word a little further—“The True Vicar.” What is a vicar? You have heard the word vicarious; vicarious sacrifice; vicarious atonement, etc., signifying a substitute. The definition of the word vicar is “a substitute.” Then what does this say?

We define that the Roman Pontiff is the successor of the Blessed Peter, Prince of the Apostles, and the true substitute of Christ.

Then according to Cardinal Gibbon’s book there is one who stands in this world in the place of Jesus Christ and assumes the place of Christ to the world.

The Scripture says that Jesus Christ himself is the head of the church. This says that the pope is the true vicar and the head of the whole church. Then does not that put him in the place of Jesus Christ?

The Only Way of Salvation

I will read another passage from Di Bruno’s *Full Catechism of the Catholic Religion*, approved by Cardinal Wiseman, of England, and Cardinal McCloskey of the United States, when he was alive. Thus says the catechism:

Every one is obliged under pain of eternal damnation to become a member of the Catholic Church, to believe her doctrine, to use her means of grace, and to submit to her authority. Hence the Catholic Church is justly called the only saving church. To despise her is the same as to despise Christ, namely, his doctrine,

his means of grace, and his powers. To separate from her is the same as to separate from Christ, and to forfeit salvation.

That is enough, then, to show that this prophecy has been fulfilled, and that one has appeared in the world, putting himself in the place of the Prince of princes; proposing to reign as a king upon the earth, with kingly power, and kingly authority, in the place of Jesus Christ, and putting himself there as the only way of salvation. That is plain enough.

Here is another thing that the scripture says that this one would say in his heart; not necessarily say it openly, but in his heart. First, here is God's declaration:

Isaiah 45

²¹ ...there is no God else beside me...there is none beside me.

Now turn right over to the 47th chapter, and read there what another one would say who would appear in the world, and who is called the daughter of Babylon. Turn to the 18th chapter of *Revelation*, and you have the companion description; the two go together.

Isaiah 47

⁸ Therefore hear now this, you that are given to pleasures, that dwell carelessly, that say in your heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:

⁹ But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of your sorceries, and for the great abundance of your enchantments.

¹⁰ For you have trusted in your wickedness: you have said, None see me. Your wisdom and your knowledge, it has perverted you; and you have said in your heart, *I am, and none else beside me.*

The Lord says:

“I am, and there is none else beside me.”

But this one stands up and says:

“I am, and there is none else beside me.”

Could anything more certainly show that this one has put himself in the place of God, showing himself off that he is God, and there is none else beside him?

The Saviour, the Lord of hosts would appear in the world as the only way of salvation. Also we have found that another one would appear and put himself in the place of the Saviour as the only way of salvation. Thus according to the Scriptures there would appear in the world two ways of salvation.

God's Way of Salvation

Now let us read what these two ways are; we have found the two parties. One is Jesus Christ; and the other the Cardinal's book says is the Papacy. One is Jesus Christ, and the other, as the catechism says, is the Catholic Church. We have found out the two saviours, now let us endeavor to find out the two ways of salvation.

Isaiah 45

²¹ Tell you, and bring them near; yea, let them take counsel together: who has declared this from ancient time? who has told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me.

²² Look unto me, and be saved, all the ends of the earth: for I am God, and there is none else.

There is God's way of salvation. What did He say to do in order to be saved? What is it?

“Look unto me and be saved.”

Do what and be saved? “Look.”

John 3

¹⁴ As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up,

¹⁵ That whosoever believes on Him should not perish, but have eternal life.

And when Moses lifted up the serpent in the wilderness, the word was, "Look and live." And whosoever looked was cured of the poisonous bites of the serpents. So He says today:

Isaiah 45

²² Look unto me, and be saved, all the ends of the earth.

If you are blind and cannot see, and therefore unable to look, then He comes to you and says:

Isaiah 55

³ Hear, and your soul shall live.

If you are both blind and deaf, and can neither see nor hear, then He says:

Numbers 20

⁸ Speak unto the rock...and it shall give forth his water.

1 Corinthians 10

⁴ ...and that rock was Christ.

If you are blind, and deaf, and dumb, and can neither see, nor hear, nor speak, then He says:

Psalms 34

⁸ O taste and see that the Lord is good.

If you are blind, and deaf, and dumb, and have lost all sense of taste, and there is only one single faculty remaining, He says, use that, and

Acts 17

²⁷ Feel after Him, and find Him.

Thus the God of Israel, the Lord Jesus Christ, has brought His glorious salvation, His eternal salvation, within the reach of every individual in this world who can either see, or hear, or speak, or feel. And that is all He asks of you. That is God's way of salvation.

In other words, by faith alone, not faith and something else; but faith alone, in Jesus Christ alone. Because he who trusts in faith and something else for salvation, will always put his confidence in the something else. Because he has not a kind of faith which has enough virtue in it, or that brings enough power to him to do him any good. Therefore he must help himself out with his own efforts, and so he becomes his own Saviour.

But he who trusts in Jesus Christ, to be saved by faith alone, and that the gift of God alone as it is, is saved by Jesus Christ alone.

Ephesians 2

⁸ By grace are you saved through faith; and that not of yourselves; it is the gift of God.

Being the gift of God, coming from Him through Jesus Christ to mankind, this faith which is the gift of God brings to mankind the divine virtue to save him from the sins he has committed, and the divine power to keep him from sinning. So that Jesus Christ is a Saviour from sins, and a Saviour from sinning.

This faith which God gives is a faith which brings life to him who receives it, and therefore it is written:

Romans 1

¹⁶ The gospel is the power of God unto salvation...

¹⁷ For therein is the righteousness of God revealed from faith to faith, as it is written, The just shall *live* by faith.

No man can live by anything which does not bring and give life to him; no man can live from a thing from which he draws no life; no man can live by that which has no life in it. Consequently as we live by faith, that shows on the face of it that the faith which God gives is a living thing, and brings life, even the divine life, “the life of God,” to the man who receives and exercises it.

This faith, which is the gift of God, is a faith having the divine energy in it, and therefore it is a “faith which works.” Justification

through Jesus Christ is not by faith and works, but by “faith which works.”

Galatians 5

⁶ For in Jesus Christ neither circumcision avails any thing, nor uncircumcision; but faith which works by love.

James 2

²² See how faith wrought with his works, and by works was faith made perfect?

It is a faith that lives and brings divine power to create man a new creature unto good works, and to keep him in the way of righteousness:

1 Peter 1

⁵ [You] are kept by the power of God through faith unto salvation ready to be revealed in the last time.

It brings divine energy, and is therefore itself able to work; and it moves him who has it, onward, as the apostle said, with an irresistible force to do the will of God, to work the works of God, in the world everywhere that he is. And so it is written:

John 6

²⁹ This is the work of God, that you believe on Him whom He has sent.

Ephesians 2

⁸ By grace are you saved through faith; and that not of yourselves; it is the gift of God.

⁹ Not of works, lest any man should boast.

¹⁰ For we are His workmanship, created in Christ Jesus unto good works, which God has before ordained.

Being works ordained of God, they are the works of God, and nothing can accomplish them but the power of God. Thus the faith of God works with the power of God to accomplish the works of God, in him who yields himself to God.

Mark 11

²² Have faith in God.

John 6

²⁹ This is the work of God, that you believe on Him whom He has sent.

Galatians 5

⁶ For in Jesus Christ neither circumcision avails any thing, nor uncircumcision; but faith which works by love.

Romans 6

¹² Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof.

¹³ Neither yield your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Again, look at this. Let us read along without any comment, just simply read God's argument from the Scriptures and see whether it is all straight or not:

Romans 3

¹⁹ Now we know that what things soever the law says, it says to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

²⁰ Therefore by the deeds of the law shall no flesh be justified in His sight; for by the law is the knowledge of sin.

²¹ But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

²² Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

²³ For all have sinned, and come short of the glory of God;

²⁴ Being justified freely by His grace through the redemption that is in Christ Jesus:

²⁵ Whom God has set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God;

²⁶ To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believes in Jesus.

²⁷ Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

²⁸ Therefore we conclude [This is God's own conclusion, and it is therefore absolutely certain, and it will save very man that holds to it] that a man is justified by faith without the deeds of the law.

That is the Lord's way of salvation. And He follows this up with another line of argument:

Romans 4

¹ What shall we say then that Abraham our father, as pertaining to the flesh, has found?

² For if Abraham were justified by works, he has whereof to glory; but not before God.

³ For what says the scripture? Abraham believed God, and it was counted unto him for righteousness.

⁴ Now to him that works is the reward not reckoned of grace, but of debt.

⁵ But to him that works not, but believes on Him that justifies the ungodly, his faith is counted for righteousness.

Thank the Lord!

Romans 14

²³ Whatsoever is not of faith is sin.

On the other hand, therefore, whatsoever is of faith is righteousness; and the faith being the gift of God, that which is of that faith being righteousness, is inevitably the righteousness of God.

Consequently the faith of God—the faith which God gives,—brings salvation unto men as the free gift of God. It is indeed by faith, and Jesus Christ himself is the author of the faith, and the faith is a free gift to man. This is the salvation of Jesus Christ. And the Sabbath of the Lord is His own appointed sign, that men may know this.

This is Christ's way, the Bible way of salvation; and every reader of the Bible knows that this is the Bible way of salvation.

And the Sabbath of the Lord is the definite sign which God has set that you and I—that every man—may know that way of salva-

tion, and that Christ is the One who leads in that way of salvation.

Justification by Works

Now let us look at the other side and see what that way of salvation is. I will read again the statement from the *Catechism*, and then follow it up with others. Now mark it, we are finding the other way of salvation, and showing what that is, and where it leads, and how it is accomplished:

Every one is obliged under pain of eternal damnation to become a member of the Catholic Church, to believe her doctrine, to use her means of grace, and to submit to her authority. Hence the Catholic Church is justly called the only saving church.

I read now from another book entitled, *Catholic Belief*, written by Rev. Joseph Faa Di Bruno, Doctor of Divinity, in Europe, and translated and edited by Dr. Lambert in the United States, who wrote the *Notes on Ingersoll*. It also bears the imprimatur, or endorsement, of Cardinal McCloskey in this country, and Henricus Eduardus, Cardinal—Archbishop—of Westminster, England.

Here is a passage in this book, in which the church treats on the subject of “justification by faith alone.” I have read from the Bible that this is the Lord’s way of salvation. And now I read from Rome’s word that you may see by her own words whether that way of salvation is hers or not. It speaks first of the Reformation, or what it chooses to call the “so-called Reformation”:

As in revolutions the leaders try to gain the people over by the bait of promised independence, so at the time of the so-called Reformation—which was a revolution against church authority and order in religion—it seems that it was the aim of the Reformers to decoy the people under the pretext of making them independent of the priests, in whose hands our Saviour has placed the administering of the seven Sacraments of pardon and of grace. They began, therefore, by discarding five of these Sacraments, including the Sacrament of Order, in which priests are ordained,

and the Sacrament of Penance, in which the forgiveness of sins is granted to the penitent.

Penance

How is forgiveness of sins granted to the penitent in Rome's way of salvation? Through penance.

They then reduced, as it appears, to a mere matter of form, the two Sacraments they professed to retain; namely, Holy Baptism and the Holy Eucharist. To make up for this rejection, and enable each individual to prescribe for himself, and procure by himself the pardon of sins and divine grace, independently of the priests and of the Sacraments, they invented an exclusive means, never known in the church of God, and still rejected by all the Eastern Churches, and by the Roman Catholics throughout the world. They framed a new dogma, not to be found in any of the creeds, or in the Canons of any General Council; I means the new dogmas of justification by faith alone, or by faith only.

And that, it declares, never was known to the church of God, and is rejected to this day by the Catholics throughout the world. Very good. Then the Bible way of salvation is not Rome's way of salvation. That is settled. You can see that plainly enough.

It is plain enough that this one who has put himself in the place of Jesus Christ, as the substitute for Him, has likewise substituted another way of salvation for His way of salvation. And the church says that by this means,

...the followers of Luther ventured to declare that each individual can secure pardon and justification for himself independently of priests and Sacraments.

Very good. I am glad they began. But that shows plainly enough that the scriptural doctrine of justification by faith alone, and that it is the gift of God, bringing divine virtue and divine power and divine energy unto men to save men,—that this is not Rome's way of salvation. She says so. So be it.

Let us follow out a little further now, what is her way of salvation. No man can be saved in his sins. He must be saved from his sins. And it is written:

1 John 1

⁹ If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

And that is true. That is how forgiveness of sins is obtained from the Lord. That is His way of salvation from sins. Now then, how is the forgiveness of sins obtained from Rome? I read again the passage which says the “so-called Reformers,” these leaders in the “so-called Reformation,”

...discarded the Sacrament of Penance, in which the forgiveness of sins is granted to the penitent.

Then the forgiveness of sins in Rome’s way of salvation is through penance. Here it is again, set forth as such in the book:

Penance is the means by which the sins that we commit after baptism, are forgiven.

What is this though, about the sins committed “after baptism”? Let us read from the Cardinal’s book, to see how many sins in Catholics are committed after baptism. How many sins in that system of doctrine are committed after baptism? I read from this book *The Faith of Our Fathers*, page 313, from the chapter on “The Sacrament of Baptism”:

From what has been said, you may well judge how reprehensible is that conduct of Catholic parents who neglect to have their children baptized at the earliest possible moment, thereby risking their own souls, as well as the souls of their innocent offspring.

Then according to that extract, what is the duty of Catholic parents? To have their children baptized at the earliest possible moment. Then, as the infant is baptized, according to this extract, at the earliest possible moment, it is evident on the fact of it that no Catholic can ever commit any sins before his baptism; but that all

the sins that anybody, in that system, can ever possibly commit, are after his baptism, because baptism is to be at the earliest possible moment after his birth. Very good then.

Now put these two things together: baptism is to be administered at the earliest possible moment; therefore, all the sins that person can possibly commit are after his baptism; and...

...penance is the means of obtaining the forgiveness of sins that are committed after baptism.

Then it is evident on the face of it, that penance is Rome's way of salvation. And anyone who ever was a member of the Catholic Church knows that this is the fact.

Then, what is penance? What is it for in its complete purpose? How essential is it to that system of doctrine? And how entirely is it the way of salvation in Rome's system? I read again from this book on *Catholic Belief*, from the chapter on "Works of Penance":

In the case of those who have fallen into mortal sin after baptism [that is virtually after their birth; for baptism must be at the earliest possible moment], when the guilt of such sin and the everlasting punishment due to it are forgiven, there still very often remains a debt of temporal punishment, to be paid by the sinner.

Well, then, when God's forgiveness of the guilt is given, and when He has forgiven us the everlasting punishment due to the sin, and still I am not saved until I pay a debt myself, then who is my saviour? When God has exhausted His resources, and still I have a debt to pay myself, in order to be saved, who is my saviour? Myself; only myself all along. Rome's way of salvation is self-salvation, and self's way of salvation, through penance. I read on:

This debt remains not from any imperfection in the power of absolution in the Sacrament of Penance, nor from any want of efficacy in the atonement of Jesus Christ, but because, by God's will, chastisement for past sins helps us to compensate for the imperfection in our repentance, and serves as a correction.

Then according to this precious scheme, the Lord has established a sacrament for the forgiveness of sins, and has established the atonement of Jesus Christ for the forgiveness of sins, yet in addition to all that, He has by His own will established something that I have to do myself, after He has exhausted all His resources, in order to save myself. I read this further:

From this we see that, while the God-man, Jesus Christ, has, by atoning for our sins, done what we could not possibly do for ourselves, he has not dispensed us from doing, with the help of his grace, what we can to punish ourselves for the offenses and outrages we have offered to God.

So after the Lord's means are all exhausted, then we are to punish ourselves, to save ourselves from ourselves. And behold,

Good sense tells us that this is but right and just.

An Illustration

Now I want to give you an illustration which I saw once with my own eyes, and I want to ask you whether it is good sense. I saw a man once try to knock himself down with his own fist because he was mad at himself. I actually saw him. He had let his temper get away with him, and in his intemperance he had done that which he hated himself for, after it was done, and then he actually began to beat himself on one side of the head and then on the other, determined to knock himself down. He was "doing what he could to punish himself for the offense and outrage." In short, he was doing penance.

But was it good sense? Was that man acting in good sense? In his intemperate anger he had done what he could not keep himself from doing. And so when he had done that, and hated himself for the doing of it, he would punish himself by himself in order to save himself from himself, and keep himself from doing so again. Was that good sense? No, no, you all say, no. But that is penance. That is the very doctrine of penance; and that is Rome's way of salvation.

That man was not a professed Catholic. In this practice, however, he was a Catholic; he was following Rome's way of keeping himself from getting angry again, wasn't he? Because, see:

Chastisement for past sins helps us to compensate for the imperfection in our repentance, and serves as a correction;

And all to keep us from doing it again. That is what this man wanted, to stop himself from doing that any more. It would not accomplish this of course; neither does penance accomplish it; but that is Rome's way of salvation, and this man's foolish action is a perfect illustration of the doctrine, and also of the foolishness and impotence of the doctrine of penance.

Now that you may see how essentially penance is Rome's way of salvation, I read here her own statement that the dying thief, after Jesus Christ himself had pardoned him on the cross, did penance in order to be saved. So that according to Rome's system, the pardon which Jesus Christ himself speaks and supplies to a penitent sinner, is insufficient without the penances which she chooses to lay upon him, even hundreds of years after he is dead.

The pardon granted to the penitent thief in the saving words, "This day shall you be with me in Paradise," cannot be taken as a proof that we are dispensed by God from doing works of penance. That was a wonderful and special grace under extraordinary circumstances; namely, when the Blood of Redemption was actually being shed upon the cross; moreover, the dying thief, besides bearing testimony to the divinity of Jesus Christ, confessed his guilt, and in the spirit of penance suffered the torment of his crucifixion, and the cruel breaking of his limbs, as penalties justly due to his sins; and it may be that it was the first time that he repented and received pardon of his sins.

I need to read no further to show that penance, and penance alone, is Rome's way of salvation. This self-punishment, this voluntary penance, is for those who voluntarily submit to her control, and to her way of doing things.

But there are many people in the world, and always have been, who do not voluntarily go that way; who do not choose her way of salvation. But she, having put herself in the place of Christ as the saviour of men, and penance being her means of salvation, she must see to it that penance shall reach all, that all may be saved.

Penance for Unbelievers

I read in the book, the Cardinal's book, that the pope is "the head and doctor of all Christians;" and Pope Pius IX wrote to old Emperor William of Germany that "everybody that is baptized in the world belongs to the pope." Yes, sir. How then shall penance be made to reach these who do not submit voluntarily to Rome's authority? Here it is. Here is penance for the rest of us. I read in the same chapter, on penance:

The fear of temporal punishment often helps to strengthen the resolution of amendment, it acts as a check to prevent us from again falling into sin.

Now note, the fear of temporal punishment acts as a check to prevent us from again falling into sin. The punishment, then, and the fear of it, helps to strengthen the resolution to do better. Everybody resolves to do better sometimes; they want something to help them. Rome prescribes "the fear of temporal punishment," and says that will help you get right, and will keep you from again falling into your old ways.

But, in order that temporal punishment, and the fear of it, may reach those who do not voluntarily recognize her authority, she must have control of temporal power. Therefore, for those who will voluntarily take her course of salvation, voluntary penance—punishment—is prescribed and practiced. But for all others, she takes hold of the temporal power and uses it that they may have the benefit of penance also and be sure to be saved.

And to gain control of the temporal power, she has "recourse to the help of the law and State authority." She gets her doctrines

embodied in the “civil” law, with penalties attached, then whoever breaks the law “disregards the government,” and “endangers the State,” and must suffer the penalty, thus these do penance anyhow, and thus they are sure of Rome’s salvation.

Anybody who has ever read the doctrine of the Inquisition, knows that such was the sole purpose and the very principle and philosophy of the Inquisition. It was not to punish people because they were heretics, but to save them from the sins in which they were by being heretics; that is all the Inquisition ever was for; that is all its torments were ever applied for.

She employed the temporal power to inspire the people with the fear of temporal punishment, which should act as a corrective and prevent their again falling into sin. Of course she claims she never put anybody to death; it was always “the temporal power” that did it. Aye, but she controlled the temporal power.

And Leo XIII in our day has announced it in his own words, not longer ago than May 1891, in his encyclical to all the world on the labor question. I will read that sentence:

The church uses its authority, not only to enlighten the mind, but to direct by its precepts the life and conduct of men, and acts on the decided view that for this purpose, recourse should be had in due measure and degree to the help of the law and State authority.

Note, he does not say she may, but, she *should* have recourse to the help of the law and State authority.

How It All Started

And now that you may see that this always has been her course, I will read you a few passages from the time when the Papacy was made; when she first had recourse to the help of the law and State authority in the days of Constantine, and see what she got it for, and what she did with it when she got it, and why that was done which was done.

I have the words here of a bishop who was there at the time, and one of the chiefest ones who helped to join the Church and the State in the days of Constantine, which made the living, working, Papacy in the world from that day to this. He says of Constantine:

Our emperor, whom Christ loves by bringing those whom he [the emperor] rules on earth to the only begotten word and Saviour, renders them fit subjects of His kingdom.

Thus, according to this view, Constantine's place and work was to bring the people under his authority in the Roman Empire to the Word and Saviour, and thus render them fit subjects of Christ's kingdom.

It is important, then, to know how Constantine did that. It is well to know how he brought them to the Word and Saviour, and to whom he brought them as to the Word and Saviour. We have the words of Constantine himself in a decree, upon this very subject, and here are the words, issued 323 AD, immediately after his victory over Licinius, when he became sole ruler over the whole Roman Empire:

Victor Constantinus Maximus Augustus to the heretics: Understand now, by this present statute, you Novatians, Valentinians, Marcionites, Paulins, you who are called Cataphrygians, and all you who devise and support heresies by means of your private assemblies, with what a tissue of falsehood and vanity, with what destructive and venomous error, your doctrines are inseparably interwoven; so that through you the healthy soul is stricken with disease, and the living becomes the prey of everlasting death.

Then he is going to save souls from this disease, and from everlasting death. How?

Forasmuch, then, as it is no longer possible to bear with your pernicious errors, we give warning by this present statute, that none henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies; and our

care in this respect extends so far as to forbid the holding of your superstitious and senseless meetings, not in public merely, but in any private house or place whatsoever. Let those of you therefore [now he is “bringing them to the Saviour,” mark you, and notice how he does it] who are desirous of embracing the true and pure religion, take the far better course of entering the Catholic Church, and uniting with it in holy fellowship, whereby you will be enabled to arrive at the knowledge of the truth.

That is how. This bishop says, he brought them to the Word and Saviour, and rendered them fit subjects of Christ’s kingdom. And in doing this, he brought them to the Catholic Church as the way of salvation. I read on:

In any case, the delusions of your perverted understandings must cease entirely to mingle with, and mar the felicity of, our present times; I mean the impious and wretched double-mindedness of heretics and schismatics. For it is an object worthy of that prosperity which we enjoy through the favor of God, to endeavor to bring back those who in time past were living in the hope of future blessing, from all irregularity and error, to the right path, from darkness to light, from vanity to truth, from death to salvation.

There it is in so many words then. He brought them back from death to salvation, and to do so he brought them to the Catholic Church. That is the way of salvation which she prepared for heretics the first time she ever got the help of the law and State authority; that is the only purpose for which she ever used the help of the law and State authority; and that is the only purpose for which she wants it or will ever use it in the United States, or anywhere else now in our day.

Again I read:

And in order that this remedy may be applied with effectual power, we have commanded (as before said) that you be positively deprived of every gathering point for your superstitious meetings; I mean all the houses of prayer (if such be worthy of the name), which belong to heretics, and that these be made over

without delay to the Catholic Church; that any other places be confiscated to the public service, and no facility whatever be left for any future gathering; in order that from this day forward none of your unlawful assemblies may presume to appear in any public or private place. Let this edict be made public.

All right. It has been made public, and I am glad we have it still. But that shows completely the way of salvation provided by Rome. Penance, self-inflicted, for those who voluntarily submit to her authority; and penance inflicted through the help of the law and State authority to those who will not voluntarily submit. Thus it is demonstrated that penance is the only way of salvation provided by Rome.

A Rival Sabbath Sign

Well, the Sabbath, we have read, is God's sign, which He set up, that men may know what Jesus Christ is to men, and the way of salvation through Jesus Christ. Here is another one that has appeared in the world and has put himself in the place of the Saviour, as the only way of salvation, and with penance as the only way of that salvation.

Here has appeared a substitute for Jesus Christ, substituting herself for Him, and her way of salvation in place of His, and likewise she has substituted another sign for His sign. And it is only logical enough that she should do so. As she has put herself in His place as the saviour, and her way instead of His way as the way of salvation, if she is going to have any sign at all of her power to do all this, it must be a rival Sabbath. There is no other way.

As the Sabbath which God appointed was appointed by Him as the sign by which men may know Him as Creator and Saviour, when another power appears and puts itself in the place of God and of Christ, if that other power, the Papacy, the Catholic Church, is to have any sign at all of her authority and her power to act in the place of Christ, in the nature of things she must have her sign to be a rival Sabbath, or it would signify nothing.

The Sunday Law: Salvation by Force

Consequently this same bishop tells us what they did on this same question in the time—the fourth century—when the Papacy was made. This same bishop, who wrote that Constantine brought the people to the Saviour by his edict, forcing them into the Catholic Church, thus rendering them fit subjects of Christ's kingdom, said also this thing:

All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day.

Of course they did, and they did it for a purpose, too. They did it to signify their power, and their authority to save people by way of penance and that inflicted by the help of the law and State authority. So all things whatsoever it was men's duty to do on the Sabbath, these they—the bishops and Constantine—transferred to Sunday.

And as her way of salvation is by force only, the first Sunday law that ever was made followed that transfer, and fixed it among men. And thus Sunday was set up as her sign, and by men's submitting to it and wearing that badge, they wore the badge of Rome's authority and her way of salvation, instead of the badge of the authority of Jesus Christ and of His way of salvation.

Is the Bible the Sole Rule of Faith?

Here is the cardinal's book again, that has something in it worth calling your attention to. Everybody knows that the motto of Protestantism is:

The Bible and the Bible alone is the religion of Protestants.

That for whatsoever there is not a "Thus says the Lord," that Protestants reject. Very good. The cardinal is talking of that very doctrine here. Page 111:

The Scriptures themselves say this: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God

may be perfect, thoroughly furnished unto all good works.” 2
Timothy 3:16.

Rome says the Bible does not contain all the duties necessary for a man to believe or practice for salvation. Then Rome’s way of salvation is not the Bible way of salvation; that is settled, isn’t it? Let us read on, then:

Now to mention other examples, is not every Christian obliged to sanctify Sunday?

What do you say? Is he, or is he not? Assuredly those who keep Sunday must think so. It must be that those who keep Sunday think that every Christian is obliged to sanctify Sunday; else why do they keep it? But I read on:

Is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties?

But you may read the Bible from *Genesis* to *Revelation*, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.

We must therefore conclude that the Scriptures alone cannot be a sufficient guide and rule of faith, because they do not contain all the truths necessary for salvation.

Now that is written to Protestants who keep Sunday, and claim the Bible as the only way of salvation. Rome does not claim the Bible is the only way of salvation. The Bible and Rome, is her platform. The Bible as Rome interprets it, that is her way of salvation.

Protestants say the Bible without Rome, that is the way of salvation. Well then, says she, what do you keep Sunday for, when there is no word for it in the Bible? She argues that the great majority of Protestants keep Sunday without Bible authority, and therefore that the Catholic doctrine is true, that the Bible alone is

not a complete rule of faith, for Protestants would not keep Sunday if the Bible alone was enough for salvation. And no Protestant who keeps Sunday can answer the argument.

God's Way: Salvation without Force

We have found that the true way of salvation is by faith alone, in Christ alone, and that by man's own free choice. For Jesus Christ has said:

John 12

⁴⁷ If any man hear my words, and believe not, I judge him not.

Jesus Christ says the word: "If any man,"—that covers us all. Has anybody any right to judge anybody else for not believing in Jesus Christ? for not believing what He says? or for not doing what He says? He has not.

So if Jesus Christ had positively commanded every man on this earth to keep Sunday sacredly, it would be an infinite sin for anybody to undertake to compel anybody by law, or in any other way, to keep it.

Whoever, by whatever means, would compel anybody to keep Sunday, even though it were the Sabbath, sets himself above Jesus Christ, in the place of God, and presumes to do what even God himself will not do until the time, in the judgment. Even if Sunday were the Sabbath, nobody would have the right to try to compel anybody by law, or by any other means, to pay any respect to it whatever.

The Lord's way of salvation is by faith, and that exercised at a man's own free choice. Rome's way is by force alone, through penance. God's way is by love alone, through faith alone. To make the parallel complete:

- God's way of salvation is by love alone, through faith alone, at man's own free choice.
- Rome's way of salvation is by force alone, through penance alone, and that by the help of the law and State authority.

And therefore when she set up Sunday as the sign of her way of salvation, it was only in accordance with the whole course that she laid out when she employed the law to compel everybody to keep it.

The Sabbath is the sign of salvation by love; Sunday is the sign of salvation by force.

6. Justification by Faith Alone

American Sentinel, May 31, 1894

What is Justification by Faith?

Romans 14

²³ Whatsoever is not of faith is sin.

FAITH is of God and not of ourselves;¹⁰⁶ therefore whatsoever is not of God is sin.

Whatsoever is of God is righteousness: faith is the gift of God: and whatsoever is of faith is therefore righteousness, as certainly as that “whatsoever is not of faith is sin.”

Jesus Christ is the Author and Finisher of faith,¹⁰⁷ and the word of God is the channel through which it comes and the means by which it operates. For:

Romans 10

¹⁷ Faith comes by hearing, and hearing by the word of God.

Where there is no word of God there can be no faith. The word of God is the most substantial and most powerful thing in the universe. It is the means by which all things were produced. It carries in itself creative power. For:

Psalms 33

⁶ By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth.

⁹ For He spoke and it was; He commanded and it stood fast.

And when this world was thus made, and darkness covered all the face thereof,

Genesis 1

³ God said, Let there be light: and there was light.

¹⁰⁶ *Ephesians 2:8.*

¹⁰⁷ *Hebrews 11:2.*

Thus the word of God is self-fulfilling, and of itself accomplishes the will of God in every one who receives it as it is in truth the word of God.

1 Thessalonians 2

¹³ When you received the word of God which you heard of us, you received it not as the word of men, but as it is in truth the word of God, which effectually works also in you that believe.

Thus to receive the word of God; to yield the heart to it that thus it may work in the life; this is genuine belief, this is true faith. This is the faith by which men can be justified, made righteous indeed. For by it the very will of God, as expressed in His own word, is accomplished in the life by the creative word of Him who has spoken. This is the work of faith. This is the righteousness—the right doing—of God which is by faith. Thus,

Philippians 2

¹³ It is God that works in you, both to will and to do of His good pleasure.

Thus the character, the righteousness, of God is manifested in the life, delivering from the power of sin, to the saving of the soul in righteousness. This is justification by faith alone. This is justification by faith, without works.

For the faith being the gift of God, coming by the word of God, and itself working in man the works of God, needs none of the work of sinful man to make it good and acceptable to God. The faith itself works in man that which is good, and is sufficient of itself to fill all the life with the goodness of God, and needs not the imperfect effort of sinful man to make it meritorious.

This faith gives to man good works, instead of being itself dependent upon man for “good works.” It is not expressed by “faith *and* works;” but by “faith *which* works,”

Galatians 5

⁶ For in Jesus Christ neither circumcision avails anything, nor uncircumcision; but faith which works by love.

James 3

²² See how faith wrought?

1 Thessalonians 1

³ Remembering without ceasing, your work of faith;

2 Thessalonians 1

¹¹ ...and the work of faith with power.

And,

John 6

²⁹ This is the work of God, that you believe on Him whom He has sent.

This is “the faith of God” which Jesus exhorts us to have;¹⁰⁸ which was manifested in Him; and which, by His grace, is a free gift to every soul on earth.

Catholic Faith

Now of this faith it is the boast of the Catholic Church that she knows nothing. This is the very doctrine of faith, and of justification by faith, which produced the Reformation and made original, genuine Protestantism. And of this faith, and of the Reformation which was produced by it, the Catholic Church speaks thus:

As in revolutions the leaders try to gain the people over by the bait of promised independence, so at the time of the so-called Reformation—which was a revolution against church authority and order in religion—it seems that it was the aim of the Reformers to decoy the people under the pretext of making them independent of the priests, in whose hands our Saviour has placed the administering the seven sacraments of pardon and of grace.

They began, therefore, by discarding five of these sacraments....They then reduced, as it appears, to a matter of form, the two sacraments they professed to retain, namely, Holy Baptism and the Holy Eucharist. To make up for this rejection, and enable each individual to prescribe for himself, and procure by himself the pardon of sins and Divine grace, independently of

¹⁰⁸ *Mark* 11:22, margin.

the priests and of the sacraments, they invented an exclusive means, never known in the church of God, and still rejected by all the eastern churches and by the Roman Catholics throughout the world....They have framed a new dogma of Justification by Faith Alone, or by Faith only.

Luther invented, as we have said, the doctrine, and was the first to affix such a meaning to the word faith....And from that period only there existed man who saw in the word “faith,” occurring so frequently in Holy Scripture, that which has never been seen by the fathers, doctors, saints, and by the whole Church of God.¹⁰⁹

These extracts are enough to show, and they declare plainly enough, that the Catholic Church does indeed know nothing of the faith which is of God, and which, because it is of God, bears in itself sufficient power and merit to justify and save the sinner who will allow it to work in him the righteousness of God. What meaning then does she affix to the word “faith”? Here it is:

These texts, all of which refer to saving faith, prove beyond a doubt that not trust in Christ for personal salvation, but the faith of the Creed,...is the faith availing for justification.¹¹⁰

But who made the creed? Men, and men only. Constantine was the chief agent in the making of the original Catholic creed, the Nicene creed. Men being the sole authors of the creed, and “faith” being “the faith of the creed,” it follows at once that this faith is solely of themselves, of their own manufacture, and not the gift of God at all, and is therefore not true faith at all. For the true faith, the faith that really saves, is...

Ephesians 2

⁸ ...not of yourselves, it is the gift of God

And as men only made the Catholic creed, and as Catholic faith is only “the faith of the creed,” it is as certain as anything can be that the Catholic faith is a base counterfeit that she would pass off upon all the world, and by force too, to supplant the true faith.

¹⁰⁹ *Catholic Belief*, pp. 365, 366, 374.

¹¹⁰ *Ibid*, p. 370.

It is not enough, however, to say that it is a mere human invention; it comes from lower down than that. And she herself has given us the means of tracing it to its original. Here it is:

By faith is not meant a trust in Christ for personal salvation, but evidently a firm belief that Jesus is the Messiah, the Christ, the Son of God, that what is related of him in the Gospel is true, and that what he taught is true.¹¹¹

The Faith of the Devils

Now there are recorded in the Scriptures several examples of this same identical “faith” here defined. And now, as we read these examples, and have the plain word of God as to what they were who held this “faith,” we can have no difficulty in knowing the real nature and origin of the Catholic faith, “the faith of the creed.” Here is one:

Luke 4

³³ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

³⁴ Saying, Let us alone; what have we to do with you, you Jesus of Nazareth? are you come to destroy us? I know you who you are; the Holy One of God.

³⁵ And Jesus rebuked him, saying, Hold your peace, and come out of him.

³⁶ And when the devil had thrown him in the midst, he came out of him.

Here is another:

Mark 3

¹¹ And unclean spirits, when they saw Him, fell down before Him, and cried, saying, You are the Son of God.

¹² And He straitly charged them that they should not make Him known.

And here is another:

¹¹¹ *Ibid*, p. 369.

Matthew 8

²⁸ And when He was come to the other side into the country of the Gergesenes, there met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

²⁹ And, behold, they cried out, saying, What have we to do with you, Jesus, you Son of God? are you come hither to torment us before the time?

And yet another:

Acts 19

¹³ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preaches.

¹⁴ And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

¹⁵ And the evil spirit answered and said, Jesus I know, and Paul I know; but who are you?

In these examples there is every element of the “faith” above defined and set forth as the “saving faith” of the Catholic Church. Every one of these devils showed “evidently a firm belief,” and actually proclaimed it,

...that Jesus is the Messiah, the Christ, the Son of God!

And that legion of them that found a home with the swine and set the whole two thousand of them crazy, showed also:

...evidently a firm belief that what is related of him in the Gospel is true.

For from the beginning of the gospel in this world it had been related of Him that He should bruise the devil’s head; and it was indeed related of Him that He should destroy the devil. And that this legion of devils had “evidently a firm belief” that this is true is clearly shown by their terrified inquiry,

Matthew 8

²⁹ Are you come hither to torment us before the time?

They thoroughly believed that this time of torment was coming, as it had been related; and what they feared now was that it was to befall them “before the time.”

Not only do these examples supply every element of that which is authoritatively defined and set forth as Catholic “saving faith,” showing it to be but the faith of the devils, but the Scripture plainly states that this is just the kind of faith that it is. Here are the words:

James 2

¹⁹ You believe that there is one God; you do well; the devils also believe, and tremble.

There is the plain word of the Lord, that this “faith” that is proudly set forth as the Catholic faith is simply the faith that the devils have. And it does not save them. It has no power to change their lives. They are devils still. And, moreover, Jesus forbade them to preach this “faith.”

This is precisely “the faith of the creed.” It is of themselves and not of God. And being only of themselves, it is impotent to bring to them any virtue to change the life; it is powerless to work in them any good. Being incapable of working, it is a faith that is dead.

And those who hold it, realizing that it is lifeless and so unable to do anything for them, are obliged to give it the appearance of life by doing great things for it in the multiplication of dead works. For, works that are not of faith, that are not wrought by the faith itself, are dead works. They are worse than valueless, for:

Romans 14

²³ Whatsoever is not of faith is sin.

Any faith that is not able to produce, to work, the works of God in him who professes it, is a dead faith. It is “the faith of the creed.” It is the “faith” of the devils. It is the “faith” of the Papacy. And when such “faith” is passed off for Christianity, it is the mystery of iniquity, wherever it is found. And therefore it is that the

Scripture, immediately after describing this “faith” of the devils, exclaims:

James 2

²⁰ But will you know, O vain man, that faith without works is dead?

²² Do you see how faith wrought with his works, and by works was faith made perfect?

Thus the works by which faith was made perfect, were wrought by the faith itself. When the faith is living, the works of faith appear just as certainly as when the tree is living the fruit appears in its season.

The only thing that will be accepted in the judgment is works. The only works that will be accepted in the judgment are works of righteousness. And the only righteousness that will be accepted or countenanced in any way whatever in the judgment is the righteousness of God. And this righteousness is a free gift to men, and is wrought in man by faith alone:

Romans 3

²² Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference.

It is true that “the Church” says that “this faith,” “the faith of the creed,” this faith of the devils, “leads to trusting in Christ, and to all other virtues.” But it is a notable fact that it has not done this for the devils. And it is just as notable and just as apparent that “this faith” has not, in all these hundreds of years, led the Catholic Church to trusting in Christ nor to any other virtues.

Faith in the Powerful Word

But she gives an illustration to show the difference between the faith of Christ and “the faith of the creed,” and here it is:

To show the unfairness of taking the word “faith,” occurring in the Holy Scripture, in this new Protestant sense of trust in Christ for pardon, to the exclusion of any other dispositions or means,

and not in the Catholic sense of belief in revealed truths,...allow me to use the following illustration:

Suppose a man afflicted with a grave disease sends for a physician of repute. The physician comes and prescribes, and to inspire the patient with more confidence, tells him, “Only believe in me and you will be cured.” Can we suppose that the poor sufferer, on the departure of the physician, would say: “I shall take no medicine, for the physician said: ‘Only believe and you will be cured.’” This way of reasoning and acting seems impossible to be adopted in regard to the cure of the body, but respecting the cure of the soul it is an unhappy matter of fact that thousands of persons fall into this sad mistake.¹¹²

Now there is not the least doubt that this statement perfectly illustrates the difference between the faith of Christ and Catholic faith, for it proceeds altogether upon the view that there is no more power or virtue in the word of God than there is in the word of a man; that the word of Christ, the heavenly Physician, has no more power to cure than has the word of an earthly physician. And that is indeed just the difference between true faith, the faith of God, and Catholic faith, “the faith of the creed”—and of the devils.

True faith finds in the Word of God, the word of the heavenly Physician, the living—creative—power of God to accomplish all that the word says. When the centurion asked Jesus to cure his sick servant,

Matthew 8

⁷ Jesus said unto him, I will come and heal him.

But the centurion said,

⁸ Speak the word only, and my servant shall be healed.

And Jesus himself decided this to be “faith,” and even “so great faith” as He had not found in Israel, and then said to the centurion,

¹¹² *Catholic Belief*, pp. 374-375.

Matthew 8

¹³ Go your way; and as you have believed, so be it done unto you. And his servant was healed in the selfsame hour.

A nobleman also came to Jesus beseeching Him:

John 4

⁴⁹ Sir, come down ere my child die.

⁵⁰ Jesus said unto him, Go your way; your son lives. And the man believed the word that Jesus had spoken unto him, and he went his way.

And when the man neared his home,

⁵¹ ...his servants met him, and told him, saying, Your son lives.

⁵² Then he inquired of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

⁵³ So the father knew that it was at the same hour in which Jesus said unto him, Your son lives; and himself believed, and his whole house.

This is faith, genuine faith. It finds in the word of God itself all sufficiency to accomplish all that the word expresses. And over and over again, in fact in all the cases recorded in the New Testament, it was believing the word spoken and thus receiving the power of that word to accomplish of itself the thing that was spoken—it was this faith that healed the sick, restored the palsied, made the impotent to talk, and forgave the sinner. This is believing God. This is faith.

But when the word of God is held to be as powerless as the word of a man; when the word of Jesus Christ is held to be as empty of healing virtue as is the word of a mere human physician; when the word of the living God is thus reduced to the level of the word of men, and to all intents and purposes is received as the word of men, and the words of men themselves, formulated into a creed, are really put in the place of the word of God; then such belief, such faith, is only of themselves and is as powerless and as empty of saving virtue as are the men themselves.

It is the same story over again, of the effort of men to save themselves by themselves from themselves. And this “faith” that is altogether from men themselves, that stands only in the words and wisdom of men, this “faith of the creed” that is identical with the “faith” of the devils—this, by her own showing, by her own boast, and by her own illustration, is the faith of the Catholic Church.

Very good. We accept her showing in the case. Undoubtedly it is the truth. The illustration is perfectly satisfactory.

Old Covenant Faith

There is another statement that she makes which so clearly reveals again the essential nature of the “faith” which is held, and the salvation that is offered, by the Catholic Church, that it is worth quoting. Here it is:

We seem to hear Jesus, our heavenly Physician, say: I died for all, and thereby prepared in my blood a remedy for all. If you would have the merits of my passion and death applied to you, to free your souls from sin, you must...believe that I am what I declare myself to be, and believe what I teach. Do also what I have told you to do, and then you shall have the merits of my passion and death applied to you and you shall be justified.

This is in very substance, and even in terms, the old covenant. It is identical with the covenant...

Galatians 4

²⁴ ...from the Mount Sinai, which genders to bondage.

Here are the terms of the old covenant, the covenant from Sinai:

Exodus 19

⁴ You have seen what I did unto the Egyptians, and how I bore you on eagles’ wings, and brought you unto myself.

⁵ Now therefore, if you will obey my voice indeed, and keep my covenant, then you shall be a peculiar treasure unto me above all

people: for all the earth is mine; and you shall be unto me a kingdom of priests, and a holy nation.

⁶ These are the words which you shall speak unto the children of Israel.

⁸ And all the people answered together, and said, All that the Lord has spoken we will do.

Their agreement to obey His voice indeed, was an agreement to keep the ten commandments indeed. For when His voice was heard from Sinai the ten commandments alone were spoken. And of these it is written:

Ecclesiastes 12

¹³ Fear God and keep His commandments, for this is the whole duty of man.

So that in substance this covenant from Sinai, just as certainly as this Catholic statement, says,

“I have done this great thing for you. Now, if you would have the benefit of it, believe what I teach, do also what I have told you to do, and then you shall have it and you shall be justified.”

And the people all said they would do it, and this, too, with the hope of being justified. These two statements are identical in substance and in doctrine. The thought of both is that man must do righteousness in order to be righteous, instead of first being righteous in order to do righteousness.

It will not do though to say that as the Lord made the statement from Sinai, therefore this statement from Rome is truth. The Lord had a purpose in this covenant from Sinai even though it did then “gender to bondage.”

That covenant from Sinai corresponds to Hagar in the family of Abraham. The children of that covenant, the people who entered into it, correspond to Ishmael, the child of Hagar. As Hagar was a bondwoman, so the child that was born of her was a bondchild. And thus she gendered to bondage. As Hagar represents the covenant from Sinai, and her child was a bondchild, so the

covenant from Sinai gendered to bondage and the children of that covenant were bondchildren. Moreover, Ishmael was...

Galatians 4

²³ ...born after the flesh.

And as Ishmael represents the children of the covenant, so they were “after the flesh” and knew only the birth of the flesh. Knowing only the birth of the flesh, and minding only the things of the flesh, they thought themselves capable of fulfilling all the righteousness of God.

The Lord knew full well that they could not do it; but they did not know it, and they would not believe that they could not do it. In order to convince them that they could not do it, and enable them to see it so plainly that they themselves would confess their inability to do it, the Lord gave them a full and fair opportunity to try.

Within forty days they had fully demonstrated their utter inability to do what the Lord had told them, and what they had freely promised to do. They were in deeper bondage than ever. They were then willing to have the Lord deliver them from the bondage of sin to the liberty of righteousness by His own power, through His own word, in His own promise, even as He had delivered their father Abraham.

In a word, they were then willing to attain to righteousness, to be justified, by faith, instead of trying to obtain it by works. They were willing to be children of promise, instead of children of the flesh. Having found by this experience that:

Romans 8

⁷ The minding of the flesh is enmity against God, and is not subject to the law of God, neither indeed can be,

–they were willing to be born again and of the Spirit of God, rather than to trust longer to the ways of the birth of the flesh. Having found that by this old and temporary covenant they were

lost, they were willing to be saved by the new and everlasting covenant, which is this:

Hebrews 8

¹⁰ I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people;

¹¹ And they shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for they shall all know me from the least to the greatest.

¹² For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

In this covenant there is no “if.” It depends not upon what we shall do, but upon what God will do,

Romans 3

²² ...unto all and upon all them that believe, for there is no difference.

²³ For all have sinned and come short of the glory of God.

Such was the covenant from Sinai, such was its nature, and such its purpose. And that the recording of it, with the nature and experience of those who caused it to be made and who entered into it, was necessary for future ages, is demonstrated by this repetition of it in the Catholic system of “faith.”

That covenant was faulty, as it rested upon the promise of the people to obey God’s law without faith in Jesus Christ; but this repetition of it is infinitely faulty and altogether bad, as compared with the original example.

For there, although it was their own sinfulness and self-righteousness that led to the making of it, yet through the sad experience of it God would draw them away from themselves to the knowledge of Christ.

While here and in this, the Papacy takes the very revelation of the gospel of Christ itself and perverts it into the old covenant, and through this perversion draws men away from Christ to the exaltation of self.

- It puts the old covenant in the place of the new.
- It puts works in the place of faith.
- It puts bondage in the place of freedom.
- It puts ceremonies in the place of Christ.
- And it puts man in the place of God.

This is the Papacy, and this her doctrine of “faith.” And as God said of Hagar and Ishmael in the family of Abraham, and of the covenant from Sinai and its children in the family of Israel, so He says of this same wicked thing as it would be in the family of Christianity:

Galatians 4

³⁰ Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman.

There never was a truer description of the Papacy than that given in a quotation in these columns a few weeks ago, in the words that pronounced it:

...a method of forgetting God, which shall pass as a method of remembering Him.¹¹³

¹¹³ Ellen White, *The Great Controversy*, p. 572.

7. How to Oppose the Papacy

Present Truth, June 14, 1894

THE secret of the great advantage that the Papacy holds is that peculiar “policy” by which she can so fully and constantly “cause craft to prosper” in her hand.

The Master of Craftiness

She is such a perfect mistress of every kind of deceitful invention that there is no kind of human working that can successfully contend with her.

To attempt to oppose her by any kind of crafty method is not only to be so far just like her, but at the last to find yourself so far outdone in craftiness as to be made ashamed that you ever tried it.

To attempt opposition to her now by any political or governmental method, even though it be right, is to find yourself at such an immense disadvantage as to make all such effort practically useless.

What shall be done? Shall we sit still and do nothing? No, no. We are to be more active, and do more than ever before. How then shall it be done?

The Everlasting Gospel

There is one way to do it, and only one. That is with the word of God, the everlasting Gospel. This method gives to him who employs it every advantage of position and of power over the Papacy and all her workings.

It gives every advantage in position, because the Papacy knows nothing of the Gospel, and in contending with him who uses that method only, she is all at sea.

It gives every advantage in power, because the Gospel itself is the power of God, and in contending with him who depends upon the power of God, and is allied to it only, the Papacy is impotent.

This is the true Christian way, this is the true Protestant way, to oppose the Papacy; and in this way there is no such thing as defeat or failure; for what seems to be failure is victory, and what appears to be defeat is triumph. This has been closely and abundantly proved in history.

God's Power Made Luther Invincible

This is true of the time of Luther and the rise of Protestantism. So long as Protestants held faithfully to the Gospel alone, and depended only upon its power, the Papacy which then possessed all the power of Europe, was powerless before them.

Martin Luther, the chief and leader of the opposition to the Papacy in that day, was attacked with all the power, cunning, and craft, of the Papacy; by the published decree of the emperor in behalf of "holy Church," he was outlawed in all Europe, and everybody was commanded, under penalty of treason, to take him and deliver him up, and receive the reward due to so good a work.

Yet for all this the Papacy was unable ever to lay a hand on him or do him harm, and he died at last peaceably and in his bed, an everlasting victor over all the power of the Papacy; and, living and dying, a proof to all the world of what a man can do in opposition to the Papacy, who depends upon the Gospel alone and is allied to the power of God only.

The Reformation Must Continue

And so long as Protestantism was faithful in its allegiance to the Gospel and the power of God only, so long the tide of the Reformation swept irresistibly onward. But the moment this allegiance was slackened, this tide was checked; and as this allegiance lessened, the tide was reversed.

But the Gospel has not ceased. The word of God is not bound. The power of God is not slack toward those who believe. The everlasting Gospel abides, and is to be preached with the attendance of the power of God in such measure as the world has never seen, and which is to accomplish indeed what Luther longed to see—

the complete overthrow and engulfing of the Papacy and all her abominations.

8. The Conception of Mary

American Sentinel, September 20, 1894
Original title: Editorial

ON the eighth of December the Roman Catholic Church celebrates the “Immaculate Conception” of Mary the mother of Jesus.

Definition of Immaculate Conception

The dogmatic term “immaculate conception,” signifies that Mary was not “shapen in iniquity” and conceived in sin like the rest of humanity;¹¹⁴ and this dogma logically followed the one, previously proclaimed, that Mary never committed a sin; notwithstanding the declaration of God that:

Romans 3 [also 5:12]

²³ All have sinned.

This unscriptural doctrine, which was “infallibly” proclaimed by Pope Pius IX in 1854, is but one of a series of dogmatic decisions, covering many centuries, by which the mother of our Lord has been transformed into a goddess, crowned “Queen of the whole universe”¹¹⁵ and “seated on the right hand of Jesus,” “to fill the first place after God in heaven and on earth.”¹¹⁶

The papal discussion of the question of “immaculate conception,” which was “infallibly” settled by Pope Pius IX in 1854, was carried on for centuries between two powerful Roman Catholic societies, the Franciscans who violently favored it, and the Dominicans who violently opposed it. So furious and bitter was the contention that Pope Sextus IV published a bull in 1483, threatening to send both parties to hell if they did not stop calling one an-

¹¹⁴ *Psalm* 51:5.

¹¹⁵ *Manual of Devotion to Good St. Anne*, by a Redemptorist Father. General Printing Office. A. Coté & Co., 1891. Imprimatur E. A. Cardinal Taschereau, Archbishop of Quebec. Page 283.

¹¹⁶ *Idem.*, p. 372.

other heretics. At length the Jesuits took sides with the Franciscans and secured the papal decision of 1854.

Objections to the Doctrine

The opponents of the doctrine, besides declaring it to be unscriptural, asserted that it was absurd, and said,

On the same principle you would be obliged to hold that the conception of her ancestors in an ascending line was also a holy one, since otherwise she could not have descended from them worthily.¹¹⁷

The logic of this objection is apparent, and unless met it would necessitate the “immaculate conception” of Mary’s whole pedigree, which would include David, who, speaking for the race as well as for himself, says:

Psalm 51

⁵ Behold, I was shapen in iniquity; and in sin did my mother conceive me.

In order to head off this fatal logic, someone who was born in sin, must later rise above this condition, be freed from human sinful flesh, after which, from these superhuman bodies, could be born “immaculate,” or sinless flesh.

From Sinful to Sinless

Roman Catholic tradition, which, according to the teaching of the church, is declared to be “more clear and safe”¹¹⁸ than the Bible, says that Joachim and Anne were the parents of Mary the mother of Jesus.¹¹⁹ And it is by them, we are told, that the great feat of lifting the ancestry of Mary from sinful flesh to sinless flesh was accomplished. Of these traditional parents of Mary it is stated:

They showed themselves always so *perfect* in their whole conduct, that one need not marvel that from such *perfection* should

¹¹⁷ *Encyclopedia Britannica*, article: “Immaculate Conception.”

¹¹⁸ *Catholic Belief*, p. 45.

¹¹⁹ *Manual of Devotion to Good St. Anne*, p. 5.

come forth the one whose luster is as the *mirror of all goodness* in ages past and to come.¹²⁰

But “St. Anne” and “St. Joachim” were not born sinless; how then was this perfection attained? Let the cardinal-endorsed work ask the same question and answer it:

By what gradation of virtues and perfection did she [St. Anne] *raise herself* to make this thing possible? Let us remember what Mary was from the first instant of her creation, and we shall then be able to form an idea of what must have been her mother. Must not the *stem* be worthy of the *flower*, and the vase worthy of the perfume it contains? On leaving the hands of God, still under the actions of his creating breath, the soul of Mary was joined to a most pure body, forever virginal and immaculate like itself.¹²¹

However holy Joachim and Anne were at the time of their marriage, they were not yet sufficiently so to give such a daughter as Mary to the world. By *multiplying* their *fasts*, their *alms*, through so many long years in order to obtain this grace from God’s goodness, they made rapid progress in perfection and in the love of God, and at length arrived at that degree of purity and holiness desired by the Holy Ghost.¹²²

Thus *mortification* and *sacrifice* had done their work in St. Anne and St. Joachim, purifying, refining, and not leaving in them even the *shadow of defilement*. God could take of that *presanctified* earth to create his well-beloved daughter,¹²³

...who, after God, sees none superior or equal to herself, either in *holiness*, in *glory*, or in *power*,¹²⁴

...*purier* than the angels, *holier* than the archangels.¹²⁵

¹²⁰ *Idem.*, p. 110.

¹²¹ *Idem.*, p. 119.

¹²² *Idem.*, p. 158.

¹²³ *Idem.*, p. 102.

¹²⁴ *Idem.*, p. 71.

¹²⁵ *Idem.*, p. 72.

But why all these theological disputes, and furious contentions, and papal bulls of anathema, and infallible decisions in the Roman Catholic Church, concerning the “immaculate conception” of Mary and immaculate purity of St. Anne and St. Joachim? It was to...

...sanctify the royal blood whence our Saviour was to be born.¹²⁶

Mary was declared sinless because the blood transmitted “to Mary, was to form the Divine Flesh.”¹²⁷ “St. Anne and St. Joachim” are represented as making themselves immaculate because...

...the blood of Joachim and Anne, passing through the most pure heart of Mary, was to become the blood of Jesus.¹²⁸

After the storm of contention is over and the Franciscans and Jesuits have won, and the thunder of the Vatican finished the creation of a saviour, what do we behold? We see a saviour whose blood was “purified” by “mortification and sacrifice” of His grandparents, and whose “divine flesh” was “formed” by blood “made” “purer than the angels, holier than the archangels” through His “grandmother” and grandfather’s “multiplying their fasts, their alms,” and “good works.”

Frustrating the Grace of God

Oh how this frustrates the grace of God!

Ephesians 2

⁸ For by grace are you saved through faith; and that not of yourselves: it is the gift of God:

⁹ Not of works, lest any man should boast.

¹⁰ For we are His workmanship, created in Christ Jesus unto good works...

¹²⁶ *Idem.*, p. 150.

¹²⁷ *Idem.*, p. 153.

¹²⁸ *Idem.*, p. 153.

- Instead of creating Christ Jesus by mortification and sacrifice, by multiplying fasts, and good works the Christian is created in Christ Jesus unto good works.
- Instead of saving our Saviour by our works we are saved by our Saviour from our works.
- Instead of His being the workmanship of our work, “we are His workmanship, created in Christ Jesus, unto good works.”¹²⁹

Again this antichristian saviour is represented as clothed, not with the sinful flesh of Abraham, but with “divine flesh,” “purer than the angels and holier than the archangels.” The papal saviour is therefore so high above man, who is “shapen in iniquity” and clothed with sinful flesh that it takes a ladder, reaching from earth to heaven, to touch him. He is so far removed from fallen men that it requires a bridge to span the abyss which separates him from his saviour.

This is not only the logical deduction from the doctrine of the “immaculate conception” of Mary and the “immaculate” lives of St. Anne and St. Joachim, but it is the admitted doctrine and daily practice of the Roman Catholic Church. Here it is:

She [Anne] is the Mother of her who is purer than the Angels, holier than the Archangels, higher than the Thrones, more powerful than the Dominations, more enlightened than the Cherubims, more inflamed with divine love than the Seraphims. She is the Mother of her who is called and who is the eldest Daughter of the Father, the true Mother of the Son, the Spouse of the Holy Ghost. She is the Mother of her who is “full of grace,” of her who has bestowed, and still bestows ransom on the captive, strength to the weak, sight to the blind, consolation to the afflicted, hope to the desponding, an overflow of joy to the Angels, human flesh to the Divine Word, a Worshiper worthy of His greatness to the Eternal Father, a temple worthy of His holiness to the Holy Ghost. Anne is the Mother of her who is the ladder to heaven, the

¹²⁹ *Ephesians* 2:10.

anchor of the shipwrecked, the star of the mariner, the bridge whereby God crossed the abyss which separated as from him.¹³⁰

The Real Ladder

Away with your Mary “ladder” and immaculate “bridge”! Jesus Christ is the ladder and its lowermost round reaches as low as the lowest sinner. In order that He might reach sinful men,

Hebrews 2

¹⁶ Verily He took on Him the nature of angels; but He took on Him the seed of Abraham.

¹⁴ Forasmuch as the children are partakers of flesh and blood, He also himself likewise took part of the same.

What! part of man’s sinful flesh? Yea, verily.

Romans 8

³ For what the law could not do, in that it was weak through the flesh, God sending His own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

Hebrews 4

¹⁵ For we have not a high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin.

¹⁶ Let us therefore come boldly to the throne of grace [without the papal ladder] that we may obtain mercy and find grace to help in time of need.

And now Pope Leo XIII has the hardihood to invite us away from this Saviour who is so close to us that He dwells in us and condemns sin in our sinful flesh as He condemned sin in the sinful flesh which He inherited from His mother Mary,—he calls us away from this Saviour to a saviour who was born from “immaculate” flesh, “purer than the angels, holier than the archangels,” and who, therefore, cannot be touched with the feelings of our infirmities, and must be touched with a “ladder.”

¹³⁰ *Good St. Anne*, pp. 72-73.

He calls us to a saviour so widely separated from us that there must be a “bridge” constructed to span the chasm. And he asks us to trust our eternal life to this human structure, whose spans are made of “fasts,” and “mortifications,” and “good works.”

And besides inviting us to trust our salvation to this phantom “bridge,” he demands toll for the passage of our soul at every span of its almost limitless length; while our Saviour, “without money and without price,” “freely,” reaches over the battlements of heaven and, while holding fast to the throne of the Infinite with the arm of omnipotence, encircles us with His long human arm, that arm that is “not shortened that it cannot save,” and presses us lovingly to that bosom that is “touched with the feeling of our infirmities.”

And now instead of accepting the invitation of Pope Leo XIII we, on the contrary, invite, with the words of our Saviour, him and all his deluded followers who are trusting for salvation to human ladders and bridges, and all others who know not our Lord:

Matthew 11

²⁸ Come unto me all you that labor and are heavy laden and I will give you rest.

²⁹ Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest unto your souls.

³⁰ For my yoke is easy, and my burden is light.

Revelation 22

¹⁷ And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.

9. The Immaculate Conception

Religious Liberty Library, No. 25, 1894

THE official and “infallible” doctrine of the immaculate conception as solemnly defined as an article of faith by Pope Pius IX, speaking *ex cathedra*, on the 8th day of December, 1854, is as follows:

By the authority of our Lord Jesus Christ, of the blessed apostles Peter and Paul, and by our own authority, we declare, pronounce, and define, that the doctrine which holds that the most blessed Virgin Mary, in the first instant of her conception, by a special grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Saviour of mankind, was preserved free from all stain of original sin, has been revealed by God, and, therefore, is to be firmly and steadfastly believed by all the faithful.

Wherefore, if any shall presume, which may God avert, to think in their heart otherwise than has been defined by us, let them know, and moreover understand, that they are condemned by their own judgment, that they have made shipwreck as regards the faith, and have fallen away from the unity of the church.¹³¹

The Conception of Mary

It may be well to remark in beginning that there is a large number of Protestants as well as other non-Catholics who entertain the mistaken view that the doctrine of the immaculate conception refers to the conception of Jesus by the Virgin Mary. The truth is that it refers not to the conception of Christ by Mary, but to the conception of Mary herself by her mother.

¹³¹ *Catholic Belief*, p. 214. *Catholic Belief* is “a short and simple exposition of Catholic doctrine,” by the Very Rev. Joseph Faa Di Bruno, Rector-General of the pious Society of Missions: Church of S S mo Salvatore in Ouda, Ponte Sisto, Rome, and St. Peter’s Italian Church, Hatton Garden, London, E. C. Author’s American Edition, edited by Rev. Louis A. Lambert, author of *Notes on Ingersoll*, etc., etc. One Hundreth Thousand. Benziger Brothers, printers to the Holy Apostolic See, New York, Cincinnati, and Chicago. Imprimatur, John Cardinal McCloskey, Archbishop of New York, June 5, 1884; and Imprimatur, Heuticus Eduardus, Carn. Archiep, Westmonast, Die 19 Julii 1983.

It is true that in the dogma the words are “at the first instant of her conception;” and in strictness of idea perhaps, this form of expression ought to refer to conception on her own part, and therefore to her conception of Jesus.

But this is not the idea of the dogma. In the dogma, the sole idea and purport, of the words “her conception” is the conception of her by her own mother. Accordingly, to English readers it would more clearly express the thought to put it in the words, “at the first instant of the conception of her,” etc. For in all the controversy and literature on the subject, there is no thought of applying the phrase “immaculate conception” to anything but to the conception of Mary herself by her mother, whom “tradition” says was Anne.

What are the Consequences?

In these days of the general acceptance of Catholicism as Christianity; and of compromises with the Catholic Church, and apologies for her on the part of “Protestants,” it is well that we should study such things as this that we may know for ourselves what is their real effect upon the doctrine of Christ, and what their consequences, in those who accept the dogma.

The first consequence of it to him who believes this doctrine is to make the Virgin Mary, if not actually divine, then the nearest to it, of any creature in the universe; and this, too, in her human nature. In proof of this we have the following statements of Catholic fathers and saints:

The ancient writer of *De Nativitate Christi* found in St. Cyprian’s works, says: Because [Mary] being “very different from the rest of mankind, human nature, but not sin, communicated it-self to her.”

Theodoret, a father that lived in the fifth century, says that Mary “surpassed by far the cherubim and the seraphim in purity.”

In the Greek Liturgy of St. Chrysostom, a father of the fourth century....the following words are directed to be chanted by the choir during the canon of the mass: “It is truly meet that we

should praise you, O mother of God,...you art the mother of our God, to be venerated in preference to the cherubim; you art beyond comparison more glorious than the seraphim.”

Theodore, patriarch of Jerusalem, said in the second council of Nice, that Mary “is truly the mother of God, and virgin before and after childbirth; and she was created in a condition more sublime and glorious than that of all natures, whether intellectual of corporeal.”¹³²

Lest these statements should seem too ancient for “Protestants” we present a passage from our own times. In the *Manual of Devotion to Good St. Anne De Beaupre* [pronounced boo-per], in the province of Quebec, and bearing the imprimatur of E. A. Cardinal Taschereau, present Archbishop of Quebec, it is said of Mary, that she:

...is purer than angels, holier than the Archangels, higher than the Thrones, more powerful than the Dominations, more enlightened than the cherubim, more inflamed with the divine love than the seraphim.¹³³

These statements show that in the view of the Catholic Church and of the dogma of the immaculate conception, the nature of Mary was so “very different from the rest of mankind,” so much “more sublime and glorious than that of all natures” and “surpassed by far the cherubim and seraphim” as to be “beyond comparison more glorious” than they, and therefore to be venerated “in preference” to them. This, then, puts the nature of Mary infinitely beyond any real likeness or relationship to mankind.

As It Applies to Jesus

Having this clearly in mind, let us follow to the next step. And here it is in the words of Cardinal Gibbons:

We affirm that the Second Person of the Blessed Trinity, the Word of God, who, in his divine nature is, from all eternity, begotten of the Father, consubstantial with him, was in the fullness

¹³² *Ibid.*, pp. 216-217.

¹³³ *Manual of Devotion to Good St. Anne De Beaupre*, p. 72.

of time again begotten, by being born of the virgin, thus taking to himself from her maternal womb, a human nature of the same substance with hers.

As far as the sublime mystery of the incarnation can be reflected in the natural order, the blessed virgin, under the overshadowing of the Holy Ghost, by communicating to the Second Person of the adorable Trinity, as mothers do, a true human nature of the same substance with her own, is thereby really and truly his mother.¹³⁴

Now put these two things together, First, we have the nature of Mary defined as being not only “very different from the rest of mankind,” but “more sublime and glorious than all natures;” thus putting her infinitely beyond any real likeness or relationship to mankind as we really are.

Next, we have Jesus described as taking from her a human nature of the same substance as hers.

It therefore follows as certainly as that two and two make four, that in His human nature the Lord Jesus is “very different” from mankind, is in a condition more sublime and glorious than all natures, is beyond comparison farther from us than are the cherubim and the seraphim, and is therefore infinitely beyond any real likeness or relationship to us as we really are in this world.

Therefore...the Intercession of Saints

We know the answer that “the Church” makes to this—that Mary and Anne and Joseph and Joachim especially, and all the other eleven hundred and fifty saints, intercede with Him for those who have His help, and that through these He is enabled to reach mankind though He himself is so far beyond us. Even as the *Manual of Devotion to Good St. Anne* says further of Mary, that she:

...is the ladder to heaven, the anchor of the shipwrecked, the star of the mariner, the bridge whereby God crossed the abyss which separated us from him.¹³⁵

¹³⁴ *Faith of Our Fathers*, pp.198-199.

¹³⁵ *Manual of Devotion to Good St. Anne De Beaupre*, p. 73.

But the Saints are Dead

But this is as great a fraud as is all the rest of the scheme. For the Virgin Mary, and Anne, Joseph, and Joachim and all the rest of the Catholic saints are dead, and cannot intercede for anybody. For the word of God says plainly that:

Ecclesiastes 9

⁵ ...the dead know not anything.

And

Psalm 6

⁵ In death there is no remembrance of you.

And Jesus said to His disciples all:

John 13

³³ Where I go you cannot come.

Jesus is Out of Reach

The situation then as presented by the dogma of the “Immaculate Conception” is this: By it Jesus, even in His “human” nature, is put so far from sinful men that we cannot reach him nor approach him except through the intercessions of Mary, and Anne, and the other Catholic saints.

But Mary, and Anne, and the other saints are dead and so know nothing at all about anybody, and therefore can do nothing whatever for anybody.

Therefore with Jesus so far away that we cannot find Him without the intercessions of these saints, and with Mary and Joseph and the other Catholic saints all dead, and consequently unable to intercede for anybody, it is certain that the dogma of the immaculate conception puts Jesus Christ infinitely beyond the reach of mankind; as far from us indeed, as though He had never offered himself at all, and robs the world of the Saviour to the extent that this dogma is received.

Made Lower Than Angels

But it is true that the Lord Jesus, in His human nature, was made lower than the angels, and took our nature of flesh and blood just as it is, with all its infirmities. The Scriptures are plain as anything can be on this point, and are worthy to be set down here against this papal invention of the immaculate conception. Having found that the Papacy puts Christ as far away from men as possible, it will be well to know how near to men He really is.

In the 1st chapter of *Hebrews*, Jesus the Son of God is presented in His divine nature as equal with God and as God and as God indeed, the Creator and Upholder of all things, as:

Hebrews 1

⁴ ...so much better than the angels, [that] He has...a more excellent name than they.

And He is presented as so much higher than the angels that:

⁶ ...all the angels of God worship Him.

In the 2nd chapter of the same book, He is presented in His human nature as “lower than the angels,” even as man himself. Thus it is written:

Hebrews 2

⁶ One in a certain place testified, saying, What is man that You are mindful of him? or the Son of man that you visit him?

⁷ You made him a little lower than the angels; You crowned him with glory and honor, and did set him over the works of your hands:

⁸ You have put all things in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him.

⁹ But we see Jesus, who was made a little lower than the angels.

Thus, instead of His human nature being “beyond comparison” higher than angels, cherubim, and seraphim, it was made as much lower than they as man himself was made lower.

Nor is it only as man was lower than the angels before he sinned. It was not as man was lower than the angels in his sinless nature, that Jesus was made lower than the angels in His human nature; but as man is lower than the angels in his sinful nature, as he is since he by sin became subject to suffering and death. For so it is written:

Hebrews 2

⁹ We see Jesus, who was made a little lower than the angels for the suffering of death...that He, by the grace of God, should taste death for every man.

¹⁰ For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory to make the captain of their salvation perfect through suffering.

Partook Our Nature

Thus, as man in his sinless human nature was made a little lower than the angels, and then by sin stepped still lower to suffering and death; even so Jesus, that He might bring man back to the glory of God, in His love followed him down even here, partakes of his nature as it is, suffers with him, and even dies with him as well as for him in his sinful human nature.

Isaiah 53

¹² He was numbered with the transgressors.

He died as a malefactor between two malefactors. This is love. This is Jesus our Saviour, for He comes to us where we are, that He may reach us and lift us up from ourselves unto God. Yet this blessed saving truth is even more plainly stated, thus:

Hebrews 2

¹⁴ Forasmuch then as the children are partakers of the flesh and blood, He also himself likewise took part of the same.

He, in His human nature, took the same flesh and blood that we have. All the words that could be used to make this plain and positive are here put together in a single sentence.

The children are partakers of flesh and blood. Because of this He took part of the same flesh and blood as the children have. Nor is this all: *He also himself* took part of the same flesh and blood as we. Nor yet is this all: *He also himself likewise* took part of the same flesh and blood as man. The spirit of inspiration so much desires that this truth shall be made plain and emphatic that he is not content to use any fewer than all the words that could be used in the telling of it.

And therefore it is declared that just as, and just as certainly as the children of men are partakers of flesh and blood, He also, himself, likewise took part of the same flesh and blood as we have in the bondage of sin and the fear of death. For He took this same flesh and blood that we have, in order...

Hebrews 2

¹⁴ ...that through death He might deliver them who through fear of death were all their lifetime subject to bondage.

Therefore, instead of its being true that Jesus in His human nature is so far away from men, as they really are, that He has no real likeness nor relationship to us, it is true that He is in very deed our kin in flesh and blood relation—even our Brother in blood relationship. For it is written:

¹¹ Both He which sanctifies and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren,

¹² Saying, I will declare your name unto my brethren.

The Nearest of Kin

This great truth of the blood-relationship between our Redeemer and ourselves is clearly taught also in the gospel in *Leviticus*.

There was the law of redemption of men and their inheritance, or himself had been brought into bondage, there was redemption provided. If he was able of himself to redeem himself or his inheritance, he could do it.

But if he was not able of himself to redeem, then the right of redemption fell to his nearest of kin in blood-relationship. It fell not merely to one who was near of kin among his brethren, but to the one who was nearest of kin who was able.¹³⁶

Thus there has been taught through these ages the very truth which we have found taught here in the 2nd chapter of *Hebrews*: the truth that man has lost his inheritance and is himself also in bondage. And as he himself cannot redeem himself nor his inheritance, the right of redemption falls to the nearest or kin who is able.

And Jesus Christ is the only one in all the universe who is able. He must also be not only near of kin, but the nearest of kin. And the nearest of kin by blood relationship. And therefore He took our very flesh and blood, and so became our nearest of kin.

And so also, instead of being farther away from us than are the angels and cherubim and seraphim, He is the very nearest to us of all persons in the universe. He is so near to us that He is actually one of us. For so it is written:

Hebrews 2

¹¹ Both He which sanctifies and they who are sanctified are all of one.

He is the Mediator

And He and we being one, He being one with mankind, it is impossible to have a mediator between Him and men, because He and mankind are one, and:

Galatians 3

²⁰ ...a mediator is not a mediator of one.

And as certainly as Jesus Christ is one with mankind and “a mediator is not a mediator of one,” so certainly this truth at once annihilates the “intercessions” of all the Catholic saints in the cal-

¹³⁶ *Leviticus* 25:24-28, 46-47; *Ruth* 2:20; 3:12-13, 4:1-12.

endar, even though they were all alive and in heaven instead of being all dead.

He is so near to us that there is no room for anybody and much less for from one to eleven hundred and fifty people to come between Him and us. He is so entirely one with us and of us—of our very selves, our very flesh and blood—that it would be impossible to get the Virgin or a single one of the other saints between us, even if they were alive.

No, He is one of us; and as a mediator is not a mediator of one, it is impossible that there could be a mediator between Christ and men—even sinful men.

He Feels Our Infirmities

But the Scripture does not stop even yet with the statement of this all-important truth. It says further:

Hebrews 2

¹⁶ For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.

¹⁷ Wherefore in all things it behooved Him to be made like unto His brethren that He might be a merciful and faithful high priest in the things pertaining to God, to make reconciliation for the sins of the people.

¹⁸ For in that He himself has suffered being tempted, He is able to succor them that are tempted.

Hebrews 4

¹⁵ For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Being made in His human nature, in all things like as we are, He could be, and was, tempted in all points like as we are. As in His human nature He is one with us, and as:

Matthew 8

¹⁷ ...himself took our infirmities,

—so He could be:

Hebrews 4

¹⁵ ...touched with the feeling of our infirmities.

And so also, He can help and save to the uttermost all who will receive Him.

Hebrews 7

²⁵ Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever lives to make intercession for them.

As in His flesh, and as in himself in the flesh, He was as weak as we are, and of himself could “do nothing,”¹³⁷ when He “bore our griefs and carried our sorrows,”¹³⁸ and was tempted as we are, by His divine faith He conquered all by the power of God which that faith brought to Him and which in our flesh He has brought to us.

Hebrews 2

¹⁰ For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

And thus:

Romans 8

³ What the law could not do in that it was weak through the flesh, God sending His own son in the likeness of sinful flesh [did].

The law could not bring us to God, nor could it find in the flesh the righteousness which it must have, because the flesh had fallen away from God and could not reach Him again. But though the sinful flesh could not reach God, yet God in His eternal power and infinite mercy could reach sinful flesh. And so:

John 1

¹⁴ The Word was made flesh and dwelt among us full of grace and truth.

¹³⁷ *John* 5:30.

¹³⁸ *Isaiah* 53:4.

Romans 8

³ [Even] sinful flesh, and for sin condemned sin in the flesh:

⁴ That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit.

This is Christianity.

The Spirit of Antichrist

To deny this, to deny that Jesus Christ came not simply in flesh, but in the flesh, the only flesh that there is in this world, sinful flesh,—to deny this, is to deny Christ. For:

1 John 4

³ Every spirit that confesses not that Jesus Christ is come in the flesh, is not of God.

The Catholic Church does not confess this; but on the contrary declares it to be “shocking to Christian minds” and the “revolting consequences” of denying the immaculate conception.¹³⁹ Therefore this is the spirit of antichrist,

1 John 4

³ ...whereof you have heard that it should come; and even now already is it in the world.

But,

² Every spirit that confesses that Jesus Christ is come in the flesh is of God.

⁶ Hereby know you the spirit of truth and the spirit of error.

God With Us

O, His name is called Immanuel, which is “God with us.” Not “God with Him” in eternity, where He could have remained if He had not given himself for us. But man through sin became without God, and God wanted to be again with us. Therefore Jesus became us, that God with Him might be “God with us”. And that is His name because that is what He is.

¹³⁹ *Catholic Belief*, pp. 217-218.

Therefore and finally, as certainly as in His human nature Jesus Christ is one with us, and as certainly as God with Him is God with us, so certainly the nature of the Virgin Mary was just like that of all the rest of us, and so certainly the dogma of the immaculate conception is an absolute fraud; and the doctrine a ruinous deception.

O! then, receive Him. He stands at the door and knocks; let Him in. No ladder is required to reach Him, for He himself is the Ladder which reaches from the earth where we are, to the highest heaven; and by which alone we can reach the presence of God.

No bridge is needed. There is no abyss between us and Him, for He is of ourselves as we are on the earth. And with His divine arm He grasps the throne of God and with His long human arm He gathers the sinful, suffering human race to His great heart of love, that we may be one with God.

- Confess to Him your sins: He will never take advantage of you.
- Tell Him your griefs: He has felt the same and can relieve you.
- Pour out to Him your sorrows: “He has carried our sorrows,”¹⁴⁰ He was “a man of sorrows and acquainted with grief,”¹⁴¹ He will comfort you with the comfort of God.

¹⁴⁰ *Isaiah* 53:4.

¹⁴¹ *Isaiah* 53:3.

10. Christianity Against Ritualism

American Sentinel, February 14 & 21, June 6, 1895

Original titles: Christianity Against Ritualism—The Bible Against the Papacy /
The *Monitor*, the Prophecies and the Beast / What is Rome's System?

THE *Monitor*, a Catholic paper published in San Francisco, in its issue of January 12, contains an editorial notice, nearly a column in length, of the *American Sentinel*, with especial reference to our “Nine Years’ Experience,” as related in the first number of the present volume.

As the *Monitor* betrays a sad lack of understanding of the real purpose and work of the *Sentinel*, and as it seems disappointed that we did not “enlighten” it upon certain points in the articles referred to, we shall endeavor to help our contemporary to a clearer understanding of things.

First, the *Monitor* says that the *Sentinel’s*

...ritual is summed up in the observance of the Saturday instead of Sunday; its belief is a wild and incoherent jumble of the *Book of Daniel* and the *Revelations of St. John the Divine*; and its morals consist in steady and unlimited abuse of the pope of Rome and the loudly dressed lady who sat on seven hills.

This is incorrect in all its statements. First, as to ritual: In the sense in which the *Monitor* knows and uses the word, we have no ritual at all; for we have Christ, and He abolished in His flesh all ritualism. He abolished in His flesh the law of commandments contained in ordinances,—ceremonies, rites,¹⁴²—in a word, all ritualism and ceremonialism; and to all who are in Him all ritualism is abolished.

He who has Christ has the very life and substance of all the forms of service and of worship which He has appointed; then these cease to be mere ceremonies or rites, and become the expression of the living presence and power of Christ himself in the life of the believer. This is the end of ritualism, of ceremonialism;

¹⁴² *Ephesians* 2:11-18.

the end of “a form of godliness” without the power; the end of any employment of the form of baptism, or the form of the Eucharist, etc., as “means of grace,” as they are employed in the Catholic system.

John 1 [Syriac]

¹⁷ The law came by Moses, but the reality and the grace came by Jesus Christ.

Now, the whole Roman Catholic system is only one of forms, of ceremony, of ritual. In that system all such things are used as means,—as “means of grace”—with the hope of thereby obtaining Christ; while with us any such things are used altogether as the expression of the grace, the presence, and the power of Christ which we already have by faith. Rome’s is a system of salvation—justification—by works; while ours is the divine truth of salvation—justification—by faith.

Therefore it is that we say that in the sense in which the *Monitor* knows and uses the word “ritual,” we have no ritual at all. We do observe the seventh day—the Sabbath of the Lord—it is true. But at the same time it is only as the sign and expression of the living Christ who dwells within the heart and life by faith. This is what Christ appointed it for;¹⁴³ and this is truly what it is.

Without the real presence of Christ himself in the heart and life by faith alone, the keeping of the seventh day—Saturday—or the performance of any other service, is nothing.

Galatians 5

⁶ For in Jesus Christ neither circumcision avails anything, nor uncircumcision; but faith which works by love.

To propose to keep the Sabbath of the Lord—the seventh day, Saturday—without the living presence of Christ in the heart, by faith, is but to bear the sign without the thing signified; is but to have the form without the reality,—the form of godliness without the power,—and is formalism, ceremonialism, ritualism only, and

¹⁴³ *Ezekiel* 20:12, 20.

is precisely of the same nature, if it differs in degree, as is the Catholic system throughout.

Ours is not this. On the contrary, it is the faith which takes Christ first of all as the most precious gift of God, and which finds in Him the beginning and the end, the first and the last, the sum of all things good or right; in whom dwells all the fullness of the Godhead bodily; and in whom alone all they that are of faith are complete.

This is not ritual: it is life itself, the life of Jesus made manifest in mortal flesh.¹⁴⁴ And this is the difference between the Roman Catholic system with which the *Monitor* belongs, and the Christian system with which the *Sentinel* belongs. The Catholic system is ritual and iniquity; the Christian system is Christ and the righteousness of God. The Sabbath of the Lord is the sign of the Christian system; the Sunday of the Papacy is the sign of the other—the sign of ritualism.

As for our belief being “a wild and incoherent jumble of the *Book of Daniel* and the *Revelations of St. John the Divine*,” the truth is, that we simply take the books of *Daniel* and *Revelation*, with all the other books of the Bible, as they read, and believe just what they say. If, therefore, what those books say is “a wild and incoherent jumble,” then what we believe is also that; for we believe precisely what those books say.

We rather suspect, however, that what the *Monitor* says our “morals consist in,” had something to do with its decision that our belief of the books of *Daniel* and *Revelation* is “a wild and incoherent jumble;” for it says that our

...morals consist in steady and unlimited abuse of the pope of Rome and the loudly dressed lady who sat on seven hills.

Now, as a matter of fact, we have not indulged in any such abuse at all. We have quoted the scriptures of the books of *Daniel* and *Revelation* which apply to the Papacy. If that is abuse, then of

¹⁴⁴ 2 *Corinthians* 4:10-11.

course we have engaged in abuse; but in that case the *Monitor* ought not to lay the accusation against us. It ought to lay this charge against the Author of the Scriptures, for all that we have done has been to quote these.

Of course the *Monitor* does not want to lay that charge directly against the Author of the Scriptures. Yet, knowing that these scriptures do apply to Rome, and not being ready directly to charge the Lord with “steady and unlimited abuse” of Rome, the *Monitor* would escape the dilemma by deciding that our belief (from which of course spring our morals)

...is a wild and incoherent jumble of the *Book of Daniel* and the *Revelations of St. John the Divine*.

We have no particular objection to this charge of the *Monitor*; it has a perfect right to think as it chooses, and to say what it thinks. And so long as we simply use the Scriptures as they speak about the Papacy, we can well bear the charge of abuse of the Papacy, for we are in good company.

Aside from the Scriptures which speak of the Papacy, the only mention that we have had occasion to make of the pope has been in connection with his scheme to unite the Roman Catholic Church with the power of the United States Government, to do with this nation now as “the church” has done with other nations in the past, and so to bring Europe and all humanity once more under the power of the Papacy; and in doing this we have only stated the facts as given from the pope through Catholic channels.

These plain facts, however, plainly stated, set the Papacy in such a wicked light in its dealings with our country that it is easy enough for Catholic papers to see in it only “steady and unlimited abuse of the pope of Rome.”

The second, and only other occasion that we have had or used to discuss the pope was when, last year, he addressed “the Princes and Peoples of the Universe,” and gravely informed us all that

“WE [that is, himself] hold the regency of God on earth.” And a mere analysis of the term “regency,” as applied by the pope of Rome to God, showed the statement of Leo XIII to be so absolutely blasphemous that to a believer in the thing we do not wonder that it should be termed abusive toward the pope of Rome.

On that point we said:

Now, what is a regency?—This is what it is: A regency is the office and administration of a regent; and a “regent is an administrator of a realm during the minority or incapacity of the king;” “one who rules or reigns, hence, one invested with vicarious authority; one who governs a kingdom in the minority, absence, or disability, of the sovereign.”

Now, if there are any princes or peoples in the universe who think that God is in his minority and is therefore too young, or that he is old enough but is afflicted with some disability and is consequently unable to conduct the affairs of the universe; or who think that he is all right himself, but has gone off somewhere outside of the universe; and if, in addition, those princes and peoples think that the Lord has left Joachim Pecci to run the universe during the period of his “minority, disability, or absence;” then of course it is to be expected that such princes or peoples will listen respectfully to what Mr. Pecci says when he addresses the princes and peoples of the universe. For, as a matter of course, if Mr. Joachim Pecci occupies the throne and conducts the affairs of the universe in the place of God, it follows plainly enough that when he speaks he speaks to the universe, and must be listened to accordingly.

But if any person believes that God is what he is, “the King eternal, immortal, invisible, the only wise God,” then that person knows that it is impossible that such a thing could ever occur as his “minority, absence, or disability;” that therefore it is impossible that there ever could be any such thing as a “regency of God;” and that, consequently, the idea that Joachim Pecci or any other man should “hold the regency of God on earth,” or anywhere else, is too ridiculous for serious consideration if it were not supremely blasphemous.

No; Vincent Joachim Pecci, as “Leo XIII, Pope,” has no more right or authority to assert or claim to hold any “regency of God,” and from such position speak to the princes and peoples of the universe, than has any other Italian or any Hottentot.

This is what we said as to that. And we say it yet. We have no kind of retraction or apology to make respecting any part of it. And there is no kind of abuse in it anywhere. If this simple analysis of it seems to the *Monitor* to be abusive of the pope, it should not attack us. Let the *Monitor* turn its attention to the pope, rather than to us, on this matter; for when the pope sets forth for acceptance by “the universe” such claims on his own part that the mere analysis of the terms used subjects us to the charge of abuse of him, then the proper thing for the *Monitor* to do is to ask the pope to stop making such claims, instead of charging with abuse those who simply analyze the claims.

As for what the *Monitor* calls “the loudly dressed lady who sat on seven hills,” we have never spoken of her as a “lady.” That term does not properly belong to her. It is not the term that the Lord uses in referring to her. The Scripture says that she said of herself,

Isaiah 47

⁷ I shall be a lady,

—and that she would be called:

⁵ ...the lady of kingdoms.

But what the Scripture itself calls her is a term that is absolutely incompatible with any suggestion of a lady. We shall not quote the scriptures which describe her, lest the *Monitor* and other Catholic papers should not only charge us with abuse, but worse. We shall therefore cite chapter and verse, and the *Monitor* and all others can read the words for themselves as the Lord has spoken them; and then let them make their charges as they choose. Here they are:

- *Revelation* 17:1-6.
- *Revelation* 17:15-16.

- *Revelation* 18:2-3.
- *Revelation* 19:2.

And that the *Monitor* may the better be prepared to understand the application of these scriptures, we also cite the two standard and popular Roman Catholic authorities—*The Faith of Our Fathers*, p. 131; and *Catholic Belief*, p. 323—both of which say that the Babylon referred to by Peter¹⁴⁵ and the early Christians, is Rome. And when the Lord says that she is a harlot herself, and...

Revelation 17

⁵ ...the mother of harlots and abominations of the earth,

–it is not abuse when we say or anybody else says that this is what she is.

When the plain statements of the Word of God seem to any person to be abusive, then the only proper thing for such person to do is so to change his attitude that the Word will not seem so, but can be accepted as the exact truth. To the Scribes and Pharisees it no doubt seemed to be very great abuse when Jesus told them that they were hypocrites, whited sepulchers, serpents, and a generation of vipers. It was the truth, though, and instead of persecuting and crucifying Him, it would have been far better for them to have acknowledged that it was all true, and changed their course from that of disobedience to that of faith.

It is altogether likely that the devil would rather still be called Lucifer—Light-bearer—than to be called Satan—the adversary—and Diabolus—the slanderer. It may be that he thinks the Lord is engaging in “steady and unlimited abuse,” when he insists in continually referring to him by these titles. But be that as it may, it is certain that these titles define precisely what he is; and the Lord, in constantly using these terms, is not in any sense abusing him—He is simply telling the truth.

¹⁴⁵ *1 Peter* 5:13.

It is just so as between us and the Papacy. We have no doubt that the Catholic Church would much rather that we, like most other people, would always refer to her as:

- “the true church,”
- “a Christian church,”
- “a branch of the Christian church,”
- “the Holy Catholic Church,” etc.,

—instead of speaking of her, as the Lord does, as:

- “the man of sin,”
- “the mystery of iniquity,”
- “the son of perdition,”
- “the great harlot,”
- “Babylon, the mother of harlots and abominations of the earth,”
- “the beast.”

But all these latter things are just what the Lord calls her, and He is right; in all this He simply tells the truth. The Lord is not abusing her when He constantly speaks thus of her—He is simply telling what she is in truth; and neither are we abusing her when we use the terms, and only the terms, which He uses in describing her.

We do not intend to abuse the Papacy nor anybody else. But we do intend to tell the truth. We do intend to proclaim the truth of God as it is in the Word of God, the truth as it is in Jesus Christ. We do intend to proclaim this truth precisely as it is, whether it be concerning the Papacy—the beast—or whether it be concerning apostate Protestantism—the image of the beast.

If this truth—the truth of God—should seem to any one to be abusive, let him change his attitude toward the truth, and then it will cease to appear to be abuse. The change must be in him, for the truth of God cannot change nor be changed.

The rest of the *Monitor*'s complaint we must postpone to other numbers. This much was necessary to be noticed, not only upon the merits of the case, but also to "clear the decks" for all our future action.

The *Monitor*, the Prophecies and the Beast

In further consideration of the complaints made by the *Monitor* against the *American Sentinel*, we notice first that it says:

The prophecies though are the most alarming characteristic of the sect [to which the *Sentinel* belongs]. Ordinary people and politicians are compelled to wait for the morrow to see what it will bring, but the *American Sentinel* can pierce the future, and by chapter and verse construct the horoscope of the next century.

Why should the prophecies be an alarming characteristic of any sect, or of anybody, or of anything? Is not the greater part of the Bible made up of prophecies? To respect the prophecies is only to respect the Bible. To believe the prophecies is to believe the Bible. To despise the prophecies is to despise the Bible. To make light of the prophecies is to make light of the Word of God. Is it then that the prophecies are an alarming thing to the *Monitor*, because the Bible is an alarming thing to Catholicism and the Papacy altogether?

As for our not being compelled to wait for the morrow to see what it will bring forth, like ordinary people and politicians, but by chapter and verse being able to know the future, why should that be counted a reproach to us or anybody else? It is written:

Amos 3

⁷ Surely the Lord God will do nothing, but He reveals His secret unto His servants the prophets.

Then when God has revealed things, why should it be considered an alarming or a reproachful thing that somebody should know them? And if "ordinary people and politicians" do not know the things that are revealed by the Lord, and therefore do not know what the morrow will bring, is it not because ordinary

things and politics, rather than the wisdom of the Lord, occupy their minds and attention?

When God has revealed the things that the morrow will bring, then ought not ordinary people and politicians to know as well as anybody else what the morrow will bring, and ought not all to know, who have any respect for God and His Word?

The Lord has been revealing the things of the morrow ever since the day in which He told Noah of the coming flood—yes, even from the day when Enoch, “the seventh from Adam,” prophesied, saying:

Jude

¹⁴ Behold, the Lord comes with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.

In the book of *Daniel* the world-powers are described, and the history of the world is outlined, from the days of Babylon of old until the last day and the end of the world itself. There is clearly pointed out the then-coming succession of:

- the empire of Medo-Persia to that of Babylon;
- the empire of Grecia to that of Persia;
- of Rome to Grecia;
- the division of Rome into the ten parts, caused by the barbarians;
- the rise of the Papacy as a world-power among these, and its uprooting of three of them; and
- the continuance of the Papacy until it shall be destroyed and given to the burning flame at the coming of the Lord in the clouds of heaven.

Now it would have been perfectly easy for any man who lived at any time in these periods, who had these prophecies and believed them, to know and to tell what would be in succeeding

centuries; and this, not from any wisdom or knowledge of his own, but simply by believing the Word of God.

In the book of *Revelation* the field of prophecy is opened with Rome at the time of Christ's sojourn upon the earth; and, with many particulars added, the time is again covered till the end of the world and the destruction of the Papacy in flaming fire at the coming of the Lord in the clouds of heaven.

And to anyone who will read these prophecies and believe them, it will not be at all difficult to know what the morrow will bring. We confess that we do carefully study these prophecies; and we do implicitly believe them; and we are happy to be able to say that by them we do know what the morrow will bring.

But with him to whom some of these things were first revealed, we freely say:

Daniel 2

³⁰ But as for me, this secret is not revealed to me for any wisdom that I have more than any living.

It is open and free to all equally with us, and, equally with us, all can know who will read the prophecies and believe them. The *Monitor* would do far better to study and believe these prophecies than to be publishing that "the prophecies are the most alarming characteristic" of any sect, or sneering at the ability of anybody to pierce the future and know what the morrow will bring.

Quoting from the *Sentinel*, and commenting as he goes, the editor of the *Monitor* continues as follows:

The *Sentinel* was established in 1886 to combat the organized attempt, first represented in the *National Reform Association* alone, and later, in the solid combination of the popular Protestantism of the whole country, to fasten upon the National Government the recognition and maintenance of the forms of religion—to accomplish the union of religion and the national power.

The establishment of the paper was a most peculiar move, as we are told on the next page that:

The editor knew that the movement—whatever it was, we haven't the faintest idea—would succeed, and what is more, would be followed by the triumph of the church of Rome.

Yes, we did know from the beginning that the movement would succeed, and that its success would be followed by the triumph of the church of Rome in this country, and through this triumph it would triumph in Europe and all the world; and this we announced long before Leo XIII had publicly announced his scheme to accomplish this very thing in this very way.

How it can be that the editor of the *Monitor* “has not the faintest idea” of what this movement was, immediately after having quoted our statement of just what the movement was, is a question worth asking; but that he may be fully informed on this point, we will say that there is a book now on the press which gives the full history of the movement and its success, and the first steps of the Papacy toward her coming triumph upon the success of that movement, and as soon as this book is ready we shall send a copy to the *Monitor* for the editor's special information and use.

Concerning the establishment of the *Sentinel* being “a most peculiar move,” in view of the fact that “the editor knew that the movement would succeed,” it must be remarked that this is another queer notion of the editor of the *Monitor*.

What would be the use of starting a paper to oppose a movement that had in it no element of success? The *Sentinel* was started to oppose the movement, not with the expectation of preventing its success, but to save men from the ruin involved in the movement.

- Noah knew that the wicked movement of his day would succeed in ruining the world; but he opposed that movement, not with the expectation of preventing it, but to save men from that ruin.
- Jesus Christ knew that the wicked movement of His day would result in His death and the awful destruction of

Jerusalem and the Jewish nation, and yet He opposed that wicked movement that He might save men from its terrible consequences.

- Paul knew that the “falling away”¹⁴⁶ from the truth of the gospel, begun in his day, would result in the establishment of the “man of sin,”¹⁴⁷ the “mystery of iniquity”¹⁴⁸—the Papacy; yet he devoted his life to opposing that movement, not because he expected to prevent its success, for he knew it would continue until destroyed “with the brightness of His coming,”¹⁴⁹ but with the hope of saving men from the soul-destroying deceptions of that movement.

So now, the *American Sentinel* is opposing the same movement with the same knowledge that it will succeed, and with the same object, the salvation of men—including the editor of the *Monitor*—from the ruin involved in a connection with the movement.

Yes, we knew the movement would succeed, and it has succeeded; and the Papacy is now making vast use of the advantage which this success has given her. Upon this the *Monitor* further remarks:

This startling information is all derived from the Bible. “It was by the scripture of *Revelation* 13:11-17, saying that they would make ‘an image to the beast,’ that we knew that the National Reform movement would certainly succeed, and we always said so.” He does not enlighten us on the name of the “beast” whose image was made, but there is no doubt in our minds but he refers to the Columbian postage stamp.

Yes, this information, startling or otherwise, was derived from the Scripture at the place referred to—*Revelation* 13:11-17. No, the beast referred to, to which the image was made, is not the Columbian postage stamp.

¹⁴⁶ 2 *Thessalonians* 2:3.

¹⁴⁷ 2 *Thessalonians* 2:3.

¹⁴⁸ 2 *Thessalonians* 2:7.

¹⁴⁹ 2 *Thessalonians* 2:8.

It may be that in the article referred to by the *Monitor*, we were not sufficiently explicit in naming “the beast” to make it perfectly clear to the mind of the editor of that paper. And as we want never to leave anyone in doubt or uncertainty, especially upon this most important point, we shall occupy a little space in the endeavor to make it so plain that even the *Monitor* may not mistake.

And lest the editor should again “have no time to look up the references,” we shall do all we can to aid him, by printing here in full and from the Roman Catholic Bible, the scripture in which “the beast” is described. Here it is:

Revelation 13

¹ And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy.

² And the beast, which I saw, was like to a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his power, and his seat, and great authority.

³ And I saw one of his heads as it were slain to death; and his death’s wound was healed. And all the earth was in admiration after the beast.

⁴ And they adored the dragon, which gave power to the beast: and they adored the beast, saying: Who is like to the beast? and who shall be able to fight with him?

⁵ And there was given to him a mouth speaking great things, and blasphemies; and power was given to him to do two and forty months.

⁶ And he opened his mouth unto blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

⁷ And it was given unto him to make war with the saints, and to overcome them. And power was given him over every tribe, and people, and tongue, and nation.

⁸ And all that dwelt upon the earth, adored him, whose names are not written in the book of life of the Lamb, which was slain from the beginning of the world.

⁹ If any man have an ear, let him hear.

There is the Lord's own description of "the beast;" and anybody who knows the A B C of the history from the writing of this passage till now, knows full well that the description exactly fits the Papacy, and will not apply to any other thing that was ever on the earth.

For from the time when that was written, what power but that of the Papacy has there been on the earth that was of such standing that it could be truly said that "all the earth was in admiration" [Greek *ethaumasem*: "wonderment"] after it? What world-power except the Papacy has there ever been from that time till now, of which it was said to could be said in wonder,

⁴ Who is like unto the beast? who is able to make war with him?

What power ever existed that spoke such great things and blasphemies as the Papacy has spoken over and over? What power was there in the world that blasphemed God, and His name, and His tabernacle—that is "His church and His saints,"¹⁵⁰—and them that dwell in heaven, as has the Papacy, and as the Papacy still does?

Look at that word that Leo XIII lately set forth to "the princes and peoples of the universe," claiming to "hold the regency of God on earth;" is not that blasphemous enough, of itself, to fulfill the prophecy and meet this description of the beast? Look also at the claim of infallibility on the part of the pope of Rome—the assumption of the essential prerogative of the Creator himself;—is not this also enough to meet the description of the beast?

What power ever made such war, and so long continued, and so implacable, against the saints, as has the Papacy?

Revelation 12:9 says that "the dragon" is "that old serpent, called the Devil, and Satan;" and in this description of "the beast" it is said that "the dragon"—"the Devil and Satan"—gave him his own strength and great power. Now to what system or organization

¹⁵⁰ Note in Catholic Bible.

that was ever on the earth has the devil ever given so much of his own strength and great power as he has given to the Papacy?

Why to the Papacy has he given so much of “his own strength” and great power, that one historian was driven to say of the bishops of Rome that they...

...have deluged Europe and Asia with blood;¹⁵¹

—another declares that:

Among the contrivances that have been devised for deceiving and oppressing mankind, it occupies the highest place.¹⁵²

And these statements are exactly true—they are simply the response of history testifying that the prophecy relating to “the beast,” is fulfilled to the letter in the evil working of the Papacy in the sight of all the world. So that any person who will study this prophecy and believe it, can say truly and without hesitation that “the name of the beast whose image was made” is the Papacy.

It will not do to say that this prophecy concerning “the beast” refers to pagan Rome; for pagan Rome and its instrumentality in the hands of Satan against Christ and His Church is noticed in *Revelation* 12:4-5. For it was through Herod, a Roman appointee, and the representative of Roman power, that Satan sought to “devour” the “man child” “as soon as it was born.” And it was by the orders of Pontius Pilate, the Roman governor, that Christ was put to death, from which death He “was “caught up unto God, and to His throne.” There is pagan Rome and her place in the account.

But after pagan Rome had passed, there came another power which Satan used against the Church, against the saints, and against God and His Christ. To this other power the dragon “gave his own strength and great power.” This is the power described in *Revelation* 13:1-8. It was after pagan Rome had been used by Sa-

¹⁵¹ Gibbon, *The History of the Decline and Fall of the Roman Empire* (1854), Vol. V, chap. XLV, p. 134.

¹⁵² Lord Macaulay, Essay on Ranke’s *History of the Popes of Rome*, par. 33.

tan. It came as the successor of pagan Rome. And this was and is the Papacy—papal Rome. And by every consideration it is demonstrated that this is “the name of the beast whose image was made.”

What is Rome's System?

The *Monitor* took upon itself the task of defining in what the ritual of the sect to which the *American Sentinel* belongs, was “summed up.” We replied, showing that we have no ritual at all, and also showing the distinction between Christianity and ritualism, which is simply the difference between Christianity and Catholicism. In this we said:

The whole Roman Catholic system is only one of forms, of ceremony, of ritual. In that system all such things are used as means—as “means of grace”—with the hope of thereby obtaining Christ. Rome’s is a system of salvation—justification—by works.

Upon this the *Monitor* says:

To which we reply that the *Sentinel* knows nothing—absolutely nothing about Rome’s system.

How does the *Monitor* know this? How is it that the *Monitor* knew so much about the “ritual” of the *Sentinel* as to be able to sum it up in a single sentence? How is it that the *Monitor* knows anything at all about the *Sentinel* or its “ritual”?

Perhaps the *Monitor* will say that it has read and studied the subject. Very good. But is it a fact already decided by the *Monitor* that the editors of the *Sentinel* cannot—absolutely cannot read or study at all? If the *Monitor* admits that the editors of the *Sentinel* can read and study, then in that it certainly admits that our means of knowing about Rome’s system is precisely as good as is that of the editor of the *Monitor* to know about the “ritual” or anything else pertaining to the *Sentinel*.

This is remarked, however, merely in passing. The material point of the *Monitor*’s reply is as to whether in the Catholic sys-

tem, forms and ceremonies—ritual—are “means of grace.” This the *Monitor* vigorously denies in these words:

We do not look upon forms or ceremonies or ritual as means of grace. There is only one source of grace and that is Jesus Christ. There is only one giver of grace and that is Jesus Christ....Now, as Christ is the dispenser of grace, can't he dispense it as he wills and how he wills? If he will have it flow through certain channels, who is Alonzo T. Jones that he will say nay to Omnipotence? If Christ's virtue went out through the hem of his garment, what is to prevent it from going out through the waters of baptism? And if Catholics believe that the employment of baptism is the way appointed by the Lord for the conferring of regeneration—the way by which—not the water, not the form, but—Christ himself confers regeneration, what right has the *American Sentinel* to accuse us of barren ritualism?

This would-be denial is a full confession of all that the *Sentinel* charged. We never said nor intended to say that in the Catholic system any forms or ceremonies were looked upon as sources of grace, nor as givers of grace. What we said is, that these things are looked upon and “used as means—‘means of grace’—with the hope of thereby obtaining Christ.”

That is what we said; and what we meant in that expression is precisely what the *Monitor* says that Catholics believe, namely: that these forms are channels through which they hope to obtain the grace of Christ. We used the word “means” in no other sense than “channel.” And the clause which said that these forms are “used as means—‘means of grace’—with the hope of thereby obtaining Christ,” would express our thought exactly if it said that these forms are used as channels through which the grace of Christ is expected to be obtained.

In that article we said in so many words that:

The form of baptism, the form of the Eucharist, etc., are employed in the Catholic system as “means of grace.”

In the attempt to deny this the *Monitor* says that the grace of Christ “flows through certain channels,” and that:

Catholics believe that the employment of baptism is the way appointed by the Lord for the conferring of regeneration—the way by which Christ himself confers regeneration.

Now, if there be anybody who, after reading our statement and the *Monitor’s* denial, cannot see that the *Monitor* says just what we said—who cannot see that the *Sentinel’s* word, “means,” and the *Monitor’s* words, “is the way,” “the way by which,” and “channels,” say the same thing,—then let such a one read these definitions:

Means: That through which, or by the help of which, and end is attained; something tending to an object desired; intermediate agency or measure.

Channel: That through which anything passes; means of passing, conveying, or transmitting.

Thus it is as clear as anything needs to be that the *Monitor’s* would-be denial is nothing else than a confession of all that we charged upon the Catholic system as to ritualism.

In closing we cannot do better than to write again what we first said—February 14, 1895—on this subject, and write it now in the *Monitor’s* own words on the subject. As so written it runs thus:

He who has Christ has the very life and substance of all the forms of service and of worship which he has appointed. Then these cease to be mere ceremonies or rites, and become the expression of the living presence and power of Christ himself in the life of the believer. This is the end of ritualism, of ceremonialism; the end of a form of godliness without the power; the end of any employment of the form of baptism, or the form of the Eucharist, etc., as “means of grace,” as “channels through which grace flows,” as “the way in which Christ confers regeneration” or any other grace, as these are employed in the Catholic system.

“The law came by Moses, but the reality and the grace came by Jesus Christ.” *John* 1:17 (Syriac). Now, the whole Roman Catholic system is only one of forms, of ceremony, of ritual. In that system all such things as baptism, the Eucharist, etc., are used as means with the hope of thereby obtaining Christ; that is, as “means of grace,” “channels through which,” “the way by which,” the grace of Christ is conferred and obtained: whereas with us any such things are used altogether as the expression of the grace, the presence and the power of Christ, which we already have, by faith.

Rome’s is a system of salvation—justification—by works; while ours is the divine truth of salvation—justification—by faith.

That is what we said February 14, 1895, to the *Monitor* on this point, only with the *Monitor*’s would-be denial inserted. And thereby it is made as plain as A B C that by the *Monitor*’s own words, Rome’s system is exactly what we said it is.

11. Sin from a Roman Catholic Standpoint

American Sentinel, April 18, 1895

THE Roman Catholic Church claims the “power to command feasts and holy days,” and to “command them under sin.” That is, the church claims the power to ordain holy days and the manner of their observance, and the power to pronounce any disobedience of these commands to be sin, which, if not repented of, results in the eternal ruin of the disobedient one.

Church Laws Regulate Lent

With this assumption of the church in view, a few observations regarding the law of the church regulating Lent, just past, may be interesting and profitable. The following are the commands of the church regulating the fast of Lent, as promulgated by Cardinal Gibbons:

1. All the faithful who have completed their twenty-first year, unless exempt by dispensation or some other legitimate cause, are bound to observe the fast of Lent.
2. They are to make one meal only a day, except on Sundays.
3. A small refreshment, commonly called collation, is permitted in the evening.
4. The following persons are exempt from the obligation of fasting: Persons under twenty-one years of age, the sick, nursing women, those who are obliged to do hard labor, and those who, through weakness, cannot fast, without great prejudice to their health.
5. The faithful are reminded that, besides the obligation of fasting imposed by the church, this holy season of Lent should be, in an especial manner, a time of earnest prayer, of sorrow for sin, of seclusion from the world and its amusements, and of generous almsgiving.

Let it be remembered that to disobey these commands of the cardinal is sin. The reader, unacquainted with the rules of the church, will think that these commands are very severe.

An Indulgence for Americans

However, the pope has granted an “indult,” that is, an indulgence to the Roman Catholics of the United States, by which they can violate the above commands, without sin, where others in less favored countries, should they disobey them, would be counted sinners. Here is the indulgence:

By virtue of an indult to the United States, dated August 2, 1887, the following special dispensations are granted:

1. The use of flesh must be permitted at all meals on Sundays, and once a day on Mondays, Tuesdays, Thursdays and Saturdays, with the exception of the second and last Saturdays of Lent. But flesh meat and fat are not to be used at the same meal during Lent, except on Sundays.
2. The use of butter, cheese, milk and eggs is also permitted every day in Lent.
3. It is allowed to take in the morning some warm liquid, as tea, coffee, or thin chocolate, made with water, and with this liquid a mouthful of bread.
4. Those for whom the hour of noon may be an inconvenient time for dinner, may invert the order and take their collation in the morning, and their dinner in the evening.
5. The use of hog’s lard, or dripping, instead of butter, is authorized in preparing permitted food.
6. Persons exempt from the obligations of fasting are free to take meat more than once on those days when its use is granted by dispensation.

The Paschal time extends from the first Sunday of Lent till Trinity Sunday, during which time all persons who have attained the proper age are bound to recite worthily the holy communion.

The holy season of Lent is a very proper time also for children to make their first confession, which they ought to do generally about the age of seven years. Parents should see to this.

By order of his eminence the cardinal,
W. A. Reardon, Chancellor.
Baltimore, Feb. 15, 1895.

It will be noticed that while it is a sin to eat flesh on certain days, it is not sin to eat fish. It will be interesting to note further what is included under the term “fish.”

What is a Fish?

The *American Ecclesiastical Review*, a Roman Catholic monthly, “published for the clergy,” with the authority of superiors (“*cum approbationes superiorum*”), in its April issue, publishes the following question and answer:

Qs. Does the privilege, which exists in the Southern States, of eating seal-duck on days of abstinence, extend to all parts of the country?

Resp. ...Wherever this species of sea-fowl is commonly reckoned in the same category of food as turtles, lobster, frogs, oyster, etc., which though they cannot be called fish, are nevertheless held to be lenten food, there the practice of serving seal-duck is licit. Some regard as included in this category even the meat of beavers, otters, coots, and other semi-marine animals which live almost exclusively in the water and obtain their food there.

From this we learn that, according to the church of Rome, it is a sin to eat flesh on certain days, but it is not a sin to eat fish, seal-duck, turtles, lobsters, frogs, oysters, beavers, otters and coots. In other words, the church damns a man who eats beef or mutton, and commends him when he eats turtles, lobsters, frogs, oysters, beavers, otters and coots.

1 John 3

⁴ Sin is the transgression of the law.

But the Roman Catholic Church has thought to change that law which the Lord, by the Psalmist, calls “perfect,”¹⁵³ and by Paul

¹⁵³ *Psalm* 19:7.

calls “spiritual,” “holy,” “just,” and “good,”¹⁵⁴ and has erected another standard of righteousness, a part of which declares that it is a sin to eat beef and mutton on certain days in certain countries, but righteousness to eat turtles, lobsters, frogs, oysters, beavers, otters and coots.

Oh that Roman Catholics would turn from the burdensome traditions of men to the law of God; from the “vicar of Christ” and “the virgin,” to Him who said,

Matthew 11

²⁸ Come unto me.

¹⁵⁴ *Romans 7:14, 12.*

12. The Second Commandment: Rome vs. the Bible

American Sentinel, May 30, 1895

Original title: The Lord's Interpretation of the Second Commandment vs. the Roman Catholic Interpretation

THE *Monitor* finds great fault with the *American Sentinel* for having in its lead-piece a picture of the Bartholdi statue of liberty enlightening the world. It declares that this is a violation of the second commandment: and that therefore we are inconsistent in insisting on the observance of the Sabbath while breaking the second commandment. Here is the argument of the *Monitor*:

Is the Statue of Liberty a Graven Image?

On its title page it [the *American Sentinel*] has a picture of a graven image made to represent the goddess of liberty. This graven image is set up in New York harbor contrary to the laws which the Almighty gave to Moses, and which are as binding as the law concerning the Sabbath day.

Exodus 20

⁴ You shall not make unto yourself a graven image, nor the likeness of any form that be in heaven above, or that be in the earth beneath, or that is in the water under the earth:

⁵ You shall not bow down yourself to them, nor serve them: for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me,

⁶ And showing mercy unto thousands of them that love me and keep my commandments.

Surely this commandment is as clear as the commandment concerning the Sabbath. It is an open and explicit prohibition against the making of images, and against honoring them in any way. There are no exceptions. All images are taboo. How then can the *American Sentinel* continue to violate this commandment by retaining Bartholdi's statue in its lead piece, especially as it is crying woe and desolation against Christendom for breaking the ordinance concerning the Sabbath day!

An Extreme Interpretation

After the extreme of the *Monitor's* emphatic division as to who may have “got as far as hic haec hoc” in “so simple a language as the Latin,” it may not be positively irreverent for us to suggest that its exposition of the second commandment is not correct. “All images” are not “taboo,” and never were. For immediately after the giving of this commandment by the Lord, the Lord himself gave the following directions with regard to the building of the sanctuary:

Exodus 25

² Speak unto the children of Israel, that they bring me an offering: of every man that gives it willingly with his heart you shall take my offering.

⁸ And let them make me a sanctuary; that I may dwell among them.

⁹ According to all that I show them, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall you make it.

¹⁸ And you shall make two cherubim of gold, of beaten work shall you make them, in the two ends of the mercy seat.

²² And there I will meet with thee, and I will commune with you from above the mercy seat, from between the two cherubim.

Exodus 26

³³ And you shall make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubim shall it be made.

After all this had been done, again there is this record:

Numbers 21

⁸ And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole...

⁹ And Moses made a serpent of brass, and put it upon a pole.

And when the temple took the place of the tabernacle, it also was built according to the plan and pattern given to David by the Spirit of God, and which was written out by the hand of the Lord

unto David for the guidance of Solomon in the building of the temple.¹⁵⁵ And of this it is written:

2 Chronicles 3

³ Now these are the things wherein Solomon was instructed for the building of the house of God...

⁷ He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

¹⁰ And in the most holy house he made two cherubims of image work, and overlaid them with gold.

¹⁴ And he made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

This is the evidence enough to show that the sweeping interpretation of the second commandment given by the *Monitor* is directly contradictory to the plain word of the Lord. And all this time, too, the Lord was “crying woe and desolation against Israelites for breaking the ordinance concerning the Sabbath day.”

But the *Monitor* says to the Lord in that case, as certainly as to us, “There are no exceptions. All images are taboo.” How then could the Lord continue to violate this commandment by retaining images of cherubim in and all about the most holy place of His worship, especially as He was “crying woe and desolation against Jerusalem for breaking the ordinance concerning the Sabbath day”?

But was the Lord right? or is the *Monitor* right? Which? Is the Lord’s interpretation of the commandment correct? or is the *Monitor’s* interpretation correct?

True Meaning of the Second Commandment

It is true that the second commandment does forbid the making of all manner of images or likenesses of things to be bowed down to, to be feared, to be revered, or to be in any way served. This is true of images made at the direction of the Lord as well as images made altogether in the imagination of men.

¹⁵⁵ 1 *Chronicles* 18:11-12, 29.

This is shown by the fact that when Israel showed reverence to that brazen serpent and burned incense to it, it was broken to pieces before them and called, as it was, only...

2 Kings 18

⁴ ...a piece of brass.

And when Israel came to attach virtue to the temple and to trust in it, the Lord brought up the Chaldeans who stripped the temple of its gold, left the temple in ruins, carried the people captive, and made the land desolate.¹⁵⁶

Among images or likenesses so used, there are indeed “no exceptions.” All images of all sorts so used, or in any such way regarded, are indeed “taboo.” All such use of images and likenesses of any persons or things is idolatry. And such is precisely the use which is made of images and likenesses by Catholics everywhere.

Catholic Consistency

We make no charge of inconsistency, however, against Catholics in their bowing down to graven images, likenesses, etc., for they both bow down to images and put away the Sabbath day. They disregard both the second and the fourth commandments.

There is no room there for any charge of inconsistency. The thing is sheer, straight idolatry and abandonment of the God of heaven and earth.

¹⁵⁶ *Jeremiah* 7:4-15.

13. Seeing the Invisible

Present Truth, May 30 to June 6, 1895

THE Christian is to see, and does see, the invisible. He is to “look at the things that are not seen,”¹⁵⁷ and he is to see—he can see—the things that he looks at.

2 Corinthians 4

¹⁸ The things that are not seen are eternal.

And the things that are eternal are the things of God; for He is...

1 Timothy 1

¹⁷ ...the King, eternal, immortal, invisible, the only wise God.

Romans 1

²⁰ The invisible things of Him from the creation of the world are clearly seen.

Though not with the natural eyes—the eyes of this world. There are things even of the natural order, which are invisible to the natural eyes unaided. There are innumerable worlds that cannot be seen at all—that are invisible—without the telescope; there are the countless forms of life in this world of ours that are invisible without the microscope. And all men are eager, and delighted, to use either the telescope or the microscope whenever it is possible, in order that they may see these things that are otherwise invisible. And the invisible things even of the natural order awake more interest, and engage more profound study than do the visible things.

Why should not then the invisible things of the spiritual order awake interest and arouse study as well as the invisible things of the natural order? It may be answered that they do.

Yes, that is true; but the interest shown, and the study carried on, in this line, is so largely done in a defective way, that, practi-

¹⁵⁷ 2 Corinthians 4:19.

cally, the effort amounts to very little, and brings no benefit to the greater part of mankind.

The Fatal Defect

The one grand defect, and, indeed, a fatal one, in the efforts of the greatest part of mankind to see the invisible things of the spiritual order, the invisible things of God, has always been that it is attempted to be done in the natural way and with the natural faculties.

Because of this the gods of the heathen have always been but the reflection of the natural character of the worshipers, and even then must needs be represented before the devotee in some shape visible to the natural eye, whether it be in the form of the heavenly bodies, or of sticks or stones, or of graven or molten images, or of pictures. So that all false worship—all idolatry—is but the result of effort to grasp the spiritual in the natural way, to comprehend spiritual things with the natural faculties.

But it is eternally true that:

1 Corinthians 2

¹³ ...spiritual things...

¹⁴ ...are spiritually discerned.

The truly spiritual things—the things of God—it is impossible truly to discern in any other than the truly spiritual way. For

John 4

²⁴ God is a Spirit, and they that worship Him must worship Him in spirit and in truth.

It is only by the Spirit of God that the things of God can be discerned. For,

1 Corinthians 2

⁹ As it is written: Eye has not seen, nor ear heard, neither have entered into the heart of man, the things that God has prepared for them that love Him.

¹⁰ But God has revealed them unto us by His Spirit; for the Spirit searches all things; yea, the deep things of God.

Thus it is evident that God has put within the reach of man the means by which he can see:

Romans 1

²⁰ ...the invisible things of Him.

And the Spirit of God and the revelation which He by that Spirit has given, are the means by which men may know the things of God and may see the invisible things of Him. For, again it is written:

1 Corinthians 2

¹¹ What man knows the things of a man, save the spirit of man which is in him? even so the things of God knows no man, but the Spirit of God.

¹² Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

Although it be eternally true that spiritual things are only spiritually discerned; and although it be evident that it is by the Spirit of God alone that the things of God are known; yet it is also true that even this good Spirit men desire to see—they desire that it shall be visible—before they will receive it, even as it is written:

John 14

¹⁶ I will pray the Father, and He shall give you another Comforter, that He may abide with you forever;

¹⁷ Even the Spirit of truth, whom the world cannot receive, because it sees Him not, neither knows Him.

Thus the sole means by which the things of God can be made known to the world—even this the world insists shall be discerned and known in the worldly way. But this will never do. This the Lord could never, by any means, allow in any degree.

God's Way Must Stand

God can never accommodate himself nor his ways to the ways of this world. This world is wrong, and all its ways are wrong ways. And for the Lord to accommodate himself in anything to the

ways of this world, would be only to confirm the world in its wrong ways.

If the world could see God, or the things of God, with worldly eyes, and could know God or the things of God with worldly knowledge, this would at once reduce God to the level of this world, and all the things of God to the level of the things of this world.

And this would be only to confirm, by the sanction of God, this world forever in its own ways as they are, making the ways of this world the ways of God, and making iniquity and transgression and sin eternal.

But God wants to turn this world from its own ways unto himself, that it may know Him as He is. He wants to lift this world up to himself and to His ways, instead of allowing the world to bring Him down to its own level and to confirm it in its own wickedness.

And in order that this may be accomplished, He must, in the very nature of things, require that the world shall see with other than worldly eyes, and know with other than worldly knowledge. The world must forsake all worldly elements and all worldly methods, and accept and use exclusively the means which God has supplied, or else it can never see God as He is in truth.

And whosoever will do this will see Him as He is, and everywhere, and to all eternity. He who would refuse the use of the telescope and the microscope, the means by which alone he can see the invisible things of the natural order, might strain his eyes till the faculty of sight should be lost, in an effort to see those things, and all in vain; for without these instruments he simply cannot see the things which he would see.

Even so the things of God can no man see, who refuses to use the means which God has supplied for this purpose. Without the instruments which God has supplied, man may strain all his pow-

ers to the breaking point in the effort to see God as He is in truth and all in vain; without these he simply cannot see Him.

And this, not because God has arbitrarily fixed it so that he shall not see Him if he does not do so, and so, and simply and only because that if he will not use the instruments by which alone the invisible things of God may be seen, literally he cannot see them.

John 3

³ Except a man be born again [born from above, margin] he cannot see the kingdom of God.

What, then, are the instruments by which men may see the invisible things of God? We have read about:

John 14

²⁶ The Comforter, which is the Holy Ghost...

¹⁴ Even the Spirit of truth, whom the world cannot receive, because it sees Him not, neither knows Him.

And further, on this it is written that:

Galatians 3

¹⁴ We receive the promise of the Spirit through faith.

That is to say, therefore, not only that the world cannot receive the Spirit of God because it sees Him not, but that the world sees Him not because it does not believe. Instead of believing, in order that it may see, the world wants to see in order that it may believe.

But to those who believe and therefore do receive Him, Jesus says,

John 14

¹⁷ You know Him, for He dwells with you and shall be in you;

–and,

¹⁹ You see me;

–and,

²¹ I will manifest myself to him.

So that it is literally true that by faith we know God and the things of God, and see the invisible things of God.

By Faith We See

Hebrews 11

²⁷ By faith...Moses endured, as seeing Him who is invisible.

It is written that:

Matthew 5

⁸ ...the pure in heart...shall see God.

And He purifies the heart by faith.¹⁵⁸ And therefore it is by faith that men see Him who is “the invisible God.”¹⁵⁹ And in order that all men may see...

Romans 1

²⁰ ...the invisible things of Him,

–and...

Hebrews 11

²⁷ ...Him who is invisible,

Romans 12

³ God has dealt to every man the measure of faith;

Ephesians 2

⁸ ...faith...is the gift of God.

It is not the gift of God in the sense that the natural faculties, as reason, sight, hearing, etc., are the gifts of God, so that it should be of ourselves. It is the gift of God in the sense that it is from above and beyond ourselves, a supernatural faculty bestowed since sin entered, and acting only at the free choice of the individual himself.

¹⁵⁸ Acts 15:9.

¹⁵⁹ Colossians 1:15.

Ephesians 2

⁸ For by grace are you saved, through faith, and that not of yourselves; it is the gift of God.

Romans 10

¹⁷ Faith comes by hearing, and hearing by the word of God.

And the word of God is able to make things to be seen which before did not appear, and which indeed were not; so that faith, acting through the word of God, sees in very truth, and sees clearly, the invisible things of God.

How True Faith Acts

True faith, the faith that is the gift of God, the faith of which Christ is the Author, the faith of which the Word of God is the channel—this faith hears the Word of God and depends upon the Divine power of that word itself to accomplish the thing which that word says. For when the centurion came to Jesus asking that his servant should be healed, he said to the Lord,

Matthew 8

⁸ Speak the word only, and my servant shall be healed.

Thus he expected the word of the Lord itself to accomplish that which it said when the Lord should but speak the word. And this the Lord pronounced not only “faith” but “great faith:” even such as He had not found in Israel.

And this, too, in the face of the fact that the Scripture, upon the knowledge of which Israel was greatly priding itself, had long before plainly stated this very thing, in these words:

Isaiah 55

¹⁰ As the rain comes down, and the snow from heaven, and returns not thither, but waters the earth, and makes it bring forth and bud, that it may give seed to the sower and bread to the eater;

¹¹ So shall my word be that goes forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please.

To expect the word of God to do the thing which that word says, and to depend wholly upon that word itself to do it, this the Lord Jesus pronounces faith. This is true faith. This is the faith by which men can see the invisible thing of God as certainly and as easily as by the telescope and the microscope they can see the invisible things of the natural order.

This is the faith which works by love purifies the heart, so that he who is thus...

Matthew 5

⁸ ...pure in heart shall see God,

–invisible though He be. For this is the faith by which he who exercises it sees the invisible. This is the faith which, working through the word of God, accomplishes the new birth¹⁶⁰ by which a man is enabled to see the kingdom of God, which “except a man be born again he cannot see”¹⁶¹ at all. This is why it is that:

Romans 14

²³ Whatsoever is not of faith is sin.

Faith is of God, and whatsoever it works is the work of God; while whatsoever is not of faith is not of God, but is of the world. And all that is in the world is not of the Father, but is of the world:

1 John 2

¹⁶ For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Whatsoever is not of faith is of the world, is of the nature of the world, and is of the way of the world, and perverts the way of God to the ways of the world, and demands that God shall accommodate himself to the world and accept a worship that is altogether of the nature and spirit of this world.

¹⁶⁰ 1 Peter 1:23.

¹⁶¹ John 3:3.

Catholicism Demands the Visible

No stronger proof, therefore, could possibly be given, of the absolute falsity, the sheer worldliness, and the utter naturalness, of any system of religion, than that it must needs avail itself of visible representations of the object of its worship.

And of all the systems of religion that are in the world, there is no one which insists more upon the visible and upon seeing the visible than does the Roman Catholic system.

It is essential to that system that it shall have “a visible head.” It must needs have a visible kingdom. It must have a visible sacrifice. Professing to worship the Crucified One, the Catholic Church must have visible “crucifix” by which to do it. Professing to glory in the cross of Christ, she must have a multitude of visible crosses of her own by which to do it.

There must be a visible interpreter of the Scriptures. And for all the worshipers according to that system, there must be visible representations of the object worshiped, in the shape of images and pictures. Throughout the whole system the one chief essential is the seeing of the visible.

In an encyclical of Leo XIII, *On the Rosary of the Blessed Virgin*, describing the purpose of the rosary, that is, of the beads which are used by Catholics in their prayers, he says:

The rosary is arranged not for the consideration of dogmas of faith and questions of doctrine, but rather for putting forth facts to be perceived by the eyes and treasured up in the memory.

Even though it be recognized that the invisible exists and is to be worshiped, yet it can be comprehended and worshiped only through, and by the aid of, the visible. This is the characteristic of all heathenism and of all idolatry. And this is only to say that by this characteristic the Catholic system of religion is demonstrated to be essentially heathenish and idolatrous.

What Ritualism Signifies

We know full well of the plea that is made in defense of the use of images, pictures, etc., in the worship of the Roman Catholic Church:

The honor which is given them is referred to the originals which they represent, so that by the images which we kiss, and before which we uncover our heads or kneel, we adore Christ and venerate His saints, whose likeness they represent;

The bowing before an image outside of us is no more to be reprehended than the worshiping before and internal image in our own minds; for the external image does but serve the purpose of expressing visibly that which is internal.¹⁶²

But if they only saw Him whom they profess to worship, they would not need any image of Him, either external or internal, nor any representation of Him either visible or otherwise. They could then be true worshipers, worshiping Him who is invisible, in spirit and in truth.

This plea that is made in justification of the use of images and of the visible, is in itself the greatest condemnation of the use of images and of the whole system of Roman Catholicism; for it is a confession of inability to see the invisible, and therefore a confession that the whole system is destitute of true faith and a stranger to the new birth, and altogether without God.

The Catholic system being confessedly unable to see the invisible, is clearly not of faith. And as whatsoever is not of faith is sin, it is perfectly clear that the whole Catholic system is a system of sin. And the professed Protestantism that panders to it, that compromises with it, that courts it, and that is “wheeling into line with it,” is simply like unto it. The one is “the man of sin,” “the son of perdition,” “the mystery of iniquity,”¹⁶³ “the beast;” and the other is “the image” of it.¹⁶⁴

¹⁶² *Faith of Our Fathers*, pp. 285, 287.

¹⁶³ *2 Thessalonians* 2:3, 7.

¹⁶⁴ *Revelation* 13:14.

14. The Sabbath and the Sufficiency of Scripture

American Sentinel, June 20, 1895

DOES the Bible contain all things necessary to salvation? The consistent Protestant says, yes; the consistent Roman Catholic says, no.

Sufficiency of the Bible

It is around this point that the battle between Protestantism and Roman Catholicism has always been waged, and always will be waged, until the end of time.

When the Papacy yields on this point, it yields all. It cannot exist as a system a moment after it surrenders this point. On the other hand, when Protestantism compromises itself on this point, it has compromised its very existence, and must perish.

It therefore follows that when Protestantism harbors an unscriptural doctrine it harbors a deadly foe. It gives aid and comfort to its lifelong enemy, and commits treason against the cause it professes to serve.

Harboring an Enemy

Protestantism is harboring such an enemy in the Sunday-sabbath, and Roman Catholics are using this fact to silence the voice of Protestantism. The Romanizing High-Church party in the Protestant Episcopal Church use it to silence the voice of their protesting brethren; Methodists use it to silence the Baptists' plea for scriptural baptism. In fact, the greatest foe to a faithful return to scriptural doctrine and practice, is found in the Sunday-sabbath.

To illustrate: Every Roman Catholic work which discusses the doctrine of the church, attempts to prove that the Bible does not contain all that is necessary to salvation. And every such work appeals to the Sunday-sabbath, which all the popular Protestant churches observe, as proof of its claim.

Here are a few of the many examples:

Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from *Genesis* to *Revelation*, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify....We must *therefore conclude* that the Scriptures alone cannot be a sufficient guide and rule of faith....because they do not contain all the truths necessary for salvation.¹⁶⁵

The Protestants have no scripture for the measure of their day of rest,—that they abolish the observance of Saturday without warrant of Scripture,—that they substitute Sunday in its place without scriptural authority,—consequently, that for all this, they have only traditional authority. Yet Protestants would look upon a man who would do profane work after five o'clock on Sunday, or keep the Saturday and profane the first day, as a victim of perdition. *Hence we must conclude*, that the Scripture, which does not teach these things clearly, does not contain all necessary truths, and consequently, cannot be the only rule of faith.¹⁶⁶

The keeping holy of Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says: “*Remember the Sabbath day to keep it holy*” (*Exodus* 20:8), which is *Saturday*, and not *Sunday*; *therefore the Bible does not contain all things necessary to salvation, and consequently, cannot be a sufficient rule of faith.*¹⁶⁷

¹⁶⁵ Cardinal Gibbons, *Faith of Our Fathers*, Forty-first edition, 1892, page 111.

¹⁶⁶ *A Doctrinal Catechism*, by Rev. Stephen Keenan, Imprimatur, John Cardinal McCloskey, Excelsior Catholic Publishing House, 5 Barclay St., New York, pages 354-355.

¹⁶⁷ *A Sure Way to Find Out the True Religion*, by Rev. T. Baddely, D. and J. Sadler & Co., 33 Barclay St., New York.

The Achilles Heel

Not only is the Sunday-sabbath used by Roman Catholics against the general position of Protestantism on the sufficiency of Scripture, but it is used to justify every unscriptural doctrine and practice of their church. Every time a Sunday-keeping Protestant declares a certain Roman Catholic doctrine to be unscriptural, the Catholic kills the force of the protest by replying that Sunday-keeping is without scriptural warrant also.

In fact, Roman Catholic children are taught in parochial schools to use this argument against the Protestant who protests against the multitude of fast days enjoined by that church. Here is an illustration from *A Doctrinal Catechism*, page 181:

Q. In what manner can we show a Protestant that he speaks unreasonably against fasts and abstinences?

A. Asks him why he keeps Sunday, and not Saturday, as his day of rest, since he is unwilling either to fast or abstain. If he replies that the Scripture orders him to keep Sunday, but says nothing as to fasting or abstinence, tell him the Scripture speaks of Saturday or Sabbath, but gives no command anywhere regarding Sunday or the first day of the week. If then he neglects Saturday as a day of rest and holiness, and substitutes Sunday in its place, and this merely because such was the usage of the ancient church, should he not, if he wishes to act consistently, observe fasting and abstinence, because the ancient church so ordained?

And now we instance an illustration of how effectively this argument is used. The *New York Observer*, of January 24, 1895, assailed the Roman Catholic mass, as follows:

There is not, in all the Word of God, a passage that can be quoted in favor of an early and fasting communion.

To this the *Catholic Union and Times*, of Buffalo, promptly replied:

Neither is there a single text of scripture to authorize you to change the Lord's day from the seventh to the first day of the week.

This shot from the Roman Catholic editor effectually silenced the *Observer*; not a word has been ventured in reply.

Protestants Take Advantage

Not only do Roman Catholics use the Sunday-sabbath tradition to silence Sunday-keeping Protestants, but Sunday-keeping Protestants use it against each other. Recently, the *Examiner National Baptist* and *Christian Inquirer* published the statement that the Roman custom of christening bells,

...is authorized by the very next verse to the one which commands the christening of babies.

To this the *New York Christian Advocate* (Methodist), in its issue of April 25, quickly responded thus:

Our Baptist friends would find great difficulty in finding a positive text in support of some of their beliefs. Without doubt there is no text commanding the christening of babies; nor is there any commanding the substitution of the Lord's day for the Sabbath.

As the shot from the *Catholic Union and Times* silenced the *Observer*, so this shot from the *Advocate* silenced the *Examiner*.

And thus it is seen how the Sunday-sabbath dogma stands for tradition as against the sufficiency of Scripture, and is a shield in the hands of Roman Catholics to parry the scriptural blow of the Sunday-keeping Protestant; and in the hands of one Sunday-keeping Protestant against his more scriptural Protestant neighbor.

A Vital Question

In short, the greatest barrier today to a return to primitive Bible truth is the inconsistent Protestant practice of hallowing the unhallowed Sunday institution and of the desecrating the God-hallowed Sabbath-day.

There are those who charge Seventh-day Adventists with exaggerating a non-essential, in faithfully observing the "Sabbath day

according to the commandment.” But it is not a non-essential; it is a vital question. Upon it turns, as we have seen, the question of:

- whether the Word of God contains the truth necessary to salvation or whether it does not;
- whether the claim of the Roman Catholic Church that tradition is essential to salvation is true or not;
- whether we will take the Bible, with the Saviour of the Bible, and his salvation which saves to the uttermost, or the tradition of the Papacy with its traditional saviour which cannot save without the intervention of Mary, the saints, and the priests, and “millions of years” in the purifying flames of purgatory?

This is what Seventh-day Adventists are standing for; this is what they are suffering in prisons for; and this is what, God helping them, they are willing to die to maintain.

15. Rome and the Bible

American Sentinel, August 29, 1895

IT IS a boast of the Roman Catholic Church that “Rome never changes;” and yet few people realize how true it is that the Roman Catholic Church of today is the same in spirit, in purpose, and in policy as was the Roman Catholic Church in the sixteenth century.

September 5, 1893, Mgr. Satolli, speaking for the pope of Rome, bid the people of the United States to:

Go forward, in one hand bearing the book of Christian truth—the Bible—and in the other, the Constitution of the United States.

But let no one be deceived by this apparent change of front by the Papacy. Rome’s attitude toward the Bible is just what it has always been, namely, one of hostility to the Word of God uninterpreted by “the church.”

When the Bible was Scarce

Prior to the Reformation, the Bible was an unknown book, so far as the common people were concerned; but few even of the priests had ever seen the Book, and fewer still had ever read the sacred Volume, Luther never saw a Bible until he was twenty years of age; and until that time imagined that...

...those fragments of the gospels and epistles that the church had selected to be read to the people during public worship every Sunday throughout the year,¹⁶⁸

—composed the whole Word of God. It may be said that this was the fault of the times and not of the church; that all books were rare and expensive. But that Rome could have given the Scriptures to the people in the living languages of Europe, is proved by the fact that the Reformers did it in a single generation, in the face of the most bitter opposition by the papal church.

¹⁶⁸ D’Aubigne, *History of the Reformation*, chap. 2, book 2, par. 4.

The fault was not with the times but with an apostate church, which not only kept the Word of God locked in dead languages, but forbade the reading of it under heavy penalties.

Our illustration shows with what trepidation the people read the Scriptures in those days. It was against the law to read the Bible, and they watched as they read, as a housebreaker watches lest detection overtake him; and startled at the slightest noise, even as the hunted deer starts at the snapping of a twig or the rustle of a fallen leaf.

But the Reformation unsealed the precious Volume. Says Dr. Wylie:

Tyndall and Luther, the one from his retreat at Vildorfe in the Low Countries, and the other from amid the deep shades of the Thuringian forest, sent forth the Bible to the nations in the vernacular tongues of England and Germany.¹⁶⁹

Papal Policy Against the Bible

The thirst thus awakened for the Scriptures, Rome did not think it wise to openly oppose. Civil penalties could no longer be invoked to punish those who read the Word of God. But papal policy was equal to the emergency. The Council of Trent enacted ten rules regarding the reading of prohibited books; and in the fourth rule the council prohibits anyone from reading the Bible without a license from his bishop or inquisitor—that license to be founded upon the certificate from his confessor, that he “is in no danger of receiving injury from so doing.” The council further said:

If anyone shall dare to keep in his possession that book [the Bible], without such a license, he shall not receive absolution until he has given it up to his ordinary.¹⁷⁰

Such was the attitude of Rome toward the Bible at the era of the Reformation, and such it is today.

¹⁶⁹ J.A. Wylie, *The Papacy*, Book II, Chapter III.

¹⁷⁰ p. 281 of Lepsic ed. Quoted by Wylie, in *The Papacy*, Book II, Chapter II.

No farther back than 1816, Pope Pius VII, in his bull, denounced the Bible Society, and expressed himself as “shocked” by the circulation of the Scriptures, which he characterizes as a “most crafty device, by which the very foundations of religion are undermined;” “a pestilence,” which it behooves him “to remedy and abolish;” “a defilement of the faith, eminently dangerous to souls.”

He congratulates the primate, to whom his letter is addressed, on the zeal he had shown “to detect and overthrow the impious machinations of these innovators;” and represents it as an episcopal duty to expose “the wickedness of this nefarious scheme,” and openly to publish “that the Bible printed by heretics is to be numbered among other prohibited books, conformably to the rules of the index; for it is evident from experience, that the holy Scriptures, when circulated in the vulgar tongue, have, through the temerity of men, produced more harm than benefit.”¹⁷¹

Thus, in the solemn judgment of the Church of Rome, expressed through her chief organ, the Bible has done more evil than good, and is beyond comparison the worst book in the world.¹⁷²

In America, Satolli, the papal delegate, tells the people to “go forward bearing in one hand the book of Christian truth—the Bible;” but in Roman Catholic countries the Word of God is still a forbidden book; and as we shall see, the Bible, as the supreme authority in matters of faith, is still forbidden by Rome even in this country.

Some years ago, while Rome was yet under the rule of the pope, an English clergyman found it impossible to purchase in the city of Rome a single copy of the Scriptures of portable size in the language of the people; and when he inquired of each bookseller the reason of his not having so important a volume, the answer in ev-

¹⁷¹ Given at Rome, June 29th, 1816; and addressed to the Archbishop of Gnesen, primate of Poland.

¹⁷² J.A. Wylie, LL.D., *The Papacy*, pp. 181-182.

ery instance was *e prohibito*, or *non é permesso*;¹⁷³ that is, the volume was prohibited, or not permitted to be sold.

It is a matter of general knowledge that at the present time, Protestant colporteurs in the Roman Catholic countries of South America, are not permitted to circulate freely copies of the Scriptures. They are hampered and hindered in a hundred ways, and are often arrested and thrown into prison upon the slightest pretext, evidently to prevent them from putting the Bible into the hands of the people.

But does not Rome permit the reading of the Bible by her people in the United States? Yes; but of the Catholic version only, and that is never printed without notes. The Roman Catholic Church claims to be the only authorized interpreter of the Scriptures, and she suffers her people to receive the Scriptures only as she interprets them; and when Rome says, “Go forward, bearing in one hand the book of Christian truth—the Bible,”—she means the Roman Catholic Bible, and that interpreted by the church; for Rome has repeatedly refused to authorize the circulation among Catholics of the Douay version of the Scriptures, without note or comment.

The creed of Pope Pius IV, which every Catholic is taught to recite, and to which every priest is required to subscribe, thus defines the sense in which Rome admits even her own version of the Scriptures:

I do also admit the Holy Scriptures, according to that sense which our holy mother, the church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the *unanimous consent of the fathers*.

To the same intent, the present pope, Leo XIII, says:

The professors [teachers] of Holy Scripture, therefore, among other recommendations, must be well acquainted with the whole

¹⁷³ *Idem.*, p. 186.

circle of theology and deeply read in commentaries of the holy fathers and doctors and other interpreters of mark.

Thus Rome interposes insurmountable barriers between the people and the Bible, even while professing to freely give them the sacred Volume, bidding them go forward, bearing it in the right hand. Says Rome:

The Protestant Bible is only a false skin, in which infidelity and revolution wrap themselves.¹⁷⁴

Why the Change?

But Rome no longer fears the Bible in the United States as she once feared it, because the Bible is no longer regarded by the great mass of the people of this country as it was once regarded.

The higher criticism and the thousand and one evasions of the plain Word of God, which have been adopted by so-called Protestants to support un-Biblical doctrines, have so discredited the Bible and so instilled into the minds of the people the papal idea that the Bible must be interpreted, that Rome now feels safe in bidding the people thus educated to go forward, bearing in one hand the emasculated and discredited Bible, and in the other the perverted Constitution of the United States.

The very foundation principle of true Protestantism was thus set forth in the protest of the princes at Spire, April 12, 1529:

There is no sure doctrine but such as is conformable to the Word of God.

The Lord forbids the teaching of any other doctrine.

Each text of the Holy Scriptures ought to be explained by other and clearer texts.

This Holy Book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness; we are resolved, with the grace of God, to maintain the pure and exclu-

¹⁷⁴ Segur's *Plain Talk About Protestantism of To-day*, a Roman Catholic book, indorsed by Joannes Josephus, Epicopus Boston, and for sale at all Catholic book stores. Page 118.

sive preaching of his only Word, such as is contained in the biblical books of the Old and New Testaments, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fall or deceive us. He who builds on this foundation shall stand against all the powers of hell whilst all the human vacuities that are set up against it shall fall before the face of God.

It is before the Bible regarded in this light that Rome trembles. But Protestants are no longer taught to reverence the Word of God as did the German princes; they are no longer taught that a plain "Thus says the Lord" is the end of controversy.

They are, on the contrary, taught to accept what men have said about the Bible rather than the Bible; and as this is distinctively Roman Catholic doctrine, Rome can well afford now to appear as the champion of the Scriptures, for she well knows that, under the influence to which we have referred, the Bible has lost its power with the people; and she no longer fears it.

"Rome never changes," but times changes; and the changed attitude of Rome toward the Bible is not a change in principle but in policy. The same hostility to the Word of God exists as formerly; but as Protestants are no longer taught to look upon the Bible as of supreme authority, but regard it as something that must be interpreted, Rome no longer opposes the Bible but sets herself forth as the interpreter, expounder, and defender of that sacred Book.

There is, in fact, an unconscious conspiracy between Rome and apostate Protestantism, and Rome's so-called change of front is due to this conspiracy.

16. God's Word vs. Man's Word

American Sentinel, February 27, 1896

WHEN the Jews sent priests and Levites to inquire of John the Baptist,

John 1

²² Who are you?

He replied,

²³ I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah.

He was, insofar as he attracted the notice of men, the personification of the voice of God.

The same may be said of the great reformers who have lived in other ages of the world. They have stood out from amidst the multitudes of their day, as salient figures in a conflict between God's word and the word of man; yet not as being themselves the cynosures of the public gaze, but as color bearers, holding high the standard of eternal truth—the word of the living God.

John Wycliffe

So it was with John Wycliffe, the first of the great reformers of modern times. He was never long free from the presence of the champions of popish dogmas and traditions. They opposed him with the word of man in its most exalted form,—the decrees of councils, the traditions of “the fathers,” and the bulls of “infallible” popes; and he replied to them with “Thus says the Lord.”

Sometimes surrounded by friends, but never leaning upon human support, he faced the foes of freedom and divine truth without flinching, and in his work was revealed again the truth of the prophet's utterance:

Isaiah 40

⁶ All flesh is grass, and all the goodliness thereof is as the flower of the field:

⁷ The grass withers, the flower fades,...

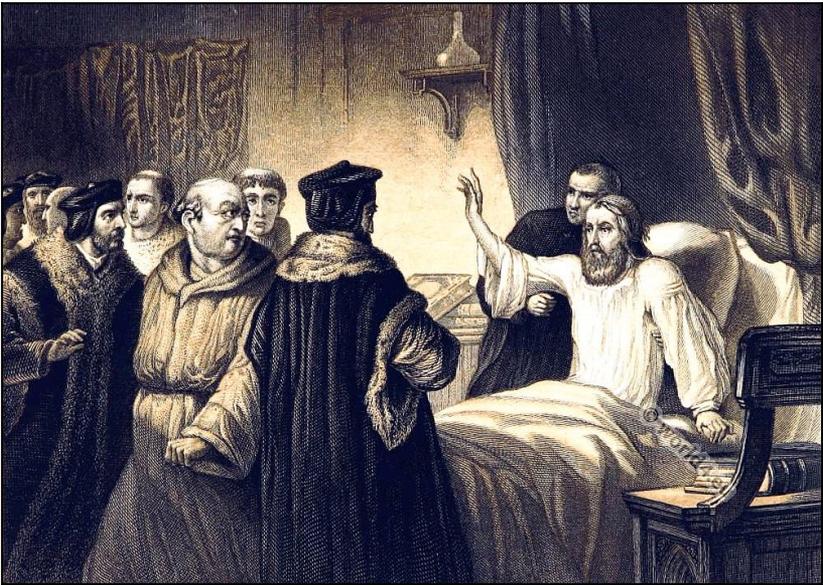
⁸ ...but the word of our God shall stand forever.

The life of Wycliffe as a reformer is but a record of the battles of the word of God with religious error in the form of the traditions and commandments of men, and of its triumphs over them. Wycliffe himself well knew that the conflict waged by them was not with him.

When some monks came one day to enjoy the sight of the reformer lying ill upon what seemed his death-bed, and to predict to him the speedy downfall of his work, he raised himself upon his couch, and piercing them with his gaze, replied,

“With what do you think you are contending? with a feeble old man, tottering upon the brink of the grave? No; but with truth—truth, which is mightier than you, and will one day vanquish you!”

The monks withdrew discomfited.



Human Tradition Still Ruling

The opposing forces of truth and error are still ranged against each other today; for the contest is not yet ended. Today the same power that opposed Wycliffe stands glorying in its might, trusting even that all the world will yet bow in worship at its feet. It is holding forth the word of the mortal being whom it has pronounced “infallible,” with the commandments and traditions of men, as superseding the precepts of God.

Nor does it flatter itself without reason, in human judgment, for all the world is looking upon it in wonder and admiration; all nations are working to confirm its decrees. In particular, that power is the Papacy; but in general, it is any earthly power, papal or Protestant, which clings to the evil principle of trust in the word of man.

The issue is joined today for a decisive combat. God’s Word declares:

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God; in it you shall not do any work.

On the other hand, the word of man—traditions, church precept, and the civil “law”—declares the first day to be the sabbath. The first-day sabbath is Rome’s heralded token of the supremacy of her word in spiritual things; and in anticipation of her long-awaited triumph, she says in her heart,

Revelation 18

⁷ ...I sit a queen, and am no widow, and shall see no sorrow.

She is stretching forth her hand to seize again her long-lost supremacy on earth. But in the heavens a mandate has gone forth:

Psalms 119

¹²⁶ It is time for You, Lord, to work; for they have made void your law.

The dramatic scenes of Wycliffe's time are to be re-enacted. The champions of divine truth are again to stand before kings and rulers; the word of the Infinite is again to be seen towering in divine majesty above the precepts of mortal man. The triumphs of truth in every age culminate here. We have reached the climax of the great controversy.

Sabbath or Sunday

Over the issue of which day is the Sabbath—which of the signs of two opposing spiritual powers is to be given the honor of men—the battle will be fought to its conclusion.

On the one hand stands the Sabbath of the Lord, the seventh day,—the sign of the Godhead of Him whose word has creative power; and on the other hand is the man-made sabbath—Sunday—the sign of that opposing power which has set its word above the word of the most High, claiming the right to change the Sabbath from the seventh day to the first.

On that side and under that banner will stand all who, whether Catholic or Protestant in name, have given real or apparent assent to this change.

In many places this assent is now called for by the civil law; but the word of the Creator upholds a different institution, and demands allegiance to it.

Shall we choose Scripture? or tradition?—the word of God? or the word of man? The choice will determine our position in the conflict, and our final destiny.

17. The Power of the Reformation

American Sentinel, March 5, 1896

THE weapons of Christian “warfare are not carnal, but mighty through God to the pulling down of strongholds.”¹⁷⁵ When the gospel commission was given, eighteen hundred years ago, to a handful of despised Jews, Rome ruled the world; and it was a capital offense to introduce into that empire any new religion.

Conquering by the Word of God

The gospel commission challenged, therefore, the authority of the Caesars. It said:

Mark 16

¹⁵ Go you into all the world, and preach the gospel to every creature.

Rome said:

Whoever introduces new religions,...shall, if belonging to the higher rank, be banished; if to the lower, punished with death.¹⁷⁶

But Christ said, “Go;” and his followers obeyed. He organized no army to accompany them; He provided no safe-conduct bearing the seal of the empire; He simply said,

Matthew 28

²⁰ Lo, I am with you always, even unto the end of the world.

It was the word of God against the powers of earth; and that word which...

Hebrews 4

¹² ...is quick [living], and powerful, and sharper than any two-edged sword,

Revelation 6

² ...went forth conquering, and to conquer.

¹⁷⁵ *2 Corinthians* 10:4.

¹⁷⁶ Neander’s *History of the Christian Religion*, Vol. I. Sec. 1, Part 1, Div. 3, par. 2.

As the powers of earth had persecuted the Master, so they also persecuted His servants. As foretold by the Saviour, the world hated them even as it hated Him. The authority of Rome, wielding fire and sword, was repeatedly invoked against the gospel and those who proclaimed it; but its progress was irresistible. The more Rome oppressed the truth the more it spread.

“The blood of the martyrs was the seed of the Church.”

From Spiritual to Carnal Power

At last “Christianity” ascended the throne of the Caesars and swayed the scepter of the world; but it was no longer the Christianity of Christ.

2 Corinthians 10

⁴ [His weapons] are not carnal, but mighty through God.

But now the Church relinquished...

Ephesians 6

¹⁷ ...the sword of the Spirit, which is the word of God,

—and seized a material sword. She had exchanged the power of God for the power of the State, and in so doing had apostatized from Christ.

From century to century a worldly church, living in adulterous union with the kings of the earth, lending herself to their ambitions and receiving in return such power as they had to give, sank deeper and deeper into the slough of spiritual darkness; until at the close of the fifteenth century she made merchandise of the grace of God and waxed rich from the sale of indulgences¹⁷⁷, issu-

¹⁷⁷ The doctrine and the sale of indulgences were powerful incentives to evil among an ignorant people. True, according to the Church, indulgences could benefit those only who promised to amend their lives, and who kept their word. But what could be expected from a tenet invented solely with a view to the profit that might be derived from it? The venders of indulgences were naturally tempted, for the better sale of their merchandise to present their wares to the people in the most attractive and seducing aspect. The learned themselves did not fully understand the doctrine. All that the multitude saw in

ing licenses to sin and granting “pardon” for money! Notwithstanding Peter’s rebuke to Simon, the sorcerer, the gift of God was offered in exchange for filthy lucre.¹⁷⁸

A Return to Gospel Power

And then came the Reformation. It was not a schism in the Roman Catholic Church; it was not a revolt against the pope of Rome; it was not primarily even an effort to attain to purity of doctrine: it was a return to the simplicity of the gospel, the acceptance of:

Romans 3

²² The righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.

Martin Luther’s soul, panting after God even as the “hart pants after the water brooks,”¹⁷⁹ failing to find Him in penances, discerned Him in the still small voice which whispers,

Acts 16

³¹ Believe on the Lord Jesus Christ and you shall be saved.

That moment the Reformation began in his own heart, and the story of his experience welling up to his lips and flowing from his tongue proved to be to other thirsty souls the same gospel message given by the apostles fifteen centuries before, and the same divine power was in it. The wrath of evil men was stirred, but God overruled it for his glory. The divine word was fulfilled:

Psalms 76

¹⁰ Surely the wrath of man shall praise You: the remainder of wrath shall You restrain.

The clenched fist might be thrust forth, but it touched not the devoted preacher of the gospel of justification by faith; the half-

them was, that they permitted men to sin; and the merchants were not over eager to dissipate an error so favorable to their sale.—D’Aubigne’s *History of the Reformation*, Book I, chap. 3.

¹⁷⁸ Acts 8:18-23.

¹⁷⁹ Psalm 42:1.

drawn sword clung, as it were, to the scabbard; the hand that grasped the murderous knife seemed palsied by the power of the word of God; the divine promise, “Lo, I am with you always,” was fulfilled, and all the authority of Leo X, backed up by the power of Charles V, was not sufficient to cope with the simple word of salvation spoken by Luther and his coworkers. Said the Reformer:

Our first object must be to win men’s hearts; and for that purpose we must preach the gospel. Today the word will fall into one heart, tomorrow into another, and it will operate in such a manner that each one will withdraw from the mass and abandon it. God does more by his word alone than you and I and all the world by our united strength. God lays hold upon the heart, and when the heart is taken, all is won.

I will preach, discuss, and write; but I will constrain none, for faith is a voluntary act. See what I have done! I stood up against the pope, indulgences, and papists, but without violence or tumult. I put forward God’s word; I preached and wrote—this was all I did. And yet while I was asleep, or seated familiarly at table with Amsdorff and Melancthon,...the word that I had preached overthrew popery, so that neither prince nor emperor has done it so much harm. And yet I did nothing: the Word alone did all.

If I had wished to appeal to force, the whole of Germany would perhaps have been deluged with blood. But what would have been the result? Ruin and desolation both to body and soul. I therefore kept quiet, and left the word to run through the world alone.

Do you know what the devil thinks when he sees men resort to violence to propagate the gospel through the world? Seated with folded arms behind the fire of hell, Satan says, with malignant looks and frightful grin: “Ah! how wise these madmen are to play my game!” But when he sees the word running and contending alone on the field of battle, then he is troubled, and his knees knock together; he shudders and faints with fear.¹⁸⁰

¹⁸⁰ D’Aubigne’s *History of the Reformation*, Book IX, chap. 8.

A Falling Away

But having attained popularity some of the Reformers, like the bishops of the early church, forgot the true source of power and fell.

The Reformation was accomplished in the name of a spiritual principle. It had proclaimed for its teacher the Word of God; for salvation, faith; for king, Jesus Christ; for arms, the Holy Ghost: and had by these very means rejected all worldly elements. Rome had been established by *the law of a carnal commandment*; the Reformation, by *the power of an endless life*.

If there is any doctrine that distinguishes Christianity from every other religion, it is its spirituality. A heavenly life brought down to man—such is its work; thus the opposition of the spirit of the gospel to the spirit of the world, was the great fact which signalized the entrance of Christianity among the nations. But what its Founder had separated, had soon come together again; the Church had fallen into the arms of the world, and by this criminal union it had been reduced to the deplorable condition in which we find it at the era of the Reformation.

Thus one of the greatest tasks of the sixteenth century was to restore the spiritual element to its rights. The gospel of the Reformers had nothing to do with the world and with politics. While the Roman hierarchy had become a matter of diplomacy and a court intrigue, the Reformation was destined to exercise no other influence over princes and people than that which proceeds from the gospel of peace.

If the Reformation, having attained a certain point, became untrue to its nature, began to parley and temporize with the world, and thus ceased to follow up the spiritual principle that it had so loudly proclaimed, it was faithless to God and to itself.

Henceforward its decline was at hand. It is impossible for a society to prosper if it be unfaithful to the principles it lays down. Having abandoned what constituted its life, it can find naught but death.

It was God's will that this great truth should be inscribed on the very threshold of the temple he was then raising in the

world; and a striking contrast was to make this truth stand gloriously prominent.

One portion of the reform was to seek the alliance of the world, and in this alliance find a destruction full of desolation.

Another portion, looking up to God, was haughtily to reject the arm of the flesh, and by this very act of faith secure a noble victory.

If three centuries have gone astray, it is because they were unable to comprehend so holy and so solemn a lesson.

It was not to be expected that, emerging from the darkness of Romanism, the Reformers would step at once into the full light of the gospel of Jesus Christ; but the world had a right to expect that they and those who should come after them would go on unto perfection.

The protest of the German princes was the declaration of independence that made possible our own American declaration of God-given, inalienable rights; and cherished and practiced as it might have been, it would have proved under God an emancipation proclamation to a world enslaved by ecclesiasticism.

State Power in Place of God's Power

But after more than three and a half centuries what do we see? Religion and religious institutions established by law everywhere, and the Papacy fast recovering her lost prestige. Nearly all of Europe has religious establishments supported by taxation. Even in France the priests are stipendiaries of the State.

While in our own land the Sunday institution, the "test of all religion,"¹⁸¹ is enforced upon all by civil statute, and a powerful lobby is demanding of Congress, under threat of political boycott, the enactment of additional measures of religious legislation.

Sad as is the fact, three centuries, yea, nearly four centuries, have gone astray "because they were unable to comprehend so

¹⁸¹ Dr. W. W. Everts (Baptist). In a State Sunday convention at Elgin, Ill., Nov. 8, 1887.

holy and so solemn a lesson” as the gospel commission and the protest of the German princes; and because they knew not...

Matthew 22

²⁹ ...the Scriptures, nor the power of God.

18. The Bible, Protestantism, and the Papacy

American Sentinel, March 12, 1896

THE two distinguishing features of Protestantism are the supremacy of the word of God and the right of private judgment.

So closely connected are these principles that the latter is only the logical result of the former; for the word of God being the supreme tribunal, the church itself must be judged by it, and even the most humble of the people have the right of appeal to it.

The Bible, I say, the Bible only, is the religion of Protestants. Nor is it of any account in the estimation of the genuine Protestant how early a doctrine originated if it is not found in the Bible....The consistent and true-hearted Protestant, standing upon this rock, "the Bible and the Bible only," can admit no doctrine upon the authority of tradition.¹⁸²

The Place of the Bible

In that grand protest from which springs the very name of Protestantism, the German princes, rejecting tradition together with papal and imperial authority in all spiritual matters, declared thus for the word of God:

Seeing...that this Holy Book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness: we are resolved, with the grace of God to maintain the pure and exclusive preaching of his only word, such as it is contained in the biblical books of the Old and New Testaments, without adding anything thereto that may be contrary to it. This word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God.¹⁸³

¹⁸² Dowling, *History of Romanism*, Book II, chap. 1.

¹⁸³ D'Aubigne's *History of the Reformation*, Book VIII, chap. 6.

In this protest the Reformers assert not only the supremacy of the divine word, but the right of private judgment, for, “he who builds on this foundation shall stand.” This is as true of a single individual as of ten thousand, for no matter how large the number in the aggregate, every soul builds for himself, and must stand or fall for himself.

Ezekiel 18

²⁰ The soul that sins, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

The principles contained in this celebrated protest, constitute the very essence of Protestantism. Now this protest opposes two abuses of man in matters of faith: the first is the intrusion of the civil magistrate, and the second the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate; and the authority of the word of God above the visible church. In the first place, it rejects the civil power in divine things, and says with the prophets and apostles: We must obey God rather than man. In presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ. But it goes farther; it lays down the principle that all human teaching should be subordinate to the oracles of God.¹⁸⁴

As the fundamental principles of Protestantism are the supremacy of the word of God and the right of private judgment, or what is the same thing, the right to have and exercise a conscience in matters of faith, so the distinguishing features of the Papacy are a denial of the sufficiency of the divine word and of the right of private judgment.

Why Rome Opposes It

In fact, both are bound up in one, for if, as the Papacy insists, the individual must take his faith from the church, he must accept his conscience, ready-made, from the same source. Obviously, what-

¹⁸⁴ D’Aubigne’s *History of the Reformation*, Book XIII, chap. 6.

ever militates against this in the least degree, must be regarded by the Papacy as harmful; hence papal opposition to the reading of the Scriptures by the people.

That this opposition to the Scriptures is real and not imaginary is evident from the writings of Roman Catholics themselves. Says a standard Roman Catholic authority:

It is not necessary for all Christians to read the Bible....Parts of the Bible are evidently unsuited to the very young *or to the ignorant*, and hence *Clement XI condemned the proposition that "the reading of Scriptures is for all."*

These principles are fixed and invariable, but the discipline of the church with regard to the reading of the Bible in the vulgar tongue has varied with varying circumstances. In early times the Bible was read freely by the lay people, and the fathers constantly encouraged them to do so, although *they also insist on the obscurity of the sacred text....*

Next, dangers came in during the Middle Ages. When the heresy of the Albigenses arose there was a danger from corrupt translations, and also from the fact that *the heretics tried to make the faithful judge the church by their own interpretation of the Bible*. To meet these evils, *the Councils of Toulouse (1229) and Tarragona (1234) forbade the laity to read the vernacular translations of the Bible*.

Pius IV required the bishops to refuse lay persons leave to read even Catholic versions of Scripture unless their confessors or parish priests judged that such reading was likely to prove beneficial. During this century, *Leo XII, Pius VIII, and Pius IX, have warned Catholics against the Protestant Bible societies*.¹⁸⁵

The church is the only divinely-constituted teacher of revelation.

Now the Scripture is the great depository of the word of God. Therefore, the church is the divinely-appointed custodian and interpreter of the Bible. For her office of infallible guide were su-

¹⁸⁵ *A Catholic Dictionary*, published by Benziger Bros., "Printers to the Holy Apostolic See," New York, 1808. (All italics ours.—ATJ).

perfluous, if each individual could interpret the Bible for himself.¹⁸⁶

It appears from this, as before remarked, that the Roman Catholic Church opposes the reading of the Bible because it tends to develop independence of thought and action, and is in itself a negation of the claim that to “the church” is committed the faith and even the very consciences of all men.

The Papacy and Toleration

It is true that the Papacy says,

A man is always bound to follow his conscience, even if false and erroneous....Nor can any injunction of any authority, ecclesiastical or civil, make it lawful for a man to do that which his conscience unhesitatingly condemns as certainly wicked.¹⁸⁷

But this does not mean that the Roman Catholic Church recognizes the supremacy of the Scriptures or the right of private judgment. Says Cardinal Gibbons:

The church is indeed tolerant in this sense, that she cannot confound truth with error; nor can she admit that any man is conscientiously free to reject truth when its claims are convincingly brought home to his mind.¹⁸⁸

And again the cardinal says:

A man enjoys religious liberty when he possesses the free right of worshipping God according to the dictates of a right conscience, and of practicing a form of religion most in accordance with his duties to God.¹⁸⁹

As already seen, Rome, through her popes and councils, forbids her children to read even her own version of the Scriptures, ex-

¹⁸⁶ Cardinal Gibbons, *Faith of Our Fathers*, p. 97, edition of 1893.

¹⁸⁷ *A Catholic Dictionary*, Article: “Conscience.”

¹⁸⁸ *Faith of Our Fathers*, p. 208; edition of 1893.

¹⁸⁹ *Idem.*, p. 254.

cept under such restrictions as forbid the right of private judgment.

The Church vs. the Bible

Our illustration shows how Rome prevented the reading of the Bible in London in the era of the Reformation. Tyndale had given England the New Testament in the language of the people, but Henry VIII, upon whom Leo X had bestowed the title, “Defender of the Faith,” was bitterly opposed to the reading of the Scriptures.

The bishops led the attack. “We must clear the Lord’s field of the thorns which choke it,” said the archbishop of Canterbury to Convocation on the 29th of November, 1529; immediately after which the bishop of Bath read to his colleagues the list of books that he desired to have condemned. There were a number of works by Tyndale, Luther, Melancthon, Zwingle, OEcolampadius, Pomeranus, Brentius, Bucer, Jonas, Francis, Lambert, Fryth and Fish. *The Bible in particular was set down.* “It is impossible to translate the Scripture into English,” said one of the prelates.—“It is not lawful for the laity to read it in their mother tongue,” said another.—“If you tolerate the Bible,” added a third, “you will make us all heretics.”¹⁹⁰

In this matter, remarks the historian:

Rome had every reason to be satisfied with Henry VIII. Tonstall, who still kept under lock and key the Testaments purchased at Antwerp through Packington’s assistance, had them carried to St. Paul’s churchyard, where they were publicly burnt. The spectators retired shaking the head, and saying: “The teaching of the priests and of Scriptures must be in contradiction to each other, since the priests destroy them.”¹⁹¹

It was thus Rome opposed the Scriptures 366 years ago, and she uses the same tactics yet when she can. Only a few weeks since

¹⁹⁰ D’Aubigne’s *History of the Reformation*, Book XX, chap. 15. (Italics ours.—ATJ).

¹⁹¹ *Ibid.*

we printed in these columns the facts concerning the burning of forty-seven Bibles and fifty Testaments in Bahia, Brazil, no longer ago than last June by order of a Roman Catholic vicar.¹⁹²

And everybody knows Rome's undying hostility to the reading of the common version of the Scriptures everywhere. The Douay or Catholic version of the Scriptures is never printed without notes; thus even where Rome permits the reading of the Bible, she first injects into it the poison of tradition and the vagaries of the so-called "Fathers of the Christian Church."

But as we said before, the opposition to the reading of the Bible comes not so much from enmity to the Scriptures themselves, as from the papal principle of the denial of the right of private judgment. It is of no avail for people to read a book which they cannot understand, and which they have no right to understand for themselves. It follows that to permit the reading of the Scriptures is to invite independence of thought and of action in matters of religion.

The man who reads the inspired declaration, every man...

Romans 14

¹² ...shall give account of himself to God,

—feels that he has an individual responsibility toward God which no other man can discharge for him; and reasoning is not necessary to convince him not only that he has the right of private judgment, but that it is his duty to exercise that right in the fear of God.

But this Rome can never admit, for to admit it is to abdicate the throne of spiritual dominion which she has usurped, and to which she owes her power over the nations.

¹⁹² For the facts and particulars, see *Missionary Review of the World*, for February.

19. The Authority of the Word

American Sentinel, March 26, 1896

Original title: The Papacy

THE word *Papacy* is derived from *papa*, and designates that religious system in which the church acknowledges a visible earthly head. This head is called the *papa*, or pope.

It is obvious that this system demands for the church a human source of authority in spiritual affairs; otherwise her visible, earthly head would be such only in name. This demand is met in the pope's claim to infallibility, when speaking *ex-cathedra*. Infallibility must, of course, pertain to the church's spiritual head.

The Word of Authority

Hence it is equally obvious that this system dispenses with the Scriptures; for they claim to be the source of all authority in questions of religious belief and practice.

Isaiah 8

²⁰ To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.

2 Timothy 3

¹⁶ All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;

¹⁷ That the man of God may be perfect, thoroughly furnished unto all good works.

If the church should appeal to the law and to the testimony for knowledge upon every religious question, she would acknowledge as her head the Author of that word, who is Christ. There would be in this no recognition of any visible head on earth.

The papal system demands that there should be another "word," equal in authority to that given through the prophets and apostles. But two such words cannot stand together in truth; for they deny each other.

The Scriptures deny that any spiritual authority exists in any word other than the word of God; and the pope's word, by claiming to be infallible, contradicts scripture; and this contradiction appears in the very fact that by the scriptural doctrine that all question are to be determined by the law and the testimony, the pronouncements of the pope are superfluous.

It is not strange, therefore, that the papal power should look with no great favor upon the Word of God as a guide for the people, and should commit the copies of that Word to the flames whenever she has a favorable opportunity to do so.

The Head of the Church

The papal antagonism to the Bible is simply a necessary part of the antagonism of the papal system to Christianity, in respect to the church's head. For the Word of God declares that Christ is the head of the church, which is his body.¹⁹³

The body cannot have two heads; the church of Christ is not a monstrosity. That church which acknowledges a visible earthly head, denies by that very act the invisible, divine head, which is Christ. That system of religion is antichrist.

The Source of Power

Another thing demanded by the papal system is the union of the church with the State. The word of God has in it the power of God. By his word all things were created. It has all power itself, so that it needs no other support.

But the word of man is powerless in itself; it must have support to make it effectual. That support must be the power of man; and the highest form of that power is represented in the State.

The thing produced by the union of the papal system of paternalism in religion, with the State, is designated in the Scriptures as "the beast."¹⁹⁴

¹⁹³ *Ephesians 5:23; Colossians 1:18.*

¹⁹⁴ *Daniel 7:7, Revelation 13:2-4.*

20. Sun Worship

American Sentinel, June 4, 1896

SUN worship was doubtless the earliest form of idolatry, as it was also the most debasing. In all probability the orb of day was first adored, not as God, but as His most fitting representative. That it soon came to be regarded as God was not only the logical but even the necessary result.

To the sun was early ascribed life-giving power. His rays shining on the earth caused her to bring forth her fruits in their seasons. All nature responded to his genial warmth. What was more natural than that man, forgetting the Source of all light and life, into whose presence he no longer permitted to come, should...

Romans 1

²⁵ ...change the truth of God into a lie, and worship and serve the creature more than the Creator?

A dark cloud stole over man's original consciousness of the Divinity, and, in consequence of his own guilt, an estrangement of the creature from the one living God took place; man, as under the overpowering sway of sense and sensual lust, proportionally weakened, therefore, in his moral freedom, was unable any longer to conceive of the Divinity as a pure, spiritual, supernatural, and infinite Being, distinct from the world, and exalted above it.

And thus it followed inevitably, that, with his intellectual horizon bounded and confined within the limits of nature, he should seek to satisfy the inborn necessity of an acknowledgment and reverence of the Divinity by the deification of material nature; for even in its obscurity, the idea of the Deity, no longer recognized, indeed, but still felt and perceived, continued powerful; and in conjunction with it, the truth struck home, that the Divinity manifested itself in nature as ever present and in operation.¹⁹⁵

But how terribly has the truth of God's presence in nature been perverted! The phenomena of nature differ but little in various

¹⁹⁵ Döllinger, *Jew and Gentile*, Vol. I, p. 65.

countries, and the human heart is everywhere the same. Whether in the valley of the Nile, on the banks of the Euphrates, on the shores of the Mediterranean, or in the valleys of Mexico or the mountains of Peru, the sun appeared as the great benefactor of the race, and was worship under various forms and titles.

More properly speaking, certain functions or power supposed to reside in the sun were worshiped,—indeed, sun worship was simply the worship of the power of reproduction in nature, including man.

The influence of the sun on nature, either brightening the fields and cheering mankind, or scorching and destroying with pestilence, or again dispelling the miasma collected from marshes by night, was...taken to be under the control of a divine being, to whom men ascribed, on human analogy, a form and character in which were reflected their own sensations.¹⁹⁶

All ancient religions except Judaism and Christianity (and they are really one), were almost wholly sun worship, or nature worship, which is the same thing, as the sun plays so important a part in all the processes of nature.

All paganism is at bottom a worship of nature in some form or other, and in all pagan religions the deepest and most awe-inspiring attribute of nature was its power of reproduction. The mystery of birth and becoming was the deepest mystery of nature; it lay at the root of all thoughtful paganism, and appeared in various forms, some of a more innocent, others of a most debasing type.¹⁹⁷

All pagans were polytheists, but the chief deity everywhere was the sun, or, as we have already explained, some real or fancied power of that great luminary, and all others were honored because of their fancied relation to him.

¹⁹⁶ *Encyclopedia Britannica*, Vol. II, p. 185.

¹⁹⁷ *Encyclopedia Britannica*, Article "Christianity."

Ammon-Ra

One of the gods of Egypt was Ammon, which name,

...is said to have meant, etymologically, “the concealed god;” and the idea of Ammon, was that of a recondite, incomprehensible divinity, remote from man, hidden, mysterious, the proper object of the profoundest reverence. Practically this idea was too abstract, too high-flown, too metaphysical, for ordinary minds to conceive of it; and so Ammon was at an early date conjoined with Ra, the sun, and worshiped as Ammon-Ra, a very intelligible god, neither more nor less than the physical sun, the source of light and life, “the lord of existences, and support of all things.”¹⁹⁸

The Greeks worshiped the sun under various names, among which was Adonis. The same name was also applied to the sun by the Babylonians by whom it was associated with Tammuz.¹⁹⁹ But both were sun gods, the former being the father of the latter. Tammuz was the “sun when obscured by night or in winter.” That is to say, Adonis was the sun shining in his strength; Tammuz, the same luminary, wholly or partly obscured. Hence the custom of weeping for Tammuz and rejoicing at his “resurrection.” A similar relation was by the Egyptians supposed to exist between Ra and Osiris, namely, that of father and son.

The Feast of Tammuz

The annual festival of Tammuz,

...which celebrated his supposed death and resurrection, was a time of mourning followed by one of joy.²⁰⁰

It was one of the most abominable of festivals, being a season of prostitution as a religious rite. It was upon the occasion of the celebration of this festival that Babylon was taken by the Medes and Persians, as recorded in the 5th chapter of *Daniel*. Reference is also made to this most abominable of religious customs in:

¹⁹⁸ Rawlinson, *Ancient Religions*, p. 17.

¹⁹⁹ See *Encyclopedia Britannica*, Vol. III., p. 198.

²⁰⁰ *Schaff-Herzog Encyclopedia*, Vol. IV, Art. Tammuz.

Ezekiel 8

¹⁴ Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz.

Sun worship always involved a multitude of gods. Probably no people ever exceeded the Egyptians in the number of their objects of worship, but they were all more or less remotely connected with sun worship. Like other nations of antiquity the Egyptians attributed to the sun life-giving, or reproductive power, and like the Babylonians, some of their religious rites were too vile for description. They worshiped both the male and female principle in nature, the former residing in the sun and derived from him; the latter belonging to the earth, moon, etc.

The most sacred symbol of divinity was the bull-god Apis. This beast was kept at Memphis and was attended by nude women. But Ra or Ammon-Ra was preeminently the sun-god of the Egyptians...

...and was, especially worshiped at Heliopolis. Obelisks, according to some, represented his rays, and were always, or usually, erected in his honor.²⁰¹

Osiris was a form of Ra, and corresponded in some respects to the Babylonian Tammuz, the Roman Hercules and the Greek Adonis.

He was the light of the lower world, from the time he sinks below the horizon in the west to the hour he reappears above the eastern horizon in the morning. This physical idea was however, at a later date modified, and Osiris was generally recognized as the perpetually presiding lord of the lower world, the king or judge of Hades or Amenti,²⁰²

—hence was specially worshiped by penitents.

²⁰¹ Rawlinson, *Ancient Religions*, p. 20.

²⁰² Rawlinson.



In the Temple of Osiris

The visitor from the city of Romulus, finds in the Egyptian Osiris simply another phase of Hercules, and having offered his petition to this god of Kem, he receives with all the humility at the command of a Roman, the blessing of the Egyptian priest ministering at the altar of "the lord of the lower world."

Sun-worship has left its indelible mark upon the civilization of the race. Even modern Christianity is largely influenced by some of its customs. At a very remote period the days of the week were dedicated to the principal heavenly bodies. The sun being regarded as the source of all things was honored with the first place; and his day, identical with the modern Sunday, was esteemed the most sacred of festivals. It was not however, a period of rest but one of festivity; nor was it until the early centuries of the Christians era that it came to have any sabbatic character whatever, which was first attached to it by Gentile "Christians" in opposition to the Sabbath observed by the Jews.

The Sabbath of the Hebrews was the seventh day, and was given to them by the Jehovah as a memorial of the finished creation. Sunday was the sign, rather of the continual activity of the sun, and was by the pagans contrasted with the Sabbath rather than likened to it. The Sabbath testified that:

Hebrews

³ ...the works were finished from the foundation of the world.

The Sunday, that the creation was still in progress under the divine energy of the Sun. The two days were the signs of rival systems.

Reason for Sunday Observance

When the early Christians, from reasons of expediency, adopted the Sunday of paganism in lieu of the Sabbath of the Lord, they adopted likewise the pagan reason for its observance, conjoining it, however, to some extent, with reasons for the true Sabbath, and of course ascribing the work which it was supposed to commemorate to Jehovah instead of to the sun, as did the pagans.

For instance, Justin Martyr, in his apology for the Christians, addressed to the Emperor of Rome, said:

Upon Sunday we all assemble, that being the first day in which God set himself to work upon the dark void, in order to make the world.

Of course, to the pagan the sun was God, and the reason assigned by Justin Martyr was the pagan reason for honoring the sun's day.

It will be seen that Sunday in its every phase is opposed to the Sabbath of the Lord, and it is for this reason that Sabbatarians uniformly refuse to pay it any regard. Instead of being the Christian Sabbath, it is, and always has been, the symbol of a false god and a false and debasing worship—a worship the most hateful to God of any form of idolatry.²⁰³

²⁰³ See *Ezekiel* chapter 8.

21. Christmas

American Sentinel, December 24, 1896
Original title: Editorial

AS THIS number of our paper is dated the day before Christmas, it might be expected that we should have something to say about the institution. If such be the expectation of any, they shall not be disappointed. We are willing to contribute what we may for the benefit of those who would celebrate this universal festival.

We say this “universal festival,” not because we would be understood to say that Christianity is universal; but because the period now referred to as the “Christmas season” has been celebrated from time immemorial by all nations.

That which is now particularly celebrated as the Christmas, is the remains of the ancient festival whose celebration covered a longer period of time. This festival season was celebrated in honor of the Sun; and December 25 especially in gladness and rejoicing at his annual birth and the beginning of his return victorious over the powers of darkness or night.

In the reigns of Domitian and Trajan, Rome formally adopted from Persia the feast of the Persian sun-god Mithras, with December 25 as the birth festival of the unconquered sun—*Natales invicti Solis*. In the Louvre at Paris is the original of a mythological representation of this, which was found at Rome in a vault under the Capitol. It is entitled “Mithra Sacrificing the Bull.” The central object of the piece is Mithra in a cavern sacrificing a bull.



As already stated, Mithra represented the Sun; the bull was the symbol of the powers of night. The blood of the bull was to impart the power of regeneration. At the right hand in the cavern stands the Genius of Night with his torch turned down, extinguished. At the left stands the Genius of Day, with his torch held up, aflame. An inscription on the body of the bull reads: "To Mithra, the invincible Sun-God."

The piece is intended to represent the victory of the Sun over the powers of darkness. This sacrifice was made annually at the winter solstice—the period that is now Christmas-time. Thus this annual festival was an established thing in the State and City of Rome.

About the middle of the fourth century, the church of Rome adopted this festival, making the birthday of the Sun, December 25, the birthday of Christ. And in a few years the celebration of this festival of the sun had spread among the churches throughout the whole empire—east as well as west.

In one of the homilies of Chrysostom, supposed to have been delivered on this festival day in 386 AD, he expresses his own pleasure and...

...congratulates the people upon the progress made, through their zeal in establishing this new festival, which they had borrowed from the Western Church; [and] seems to speak of it as a custom imported from the West within ten years.

The perverse-minded clergy readily sanctioned the practice and relieved all doubts, with the assurance that the festival which had been formerly celebrated as the birth of the real sun was a type of the festival of the birth of Christ, the Sun of Righteousness. And thus was established the Church festival of Christmas.

There are other items connected with the celebration of the day, whose origin and meaning are also worth mentioning. One of these is the Christmas tree. Just as the day itself and its celebration were adopted from pagan Rome, the use of the tree was

adopted from the pagan Germans. And just as the day is a relic of sun-worship, so also is the tree. In *The Ladies Home Journal*, for December, Mrs. Lyman Abbott says of "The Christmas Tree":

A German friend tells me that the true Christmas tree is "not a mere show, decorated for the momentary amusement of children. It is a sublime symbol of the soul life of the Germanic people for a thousand years."...The tree itself "is the celestial sun-tree."

Another item is the decoration of the houses and churches with vines, branches of trees, etc. This is derived from the sun-worshiping Druids of Britain. An early English writer says that the...

...trimmyng of the temples with hangyngs, flowers, boughs, and garlands, was taken of the heathen people, whiche decked their idols and houses with suche array.

The ivy particularly was used in honor of Bacchus.

Thus it is that Christmas day, the celebration of the day, and the appurtenances thereto, are all heathen and only relics of sun-worship.

22. Easter

American Sentinel, March 11, 1897
Original title: Editorial

THE religious world in general has now entered upon that period of extra-biblical observances which culminates in the festival of Easter.

This festival has acquired an importance in the religious world which is in inverse proportion to the distinction accorded it in the Scriptures of divine truth. By Catholics and Protestants alike, it will be observed in a manner calculated to give the impression that it is a thing of the greatest importance to all Christians, instead of a mere innovation, as it is, without any standing whatever in the Word of God.

Why is this day observed? By Protestants, it is observed in commemoration of the resurrection of Christ. The underlying idea of the observance is that on Easter morning Christ arose from the dead. Easter day is not a weekly or monthly day, but a yearly day; and in its celebration Protestants recognize the fact that the day of Christ's resurrection from the dead is a yearly day. Like any other event,—as for example the birth of the infant Christ,—the day of its happening would recur not once a week or once a month, but once a year. As well might it be claimed that Christmas or Independence day comes every week, as that this is true of the day of Christ's resurrection.

The festival of Easter, we repeat, is on the part of Protestants at least, a recognition of this fact; for if the day of the resurrection comes once a week, it does not come once a year, but fifty-two times a year; and any yearly celebration of the day would be without any reason whatever.

But these same Protestants observe the first day of every week in commemoration of this same event. In this they contradict themselves with reference to Easter; and in the observance of Easter they contradict themselves with reference to Sunday.

Of course, being a yearly day, it could not come every year on Sunday; yet lo, by theological sleight-of-hand it is made to coincide every year with that day of the week! Equally marvelous with this is the fact that it does not have to occur each year in the same month. Sometimes it happens in March, sometimes in April, according as the moon may have fullled before or after the sun “crossed the line.” But whether in one month or the other, it is celebrated as the day of the resurrection of Christ.

Had this celebration been fixed on a certain date, as Christmas is, the religious world would have found itself celebrating, very often, some other day of the week than Sunday in commemoration of the resurrection. And this is the way it should be, if any attempt is to be made to celebrate the day at all.

But this would be a contradiction of Sunday observance which even the most accomplished theologian would not be able to explain. Consequently it was decreed that the date must coincide with Sunday, and the month and day of the month were left to adjust themselves to a day of the week.

Of course, nobody knows the date of Christ’s resurrection from the dead, any more than the date of his birth. Doubtless it was not designed by the Almighty that these dates should be known. If God had wished either of them to be observed, he would have preserved them for that purpose; but their observance serves no purpose in His economy, and He would not give any people an excuse for observances which He has not commanded.

Would it not be better—ininitely so—to observe a day which God has plainly commanded, and which He himself has fixed in the week? By resting on the seventh day after His six days’ labor, and blessing and sanctifying that day as a day of rest and blessing for mankind, the Creator established the weekly division of time, and fixed the seventh day of that period as the Sabbath.

Why will the religious world turn aside from the one day which God has so plainly commanded, to do honor to other days which

He has never approved? Have they reasons for this which it is certain the Creator will accept?

23. The Purpose of Lent

American Sentinel, March 18, 1897

ABOUT as near as anyone can come to divining the purpose of “Lent,” as related to Protestants, in the absence of any authority on the subject, is to say that it institutes a sort of “indulgence” for a life of doubtful duty during the rest of the year.

It would be possible for Lent to be only this, even if it were a season instituted by the Lord; for God’s institutions often become perverted. And as it was not instituted by the Lord, it is not possible that it should be anything but this.

The real purpose of penance, in the heathen system of which it forms a part, is that of an indulgence, either to satisfy a past transgression, or to provide for a future one. It is a principle of human nature—and human nature is strictly heathen—that an individual can in some way and to some extent, atone for his own transgressions.

This principle crops out everywhere in an individual’s way, before he becomes a Christian, of dealing with himself and with others. His own bad deeds, or those of others, are offset in his view by the later “good” deeds of the respective parties. He thinks that he must do something good in order to become good; and that he must just make himself good in this way to a certain extent, before he can come into touch with God.

Having done what he considers a very good deed, by way of penance, his conscience will be eased until he again does something that he knows to be of a decidedly different character, or until he has continued for some time in the pathway of “small” transgressions. Then he feels that he must again do something to set himself straight.

So it happens that the Lenten period of penance supplies a want of human nature, coming as it does in intervals convenient for that purpose.

Upon this question of the real nature and purpose of Lent, we may cite the testimony of the papal church. That church is the author of the observance, and being in no sense a divine ordinance, it has never been perverted from its original purpose. In a late issue of Cardinal Gibbons' organ, the *Catholic Mirror*, the following observations are made by way of preparing the minds of "the faithful" for the occasion:

With this week begins the holy season of Lent, when according to the precept and immemorial custom of the church, we should, as far as possible, lay aside worldly thoughts, and especially worldly pleasures, and occupy ourselves with considerations which relate to our eternal salvation. This, indeed, we should do at all times; but more especially in Lent, when everything in the divine offices of our religion reminds us that the passion and death of our Lord are to be soon commemorated.

There is no person who cannot give up something for the sake of Almighty God, in Lent—all that is necessary is the will to do so. There are pleasures, of doubtful benefit to us spiritually at all times, which should now peremptorily be abandoned. There are the very questionable amusements in which many indulge—the play-going, the reading of light literature, and the various diversions of society. During the penitential season, at least, these recreations should be utterly relinquished, and the discipline of the church should be complied with as rigorously as possible. Then it will not follow at the end that one, looking back with regret and self-reproach, will realize that the holy season for him or her has come and gone in vain.

In brief, the idea here expressed is that during this season of penance, "worldly pleasures" "of doubtful benefit to us spiritually at all times," "very questionable amusements," etc., should be laid aside, and the individual should conduct himself in a strictly Christian manner.

And what makes it a season of penance is the very fact that he feels obliged to conduct himself in this way. For forty days a heathen must try to act like a Christian. And truly, if that be not a penance, we cannot think of anything that would be. Every indi-

vidual who has tried the experiment knows how hard it is to try to act like a Christian before being one.

It will be said, of course, that Lent is for Christians—“the faithful”—and not for the heathen at all. But we do not care anything about the theory of Lent. We are considering only the reality of it, and the reality is that Christians can have no possible use for Lent, because:

1. It has no sanction in the Word of God, and
2. A Christian acts like a Christian at all times of the year, and not merely during some period of penance. And he finds no penance at all, but only pleasure, in so doing.

To seek to gain an indulgence for a life of “questionable amusements” and “worldly pleasures” during the rest of the year, by means of the Lenten penance, is no more Protestant or Christian than to purchase an indulgence from the pope direct.

24. The Right of Private Judgment

American Sentinel, July 7, 1897

IT IS a favorite argument urged by Rome against the doctrines of Protestantism that Protestants adhere to the right of private judgment in the study of spiritual truth, and that this principle has caused the many divisions which exist today in the Protestant ranks.

Rome points to these divisions, in contrast with the unity which pervades the ranks of her own adherents, as an evidence that Protestantism represents a departure from the truth and Church of God.

A Papal Error

In this argument there is an appearance of truth, but no reality. As a matter of fact Protestantism does not lay claim to any “right of private judgment,” and it is only Protestantism which rescues an individual from the fatal fruits of this error.

The whole papal system of doctrines represents the fruits of private judgment. This judgment has been set forth before the church and the world in various forms. In one case it is the “bull” of a pope, in another the decree of a church council, in another the pronouncement of some other church “authority”; but always it is a human judgment, an emanation from a fallible and sinful source. It is the fruit of an exercise of private judgment.

The True Infallible Teacher

Protestantism leads men away from the fallible human teach, to that Teacher which is infallible and divine—the Holy Spirit. Protestantism does not for a moment claim that any individual ought to attempt to apprehend divine truth by the exercise of his own judgment.

And it just as strenuously opposes his reception of any doctrine as spiritual truth by the exercise of any other person’s judgment;

while the Papacy teaches that it is all right to receive doctrine and hang upon it the eternal destinies of the soul, provided that doctrine be the pronouncement of a fallible mortal called the pope, or of a collection of fallible mortals sitting in the capacity of a church council.

But the pope, it is said, when speaking “*ex cathedra*,” is infallible. Who said so? Who proclaimed him to be infallible? The cardinals did so, at that memorable conclave which was assembled at Rome in 1870. But is a cardinal infallible? Were any of the cardinals of that conclave, or all of them together, infallible? And if not, was their pronouncement infallible? Out of fallibility, comes infallibility—out of the impure fountain, a pure stream! Strange phenomenon, unknown elsewhere in all the world of cause and effect!

How it Works

Protestantism proclaims the Holy Spirit as the divine Teacher and Guide into all spiritual truth. It does this upon the authority of the word of God. For of the Spirit it is written:

John 16

¹³ When He, the Spirit of truth, is come, He will guide you into all truth.

And also:

1 Corinthians 2

¹⁰ ...the Spirit searches all things, yea, the deep things of God.

And

¹⁰ God has revealed them unto us by his Spirit...

Therefore we are counseled,

James 1

⁵ If any of you lack wisdom, let him ask of God, that gives to all men liberally and upbraids not; and it shall be given him.

The true Protestant goes to the Word of God for wisdom in spiritual things, and with humility and faith asks God to enlighten his understanding. And the promise of Him who cannot lie is that it shall be done.

This is not exercising his own private judgment,—far from it. He first learns from that Word that his own judgment counts for nothing in the apprehension of spiritual truths, because such truths must be spiritually discerned.

He lays aside his own preconceived opinions, and opens his mind and heart to the illumination of the Holy Spirit; and that illumination is shed always upon the Word.

The Spirit and the Word

The relation of the Spirit to the Word has been well likened to that of a locomotive to the rails upon which it runs. The Spirit speaks through the Word, and departs not from it.

John 16

¹³ He shall not speak of himself; but whatsoever He shall hear, that shall He speak.

He speaks not his own words, but the words of Christ.

John 14

²⁶ But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

And all Scripture is the Word of Christ.

1 Peter 1

¹⁰ Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

¹¹ Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Instead of coming, then, to a fallible mortal like himself, for enlightenment in those truths which pertain to salvation, the true Protestant comes to God, who is in truth infallible, and views his Word under the illumination of the Holy Spirit, the divine Guide who cannot err.

Why So Many Denominations?

But why, then, it may be asked, are Protestants so divided in their views of scriptural truth? The answer is, that they have not taken the truly Protestant course, but have too nearly followed the principles of the Papacy. They have held too much to the opinions of men, either their own opinions, or those of some others. Their very denominational names indicate this, as do the creeds upon which they stand.

God's Word is true, and his promises are sure, whatever may be the shortcomings of his professed followers. And as certain as that his Word is true, so certain is it that the Holy Spirit does guide into all truth those who humbly seek the Lord for enlightenment. How He does this, it is not our business to inquire; nor does it matter. But He does it, as certainly as that there is any spiritual truth to be known.

True and False Unity

The unity of the Papacy, is the unity of blind submission to the spiritual guidance of a man. Christian unity is the unity of intelligent submission to the guidance of the Holy Spirit.

In the former there is the exercise of human judgment, which is private judgment, on the part of him who "as God, sits in the temple of God", and of his counselors. In the latter there is the enlightenment of the individual understanding by the illumination of the Holy Spirit upon the infallible Word.

And in the latter, also, there is spiritual growth; and only by it can spiritual growth be realized. For one cannot grow spiritually on a papal Bull, a decree of a church council, or a church creed. In short, he cannot grow on the word of man, because there is no el-

ement of growth in it. In the creeds and decrees which men have fixed there is no room for growth.

Nor is it ordained that the child of God shall experience a fitful and uncertain spiritual growth by hearing an occasional pronouncement upon spiritual things by priest or pastor. He is to grow daily, hourly, if he will; and this can be realized only through the instruction of the ever-present Spirit.

“The right of private judgment” as exercised in spiritual things, is a papal principle entirely; and the more Rome inveighs against it, the more she condemns herself and justifies the Protestant principle of becoming wise unto salvation through the Word of God and the guidance of the Spirit.

25. The Establishment of Image Worship

Present Truth, March 20, 27 & April 3, 1902

The Second Commandment

Exodus 20

² I am the Lord your God, which have brought you out of the land of Egypt, out of the house of bondage.

⁴ You shall not make unto yourself any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

⁵ You shall not bow down yourself to them, nor serve them: for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

⁶ And showing mercy unto thousands of them that love me, and keep my commandments.

THE First Commandment forbids the having of any other god than the Lord; and so calls upon all to have God alone, and Him with all the heart, and all the soul, and all the mind, and all the strength.

Thus the First Commandment requires all creatures to worship only the true God; and the Second Commandment forbids the worshiping of Him in any but the true way.

The First Commandment forbids the having of any false gods; the Second Commandment forbids the having of the true God in a false way.

It is thus forbidden to worship God, or to think of Him, under any form or representation of any kind whatever. This is made clear by the word of the Lord in the 4th chapter of *Deuteronomy*. Having described how God came down upon Mount Sinai and spoke to the people out of the midst of the fire, declaring the Ten Commandments, it is remarked especially:

Deuteronomy 4

¹² You heard the voice of the words, but saw no similitude.

It is not suggested that there was no similitude there. There were similitudes:

- multitudes of the host of heavenly angels were there;
- four-winged and four-faced cherubim were there;
- six-winged bright seraphim were there;
- Christ was there; and
- the glory of God, which was like devouring fire, was there.

But all this glory, and all these similitudes, were completely hidden from any eye of man by the...

Hebrews 12

¹⁸ ...blackness, and darkness, and tempest,

that enveloped the whole mount. For,

Exodus 19

¹⁸ Mount Sinai was altogether on a smoke...and the smoke thereof ascended as the smoke of a furnace,

¹⁶ ...[which formed a] thick cloud upon the mount,

Deuteronomy 4

¹¹ ...[a cloud of] thick darkness;

and the voice of God was heard,

Deuteronomy 5

¹² ...out of the midst of the darkness.

Now, why was it that this wonderful scene of glory, even the brightness of the glory itself, was so completely hidden from the eyes of the people? Here is the answer:

Deuteronomy 4

¹⁵ You saw no manner of similitude on the day that the Lord spoke unto you in Horeb out of the midst of the fire:

¹⁶ Lest you corrupt yourselves, and make a graven image, the similitude of any figure, the likeness of male or female,

¹⁷ The likeness of any beast that is on the earth, the likeness of any winged fowl that flies in the air,

¹⁸ The likeness of anything that creeps on the ground, the likeness of any fish that is in the waters beneath the earth:

¹⁹ And lest you lift up your eyes unto heaven, and when you see the sun, and the moon, and the stars, even all the host of heaven, should be driven to worship them, and serve them.

If the people had been allowed that day to see any similitude, or any figure, on Sinai, they would inevitably have formed a likeness of it, as a means of their worshiping God. If they could have seen but the wings of the cherubim or seraphim, they would have used winged creatures, or the likeness of them, as a means of their worshiping God.

And even though they had seen no figure or similitude, yet if only they had seen the brightness of the glory, then they would have employed the brightness of the sun or the moon, or the stars, as symbols, representations, by which they would offer worship to the true God.

Nor would they have taken these representations which they would have made as of themselves gods, so as to worship the images or representations themselves; but would have used them as visible symbols, as aids in fixing their attention upon God, the better and more exactly to worship Him.

And they would have claimed all the time that, in this, they were worshiping the true God, and that such worship was true worship of God.

But all such idea as this, even all possibility of such idea, was utterly excluded by the Lord himself, in enveloping the whole grand array and glorious scene in impenetrable darkness.

And then, by this fact, and in telling them why He did it, He gave His own clear interpretation of His own Second Commandment, and the plainest possible instruction to men as to how to observe it. In this the Lord himself has given, in the plainest and most forcible way, instruction to all people, that in the worship of God no conceivable form or similitude can be used in any way, or to any extent whatever.

And thus there was said at Sinai precisely what Jesus said to the woman at the well, neither more nor less:

John 4

²⁴ God is Spirit: and they that worship Him must worship Him in spirit and in truth.

God is Spirit, and is to be only spiritually discerned, and, therefore, can be worshiped only in spirit and in truth. He can be worshiped only in truth as in spirit, because it is only by His word, which is the truth, that men can know what is true and acceptable worship.

No man can know God except by revelation; and God must be worshiped strictly according to His own revelation: otherwise He is not worshiped at all.

We have seen that no similitude or likeness was seen on Sinai when God spoke His law, though there were many similitudes and likenesses there. We have seen that this was so, especially:

Deuteronomy 4

¹⁶ Lest you corrupt yourselves, and make a graven image [or likeness].

And thus in the Second Commandment there is forbidden, in the worship of God, the use of any similitude or likeness of any kind in any way whatever.

Veneration of the Cross

Yet there are a great number of professed Christians who use images, similitudes, and likenesses in abundance in their professed worship of God. This is worth inquiring into.

This first introduction of a symbolic worship was in the veneration of the cross and of relics.²⁰⁴

In “honor” of Christ and the martyrs.

²⁰⁴ Gibbons.

And the first introduction of the cross as a visible symbol was by Constantine, and in the midst of that flood of evil that made the Papacy. It is true that the sign of the cross was used as early as the days of Tertullian; but it was only a sign, made with a motion of the hand upon the forehead or breast.

Constantine enlarged upon this by the introduction of the visible cross itself: in the Labarum. He erected in Rome his own statue,

...bearing a cross in its right hand, with an inscription which referred the victory of his arms and the deliverance of Rome to that salutary sign, the true symbol of force and courage.

The same symbol sanctified the arms of the soldiers of Constantine; the cross glittered on their helmets, was engraved on their shields, was interwoven into their banners; and the consecrated emblems which adorned the person of the emperor himself were distinguished only by richer materials and more exquisite workmanship.

The Labarum was “a long pike intersected by a transversal beam,” forming a cross.

The silken veil which hung down from the beam was curiously inwrought with the images of the reigning monarch and his children. The summit of the pike supported a crown of gold, which enclosed the mysterious monogram, at once expressive of the figure of the cross and the initial letters of the name of Christ.

The basis of all this was the fiction and the imposture of Constantine’s “vision of the cross.” And from it:

The Catholic Church, both of the East and of the West, has adopted a prodigy which favors, or seems to favor, the popular worship of the cross.

The Use of Pictures

Under Constantine’s patronage also,

Magnificent churches were erected by the emperor in Rome, adorned with images and pictures, where the bishop sat on a lofty throne, encircled by inferior priests, and performing rites borrowed from the splendid ceremonial of the pagan temple.²⁰⁵

Pictures were used first. The introduction of these pictures was made under the plea that they were useful to instruct the ignorant, to awaken the cold, and to gratify the prejudices of the heathen proselytes. What some person imagined and produced as a picture of Christ, would be painted on the wall or window; and these people would gaze upon that, and sail away upon a sea of their own imagination.

In this they thought they were contemplating Christ, and honoring Him, and indeed worshiping Him. But it was as sheer idolatry as ever was. They were only worshiping themselves, in their own imaginings. Never yet has there been made a picture of Christ. All that ever pretended to be such are only idolatrous imaginings.

Soon images were set up along with the pictures, and thus:

By a slow, though inevitable, progression, the honors of the original were transferred to the copy; the devout Christian prayed before the image of a saint; and the pagan rites of genuflexion, luminaries, and incense again stole into the Catholic Church. The scruples of reason or piety were silenced by the strong evidence of visions and miracles; and the pictures which speak, and move, and bleed, must be endowed with a divine energy, and may be considered as the proper objects of religious adoration.

And thus,

The use and even the worship of images was firmly established before the end of the sixth century [before 600 AD]; they were fondly cherished by the warm imagination of the Greeks and Asiatics; the pantheon and Vatican were adorned with the emblems of a new superstition....The style and sentiments of a Byzantine

²⁰⁵ Lawrence.

hymn will declare how far their worship was removed from the grossest idolatry:

“How can we with mortal eyes contemplate this image, whose celestial splendor the host of heaven presumes not to behold? He who dwells in heaven condescends this day to visit us by His venerable image. He who is seated on the cherubim visits us this day by a picture which the Father has delineated with His immaculate hand; which He has formed in an ineffable manner; and which we sanctify by adoring it with fear and love.”²⁰⁶

Opposition and Establishment

Thus stood Catholic idolatry when, early in the seventh century, the Mohammedans swarmed up from the deserts of Arabia, executing judgment upon the...

Revelation 9

²⁰ ...idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk.

The triumphant Mussulmans, who reigned at Damascus and threatened Constantinople, cast into the scale of reproach the accumulated weight of truth and victory. The cities Syria, Palestine, and Egypt had been fortified with the images of Christ, His mother, and His saints; and each city presumed on the hope or promise of miraculous defense.

In the rapid contest of ten years, the Arabs subdued those cities and these images; and, in their opinion, the Lord of hosts pronounced a decisive judgment between the adoration and contempt of these mute and inanimate idols. In this season of distress and dismay the eloquence of the monks was exercised in the defense of images.

Under the influence of the charge of idolatry, which the Mohammedans incessantly urged against the Catholics, some began to awake to the thought that perhaps the charge was true, and strongly desired the reformation of the Church. Besides these there were scattered throughout Christendom true Christians

²⁰⁶ Gibbon.

who constantly opposed, with the word of God and the example of primitive times, the worship of images.

In a hundred years these influences had become so strong that Emperor Leo the Isaurian, in 727, took his stand, and issued an edict, against the worship of images. Opposition to this movement of the emperor's caused the famous Iconoclastic Controversy, between the worshipers and the breakers of the images, which continued with bloody and unabated fury for one hundred and twenty years,—726-846,—and which finally resulted in the triumph of the worship of images, and the “religion of Constantine.”

The emperor ordered the images to be broken to pieces, the walls of the churches to be whitewashed, and prosecuted with honest but imprudent vigor his design of extirpating idolatry. But a fierce dissension at once raged throughout all Christendom: the monks and the people arose in defense of their images and pictures, and the emperor, even in his own capital, was denounced as a heretic and a tyrant.

There was an image of the Saviour, renowned for its miraculous powers, over the gate of the imperial palace called the Brazen Gate, from the rich tiles of gilt bronze that covered its magnificent vestibule. The emperor ordered the sacred figure to be taken down and broken to pieces. But the people from all parts of the city flew to the defense of their favorite idol, fell upon the officers, and put many of them to death.

The women were even more violent than the men. Like furies they rushed to the spot, and, finding one of the soldiers engaged in the unhallowed labor at the top of the ladder, they pulled it down, and tore him to pieces as he lay bruised upon the ground. “Thus,” exclaims the pious annalist, “did the minister of the emperor's injustice fall at once from the top of the ladder to the bottom of hell.”

The women next flew to the great church, and finding the iconoclastic patriarch officiating at the altar, overwhelmed him with a shower of stones and a thousand opprobrious names. He escaped, bruised and fainting, from the building. The guards were now

called out, and the female insurrection was suppressed; but not until several of the women had perished in the fray.

The execution of the imperial edicts was resisted by frequent tumults in Constantinople and the provinces; the person of Leo was endangered, his officers were massacred, and the popular enthusiasm was quelled by the strongest efforts of the civil and military power.

In 728 the edict of the Eastern emperor abolishing the worship of images was published in Italy. The pope defended the images, of course, and “the Italians swore to live and die in defense of the pope and the holy images.” And thus there was begun a war which, in its nature and consequences, was in every sense characteristic of the Papacy. It established the worship of images, as an article of Catholic faith; it developed the supremacy of the pope in temporal affairs.

When Leo’s decree against the worship of images was published in the West, “the images of Christ and the Virgin, of the angels, martyrs, and saints, were abolished in all the churches in Italy;” and the emperor threatened the pope that if he did not comply with the decree, he should be degraded and sent into exile. But the pope—Gregory II—stood firmly for the worship of images, and sent pastoral letters throughout Italy, exhorting the faithful to do the same.

At this signal, Ravenna, Venice, and the cities of the exarchate and Pentapolis adhered to the cause of religious images; their military force by sea and land consisted, for the most part, of the natives; and the spirit of patriotism and zeal was transfused into the mercenary strangers. The Italians swore to live and die in the defense of the pope and the holy images....The Greeks were overthrown and massacred, their leaders suffered an ignominious death, and the popes, however inclined to mercy, refused to intercede for these guilty victims.

At Ravenna, 729 AD, the riot and bloody strife was so great that even the exarch, the personal representative of the emperor, was slain.

To punish this flagitious deed, and restore his dominion in Italy, the emperor sent a fleet and army into the Adriatic Gulf. After suffering from the winds and the waves much loss and delay, the Greeks made their descent in the neighborhood of Ravenna....In a hard-fought day, as the two armies alternately yielded and advanced, a phantom was seen, a voice was heard, and Ravenna was victorious by the assurance of victory.

The strangers retreated to their ships, but the populous sea-coast poured forth a multitude of boats; the waters of the Po were so deeply infected with blood, that during six years the public prejudice abstained from the fish of the river; and the institution of an annual feast perpetuated the worship of images, and the abhorrence of the Greek tyrant.

Amidst the triumph of the Catholic arms, the Roman pontiff convened a synod of ninety-three bishops against the heresy of the Iconoclasts. With their consent he pronounced a general excommunication against all who by word or deed should attack the traditions of the Fathers and the images of the saints.

Pope Gregory made himself chief champion of the images and their worship. In 730 he wrote in defense of image of worship, to Emperor Leo the Isaurian who was trying to destroy the images. Since the cause of image worship prevailed, and was established as a part of Catholic faith, this letter of Pope Gregory II is important as giving the principles and arguments upon which that worship rests. To Emperor Leo, the pope wrote:

Ten years by God's grace you have walked aright, and not mentioned the sacred images; but now you assert that they take the place of idols, and that those who reverence them are idolaters, and want them to be entirely set aside and destroyed. You do not fear the judgment of God, and that offense will be given not merely to the faithful, but also to the unbelieving. Christ forbids our offending even the least, and you have offended the whole world, as if you had not also to die and to give an account.

You wrote. "We may not, according to the command of God (*Exodus 20:4*), worship anything made by the hand of man, nor any likeness of that which is in the heaven or in the earth. Only prove to me, who has taught us to worship (*aibrothos kai pro-*

caunein) anything made by man's hands, and I will then agree that it is the will of God."

But why have not you, O emperor and head of the Christians, questioned wise men on this subject before disturbing and perplexing poor people? You could have learned from them concerning what kind of images made with hands *cheiropoieta* God said that. But you have rejected our Fathers and doctors, although you gave the assurance by your own subscription that you would follow them. The holy Fathers and doctors are our scripture, our light, and our salvation, and the six synods have taught us [that]; but you do not receive their testimony. I am forced to write to you without delicacy or learning, as you also are not delicate or learned; but my letter yet contains the divine truth.

God gave that command because of the idolaters who had the land of promise in possession and worshiped golden animals, etc., saying: "These are our gods, and there is no other God." On account of these diabolical *cheiropoieta*, God has forbidden us to worship them....Moses wished to see the Lord, but He showed himself to him only from behind. To us, on the contrary, the Lord showed himself perfectly, since the Son of God has been made man....From all parts men now came to Jerusalem to see Him, and then depicted and represented Him to others. In the same way they have depicted and represented James, Stephen, and the martyrs; and men, leaving the worship of the devil, have venerated these images, but not absolutely (with *latria*), but relatively....

Why, then, do we make no representation of God the Father? The divine nature can not be represented. If we had seen Him, as we have the Son, we could also make an image of Him.

This is precisely the reason that the Lord gives in His word, as to why He allowed no manner of similitude to be seen. Read that word again:

Deuteronomy 4

¹⁵ Take you therefore good heed unto yourselves; for you saw no manner of similitude on the day that the Lord spoke unto you in Horeb out of the midst of the fire:

¹⁶ Lest you corrupt yourselves, and make a graven image, the similitude of any figure.

Thus the Lord allowed no similitude to be seen, expressly that the people should make no image, and because the people were so idolatrous that, had they seen any similitude, they would certainly have made a graven image. Yet Pope Gregory II plainly says of God:

If we had seen Him,...we could also make an image of Him.

This is only to say that he and those of that way are in heart as idolatrous as were the people at Sinai.

Pope Gregory says also,

“We have seen the Son,”

—and thus can make images of Him, and,

“If we had seen God the Father, as we have the Son, we could also make an image of Him.”

But since God allowed no similitude to be seen,

Deuteronomy 4

¹⁶ Lest you corrupt yourselves, and make a graven image,

—and since this word of Pope Gregory’s shows that he and those of that way are as idolatrous as were those at Sinai,—this, then, shows that the use of images of Christ in the Catholic Church is as essentially idolatrous as was ever the use of any images in the world. Further, the pope wrote:

You say: “We worship stones and walls and boards.” But it is not so, O emperor; but they serve us for remembrance and encouragement, lifting our slow spirits upward by those (persons) whose names the pictures bear, and whose representation they are. And we worship them not as God, as you maintain; God forbid! For we set not our hope on them; and if a picture of the Lord is there, we say: Lord Jesus Christ, help and save us. At a picture of His Holy Mother, we say: Holy God-bearer, pray for us with your Son; and so with a martyr....It would have been better for you to have been a heretic than a destroyer of images.

But that is only the argument of open pagan idolaters. They know that the image itself is not their god; they say only that the image represents the god; it serves to aid the mind in rising to the true idea and worship of the god, of which the image is the representative and remembrancer.

The war against image worship continued till 789 AD, when Irene came to power as the guardian of her son Constantine VI. She entered diligently upon the work of re-establishing image worship.

She opened correspondence with Pope Hadrian I, who “exhorted her continually to this.” In his argument promotive of image worship the pope used *Hebrews* 11:21,—Jacob blessed both the sons of Joseph, and “worshiped upon the top of his staff;”—and made it support image worship by casting out the preposition, so that it should read, “worshiped the top of his staff.”²⁰⁷ And so it reads in the Catholic Bible today.

But since the image worship had been abolished by a general council, it was only by a general council that image worship could be doctrinally restored. It took considerable time to bring this about, so that it was not till 787 that the council was convened. This council, called also the seventh general council, was held at Nice, in Asia, especially for the prestige that would accrue to it by the name of the Second Council of Nice. It was held Sept. 24 to Oct. 23, 787 AD.

The iconoclasts appeared, not as judges, but as criminals or penitents; the scene was decorated by the legates of Pope Adrian, and the Eastern patriarchs; the decrees were framed by the president, Tarasius, and ratified by the acclamations and subscriptions of three hundred and fifty bishops. They unanimously pronounced that the worship of images is agreeable to Scripture and reason, to the Fathers and councils of the Church.²⁰⁸

The closing words of the decree of the council are as follows:

²⁰⁷ Bower’s *Lives of the Popes*, Hadrian, par. 40.

²⁰⁸ Gibbons, *Decline and Fall*, chap. xlix., par. 17.

We are taught by the Lord, the apostles, and the prophets, that we ought to honor and praise before all, the holy God-bearer, who is exalted above all heavenly powers; further, the holy angels, the apostles, prophets, and martyrs, the holy doctors, and all saints, that we may avail ourselves of their intercession, which can make us acceptable to God if we walk virtuously.

Moreover, we venerate also the image of the sacred and life-giving cross and the relics of the saints, and accept the sacred and venerable images, and greet and embrace them, according to the ancient tradition of the holy Catholic Church of God, namely, of our holy Fathers, who received these images, and ordered them to be set up in all churches everywhere.

These are the representations of our incarnate Saviour Jesus Christ, then of our inviolate Lady and quite holy God-bearer, and of the unembodied angels, who have appeared to the righteous in human form; also the pictures of the holy apostles, prophets, martyrs, etc., that we may be reminded by the representation of the original, and may be led to a certain participation in His holiness.

This decree was subscribed by all present, even by the priors of monasteries and some monks. The two papal legates added to their subscription the remark that they received all who had been converted from the impious heresy of the enemies of images.²⁰⁹ The council was not content with this formal and solemn subscription. With one voice they broke out into a long acclamation,

“We all believe, we all assent, we all subscribe. This is the faith of the apostles, this is the faith of the Church, this is the faith of the orthodox, this is the faith of the world. We, who adore the Trinity, worship images. Whoever does not the like, anathema upon him! Anathema on all who call images idols! Anathema on all who communicate with them who do not worship images! Anathema upon Theodorus, falsely called bishop of Ephesus; against Sisinnius, of Perga; against Basilius, with the ill-omened name! Anathema against the new Arius Nestorius and Dioscorus, Anastasius; against Constantine and Nicetas (the iconoclast patriarchs of Constantinople)! Everlasting glory to the orthodox Ger-

²⁰⁹ Hefele.

manus, to John of Damascus! To Gregory of Rome everlasting glory! Everlasting glory to the preachers of truth!"²¹⁰

In the West, Pope Adrian I accepted and announced the decrees of the Nicene assembly, which is now revered by the Catholics as the seventh in rank of the general councils. For the honor of orthodoxy, at least the orthodoxy of the Roman Church, it is somewhat unfortunate that the two princes [Constantine and Irene] who convened the two councils of Nice, are both stained with the blood of their sons.²¹¹

Thus it was that image worship was established as a part of the faith of the Catholic Church, and that it is as clearly idolatry as ever was anywhere, the whole record, as well as the Scripture, shows.

²¹⁰ Milman, *History of Latin Christianity*, book iv, chap. viii, par. 27.

²¹¹ Gibbon, *Decline and Fall*, chap. xlix, par. 18.

IMMORTALITY OF THE SOUL

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1. Spiritualism in Baltimore

American Sentinel, June 4, 1896

THE *Catholic Mirror*, of May 23, devotes a column of editorial comment to the prevalence of Spiritualism in Baltimore. Says the *Mirror*:

Every morning, in the [*Baltimore*] *Sun* we find half a column of announcements of where wonderful mediums are to be seen and séances are to be held, and all over town one hears of signs and wonders. Last week Spiritualism even figured in a murder trial, and at least one jurymen was governed in his contribution to the verdict by his belief in the reality of certain incidents that were sworn to as having occurred at a sitting where spirits were called up...

Everybody, it is said, attends these séances, and many do beyond doubt; otherwise the mediums, who, while dealing in unsubstantial things otherwise, handle only hard cash, would not flock here in such numbers. Some of them are declared to be coining money, and in their waiting rooms, as described to us, are gathered, morning after morning, crowds of visitors of all classes, the scene not unlike that at some fashionable physician's.

What seems to have called forth this comment from the *Mirror*, is the fact that Roman Catholics are included among these visitors to the haunts of professed intercourse between the living and the dead; and at this the Catholic organ professes some surprise. It says:

Catholics among the rest, are said to go to these places; but one naturally wonders what sort of Catholics. By the church, dabbling in Spiritualism is distinctly forbidden, and Father Clarke, S. J., of England, in an interesting pamphlet, has pointed out why. Anyone who consults mediums positively imperils his or her spiritual welfare. The sincere Spiritualists frankly admit that at least nine-tenths of the operators are frauds and their exhibitions the dreariest sort of humbuggery...But if any part of the exhibitions given belongs to the other world, what world is it? Father Clarke plainly tells us that such manifestations can only come

from a diabolic source, with which any God-fearing and sensible person wishes as little to do as possible.

This view given by “Father” Clarke and endorsed by the *Mirror* is undoubtedly true; but what consistent ground has either of these Catholic authorities for advocating it?

- Do they not both believe in communication between the living and the dead? Is not the Roman Catholic religion based upon the doctrine of prayers to the dead, which bring aid from the latter to the living?
- Does that religion not hold that prayers to the Virgin Mary and a large number of “saints” who have been many years dead, are of vital importance to our welfare?
- Does it not also countenance many tales of the miraculous appearances of the Virgin and these dead “saints” to the living?

There can be no denial upon these points. How then can Roman Catholics consistently oppose the idea that the dead appear and communicate with the living in the manner which Spiritualism sets forth?

We think it not at all strange that the city which is the seat of the highest papal authority in this country, should also be distinguished as a center of the manifestations of Spiritualism. The two religions are founded upon the same idea, and naturally belong together.

The time will come,—has indeed all but come,—when false religions and religious bodies which have fallen away from God and retain merely the forms of godliness, will join hands with Spiritualism for mutual support and advancement.

The testimony of the dead, who are supposed to know so much more than do even the wisest of the living, and especially of men noted for their high moral standing in this life, is a source of power which the politico-religious “reformers” of our time cannot much longer afford to pass by. And while not much evidence(?) of

this nature may have come to the surface as yet, it is as certain as that Scripture is true that there will be plenty of it forthcoming when these “reform” movements shall have progressed a little further.

It is in such communications that Sunday “laws” and other oppressive enactments against such as adhere to God’s moral code, will yet find one of their chief sources of support.

2. Origin of the Doctrine of Natural Immortality

Present Truth, June 11, 1903

Editor's Note: most of this article was included as Chapter VIII in the book, *Ecclesiastical Empire*, but I have included it here because of its importance. The idea that the soul is naturally immortal is fundamental to the whole Catholic system.

IN ORDER to get a clear understanding and appreciation of the standing of the Papacy at the moment when the Roman Empire vanished, and she found herself alone in the midst of that vast scene of destruction and anarchy, it is essential to know the source of her strength, by which she was able to survive. And, in order to know this, it is essential that we sketch a certain portion of her preceding history.

In that dismal mixture of downright heathenism, and the profession and forms of Christianity in the philosophical schools of Ammonius Saccas, Clement, and Origen, in Alexandria, there was given birth to the element which, above all other things, have ever been the mainstay of the Papacy—monkery, or monasticism: from the Greek word signifying,

...living alone, solitary; a man who retired from the world for religious meditation and the practice of religious duties in solitude; a religious hermit.

In the philosophy of Ammonius, Clement, and Origen, all Scripture contains at least two meanings,—the literal and the hidden. The literal was considered the baser sense of the Scripture, and therefore a hindrance to the proper understanding of the hidden meaning with its train of farther hidden meanings, and, accordingly, was despised and separated as far as possible from the hidden sense, and counted as of the least possible worth. It was said:

The source of many evils lies in adhering to the carnal or external part of Scripture. Those who do so will not attain to the kingdom of God.²¹²

²¹² Mosheim, *An Ecclesiastical History*, Vol. I, Cent. III, Chap. III, Part II.

And that, therefore,

The Scriptures are of little use to those who understand them as they are written.²¹³

Now, the basis of that whole scheme was their conception of man himself. It was because, in their philosophy, the body is the baser part of man, that the literal was counted the baser sense of Scripture.

It was because the body often betrays good men into sin, that, in their philosophy, the literal sense of Scripture was held to lead men into error.

In their system of philosophy, the body of man was but a clog to the soul, and hindered it in its heavenly aspirations; and therefore was to be despised, and, by neglect, punishment, and starvation, was to be separated as far as possible from the soul.

And from this it followed, in their imagination, that the literal sense of Scripture, which corresponded to man's body,—was, likewise, a hindrance to the proper understanding of the hidden meanings of the Scripture, and was, therefore, to be despised, neglected, and separated as far as possible from the hidden sense or soul of the Scripture.

Heathen Philosophy

Whence came to them this philosophy of the nature of man? It was the adoption entire of the heathen conception of the nature of man: it was the direct continuation, under the Christian profession, of the heathen philosophy of the immortality of the soul. For, about the close of the second century,

...a new philosophic body suddenly started up, which in a short time prevailed over a large part of the Roman Empire, and not only nearly mellowed up the other sects, but likewise did immense injury to Christianity. Egypt was its birthplace, and particularly Alexandria, which for a long time had been the seat of lit-

²¹³ *Ibid.*

erature and every science. Its followers chose to be called Platonics [or Platonists]. Yet they did not follow Plato implicitly, but collected from all systems whatever seemed to coincide with their own views.

Plato had taught that the souls of heroes, of illustrious men, and eminent philosophers, alone, ascended after death into the mansions of light and felicity, while those of the generality, weighed down by their lusts and passions, sunk into the infernal regions, whence they were not permitted to emerge before they were purified from their turpitude and corruption.²¹⁴

This doctrine was seized with avidity by the Platonic Christians, and applied as a commentary upon that of Jesus. Hence a notion prevailed that only the martyrs entered upon a state of happiness immediately after death; and that, for the rest, a certain obscure region was assigned, in which they were to be imprisoned until the second coming of Christ, or, at least, until they were purified from their various pollutions.

Of the inquiries of the ancient philosophers of Greece and Rome with regard to the immortality of the soul, it has been well observed that:

Their reason had been often guided by their imagination, and that their imagination had been prompted by their vanity. When they viewed with complacency the extent of their own mental powers, when they exercised the various faculties of memory, of fancy, and of judgment, in the most profound speculations, or the most important labors, and when they reflected on the desire of fame, which transported them into future ages, far beyond the bounds of death and of the grave, they were unwilling to...suppose that a being, for whose dignity they entertained the most sincere admiration, could be limited to a spot of earth, and to a few years of duration.²¹⁵

²¹⁴ Mosheim, *An Ecclesiastical History*, Vol. I, Cent. II, Chap. III.

²¹⁵ Gibbon, *History of the Decline and Fall of the Roman Empire*, Chapter 15.

The Fruit of Vanity and Self-Love

Thus it is plain that vanity, self-love, self-exaltation selfishness—is the root of the philosophy of the immortality of the soul. It was this that led them to consider themselves, in their souls, “immortal and imperishable” (for so Plato definitely puts it), and so, essentially a part of the Deity.

And this is confirmed by revelation. For, when God had said to the man whom He had formed and placed in dominion over all the earth and over every moving thing upon it:

Genesis 2

¹⁶ Of all the trees of the garden you may freely eat,

¹⁷ But of the tree which is in the midst of the garden you shall not eat of it, for in the day that you eat thereof you shall surely die.

Satan came with the words:

Genesis 3

⁴ You shall not surely die; for God does know that, on the day you eat thereof, your eyes will be opened and you will be as God.

The woman believed this Satanic word. So believing, she saw what was not true—that the tree was

⁶ ...to be desired to make one wise,...

a philosopher; and

⁶ ...she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat.

Christ Our Life

This is the origin of the philosophy of the immortality of the soul, in this world. The only reason why man did not die that day, even in the very hour when he sinned, is that there, at that moment, Jesus Christ offered himself in behalf of man, and took upon himself the death that would then have fallen upon the man. And thus He gave to man another chance, a probation, a breathing

space, that he might choose life. This is why God could immediately say to the deceiver:

Genesis 3

¹⁵ I will put enmity between you and the woman and between your seed and her seed: it shall bruise your head, and you shall bruise his heel.

See also:

Haggai 2

⁷ And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, says the Lord of hosts.

Romans 16

²⁰ And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

Hebrews 2

¹⁶ For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.

And so it is written:

John 10

¹⁰ I am come that they might have life, and that they might have it more abundantly.

He came that they might first have life; and, without His then offering himself, man never would have had life after he sinned. And, having come that the man might first have life, this life to the man was and is solely for the purpose that he might use it in securing life more abundantly, even eternal life, the life of God.

Thus it is only by the gift of Christ that any man in this world ever has opportunity to breathe at all. And, the sole object of man's having an opportunity to breathe, is that he may choose life, that he may live and escape the death that is due to sin.

Earth-Life a Vapor

And so it is written:

James 4

¹⁴ What is your life? It is even a vapor that appears for a little time and then vanishes away.

And, what is death—the death which men die in this world? It is even a sleep²¹⁶ from which there is waking only in the resurrection of the dead. So the entering of Christ—Christ’s gift of himself when man had sinned—gave to man this life which is but a vapor, and which ends in this death which is but a sleep, between that life which is life indeed, and that death which is death indeed. Therefore, to all mankind it is spoken forever:

Deuteronomy 30

¹⁵ See I have set before you this day life and good, and death and evil.

¹⁶ Therefore choose life, that both you and your seed may live.

John 5

²⁴ He that hears my word and believes on Him that sent me, has everlasting life, and shall not come into condemnation; but is passed from death unto life.

Life that is Life Indeed

Accordingly,

1 John 5

¹¹ He that has the Son has life; and he that has not the Son of God, has not life;

¹² [For] this is the record that God has given to us eternal life, and this life is in His Son.

And this life which is life indeed, beyond this life which is a vapor and this death which is a sleep, is assured only in Christ, through the resurrection of the dead: as it is written:

Colossians 3

⁴ When Christ, who is our life, shall appear, then shall you also appear with Him in glory.

²¹⁶ See *John* 11:11-14; *1 Thessalonians* 4:15-16; *Acts* 24:15; *John* 5:28-29.

1 Thessalonians 4

¹⁵ For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

¹⁶ For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first;

¹⁷ Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

And, without the resurrection of the dead, there is no hereafter; for

1 Corinthians 15

¹⁶ If the dead rise not...

¹⁷ ...your faith is vain; you are yet in your sins;

¹⁸ Then they also which are fallen asleep in Christ are perished.

³² If after the manner of men I have fought with beasts at Ephesus, what advantages it me if the dead rise not? Let us eat and drink, for tomorrow we die.

Immortality Only by the Gospel

This is the true course, and the only true course, to immortality: not merely immortality of the soul, but the immortality of both soul and body. For Christ has bought, and will redeem, the body equally with the soul; He cares, and would have men care, for the body equally as for the soul; as it is written:

3 John

² I wish above all things that you may prosper and be in health, even as your soul prospers.

1 Timothy 6

¹⁶ God only has immortality.

2 Timothy 1

¹⁰ [Christ] has brought life and immortality to light through the Gospel.

Thus immortality is the gift of God, and is obtained only by believers of the Gospel. And to these it is given only at the resurrection of the dead; as it is written:

1 Corinthians 15

⁵¹ ...We shall not all sleep, but we shall all be changed,

⁵² In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

⁵³ For this corruptible must put on incorruption, and this mortal must put on immortality.

⁵⁴ So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

⁵⁷ Thanks be to God, which gives us the victory through our Lord Jesus Christ.

Christ and Him Crucified

This is the truth as to immortality. This is the true way of mankind from mortality to immortality. But, it is directly antagonistic to the Platonic or pagan idea of immortality, and of that way to it.

This is evident on its face; but it is aptly confirmed by an incident that occurred at the very seat of the original Platonic philosophy—in Athens itself. Paul, in one of his journeys, came to Athena, where he remained several days, and talked...

Acts 17

¹⁷ ...in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

And, in all his speech, he preached the Gospel:

- Christ and Him crucified:
- Christ the power of God and the wisdom of God:
- Christ and the resurrection of the dead: and

- Life and immortality only through Christ and the resurrection of the dead.

Acts 17

¹⁸ Then certain philosophers of the Epicureans and of the Stoics encountered him. And some said, What will this babbler say? other some, He seems to be a setter forth of strange gods: because he preached unto them Jesus and the resurrection.

This was altogether a new doctrine, something which they never had heard. Therefore,

¹⁹ They took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof you speak, is?

²⁰ For you bring certain strange things to our ears: we would know therefore what these things mean.

And when, standing on Mars' Hill, he preached to them the Gospel, and called upon all...

³⁰ ...to repent:

³¹ Because He has appointed a day in the which He will judge the world in righteousness by that Man whom He has ordained; whereof He has given assurance unto all men, in that He has raised Him from the dead.

³² When they heard of the resurrection of the dead, some mocked: and others said, We will hear you again of this matter.

This account demonstrates even by inspiration that the Christian conception of immortality is not in any sense that of Plato and the other philosophers. If Paul had preached in Athens the immortality of the soul, no one in Athens would ever have counted him "a setter forth of strange gods." Such preaching would never there have been called "new doctrine." Nothing of that sort would ever have been "strange things to their ears."

But Christianity knows no each thing as the immortality of the soul. Therefore Paul preached:

- immortality as the gift of God through Jesus Christ and the resurrection from the dead;

- immortality to be sought for and obtained only through the faith of Christ, by believers in Jesus;
- immortality only through Christ and the resurrection of the dead.

He preached that, without the Gospel, all men are lost, and subject to death. For, to the Greeks he wrote:

2 Corinthians 4

³ If our Gospel be hid, it is hid to them that are lost,

⁴ In whom the god of this world has blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.

He preached the Word,—not that the soul is “immortal and imperishable,” but that:

Ezekiel 18

⁴ The soul that sins, it shall die.

Psalms 37

²⁰ The wicked shall perish.

Isaiah 41

¹¹ Behold, all they that were incensed against you shall be ashamed and confounded: they shall be as nothing; and they that strive with you shall perish.

¹² You shall seek them, and shalt not find them, even them that contended with you: they that war against you shall be as nothing, and as a thing of nought.

Psalms 37

¹⁰ Yet a little while and the wicked shall not be; yea, you shall diligently consider his place, and it shall not be.

Romans 6

²³ The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Ezekiel 33

¹¹ As I live, says the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn, turn from your evil way; for why will you die?

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1. The Regency of God

American Sentinel, August 30, 1894
Originally titled: Editorial

JOACHIM PECCI, as Leo XIII, is pope of Rome, and of all that the word Rome suggests. This Joachim Pecci, as “Leo XIII, Pope,” has recently—June 21—addressed a communication,

“To the Princes and Peoples of the Universe.”

But why does this man Pecci presume to speak to the princes and peoples of the universe? What causes Joachim Pecci to think that the universe will listen or care to listen to what he has to say? Oh, he thinks that he is God on earth! He actually tells “the princes and peoples of the universe” that “We”—there seems to be more than one of him—

“We hold the regency of God on earth.”

And he tells it with an air that suggests that he really expects the universe to take seriously and believe the ridiculous statement.

What is a Regent?

Now, what is a regency? This is what it is: A regency is the office and administration of a regent;

regent: an administrator of a realm during the minority or incapacity of the king; one who rules or reigns, hence one invested with vicarious authority; one who governs a kingdom in the minority, absence, or disability, of the sovereign.

Now, if there are any princes or peoples in the universe who think that:

- God is in his minority and is therefore too young, or

- He is old enough but is afflicted with some disability and is consequently unable to conduct the affairs of the universe;
or
- He is all right himself, but has gone off somewhere outside of the universe;

And if, in addition, those princes and peoples think that the Lord has left Joachim Pecci to run the universe during the period of his “minority, disability, or absence;” then of course it is to be expected that such princes or peoples will listen respectfully to what Mr. Pecci says when he addresses the princes and peoples of the universe.

For, as a matter of course, if Mr. Joachim Pecci occupies the throne and conducts the affairs of the universe in the place of God, it follows plainly enough that when he speaks he speaks to the universe, and must be listened to accordingly.

An Impossibility

But if any person believes that God is what He is,

1 Timothy 1

¹⁷ The King Eternal, Immortal, Invisible, the Only Wise God,

–then that person knows that it is impossible that such a thing could ever occur as his “minority, absence, or disability;” that therefore it is impossible that there ever could be any such thing as a “regency of God.” Consequently, the idea that Joachim Pecci or any other man should “hold the regency of God on earth,” or anywhere else, is too ridiculous for serious consideration if it were not supremely blasphemous.

No; Vincent Joachim Pecci, as “Leo XIII, Pope,” has no more right or authority to assert or claim to hold any “regency of God,” and from such position speak to the princes and peoples of the universe, than has any other Italian or any Hottentot. Yet there are so many princes and peoples who actually believe this ridiculous and blasphemous thing, and there are so many more who will admit tacitly or otherwise this ridiculous and blasphemous

claim, and all together will therefore give such place to this claim and such force to these words, that for this reason and no other, it is well to set forth the principal points in this communication to “the universe.”

Burning Charity

In calling all the universe to “the unity of the Catholic faith,” he first designates those outside the pale of Christendom, next the Eastern churches, next the Slavonic race, and lastly the Protestants. He so longs for the Protestants in particular that he says, it is with “burning charity” that he turns toward these.

Yes, there is no doubt of that. Those who have exercised this same “regency” before him have always had a burning charity for Protestants. John Huss, and Jerome of Prague, and thousands of other Protestants, were literally burned to ashes by it.

We—and there are actually more than one of us—we desire to see no more manifestations of this “burning charity” anywhere in “the universe.”

Church-State Relations

That part that is the most important to the people of the United States—that part that will be the most taking to the professed Protestants in the United States, and that will be pushed to the front most here, is the passage in which he states the relations of the Church to the State. Here it is:

It [the Church] is invested with power to make laws, and in the exercise of this power it is just that it should be free, even as this is just to all in any way depending on its authority. This liberty, however, need not arouse rivalries and antagonisms, for the Church aspires to no power and obeys no ambitions. What it desires solely is to preserve among men the exercise of virtue, and by this means assure their eternal salvation. And so it uses condescension and maternal processes.

More than this, having regard to the requirements of all societies, it sometimes waives the exercise of its own rights, as has

been shown abundantly by its conventions with different States. Nothing is farther from its thoughts than to trespass upon the rights of civil authority, which in return should respect the rights of the Church and beware of usurping any part of them....God, Creator and Ruler of the world, of his high foresight, has given forth government of human societies, both civil and sacred authorities, wishing thereby, no doubt, to keep them distinct, but forbidding all rupture and conflict between them.

This is not all. The Divine will and the general good of societies require that the civil power should be in harmony with the ecclesiastical power.

The State has its own rights and duties. The Church has hers. Between them there should be the bonds of strictest concord. So would surely be suppressed the unrest visible in the relations of Church and State—an unrest for many reasons perilous and grievous to all good people. So, without confusing or separating rights, all citizens would render unto Caesar the things that are Caesar's, and unto God the things which are God's.

That all sounds very well, and looks nice enough on paper, but like fly-paper, or the sugared pill, its sweetness is all on the surface and very thin at that. As thin as it is, however, it is altogether likely that it is thick enough to cause many professed Protestants to think that instead of a sugar pill it is a perfectly rounded bulb of solid sweetness, or instead of mere fly-paper and poisoned too, it is a whole hive of honey. Let us set alongside of this a passage on this point, written only three years ago by this same Mr. Pecci, writing then as now as “Leo XIII, Pope.” Here it is:

It is the Church that proclaims from the gospel those teachings by which the conflict can be put an end to, or at least made far less bitter; the Church uses its efforts not only to enlighten the mind, but to direct by its precepts the life and conduct of men;...and acts on the decided view that for these purposes recourse should be had in due measure and degree, to the help of the law and of State authority.

This shows that “the bonds of strictest concord” that should be between the Church and the State are such bonds as shall bind

and the State to do the bidding of the Church and be her obedient tool in helping the Church in “its efforts not only to enlighten the mind but to direct by its precepts the life and conduct of men.”

He next condemns, without measure, “the Masonic sect.” We are not qualified to defend Masonry; but we know perfectly well that, admitting the truth of all that he says of Masonry, most, if not all, of it is true with far more force of the Papacy. Here it is:

It is a formidable power which has long oppressed all nations, and especially Catholic nations. Insolently proud of strength, resources, and successes, it spares no pains in these our troubled times to affirm and extend its dominion everywhere. From the dark caverns where it once plotted it has invaded our cities in broad daylight....Most deplorable is it that wherever it enters it permeates all classes and all State institutions, as though it would constitute itself the sovereign arbitrator of all things.

This we hold specially regrettable, for the perversity of its opinions and the iniquity of its designs are flagrant. Under cover of protecting the rights of men, and reforming society, it assails Christian institutions....Marriage, the idea of the family, the education of youth, it strives to deprive of their Christian character, aiming also at the destruction of the popular respect for divine and human power.

The cult it orders is the cult of nature. And it holds up the principles of nature as the one measure and the one rule of truth, honesty, and justice. Thus, as we see, man is driven to the ways and habits of an almost pagan life, if the abundance and refinement of seductions do not drive him still lower.

He says that it is in that very city of Rome, “the capital of the Catholic world, that it has established headquarters;” and with vastly more force it is true of the Papacy that in the city of Washington, “the capital of the modern world,” the church of Rome has established headquarters, that mean only mischief to the United States and to the world. His wish concerning Masonry is thus expressed:

May the divine mercy upset these dark designs, and may Christian people understand that they must do away with this sect, and shake off, once for all, its shameful yoke.

Such is his “burning charity” toward them and all the rest of us, just as it always has been.

A Ruler and Mediator of Men

Before closing he covertly pays tribute to his own authority as supreme, and warns all of what they may expect if they are not subject to it. This he puts thus:

Reason yields to some the lawful right to command and enjoins on others to obey. In this obedience there is nothing hurtful to human dignity, since, speaking strictly, God is obeyed rather than man, and God reserves his most rigorous judgments for those who command unless they represent his authority in conformity with right and justice.

And lastly, he does not miss the opportunity to set himself forth as the “mediator of peoples and governments” in these times of disorder and “prevailing unrest” in the present, and of “fear of the future.” And here are his words on that:

Lastly, if we reflect upon what the Church can do as a mother and mediator of peoples and governments, helping all by its authority and counsel, we shall see how important it is that all nations should adopt the same feeling and profession in matters appertaining to the Christian faith. While our mind dwells on these thoughts and our heart prays for their realization, we see in the far distant future a new order of things unfolding itself.

We know nothing sweeter than the contemplation of the great benefits which would result naturally from it....The virtue of these benefits would not be limited to civilized nations. It would go far beyond, like a broad, fertilizing river....

Especially do we implore princes and rulers in the name of their political foresight and solicitude for the interests of their peoples, to weigh our designs equitably, and second them by their favor and authority. Were only a part of the fruits that we expect to ripen, the benefit would not be small amid the present

rapid downfall of all things, and when to the prevailing unrest is joined fear of the future.

Thus he invites princes and rulers to help forward his grand scheme of insinuating himself into the place of dictator of the nations, and obediently enforce his dictates upon the people of the world.

This communication of “Leo XIII, Pope,” was taken up and discussed by the *Tribune* of this city in a “tone and manner” which the *Catholic World* is “much pleased to acknowledge” as “most respectful and amicable.” And this fact, the *Tribune* being Protestant, the *Catholic World* says:

...furnishes one of the best arguments which can be adduced in proof of the legitimacy and validity of the claim which the pope makes to be the vicegerent of God on earth and the divinely commissioned teacher of the Christian religion to all mankind.

The argument is, that if the *Tribune* and others who speak and act as it does on this subject were really Protestant, they would not show any respect or courtesy to such a document issued upon such claims as is this. But being Protestants and receiving it with its claims “with respect and courtesy,” this is declared to be “a powerful proof” that the claims that are made are legitimate and valid.

Ridiculous and Blasphemous Claims

We are not real certain but that there may be something in this view of the matter. For when anybody can treat with respect and courtesy a communication addressed as this one is, asserting the supremely ridiculous and blasphemous claims that this one does, then it would seem that such person really supposed that there might be something in the claim that was worthy of respect and courtesy.

And when anybody, professing to be a Protestant, does such a thing, it would seem that it is not far from a tacit concession of some sort to the legitimacy and validity of the claim.

In this same number of the *Catholic World* a prominent Catholic describes Seventh-day Adventists as being of the last remnants of “consistent Protestantism.” We are glad that they recognize even a remnant of consistent Protestantism, and we are glad that they recognize us by name as being this remnant. It is therefore doubtless expected by them that we shall not receive this communication with any respect or courtesy. This is right. Their expectation is fulfilled so far.

Therefore, in closing, we may be allowed to state that we have no more respect for Joachim Pecci as “Leo XIII, Pope,” addressing the princes and peoples of the universe, and notifying them that he holds “the regency of God on earth,” or addressing anybody else in any other way, than we have for any other man who should set forth the ridiculous and blasphemous claims that he does.

2. The Headship of the Church

American Sentinel, September 6, 1894

Originally titled: Editorial

Subtitle: Jesus Himself, or a Papal Regent?

LAST week we showed the absurdity of any suggestion of a “regency of God” as is not only suggested but claimed by the head of the Catholic Church, “Leo XIII, Pope.”

This claim of a regency of God, however, is of the same piece with the suggestions, and claim that man is head of the body of Christ, which is his church, as is claimed by, and in behalf of, the pope of Rome; and which is indeed the foundation claim of the Papacy.

The Church and the Members

In the Scriptures the Church of Christ is described under the figure of the human body as God made it. The relationship between Christ and his church is shown and illustrated by the relationship that exists between the human body and its head; and the relationship between Christ and the members of his church is illustrated by the relationship between the members of the human body and the head of that body as God has placed it.

Ephesians 1

²² The church is His body.

1 Corinthians 12

²⁷ Now you are the body of Christ, and members in particular.

The members of His church are:

Ephesians 5

³⁰ ...members of His body, of His flesh, and of His bones.

Christ is, the head of this body, which is His church. For:

Colossians 1

¹⁸ He is the head of the body, the church; who is the beginning, the first-born from the dead.

Ephesians 1

²⁰ [God] raised Him from the dead...

²² ...and gave Him to be head over all things to the church,

²³ Which is His body...

Christ is the Head

And it is Christ himself, too, who is head of this church. Not Christ by a representative; not Christ by a substitute, a vicar, or a regent; but Christ himself, in His own proper person. This is certainly true, because in stating this same thought under the figure of a building, the word declares that Christ “himself” is the chief corner stone, “the head-stone of the corner.” And here are the words:

1 Corinthians 3

⁹ ...you are God’s building.

Ephesians 2

²¹ In [Christ] all the building fitly framed together grows unto a holy temple in the Lord:

²² In whom you also are built together for a habitation of God through the Spirit.

¹⁹ Now therefore you are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

²⁰ And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

Acts 4

¹¹ This is the stone which was set at naught of you builders, which is become the head of the corner.

¹² Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Thus it is as certain as that the Scripture is true, that the head of the Church of Christ is “Jesus Christ himself.” Not Christ by a representative; not Christ by a substitute, a vicar, or a regent; but Christ himself in his own proper person.

The Papal Claim

Yet the claim of the Papacy is, that a man is head of the church of Christ. The claim of the Catholic Church is that the head of that Church is the head of the church of Christ.

The claim of the Church of Rome is that the Bishop of Rome is head of the church of Christ—in the place of Christ—as the “representative,” the “substitute,” the “vicar,” the “regent,” of Christ. Here is the authoritative statement, if any were needed in proof of a thing that is so notorious and undenied as is this. It is well to set it down here, however, for the sake of the contrast between this absurd claim and the truth as it is in Jesus Christ and his written word. So we quote from Cardinal Gibbons:

Says the Council of Florence (1430), at which also were present the bishops of the Greek and the Latin Church:

“We define that the Roman pontiff is the successor of blessed Peter, prince of the apostles, and the true vicar of Christ, the head of the whole church, the father and doctor of all Christians; and we declare that to him, in the person of blessed Peter, was given him by Jesus Christ our Saviour, full power to feed, rule, and govern the universal church.”

The pope is here called the true vicar or representative of Christ in this lower kingdom of his church militant; that is, the pope is the organ of our Saviour, and speaks his sentiments in faith and morals.²¹⁷

It was the Council of Chalcedon 451, that first addressed the bishop of Rome as “the head, of whom we are the members.”

According to the Word

Let us look at this claim of the Catholic Church in view of the statements made in the Scriptures on this point. As we have seen, the church of Christ is His body in this world, and He is its head. God is the builder of this body, the church of Christ, as He was the builder of the human body in the beginning; for:

²¹⁷ Cardinal Gibbons, *The Faith of Our Fathers*, pp. 154-155.

1 Corinthians 12

¹⁸ God has set the members every one of them in the body as it has pleased Him.

Now, take a human body as God made it, with the head in its place as God set it. In the place of that head, which God gave to that body, you put a “representative” head—a substitute head. In the place of the true head, which God set to that body, you put a “regency” head—another head to occupy the place in the absence of the true head—then what have you?

Take away the head from a human body, and you have left only a dead body. This is the very first and the only result of taking away the head. And even though you set another head on this headless body, it is still only a dead body.

Now this is precisely the case of the Church of Rome. It was once the church of Christ; its members were members of the body of Christ; and Christ was its head. It had life from Christ, its living head, the life which is by faith, so that:

Romans 1

⁸ [Its] faith was spoken of throughout the whole world.

But there came...

2 Thessalonians 2

³ ...a falling away.

The bishops and councils of the church put away Christ, the true head whom God had set, and put another, a man, in His place, as head of that church. The putting away of Christ, its living head, left it only a lifeless body; and the putting of another head in His place did not, and could not, give life to that lifeless body.

So far as spiritual life is concerned—the real life of the church of Christ—the Church of Rome is as destitute of it as is a human body with its own head cut off and another head put on in its place. Thus the Church of Rome is destitute of the life that vivifies the church of Christ, and partakes only of the elements of death.

The only hope for it, or for those who are connected with it, is to recognize that it is indeed spiritually dead, and have Christ, the life-giver, raise them from the dead, and connect them with himself as their living head, that thus they may live indeed.

The Warning was Given

Warning was given against this very course of that church in the first days of the church of Christ, and the same warning is yet given. In the second chapter of *Colossians* it is written:

Colossians 2

⁸ Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

⁹ For in Him dwells all the fullness of the Godhead bodily.

¹⁰ And you are complete in Him, which is the head of all principality and power:

¹⁸ Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind,

¹⁹ And not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increases with the increase of God.

²⁰ Wherefore if you be dead with Christ from the rudiments of the world, why, as though living in the world, are you subject to ordinances,

²² ...after the commandments and doctrines of men?

²³ Which things have indeed a show of wisdom in will worship, and humility, and neglecting [margin: “punishing”] of the body; not in any honor to the satisfying of the flesh.

This is the Divine warning against the spirit that made the Papacy, against the Papacy itself, against all its workings, and against its very nature.

Men, fleshly-minded men, ambitious men, in the church, not being dead with Christ from the rudiments of the world, holding the rudiments of the world and not holding the head—these were

the men who put away from the people Christ, the true and living head, and put a man, one of their own sort, in His place.

And to supply the lack of Him and His life they imposed upon the people a host of forms and ordinances, and commandments and doctrines of men, and voluntary humilities, and will-worshipping, and punishings of the body in penances and pilgrimages, and worshipping of angels, and saints, and dead people called saints.

And this is the body of which “Leo XIII, Pope,” is the head. This is the Church of Rome with a man as its head, in the place of Christ. This is the Catholic Church. And this is how the bishop of Rome obtained his “regency of God on earth.”

The Marriage Relation

There is another figure used in the Scriptures that forcibly illustrates the absurdity and iniquity of the claim of the church of Rome in this matter of the headship of the church. It is the relationship that exists between husband and wife in the marriage bond.

In the fifth chapter of *Ephesians*, in speaking “concerning Christ and the Church,” it is done under the figure of the marriage relation, with Christ in the place of the husband, and the church in the place of the wife. And the Word says:

Ephesians 5

²³ The husband is the head of the wife, even as Christ is the head of the church: and He is the Saviour of the body.

²⁴ Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything....

³² This is a great mystery: but I speak concerning Christ and the church.

The relationship of the church to Christ is thus plainly shown to be the same as that of the wife to her own husband. As the husband himself, and not another man, is the head of the wife; so Christ himself, and not another, is head of the church.

Now, suppose another man should propose to put himself in between a husband and his wife, to speak to her the sentiments of her husband in faith and morals (?), what would the loyal wife do? Everybody knows that she would resent such an intrusion, and would promptly repudiate all such proffers.

But, suppose another man should not only propose to put himself in the place of the husband to the wife, but that the wife should agree to the proposal and actually accept this other man in the place of her husband to speak to her the sentiments of her husband in faith and morals, then what is that but treason to her own husband, apostasy from her marriage vows, and adultery with this other man? And what kind of faith and morals have you in that case? Everybody knows that this would be nothing but unfaithfulness and immorality.

Now, upon her own showing, upon her own claim, this is precisely the case of the Catholic Church. She claims to be “the bride of Christ.” She claims that she is “the spouse of Christ.” And yet she has accepted another, a man, as the “representative” of her husband, as the “substitute” for her husband, to occupy the place of her husband in his absence, to speak to her “his sentiments in faith and morals.”

She not only has accepted another in the place of her husband, but she openly boasts of it and actually proclaims it as the chiefest evidence of her faithfulness, her morality, and her purity. How could the unfaithfulness, the apostasy, the immorality, and the impurity, of that church be more plainly shown than in this which is her boast?

How could the complete abandon, and the essential wantonness, of a wife, be more clearly demonstrated than in citing the confirmed fact of another man’s occupying the place of her husband to her, as evidence of her faithfulness and purity? Would not such a boast, and for such a purpose, be the strongest possible evidence that this woman’s native modesty and moral sense had become absolutely deadened?

Yet this is precisely the case of the Catholic Church. She has accepted another to occupy the place of her husband to her. She constantly boasts before the world that this fact is evidence of her faithfulness, her morality, and her purity; and insists that all the world shall fall in with her in this course, in order that they may all be faithful and moral and pure!

How could she more clearly demonstrate that all true sense of faithfulness, of morality, and of purity, has become completely obliterated from her consciousness? That a confirmed adulteress and harlot should boast of her iniquity as being the only way to righteousness, is certainly nothing else than the very mystery of iniquity itself.

And such is the church of Rome. Such is the merit, all that it has, of the claim that the Catholic Church is the true church; and that the bishop of Rome, the head of the church, is the head of the Church of Christ and “holds the regency of God on earth.”

3. The Infallibility of the Pope

American Sentinel, September 27, 1894

THE “Infallibility of the Pope.” Where does it come from? and how does he get it?

The claim of infallibility on the part of the pope, is but the plain and logical consequence of the other claims made on his part. The claim of the headship of the Church of Christ, or of “the regency of God on earth,” as is claimed by the pope and for the pope—either of these logically demands that he shall claim infallibility also.

But as we have seen, the claim of any such thing as a regency of God is supremely ridiculous and blasphemous; and the claim that any other than “Christ himself” is head of his body, is preposterous and supremely immoral; so the claim of infallibility on the part of any man anywhere is the embodiment of all these.

Let us examine this claim of the infallibility of the pope. And in order to answer these questions more fairly and fully, let us see what is the exact statement of the claim as officially and “infallibly” pronounced. Here it is:

Wherefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of the Christian people, we, the sacred council, approving, teach, and define that it is a dogma divinely revealed; that the Roman pontiff, when he speaks *ex cathedra*—that is, when discharging the office of pastor, and teacher of all Christians, by reason of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the whole church—he, by the Divine assistance promised to him in blessed Peter, possesses that infallibility with which the Divine Redeemer willed the His church should be endowed in defining doctrine regarding faith or morals; and that, therefore, such definitions of the said Roman pontiff are of themselves unalterable and not from the consent of the church.

Consequently, Catholics believe that the pope is infallible when he teaches the faithful *ex cathedra*, that is, “from the chair” of St. Peter, in matters of faith or morals.²¹⁸

What is Ex Cathedra?

From this it is seen that there is no claim that infallibility attached to the pope except when he speaks “*ex cathedra*, that is, from the chair of St. Peter;” and he speaks “*ex cathedra*” only when he speaks:

1. “as the father and doctor of all Christians;”
2. “discharging the office of pastor and teacher of all Christians;”
3. and then only as he speaks on a question of faith or morals.

That is to say: If he speaks or writes only as a priest, a bishop, or a theologian, he is not claimed to be infallible, nor is that which is so spoken or written claimed to be infallibly true. If he speaks about the weather or the crops, or the loss of his temporal power, or politics generally, or his great “love for Protestants”—in none of this is it claimed that infallibility attaches to him or anything that he says.

It is only when he speaks on a doctrine “regarding faith or morals to be held by the whole church,” that he or anything that he says is claimed to be infallible. And even then he or it is not infallible unless at the same time he speaks as the “father and doctor of all Christians,” and also “in discharge of the office of pastor and teacher of all Christians,” as the successor of St. Peter.

All three of these elements are essential to *ex cathedra*, and *ex cathedra* is essential to his infallibility. And this is the doctrine of “the infallibility of the pope.” That this analysis is correct, can be seen from the following statement of the case, by Cardinal Gibbons:

²¹⁸ *Catholic Belief*, p. 69.

Bear in mind, also, that this divine assistance that makes him infallible is guaranteed to the pope, not in his capacity as a private teacher, but only in his official capacity, when he judges of faith and morals as head of the church. If a pope, for instance, like Benedict XIV., were to write a treatise on canon law, his book would be as much open to criticism as that of any doctor of the church.

Finally, the inerrability of the popes, being restricted to questions of faith and morals, does not extend to the natural sciences, such as astronomy or geology, unless where error is presented under the false name of science, and arrays itself against revealed truth. It does not, therefore, concern itself about the nature and motions of the planets. Nor does it regard purely political questions, such as the form of government a nation ought to adopt, or what candidates we ought to vote for...

What, then, is the real doctrine of infallibility? It simply means that the pope, as successor of St. Peter, prince of the apostles, by virtue of the promise of Jesus Christ, is preserved from error of judgment when he promulgates to the church a decision on faith or morals.²¹⁹

It is only fair to state also that from the dogma above quoted, as well as from the cardinal's statement of the doctrine, it is plain that the question of just what is embraced in the phrase, "faith or morals," is left wide open. So that whatever the pope chooses to say is faith or morals, that is faith or morals.

Therefore as a matter of fact the question of how narrow or how wide the application of this infallibility is or may be, is left entirely to be decided as the wish of the pope, or the interests of the Papacy may demand on the particular occasion of the application of the doctrine. It may be so narrow as to touch but one single point or phase of a single abstract question, or it may be so wide as to embrace every interest of man in all the relations of life pertaining to this world and the next.

From the dogma itself and from the cardinal's statement of the doctrine, it is perfectly clear that it is not claimed that infallibility

²¹⁹ Cardinal Gibbons, *Faith of Our Fathers*, pp. 147, 148.

attaches to the man at all, who happens to be a pope, but that it attaches to the pope who happens to be a man.

Unraveling the Mystery

For instance, Joachim Pecci happened to become a pope. When he was just plain Joachim Pecci and nothing else, no hint of a claim of infallibility ever attached to him. And if he had always remained plain Joachim Pecci no hint of any such thing, in the mind of anybody, would have ever attached to him.

When he became “Father Pecci,” a priest, it was the same way; when he became Bishop Pecci, it was the same way; when he became Archbishop Pecci, it was still the same way; and when he became Cardinal Pecci it was yet the same way—in none of these positions was any thought of infallibility ever connected with him in the mind of anybody. And if he had always remained in any one of these positions, no thought of infallibility ever would have been connected with him.

It is perfectly plain, then, that outside of the office of pope there is no thought of infallibility connected with the man who happens to become pope. As priest, or bishop, or archbishop, or cardinal, no vestige of it attaches to him in the mind of anybody.

Many Fallibles Make One Infallible

Yet it was by a vote of 363 against 2, bishops, archbishops, and cardinals, that the doctrine was established that infallibility does attach to him when he happens to become pope. This, too, while not one of the 363 made any kind of claim of infallibility on his own part!

In this, therefore, we are treated to the absurd suggestion that 363 elements of absolute fallibility could infallibly settle the doctrine that infallibility is connected with one of their own absolutely fallible selves when he happens to be made pope!

No, this is not quite the full statement of the case yet; for when the 363 had voted it, it was not infallibly fixed until the pope had

ex cathedra proclaimed it. That is to say, the 363 fallibles voted it infallibly so, then he of whom, till this, it was not infallibly so, proclaimed it infallibly so, and thus it became infallibly so.

In other words, 363 fallibles voted his infallibility when he speaks *ex cathedra*; but this could not be infallibly certain till he himself had infallibly proclaimed it; and he could not infallibly proclaim it until it was infallibly so!

Like produced totally unlike. Out of nothing SOMETHING CAME!

Reasoning Out the Unreasonable

AGAIN: The pope must be chosen from among the cardinals, and this by the vote of the cardinals themselves. But not one of the cardinals makes any claim of any shadow of infallibility connected with himself. Yet these men, not one of whom has any shadow of it, elect one of themselves pope and then, lo! he has it!

Today, he is completely destitute of it, and tomorrow he is clothed with it: and all this because a number of persons as completely destitute of it as he was, put some ballots in a box which elected him pope! And so, on a second count, it is clear that “the infallibility of the pope” springs from the law of, like produces totally unlike; and, out of nothing something comes.

This is where the infallibility of the pope comes from. This is the source of the thing, in the abstract. Now let us inquire, How does it become so connected with him as to be available on demand? That we may arrive at the point of this inquiry in the easiest way, let us trace the thing onward from the point which we have reached.

Not only is it true that as a mere man, or as a priest, or a bishop, or an archbishop, or a cardinal, there is no shadow of infallibility attaching to him; but even more than this, when he, being a cardinal, is elected pope, not even yet is he infallible. And when, by his coronation, he is duly installed in the office of pope—even yet he is not infallible. Not till all this has been passed

through by him, and then, in addition, he as pope sits in “the chair of St. Peter,” and from that particular phase of the office speaks as the head of the church—not till then does any principle of infallibility attach to “the Roman Pontiff,” according to the dogma of “the infallibility of the pope.”

Therefore, as infallibility does not attach to him except as he occupies that particular phase of the office, as successor of St. Peter, it follows plainly enough that it comes to him from that seat. As in the seat he has it, and out of the seat he does not have it, there is no other possible conclusion than that all the infallibility the pope ever has he gets from the seat which he occupies when he speaks, “*ex cathedra*, that is, from the chair of St. Peter.”

AGAIN: This is seen from the very language of the dogma of infallibility itself, and it is the inevitable logic of that language. The dogma declares that he is infallible, not by the divine assistance promised to him in himself, nor in him from those who elected him, but,

“by the divine assistance promised to him in blessed Peter.”

As it is promised to him only “in blessed Peter,” there has to be some connection formed between him and “blessed Peter,” or else he cannot have it. But how can this connection be formed? Oh! it is claimed that Peter occupied the seat of the bishopric of Rome, and that when the “Roman Pontiff” sits in that seat the necessary connection is formed between him and “blessed Peter,” that makes infallibility available as occasion may require.

Therefore it is the only logic of the dogma, that the pope gets his infallibility in its concrete form so that it is available, altogether from the seat which he occupies when he speaks, “*ex cathedra*, that is, from the chair of St. Peter.”

By this we would not insist that this seat must necessarily be the identical, literal chair in which papal “tradition” says that Peter literally sat. We are willing to allow that the pope may speak *ex cathedra* from another than that identical, literal chair, and that

such speech would be as much “infallible” as though spoken from that literal chair.

But we do insist, and the dogma and the whole theory of papal “infallibility” demands it that as it is not in the man, nor in the ecclesiastic, nor in the election, nor in the office apart from that particular phase of it, it is inevitably derived from that seat, whether it be the identical chair in which Peter is said to have sat, or any other, or none at all.

Let no one say that in tracing the infallibility of the pope altogether to the seat which he occupies when he speaks “from the chair,” we are carrying the thing too far, and taking an advantage merely for the sake of advantage, by a mere play upon word. This is not so. It is nothing else than the plain, sober, consequence of the words of the dogma; and of the cardinal’s statement of the doctrine of the infallibility of the pope.

It is *not* true of the doctrine of the infallibility of the pope, to say that it attaches to him by virtue of that office rather than by the seat which he occupies when he speaks *ex cathedra*, in the exercise of the office. For he may hold the office of pope and exercise the ordinary duties and prerogatives of that office as long as he lives, and yet no claim of infallibility attach to anything that he ever does or says, or to him in the doing or saying of anything; because during the whole time of his occupying that office there may be no occasion for him to speak *ex cathedra*. For it is only when so speaking that it is claimed that infallibility attaches to him or to anything that he says.

It is a fact that Leo XIII has never yet spoken “*ex cathedra*,” and therefore has never yet exercised the prerogative of infallibility. But he does hold the office of pope and has exercised all the duties of the office that occasion has demanded—and all this without infallibility attaching to what he has said or done, or to him in the saying or doing of it.

It is therefore certain that the infallibility claimed for him does not come to him simply by virtue of his office as pope. The source

of it is back of that yet. And as he may occupy that office and exercise all the duties of that office that occasion demands, to the end of his office and his life, without ever being called upon to speak “*ex cathedra* defining a doctrine regarding faith or morals to be held by the whole church;” as it is only when he so speaks that infallibility is claimed to attach to him or anything that he says.

And as, so to speak—to speak “*ex cathedra*”—is in itself to speak “from the chair,” from the seat, “of St. Peter,” it follows plainly, soberly, and inevitably, without any play upon words, that all the infallibility that the “Roman Pontiff” ever can have, comes to him not by virtue of the office which he holds, but altogether from the seat which he occupies when he speaks “*ex cathedra*, that is, ‘from the chair’ of St. Peter;” defining “a doctrine regarding faith or morals to be held by the whole church.”

It is in the seat and not in the office at all. It is not connected with the office except as that particular prerogative of the office is exercised upon the particular question of faith or morals, and in that particular way, namely, “*ex cathedra*, that is ‘from the chair’ of St. Peter.”

Therefore the only conclusion that can ever be honestly or logically derived from the dogma of the infallibility of the pope is that all the infallibility that the pope has, or ever can have, he gets solely from this conception of “*ex cathedra*.”

And as it is as plain as A, B, C, that no such thing as infallibility could ever possibly come from a sheer abstraction, it follows just as plainly that the only source of “the infallibility of the pope” is the “law” that,

Out of nothing, something comes!

4. Christ or Peter: Which?

Present Truth, December 6 & 13, 1894

THE dogma of papal infallibility is, that the pope is “infallible,” not by any promise to him himself either as an individual or as an official, but “by the Divine assistance promised to him in blessed Peter.”

Therefore, in the study of this subject, it is proper enough to inquire:

“How do they find this thing promised to Peter?”

And,

“Was there in fact ever any such thing promised to Peter, or to the pope “in blessed Peter,” or in anybody else?”

The claim being that this thing is promised to him only “in blessed Peter,” it is essential to make some sort of a connection between the pope and Peter. And this essential connection is made when the pope speaks *ex cathedra*, that is, “from the chair” of St. Peter.

But if it should turn out that no such thing as infallibility was ever promised to Peter at all, then it would follow that even the chair of St. Peter cannot supply to the pope the much desired infallibility.

The truth is, that this promise of infallibility to Peter, and consequently, to the pope, “in blessed Peter,” springs from the same law that we have already found to be the source of the “infallibility” of the pope, namely: the law that like produces totally unlike, and out of nothing something comes.

Two Enormous Assumptions

It is in fact created by two enormous assumptions. First, that the church of Christ “must have a visible head,” and secondly, that Pe-

ter is that head. The first of these assumptions is thus stated by Cardinal Gibbons:

Unity of government is not less essential to the Church of Christ than unity of doctrine. Our Divine Saviour never speaks of His churches, but of His Church. He does not say: "Upon this rock I will build my churches," but "Upon this rock I will build my Church," from which words we must conclude that it never was His intention to establish or to sanction various conflicting denominations, but one corporate body, with all its members united under one visible head; for as the church is a visible body, it must have a visible head.²²⁰

Upon this sheer assumption, that the church of Christ "must have a visible head,"—upon this is built the whole Papacy with its claim of infallibility and everything else that it claims to have and to be. But nothing could be more false than the idea that the church of Christ has or "must have a visible head." Jesus Christ himself is head of the church; for it is written:

1 Corinthians 11

³ I would have you know that the head of every man is Christ.

And,

1 Corinthians 12

²⁷ You are the body of Christ and members in particular.

And He...

Colossians 1

¹⁸ ...is the head of the body, the church.

The Lord Jesus lived in this world a whole lifetime as man, subject to all the weaknesses and infirmities of a man; for He said of himself:

John 5

³⁰ Of my own self I can do nothing.

²²⁰ *Faith of Our Fathers*, pp. 24-25.

And He said likewise to all men:

John 15

⁵ Without me you can do nothing.

It is perfectly plain that in this world He put himself in the place where man is; yet He was led of the Father all the way, for He said:

John 14

¹⁰ The Father that dwells in me, He does the works.

Thus He did not assert himself, and take of himself, His own way, but He trusted the Father, and was led of Him, and was taught of Him, as all of us must be who shall be saved by Him.

He did not of himself follow His own way, but only as He was guided by the Father; that is to say, that the Father was His head all the time that He was in this world as man; and the Father, as that head, was all this time invisible.

Without a Visible Head

And this is to show, and does plainly show, that in showing to man the way that he must take, Jesus Christ lived the Christian life in this world without a visible head.

For the Lord Jesus to have asked in this world for a visible head to be His guide, would have been to deny the Father. And for any professed believer in Jesus to ask for a visible head to be his guide, it to deny Jesus Christ.

The Christian is to see Him who is invisible:

Hebrews 11

²⁷ By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible.

The Christian is to look at the things that are not seen:

2 Corinthians 4

¹⁸ While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are tem-

poral; but the things which are not seen are eternal.

And the invisible things of God are clearly seen:

Romans 1

²⁰ For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse.

So that nothing could more plainly expose the essential earthliness and carnality of all the papal conceptions than does this demand that there shall be “a visible head” to the church of Christ. Any church that has a visible head is not, and cannot be the church of Christ. And such is the Roman Catholic Church.

Again, the Cardinal says:

His Church is compared to a human body. In one body there are many members, all inseparably connected with the head. The head commands and the foot instantly moves, the hand is raised and the lips open. Even so our Lord ordained that His Church, composed of many members, should be all united to one supreme visible head, whom they are bound to obey.²²¹

The church of Christ is the body of Christ, it is true. And Christ himself is the head of this,

Colossians 1

²⁴ His body, which is the church.

And to take away Christ, the true head of this body, and put another—a man—in His place, is only to take away all life from the church and so leave it only a lifeless thing so far as the Lord or spirituality is concerned.

To take away the true head of any body and put another head in the place of the true one, is to destroy the life of that body. Even though the substitute head be really fastened on in some way, all that there can be of the things is but a dead form. And

²²¹ *Idem.* p. 26.

such is the Catholic Church, according to every idea of it that is set forth by the Papacy itself.

Again we quote from the same authority:

The Church, in fine, is called in Scripture by the beautiful title of bride or spouse of Christ, and the Christian law admits of only one wife.²²²

True enough this is, in itself. And that same Christian law admits of only one husband. Now, in this scriptural symbol, Christ occupies the place of husband to the wife. And as the Christian law admits of only one husband, it follows as plainly as can be, that for another person to put himself in the place of husband to this wife—the church—is positively to violate the Christian law.

Violate the Christian Law

And for any wife—any church—claiming to be the bride or spouse of Christ, to allow another person to take the place of Christ, the true husband to her, is positively to violate the Christian law, and to proclaim herself an adulteress and a harlot. And such is the Catholic Church, according to her own authoritative statement.

To claim that Peter was the first to occupy this illegitimate place toward the “spouse of Christ,” or that this “spouse” accepted Peter as the first substitute for her true and living husband—this does not in the least alter the essential immorality of the thing, nor does it relieve it of the just charge that it is a positive violation of the Christian law which admits only of one husband.

Romans 7

² For the woman that has a husband is bound by the law to her husband so long as he lives...

³ So, then, if while her husband lives she be married to another man, she shall be called an adulteress; but if her husband be dead she is free from that law; so that she is no adulteress though she be married to another man.

²²² *Idem.*

⁴ Wherefore, my brethren, you also are become dead to the law by the body of Christ; that you should be married to another, even to Him that is raised from the dead.

Thus, according to the Scripture, the Christian, and in this the Christian church, is married to Christ—“to Him that is raised from the dead”—as long as He lives. Therefore, for any Christian church to be joined to another husband while Jesus Christ lives, is to be called by the Scriptures of truth “an adulteress.”

Now, as the Catholic Church claims to be “the spouse of Christ,” and yet claims “another man” as her visible husband, her “visible head,” to “speak to her His sentiments in faith and morals” as this is her own showing, and she pretends to make no other, she is therefore obliged to claim that Jesus Christ is dead, or else confess that she is an adulteress.

And in either case it is perfectly plain that she is not the bride or spouse of Christ; for if she will claim that He is dead and that therefore she has right to be joined to this other one, then she is not His spouse but the spouse of the other man. While if she will not allow that Christ is dead,

Romans 7

³ Then if, while her husband lives, she be married to another man, she shall be called an adulteress,

—and in this she is just as certainly not His spouse. So from her own showing and upon her own claims it is certain that the Catholic Church is not in any sense a Christian church. It is therefore perfectly clear that in the first of her assumptions, namely, that “the church must have a visible head,” the Papacy is all at sea.

Her Other Assumption

How, then, is it with her other assumption that Peter was appointed that visible head, and so the pope by succession from him? And therefore, the pope,

...by the Divine assistance promised to him in blessed Peter...is infallible...when he speaks *ex cathedra*, that is, “from the chair” of St. Peter.

Here are the cardinal’s words on that:

Let us now briefly consider the grounds of the doctrine [of the infallibility of the pope] itself. The following passages of the Gospel, spoken at different times, were addressed exclusively to Peter:

“You are Peter; and on this rock I will build my church, and the gates of hell shall not prevail against it.” “I, the Supreme Architect of the universe,” says our Saviour, “will establish a church which is to last till the end of time. I will lay the foundation of this church that the winds and storms of error shall never prevail against it. You, O Peter, shall be the foundations of this church. It shall never fall, because you shall never be shaken; and you shall never be shaken, because you shall rest on me, the rock of truth.”

The church, of which Peter is the foundation, is declared to be impregnable, that is, proof against error. How can you suppose an immovable edifice built on a tottering foundation? for it is not the building that sustains the foundation, but the foundation which supports the building.²²³

Now on their very face these statements plainly show that the conception which they define is utterly incongruous and fails at every turn, as applied to Peter or any other man or succession of men. And all that is needed to annihilate the whole theory, is but to read two or three passages of scripture which speak directly on this subject. Even admitting that the word Peter means a stone or rock, allowing the scripture to explain its own statements it is seen that this is far from proving that Peter was the rock upon which the church of Christ was to be built. For it is written:

1 Corinthians 3

¹¹ Other foundation can no man lay that is laid, which is Jesus Christ.

²²³ *Idem.*, pp. 150-151.

And again:

Ephesians 2

²⁰ You are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

²¹ In whom [in Jesus Christ himself, not in Peter] all the building fitly framed together grows unto a holy temple in the Lord.

²² In whom also you are built together for a habitation of God through the Spirit.

Please note particularly that this scripture does not say:

“You are built upon the foundation which is the apostles and prophets,”

–but it does say,

“You are built upon the foundation of the apostles and prophets,”

–that is,

“You are built upon the foundation upon which the apostles and prophets are built.”

Who is the Foundation?

And who is the foundation of the apostles and prophets? Answer:

Ephesians 2

²⁰ Jesus Christ himself being the chief corner stone.

1 Corinthians 3

¹¹ For other foundation can no man lay than that is laid which is Jesus Christ.

Therefore, as “the foundation of the apostles and prophets” is “Jesus Christ himself,” and as Christians are “built upon the foundation of the apostles and prophets,” it is settled by the Scriptures of truth, that whoever is not built upon “Jesus Christ himself” as the only foundation that is laid, or that can be laid, is not a Christian; and any church that is not built upon “Jesus Christ himself”

as the only foundation that is laid, or that can be laid, is not in any sense a Christian church.

And such, by her own exclusive claim, is the Catholic Church. She does not claim to be “built upon the foundation of the apostles and prophets,” which is “Jesus Christ himself,” as the only foundation. She claims to be built upon one of the apostles himself as the foundation.

The church of Christ is not built on any such “foundation.” The church of Christ is not built on a foundation of dust, nor even on a rock that is made out of dust. It is built upon the eternal, self-existent Rock which is “Jesus Christ himself.”

Did Peter Have Infallibility to Give?

Thus it is written by the hand of Peter:

1 Peter 2

² As new-born babes, desire the sincere milk of the word, that you may grow thereby:

³ If so be you have tasted that the Lord is gracious:

⁴ To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious,

⁵ You also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

A Chief Corner Stone

⁶ Wherefore it is also contained in the Scripture, Behold I lay in Sion a chief corner stone elect, precious: and he that believes on Him shall not be confounded.

⁷ Unto you, therefore, which believe, He is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

That the “stone” here referred to is none other than Jesus Christ himself, and not Peter in any sense, is clear from the words spoken by Peter in another place, thus, speaking of “Jesus Christ of Nazareth,” whom the Jews had crucified, he says:

Acts 4

¹¹ This is the stone which was set at nought of you builders, which is become the head of the corner.

In the first of these passages from the words of Peter, he says that this “is contained in the scripture,” and then quotes a portion of this “scripture.” Let us turn to that scripture to which Peter here refers, and which he says means “Jesus Christ of Nazareth,” and see what it does say in full. Here it is:

Isaiah 28

¹⁶ Therefore thus says the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believes shall not make haste.

Peter himself says that this stone which is laid “for a foundation” is “Jesus Christ of Nazareth,” and that “this stone”—this “Jesus Christ of Nazareth,”—“is the head.” And Peter says that it is to this “living stone” that men must come in order to be of the building of Christ—in order to be of this “spiritual house,” which is the church of the living God.

Now, to every one who cares for the truth only, the testimony of Peter himself is better than the testimony of the Catholic Church about Peter. And to every such one the inspired testimony of Peter himself as to who is the foundation and head of the church, is far better than is the uninspired and self-interested testimony of the Catholic Church and her Popes about Peter.

Inspired Testimony of Peter

The inspired testimony of Peter himself is that “Jesus Christ of Nazareth” is “the stone,” the “living stone,” which is the “sure foundation” and “the head” of the building of God, this “spiritual house,” which is the church of Jesus Christ, the Son of the living God.

This is also the inspired testimony of the Apostle Paul. In other words, this is the testimony of Jesus Christ himself, that He and

He alone is the foundation and head of the apostles and prophets and of the whole church of Christ, and that:

1 Corinthians 3

¹¹ Other foundation can no man lay than that is laid, which is Jesus Christ.

And this word demonstrates that the claim of the Papacy that Peter is the foundation and head of the church of Christ is as false; fleeting, baseless, and intangible, as is “the stuff that dreams are made of.”

It therefore and of necessity follows that the “infallibility of the pope,” as derived from “the divine assistance promised to him in blessed Peter,” is also as false, fleeting, baseless, and intangible, as is “the stuff that dreams are made of.”

Cardinal Gibbons, in *Faith of our Fathers*, makes Jesus say to Peter,

“You, O Peter, shall be the foundation of this church. It shall never fall, because you shall never be shaken.”

In noticing the words of Christ to Peter that He had prayed for him, that when he should be sifted as wheat, his faith should not fail, the Cardinal further says:

Therefore the faith of Peter will always be firm.²²⁴

And, consequently, the faith of Peter’s “successors” would always be firm, and therefore these “successors” would always be infallible in the faith.

Peter was Shaken

This argument, like all their other ones in favor of the infallibility of the pope, is utterly groundless, from the divinely recorded fact that Peter was shaken and that his faith did fail more than once. For it was after these words were spoken by the Lord that Peter denied Him three times and declared that he did not know Him. It

²²⁴ Gibbons, *Faith of Our Fathers*, page 152.

will not do to say that this was not a point “regarding faith or morals,” and that therefore infallibility was not involved. It was entirely a question of faith and morals.

It was a question of faith, for the knowing of the Lord Jesus is nothing else than a matter of faith; and to deny Him is nothing else than to deny the faith by which alone He is known.

It was a question of morals, too, because to make his denial as emphatic as possible, Peter then and there...

Mark 14

⁷¹ ...began to curse and to swear, saying, I know not this man of whom you speak.

And it is certain that to curse and to swear involves a question of morals. Therefore it is certain, by the Divine record, that Peter did fail and did decide wrongly on a question of faith and morals. And this divinely recorded fact annihilates the claim of the infallibility of the pope, as derived in succession from Peter.

If this fact and the logic of it would be dodged by the plea that this all occurred before the day of Pentecost, and therefore before Peter was endowed with the Holy Ghost; this plea will fail also because of the divinely recorded fact that after Pentecost Peter failed again, and this, too, upon the very pivotal point of the faith. Here is the word of the Lord as to that:

Galatians 2

¹¹ But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

¹² For, before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them that were the circumcision.

¹³ And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

¹⁴ But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If you, being a Jew, live after the manner of Gentiles, and not as do the Jews, why do you compel the Gentiles to live as do the Jews?

¹⁵ We who are Jews by nature and not sinners of the Gentiles,

¹⁶ Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ: even we have believed in Jesus Christ: that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified.

Here is the Divine record that Peter “was to be blamed” in this matter, and this “because he walked not uprightly according to the truth of the Gospel.” And the particular point of the truth of the Gospel that was involved in this transaction of Peters, was the all-important question of how are men to be justified:

- Is it by faith? or is it by works?
- Is it by the faith of Christ? or is it by works of the law?
- Is it by faith without works—a faith which works? or is it by “faith and works,” with all the trust in the works?
- Is it by Christ alone? or is it by Christ and something else?

This was the question that was involved in the course of Peter there. It was nothing less than the supreme question of faith and morals. And on this supreme question of faith and morals Peter there decided wrongly.

Annihilates All the Claim

He decided this great question not according to the truth of the Gospel. This is the truth by the word of God, and it therefore annihilates all the claim of the infallibility of the pope as derived from “blessed Peter” when he speaks “from the chair of St. Peter” or from anywhere else, “regarding a question of faith or morals” or anything else.

Cardinal Gibbons seems to see the danger to “the infallibility of the pope” from this fact, and he therefore says of it that:

St. Paul criticized his [Peter’s] conduct on a point not affecting doctrine, but discipline.

But this will never do, even for him; because this question that was then up between Paul and those Jews who professed the faith, and who constantly followed up Paul and opposed the Gospel, and by whom Peter, and even Barnabas, were carried away from the truth of the Gospel—that question we say that was then up between Paul and those Jews was the very question that was up between the Reformers and the Papacy in the Reformation.

And the Council of Trent, which was called especially to consider the questions raised by the Reformation, treated this question altogether as a question of doctrine, and not of discipline at all.

So, for the Cardinal to say that Paul criticized Peter's conduct "on a point not affecting doctrine," while it was the very point that the Council of Trent treated as altogether affecting doctrine—this will not do even for him: this fact destroys his argument and annihilates even this plea by which he would save "infallibility" to Peter and to the pope "in blessed Peter."

So, then, the conclusion of the whole matter is simply this: As the claim of "the infallibility of the pope" is solely that it is "promised to him in blessed Peter," it follows plainly enough that if it was not in Peter, then even, according to their own dogma, the pope does not have it, and no Bishop of Rome ever did have it. And by the Divine record it is certain that Peter at least twice decided wrongly "regarding faith and morals."

Therefore by the Divine record it is made perfectly certain that the infallibility of the pope or any other man or set of men, derived from "the Divine assistance promised to him in blessed Peter," or in anybody else, when he speaks "*ex cathedra*," or any other way, on a question "regarding faith or morals," or anything else, is utterly without any shadow of foundation in any right conception imaginable.

Every argument adduced in its favor is sheer fallacy; and analysis of every claim upon which it is based only develops the finale

that, out of nothing something comes. Yet, as the thought that out of nothing something comes, involves either creation or absurdity, and as this claim of infallibility is seriously asserted by and in behalf of the Papacy, this is but the development of the assertion of creative power as the prerogative of the Papacy.

Usurpation of the Papacy

It is the usurpation of the Papacy of the essential prerogative of the Creator. It was therefore perfectly fitting to the subject and to the occasion, that, when the decree of the infallibility of the pope was passed in the Vatican Council, Pius IX should pervert to this blasphemous service the dying words of our Creator and Redeemer, and rapturously exclaim, "It is finished."

But as any claim on the part of a man in any place, of the prerogative of creation, is but absurdity and nothingness; so this claim of the Papacy, which, by every analysis, develops only the finale that out of nothing something comes, is only supreme absurdity and absolute nothingness.

- It is the most unconscionable piece of imposture that was ever proposed to be imposed upon mankind.
- It is the greatest humbug in the most gigantic system of humbuggery that ever there was in the world.
- It is the culmination of the blasphemous claim of this "the mystery of iniquity," beyond which it is impossible even for it to go.

5. True and False Theocracy

American Sentinel, February 21 & 28, 1895

THEOCRACY is the highest, the most perfect form of government known to man; for it is government by the direction or administration of God himself. Had man never fallen, there never would have been any other kind of government; and in the earth redeemed from the curse, God will be King; for it is written:

Revelation 21

³ The tabernacle of God [shall be] with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God.

This can mean nothing less than a perfect divine government of willing subjects.

A Government by God

Primarily, theocracy means government by the immediate direction or administration of God, as in Eden before the fall. It is also applied to the exercise of political authority by priests representing the Deity. It is not enough to constitute a true theocracy that rulers profess to represent God; it must be even so, as it was in the case of Samuel.

But in its highest and most perfect sense a theocracy has never existed in this world since the fall; for man in his fallen condition has never yielded true and undivided allegiance to God. And only for brief periods has political authority been exercised by men truly representing God.

It is declared that:

Hebrews 3

⁵ Moses verily was faithful in all his house.

The Lord was also with Joshua even as He was with Moses; but after the death of Joshua the intervals were indeed brief in which the children of Israel walked in the counsel of the Most High.

The Kingship a Rejection of God

And with the crowning of Saul the theocracy proper ended; for one of the essential elements to a true theocracy was lacking, namely, the consent of the governed; for while the Lord designated Saul to be king, He declared to Samuel,

1 Samuel 8

⁷ They have rejected me, that I should not reign over them.

Two things are absolutely necessary to the existence of a true theocracy:

1. God himself must be the governor; and
2. The subjects of the government must consent to be governed by Him, or by those directly chosen and directed by Him.

God himself having made man a free moral agent,—a being endowed with power of choice,—recognizes the great truth that in all things civil, governments derive their just powers from the consent of the governed. The Creator himself exercised civil power only so long as it was the choice of the people that He should exercise it. When God became the recognized governor of the children of Israel, it was by their unanimous consent:

Exodus 19

⁸ And all the people answered together, and said, All that the Lord has spoken we will do.

And when God abdicated the throne, so to speak, and gave the government into the hands of Saul, it was likewise in deference to the practically unanimous demand of the governed, i.e., of the people.

Overruled by Providence

But though the children of Israel rejected God as their ruler, “and would none of His counsel,”²²⁵ His merciful providence was still over them. They were to be preserved a separate people for a spe-

²²⁵ *Proverbs* 1:30.

cial object, and even their rebellion could not defeat the purpose of God concerning them. The divine mold was still upon their laws, and a divine providence still protected them from utter extinction as a nation. God's promise to David was:

Acts 2

³⁰ That of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne.

And it was necessary that the nation should continue until the Promised One should be revealed. Nevertheless when the people rebelled against God, He permitted them to reap the fruit of their doings. When they repented and sought Him, He delivered them, and they were still called by His name.

But while He permitted them to retain in a measure their religio-civil laws, and to administer them by a semi-ecclesiastical court, He never restored the theocracy which they had rejected. And with the overthrow of Zedekiah the descendants of Abraham ceased to be an independent nation and became a dependency of another power.

Ruled by Foreigners

"Ichabod" had long been written on the Jewish escutcheons, but they did not fully realize the fact, and most persistently did they from time to time endeavor to restore the ancient polity and rehabilitate themselves with divine power.

But it was not to be. They preserved their ecclesiastical organization, but their political power was limited by the will of a foreign ruler. God still cared for them, but foreigners ruled over them restrained only by His providence. The word of the Lord was:

Ezekiel 21

²⁵ And you, profane wicked prince of Israel, whose day is come, when iniquity shall have an end,

²⁶ Thus says the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.

²⁷ I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him.

The divine fiat had gone forth canceling forever any special right of any man or of any set of men to rule in civil things in God's name.

It is true that the Jewish rulers never ceased to claim divine right to rule, and that in fact they represented Deity. Down until the destruction of Jerusalem by the Romans, the Sanhedrin clung to the delusion that they were God's representatives in both civil and religious affairs, but the Lord did not so recognize them; and our Saviour utterly repudiated the claim of the people to civil authority by refusing to accept a throne at their hands, declaring that His kingdom was not of this world,—that is, it was not of a temporal nature, neither was His authority to be conferred by the powers of this world, but by His Father only.

And again did the Saviour humble the pride of the Jews and rebuke their assumption by reminding them, in the incident of the tribute money,²²⁶ that Caesar was their ruler, and that they themselves recognized his authority by using coins bearing his image and superscription.

The Apostle Paul likewise disdained the civil authority of the Jews when he appealed unto Caesar. And even the Jews themselves in their made frenzy declared,

John 19

¹⁵ We have no king but Caesar.

And in this they spoke truly, for God had declared that civil power should no more be exercised in His name, till He should come whose right it is—come, not to die for sinners, but as...

²²⁶ *Matthew 22:15-21.*

Revelation 19

¹⁶ ...King of kings and Lord of lords.

At the date of the prophecy of *Ezekiel 21:25-27*, already quoted, the Jewish people were subject to Babylon. The first overturning left the kingdom subject to Medo-Persia; the second placed it under the dominion of Grecia, while the third and last gave it to Rome.

Christ's Kingdom Not of This World

Ezekiel 21

²⁷ And it shall be no more, until He come whose right it is.

Who He was to whom the promise was made we learn from:

Luke 1

³¹ And, behold, you shall conceive in your womb, and bring forth a son, and shall call His name Jesus.

³² He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David:

³³ And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.

But it is plain that this promise does not refer to an earthly, temporal kingdom. To Pilate, Jesus declared,

John 18

³⁶ My kingdom is not of this world.

While to his disciples He said:

Luke 22

²⁹ I appoint unto you a kingdom, as my Father has appointed unto me;

³⁰ That you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

And He did not leave them in doubt as to the enduring nature of that kingdom, or when they should enter upon it; He said:

Matthew 19

²⁸ In the regeneration when the Son of man shall sit in the throne of His glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.

When Will the Kingdom Come?

When it is that Christ shall “sit in the throne of His glory” is told in another text. It is:

Matthew 25

³¹ When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory:

³² And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divides his sheep from the goats:

³³ And He shall set the sheep on his right hand, but the goats on the left.

³⁴ Then shall the King say to them on his right hand, Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

These texts make it positive that a theocracy can exist no more in this world until the second coming of our Lord Jesus Christ, with power and great glory, and that anything which professes to be a theocracy, or to partake of the nature of a theocracy, is simply a usurpation of the divine prerogatives and in defiance of the will of God as plainly expressed in his Word.

The disciples understood, after the Saviour’s resurrection, that the promise of a kingdom had reference not to this mortal state but to the everlasting immortal kingdom, and they were content to bide their Lord’s time.

A Loss of Spiritual Power

But it was not so with the selfish, designing men who came into the church in later years. These reasoned that of right all power belonged to Christ. He was not personally present to claim it, but were they not His representatives? And could they not, yea, should they not, exercise not only ecclesiastical but civil power as

well, in His name and for His glory and the upbuilding of His kingdom in the earth?

To ask the question was, in their minds, to answer it as well—hence the theocratic theory which began in the third century to be quite general in the church, and hence also the grasping after civil power to replace the loss of spiritual power due to apostasy from the true faith, and to corrupting alliances with the rulers of the world.

The Saviour sent His disciples forth into a hostile world under the commission:

Matthew 28

¹⁹ Go you therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

²⁰ Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.

The only guarantee of success given the apostles was the promise of the presence of their Lord by his Spirit; and by the power of that Spirit they went forth making converts not only without the aid of the civil power but in the face of the most bitter persecution.

No Provision for Self-Seeking

But the power of the Spirit of God could be used only in harmony with the mind of God. The Lord Jesus Christ made no provision for self-seeking among His followers. On the contrary, when on one occasion certain of His disciples sought preferment for themselves, He said:

Mark 10

⁴² You know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

⁴³ But so shall it not be among you: but whosoever will be great among you, shall be your minister:

⁴⁴ And whosoever of you will be the chiefest, shall be servant of all.

⁴⁵ For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

And again we have these words of our Lord:

Matthew 23

⁸ But be not you called Rabbi: for one is your Master, even Christ; and all you are brethren.

⁹ And call no man your father upon the earth: for one is your Father, which is in heaven.

¹⁰ Neither be you called masters: for one is your Master, even Christ.

¹¹ But he that is greatest among you shall be your servant.

¹² And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

But these injunctions were not obeyed. Even in Paul's day the "mystery of iniquity" was at work as the apostle declared in *2 Thessalonians 2:7*. Unconsecrated men, like Simon the sorcerer, joined themselves to the church for self-aggrandizement; but the power of the Spirit of God was not for such as they.

Usurped Authority

Power, however, they would have, and so they sought it by usurping authority over their fellows. The humble office of elder, bishop, or overseer—for the terms are in the Scriptures used interchangeably, and all mean the same thing—was magnified, or perverted, rather, so that ambitious men instead of being servants of the church became "lords over God's heritage."

But position was not power, and power they would have. And as it was to be had from the Lord only by those who would use it to His glory, these false shepherds sought it at the hands of civil rulers. At first they simply bartered ecclesiastical influence for political power; but subsequently they claimed that the power belonged to them of right. Of the progress that had been made in this direction in the fourth century, Neander says:

There had in fact arisen in the church...a false theocratical theory, originating not in the essence of the gospel, but in the confusion of the religious constitutions of the Old and New Testaments, which...might easily result in the formation of a sacerdotal State, subordinating the secular to itself in a false and outward way.²²⁷

The result was the full-grown Papacy with the bishop of Rome as “Vicar of Christ,” claiming power to depose kings and to set up kings; and following this in natural order, the history of the long and bloody persecution in which over fifty millions of people perished—sacrificed on the altar of popish ambition.

Only evil came of an attempt to establish a theocracy then; only evil can come of such an attempt now.

²²⁷ Neander, *General History of the Christian Religion and Church*, Vol. III, Sec. II.

6. Rome Pagan and Papal

Present Truth, September 5, 1895

Note: some paragraphs were added from “Rome Never Changes”, *American Sentinel*, April 5, 1894, as these articles were almost identical.

The Unchangeable Policy of Craft

ROME never changes. This is the oft-repeated boast of the Papacy, and it is true. It is true, too, in a much larger sense than many realize, even of those who believe the proposition.

In its spirit, in its disposition, in its essential nature and characteristics, Rome is the same today that it was two hundred or five hundred years before Christ.

Between Rome’s beginning and our day, between 753 BC and 1894 AD, she has appeared in different outward forms, she has taken on different phases, such as the kingly, the republican, the imperial, and the papal, but it has been Rome all the time—Rome in spirit, in nature, and in essential characteristics.

Rome in Prophecy

There is no world-power that occupies so large a place in the Bible as does Rome. Rome, from its rise in ancient time and in its pagan form, through all its career, its merging into the papal form, and on to its impending ruin in our own day, is traced in all its workings, and is marked in its every essential feature, by the pen of inspiration.

And it is Rome all the time and always the same—cunning, crafty, insinuating, arrogant, violent, persecuting and bloody—always actuated by the same spirit and pursuing steadily the same policy. So constant, so persistent, and so characteristic is this police, that it is singled out in the Scripture and distinctly defined as “his policy.”

In the 8th chapter of *Daniel* there is a prophecy of the careers of Media and Persia, of Grecia under Alexander, and then under Alexander’s successors, and of the power that should succeed

these which by every evidence of Scripture and history, is demonstrated to be Rome only. And in that place it is briefly but powerfully sketched thus:

Daniel 8

²³ And in the latter time of their [Alexander's successors] kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

²⁴ And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

²⁵ And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand.

Thus it is distinctly declared that “through his policy also, he shall cause craft to prosper in his hand,” “and by peace shall destroy many.” To know what this “policy” is, is to know Rome from beginning to end. To understand the workings of this “policy,” is to understand the workings of Rome so well, even today, that she can never deceive nor get any advantage of him who understands it.

The Policy in Ancient Times

In Rollin's *Ancient History* there is an analysis of this Romish policy and its workings in the progress of Rome to power and dominion over all the ancient nations. And so entirely is this “his policy” ever, that Rollin's analysis of it as it was manifested in ancient times is as perfectly descriptive of Rome's policy and its workings today as it is of it in ancient days. Here are the historian's words:

The reader begins to discover, in the events related, one of the principal characteristics of the Romans, which will soon determine the fate of all the States of Greece, and produce an almost general change in the universe; I mean a spirit of sovereignty and dominion. This characteristic does not display itself at first in its full extent; it reveals itself only by degrees; and it is only by in-

sensible progressions, which at the same time are rapid enough, that it is carried at last to its greatest height.

It must be confessed, that this people, on certain occasions, show such a moderation and disinterestedness, which from a superficial view seems to exceed everything we meet with in history, and which we feel it incumbent on us to praise.

Was there ever a more glorious day than that in which the Romans, after having carried on a long and dangerous war, after crossing seas and exhausting their treasures, caused a herald to proclaim, in a general assembly, that the Roman people restored all the cities to their liberty, and desired to reap no other fruit by their victory than the noble pleasure of doing good to nations, the bare remembrance of whose ancient glories sufficed to endear them to the Romans? The description of that immortal day can hardly be read without tears and without being affected with a degree of enthusiasm of esteem and admiration.

Had this deliverance of the Grecian States proceeded merely from a principle of generosity, void of all interested motives; had the whole tenor of the conduct of the Romans been of the same nature with such exalted sentiments, nothing could possibly have been more august, or more capable of doing honor to the nation.

But if we penetrate ever so little beyond this glaring outside, we soon perceive that this specious moderation of the Romans was entirely founded on a profound policy; wise, indeed, and prudent, according to the ordinary rules of government, but at the same time very remote from that noble disinterestedness so highly extolled on the present occasion.

It may be affirmed that the Grecians then abandoned themselves to a stupid joy, fondly imagining that they were really free, because the Romans declared them so.

Greece, in the times I am now speaking of, was divided between two powers; I mean Grecian Republics and Macedonia; and they were always engaged in war; the former, to preserve the remains of their ancient liberty, and the latter, to complete their subjection. The Romans, perfectly well acquainted with this state of Greece, were sensible that there was no necessity of apprehending any difficulty from those little republics, which were growing weak through length of years, by intestine feuds, mutual jealousies, and the wars they had been forced to support against

foreign powers. But Macedonia, which was possessed of well disciplined troops, inured to all the toils of war, which had continually in view the glory of her former monarchs, which had formerly extended her conquests to the extremities of the globe, which still harbored an ardent, though chimerical desire, of attaining universal empire, which had a kind of natural alliance with the kings of Egypt and Syria, sprung from the same origin and united by the common interests of monarchy; Macedonia, I say, gave just alarm to the Romans, who, from the ruin of Carthage, had no obstacle left with regard to their ambitious designs but those powerful kingdoms that shared the rest of the world between them, and especially Macedonia, as it lay nearest to Italy.

To balance, therefore, the power of Macedon, and to dispossess Philip of the aid he flattered himself he should receive from the Greeks, which, indeed, had they united all their forces with his, in order to oppose his common enemy, would perhaps have made him invincible with regard to the Romans, they declared loudly in favor of those republics, made it their glory to take them under their protection, and that with no other design, in outward appearance, than to defend them against their oppressors; and farther, to attach them by still stronger ties, they hung out to them the specious bait, as a reward for their fidelity. I mean liberty, of which all the republics in question were inexpressibly jealous, and which the Macedonian monarchs had perpetually disputed with them.

The bait was artfully prepared and as eagerly swallowed by the generality of the Greeks, whose views penetrated no farther. But the most judicious and most clear-sighted among them discovered the danger that lay concealed beneath this charming bait, and accordingly, they exhorted the people from time to time, in their public assemblies, to beware of this cloud that was gathering in the West; and which, changing on a sudden into a dreadful tempest, would break like thunder over their heads, to their utter destruction.

Nothing could be more gentle and equitable than the conduct of the Romans in the beginning. They acted with the utmost moderation toward such States and nations as addressed them for protection. They succored them against their enemies, took the

utmost pains in terminating their differences and in suppressing all commotions which arose among them, and did not demand the least recompense from their allies for all these services. By this means their authority gained strength daily, and prepared the nations for entire subjection.

Under pretense of offering them their good offices, of entering into their interests, and of reconciling them, the Romans rendered themselves the sovereign arbiters of those whom they had restored to liberty, and whom they now considered, in some measure, as their freedmen. They used to depute commissioners to them, to inquire into their complaints, to weigh and examine the reasons on both sides, and to decide their quarrels; but when the articles were of such a nature that there was no possibility of reconciling them on the spot, they invited them to send their deputies to Rome.

But afterwards they used, with plenary authority, to summon those who refused to come to an agreement, obliged them to plead their cause before the Senate, and even to appear in person there. From arbiters and mediators, being become supreme judges, they soon assumed a magisterial tone, looked upon their decrees as irrevocable decisions, were greatly offended when the most implicit obedience was not paid to them, and gave the name of rebellion to a second resistance. Thus there arose, in the Roman Senate, a tribunal which judged all nations and kings, and from which there was no appeal.

This tribunal, at the end of every war, determined the rewards and punishments due to all parties. They dispossessed the vanquished nations of part of their territories, to bestow them on their allies, from which they reaped a double advantage; for they thereby engaged in the interest of Rome such kings as were in no way formidable to them, and weakened others whose friendship the Romans could not expect, and whose arms they had reason to dread.

We shall hear one of the chief magistrates in the republic of the Achæans inveigh strongly in a public assembly against this unjust usurpation, and ask by what title the Romans were empowered to assume so haughty an ascendant over them; whether their republic was not as free and independent as that of Rome; by what right the latter pretended to force the Achæans to account for

their conduct, whether they would be pleased should the Achæans, in their turn, officially pretend to inquire into their affairs, and whether there ought not to be an equality between them. All these reflections were very reasonable, just and unanswerable, and the Romans had no advantage in the question but force.

They acted in the same manner, and their politics were the same with regard to their treatment of kings. They first won over to their interests such among them as were the weakest, and consequently, the less formidable; they gave them the title of allies, whereby their persons were rendered, in some measure, sacred and inviolable, and was a kind of safeguard against other kings more powerful than themselves; they increased their revenues and enlarged their territories, to let them see what they might expect from their protection which had raised the kingdom of Pergamos to such a pitch of grandeur.

After this the Romans invaded, upon different pretenses, those great potentates who divided Europe and Asia. And how haughtily did they treat them even before they had conquered. A powerful king, confined within a narrow circle by a private man of Rome, was obliged to make his answer before he quitted it; how imperious was this! But how did they treat vanquished kings? They commanded them to deliver up their children, and the heirs of their crowns, as hostages and pledges of their fidelity and good behavior; obliged them to lay down their arms; forbade them to declare war, or to conclude any alliance without first obtaining their leave; banished them to the other side of the mountains, and left them, in strictness of speech, only an empty title and a vain shadow of royalty, divested of its rights and advantages.

We have no room to doubt that Providence had decreed to the Romans the sovereignty of the world, and the Scriptures had prophesied their future grandeur; but they were strangers to those Divine oracles, and besides, the bare prediction of their conquests was no justification of their conduct. Although it is difficult to affirm, and still more so to prove, that this people had from the first formed a plan in order to conquer and subject all nations, it cannot be denied but that if we examine their whole conduct attentively, it will appear that they acted as if they had a

foreknowledge of this; and that a kind of instinct had determined them to conform to it in all things.

But, be this as it may, we see, by the event, to what this so much boasted lenity and moderation of the Romans was confined. Enemies to the liberty of all nations, having the utmost contempt for kings and monarchy, looking upon the whole universe as their prey, they grasped, with insatiable ambition, the conquests of the whole world; they seized indiscriminately all provinces and kingdoms, and extended their empire over all nations; in a word, they prescribed no other limits to their vast projects than those which deserts and seas made it impossible to pass.²²⁸

Rome's Policy Today

This statement of Rome's policy and its workings is as true and as appropriate in the case of the Roman Church and the nations today, as it is in the case of the Roman State and the Grecian Republics in the past. It describes the policy of Leo XIII and the ultimate purpose of it toward the governments and peoples of the world; toward the workingmen; as the self-appointed intermediary between capital and labor; and the would-be world's arbiter, today.

Nor is the identity of this policy in Rome today, and in Rome of old, denied by the Papacy. In fact, it is asserted by the Papacy, and the continuance of this policy from ancient Rome is the acknowledged inspiration of modern Rome.

When Imperial Rome was falling to ruins under the violent inroads of the barbarians of the North, the spirit and policy of Rome not only survived but was deepened and perfected in papal Rome. And this spirit and policy were consciously and intentionally continued by the Popes of the time and were conscientiously received and diligently cultivated by each succeeding pope.

²²⁸ Rollin's *Ancient History*, Book XVIII., Chap. I, Sec. VII, under "Reflections on the Conduct of the Romans."

Innocent I, 402-417 AD, was pope when the barbarians first overran the Western Empire and attacked, and even sacked, the city of Rome. And...

...upon the mind of Innocent appears first distinctly to have dawned the vast conception of Rome's universal ecclesiastical supremacy, dim as yet, and shadowy, yet full and comprehensive in its outline.²²⁹

He was succeeded by Zosimus, March 18, 417 AD. On December 26, 418, he asserted with all the arrogance of Innocent, all that Innocent had claimed. He not only boasted with Innocent that to him belonged the power to judge all causes, but that the judgment "is irrevocable;" and accordingly established the use of the dictatorial expression, "For so it has pleased the apostolic see," as sufficient authority for all things that he might choose to command.

And upon this assumption, those canons of the Council of Sardica which made the bishop of Rome the source of appeal, he passed off upon the bishops of Africa as the canons of the Council of Nice, in which he was actually followed by Leo, and put tradition upon a level with the Scriptures.

He was succeeded by Boniface I, 419-422, who added nothing to the power or authority of the bishopric of Rome, but diligently and "conscientiously" maintained all that his predecessors had asserted, in behalf of what he called "the just rights of the see," in which he had been placed.

He was succeeded by Celestine I, 422-432, who, in a letter written 428 AD, plainly declared:

As I am appointed by God to watch over his church, it is incumbent upon me everywhere to root out evil practices, and introduce good ones in their room, for my pastoral vigilance is re-

²²⁹ Milman's *History of Latin Christianity*, book II, chap. I, par. 8.

strained by no bounds, but extends to all places where Christ is known and adored.²³⁰

It was he who appointed the terrible Cyril his vicegerent to condemn Nestorius, and to establish the doctrine that Mary was the Mother of God.

He was succeeded by Sixtus III, 432-440, who, as others before, added nothing specially to the papal claims, yet yielded not an iota of the claims already made.

He was succeeded by Leo I, "the Great". Such was the heritage bequeathed to Leo "the Great," (440-451 AD) by his predecessors, and the arrogance of his own native disposition, with the grand opportunities which offered during his long rule, added to it a thousandfold.

All that survived of Rome, of her unbounded ambition, her inflexible perseverance, her dignity in defeat, her haughtiness of language, her belief in her own eternity, and in her indefeasible title to universal dominion, her respect for traditionary and written law, and of unchangeable custom, might seem concentrated in him alone.²³¹

At the very moment of his election he was absent in Gaul on a mission as mediator to reconcile a dispute between two of the principal men of the empire. He succeeded in his mission, and was hailed as "the Angel of Peace," and the "Deliverer of the Empire." In a sermon, he showed what his ambition embraced:

- He portrayed the powers and glories of the former Rome as they were reproduced in Catholic Rome.
- The conquests and universal sway of heathen Rome were but the promise of the conquests and universal sway of Catholic Rome.
- Romulus and Remus were but the precursors of Peter and Paul.

²³⁰ Bower's *History of the Popes*, "Celestine", par. 15.

²³¹ Milman's *History of Latin Christianity*, book II, chap. IV, par. 2.

- Rome of former days had by her armies conquered the earth and sea: now again, by the see of the holy blessed Peter as head of the world, Rome through her divine religion would dominate the earth.

This is Rome; Rome always, and Rome ever the same. This is “his policy”—craft and hypocrisy, hypocrisy and craft, always employed to feed an insatiable ambition for universal dominion.

“Rome never changes,” that is true. In “policy,” in spirit, in working, in essential nature, it never has changed and it never can change. In all this, Rome is just as bad as it can be, and yet thinks itself better than God, and therefore how would it be possible to change?

No, Rome never changes,—That is the truth. She never can change,—and that is the truth.

7. A Religious Delusion

American Sentinel, September 8, 1898

IN THE columns of the daily press of this city recently space was given to a description of “the impressive ceremony of the taking of the black veil” by sixteen young women, in the chapel of the convent of the “Sisters of St. Dominic,” Archbishop Corrigan officiating.

By undergoing this “impressive ceremony” these young women are understood to have formally “renounced the world” and taken upon themselves the vows of a life of “charity.” This is but one of many similar occasions which are reported from time to time in all parts of the land.

Let us look a moment at this idea of consecration and the religious life.

These young women have withdrawn themselves from all social intercourse with their fellow-beings in the world. They have really renounced their fellow-mortals. Is this renouncing the world? Certainly not. The world cannot be renounced in that way. Worldliness is in the heart—in the principles of the life. The principles of the world, not the people, are to be renounced.

A person may separate himself from all his sinful fellow-mortals, as did the old hermits, and yet carry with him into his seclusion, as they did, the very worldliness which they think thus to escape. For worldliness, full and complete, is in every heart that is carnal, unrenewed by the power of divine grace.

To “renounce the world” by going off into the seclusion of the convent or monastery, is like a person trying to escape from his own shadow. The one is exactly as wise a proceeding as the other.

And this separation from human society is not only powerless to promote consecration; it is altogether contrary to the will and purpose of the Creator. God put people in this world to be together. He knew the nature of the beings whom he created, and

knew that society was necessary to their welfare. He brings people into this world for their happiness, to enjoy themselves together, not to be miserable somewhere in seclusion.

But aside from the enjoyment to be derived from human companionship, He puts people together for their spiritual good. His own work in the earth, the proclamation of the gospel truth, so far from demanding the exclusion of its adherents, demands the exact opposite. God's servants are the "salt of the earth:" and to be this they must be in the world, mingling freely with all classes of society, and with world-loving people especially. God sends His servants to sinners, not away from them.

A ship is built to go in the water. There is danger that the water may get into the ship, and if it does, in sufficient quantities, the ship sinks and is lost. The ship at sea is in the very element, all surrounded by it, which under certain circumstances will prove its sure destruction. There may be a collision, or the ship may run on a reef, or be shattered by a storm, and in any of these ways become filled with water and sent to the bottom of the sea. Ships are being lost by such casualties all the time. The sea is the one great agent of their destruction.

What then shall be done to preserve the ship? Oh, we will pull it up out of the sea upon the dry land; we will put it where the water cannot get to it! Or, we will seclude it in some quiet undisturbed creek or inlet along the shore, where the perils of the sea can never reach it! That would save the ship from the sea, and also render it useless; but even the seclusion of the convent cannot save a soul from the world.

The idea that consecration, that holiness of life, requires the renunciation of society, a life of celibacy, and the somber garb of the convent, is as contrary to the truth as anything could possibly be. It is a travesty upon divine truth, and designed as such by the opponent of truth who invented it. Robert Ingersoll has uttered many falsehoods concerning religion; but he spoke the truth, the gospel truth, in saying that the mother with her babe presented a

far nobler and holier picture than the nun with her cross and beads.

Jesus said, in His prayer for His disciples,

John 17

¹⁵ I pray not that You would take them out of the world, but that You would keep them from the evil.

The grace of God keeps His children from evil in the midst of the world. As the channels of divine light and truth to the world, the world is their proper place. When God wants them removed from the society of sinners He is coming himself to take them away. But now, while probation for the world continues, He wants them in the world and among world lovers as His witnesses, witnessing by their words and lives to His power to save people from sin, simply by a change of heart—by a new birth, a new creation in Christ.

The “sisterhoods” and “brotherhoods” which are gotten up in this world in the name of religion, with their vows and regulations which set at defiance the laws of nature in order to save the soul, are a sham and a delusion.

- They represent the worldly and heathen idea of consecration.
- They are contrary to God and to nature, to revelation and to reason.
- They lead only to wretchedness and ruin.

True happiness, true religion, true charity and holiness, and true success in life, can be found only in the order of life which God has established.

8. The Catholic Church

Medical Missionary, June 26 and July 3, 1907

THE word “Catholic” signifies “general, universal;” literally, “according to the whole.” In the common or *King James* version of the Scriptures, the epistles of James, Peter, John, and Jude are entitled *The General Epistle of James*, *The First Epistle General of Peter* or *of John*, *The General Epistle of Jude*. In some versions these titles read, *The Catholic Epistle of James*, *The First Epistle Catholic of Peter*, or *of John*, *The Catholic Epistle of Jude*.

Catholic is Universal

In the New Testament and in the divine order of the Christian church, each separate congregation of Christians is designated as a church—the “church at Antioch,” “the church which is at Cenchrea,” etc.

When these separate congregations are referred to collectively, it is in the terms, “the churches of the Gentiles,” “the churches of Galatia,” “churches of the saints,” “the Spirit says unto the churches,” etc.

When all Christians universally are referred to, it is in the terms “the Church of Christ,” “the Church of God,” “the Church which is His body,” “gave Him to be Head over all things to the Church.”

This is the Church “according to the whole,” the “general, universal” Church, and therefore the catholic Church. This is the true catholic Church.

It is this catholic Church, this Church “according to the whole,” that is referred to in the words of the “Apostles’ Creed”—“I believe in the holy catholic Church.” Every Christian does believe in this general, this universal, this catholic, Church; this Church “according to the whole.”

In the earliest times of Christianity, this true meaning of the word “catholic” was everywhere recognized, and the catholic Church was in truth held to be only the whole body of Christians in the world. And this continued so long as all Christians remained only brethren and therefore equal, and all one in Christ Jesus, with Christ himself the only Master and superior.

The Spirit of Self-Exaltation

But just as soon as self-exaltation and exclusiveness entered in, all of this beautiful sense and application of the word “catholic” was thrown away. The whole original thought of the word was perverted, and it was made to apply in only a narrow and exclusive sense to a sect or self-exalted division that called itself “the Church.”

In the churches, there were elders and deacons. These were at first, and in the Christian Church are always, chosen as the servants of the churches; not their lords nor their masters.

Mark 10 [20th Century Version]

⁴² Those who are regarded as rulers of the heathen, as you know, lord it over them, and their great men are their masters.

⁴³ But among you it must not be so. On the contrary, whoever wishes to become great among you, must be your servant,

⁴⁴ And whoever wishes to take a first place among you must be at the call of every one;

⁴⁵ For even the Son of Man came not to be served, but to serve, and to give His life as a ransom for many.

See also:

Matthew 20

²⁵ But Jesus called them unto Him, and said, You know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

²⁶ But it shall not be so among you: but whosoever will be great among you, let him be your minister;

²⁷ And whosoever will be chief among you, let him be your servant.

Only condemnation attaches to any kind of mastership, except only that of Christ.

James 3

¹ Be not many masters, knowing that you shall receive the greater condemnation.

Since many masters mean only the greater condemnation, then any masters at all means only condemnation. Therefore,

Matthew 23

⁸ Be not you called Rabbi; for one is your Master, even Christ; and all you are brethren.

⁹ And call no man your father upon the earth; for one is your Father, which is in Heaven.

¹⁰ Neither be you called masters, for one is your Master, even Christ.

¹¹ But he that is greatest among you shall be your servant.

In the Scriptures the terms “elder” and “bishop” invariably designate the same person in the church. The word “elder” signifies primarily an older person; while “bishop” signifies an “overseer,” a “lookout.” And these are distinctly instructed that, while they are overseers, they are not to think that they are overlords or overlords.

Acts 20

²⁸ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost has made you overseers, to feed the church of God, which He has purchased with His own blood.

1 Peter 5 [margin]

¹ The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

² Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

³ Neither as overruling God’s heritage, but being ensamples to the flock.

Yet, very soon, there were of the elders those of whom Diotrephes is the illustration, who loved to have...

3 John 1

⁹ ...the preeminence among them.

These asserted a distinction between bishops and elders or presbyters; and claimed for themselves only, the title of “bishop,” as the “superior,” while the others, as inferior, were entitled only to the designation of presbyter. And the presbyters were, of course, “superior” to the deacons.

The bishops then assumed over the presbyters a superiority and an authority that never belonged to them. The presbyters, in turn, assumed over the deacons superiority and authority that never belonged to them. And all three of these “orders” together—bishops presbyters, and deacons—assumed a superiority and exercised an authority that never belonged to them, over the people; and asserted for themselves the distinction of “the clergy,” while the general membership of the church were only “the laity.”

The Mosaic Order as an Excuse

As a matter of course for this no justification could be found in the Christian order. Therefore, recourse was had to the Mosaic order. Then these three “orders” of the “clergy” also claimed that they in the Christian Church were the legitimate successors of the high priest, the priests and the Levites of the Levitical law.

With this also there was indulged a splendor of dress and function analogous to that of the sanctuary service under Levitical law, while the air of superiority and the exercise of authority that was indulged was always in the spirit of a Roman magistrate, instead of that of the Christian ministry.

From this point it was an easy step to the arrogance that demanded that:

...we should look upon the bishop even as we would upon the Lord himself.²³²

And that asserted that:

...the Church is founded upon the bishops, and every act of the church is controlled by these same rulers.²³³

And further,

Whence you ought to know that the bishop is in the Church and the church in the bishop; and if any one is not with the bishop, that he is not in the church.²³⁴

Thus by these bishops and their “clergy” there was built up a hierarchical system which they called “the Church.” To this thing they confined the term “catholic” and then insisted that this was the catholic Church, and denied to all others any right even to the name of Christian, and much more of Catholic Christians.

Disobedience to the Clergy Denounced as Heresy

Also, as Diotrephes at the first, these overlords, in their overbearing despotism, issued commands and made demands that were not only unchristian, but anti-christian; commands which no Christian could obey, and demands to which no Christian could conform—and remain a Christian. All such disobedience was denounced as heresy and schism, and these Christians were cast out of the church.

However, it is worthy of note that the overlording ones were compelled to acknowledge that those Christians were not cast out because of any disrespect or disobedience to Christ or to His word, but only to the usurping and overbearing bishopric. They publicly declared, and it has stood for all time, that

Neither have heresies arisen, nor have schisms originated, from any other source than this, that God’s priest is not

²³² St. Ignatius, *Epistle to the Ephesians*, Chapter 6.

²³³ Cyprian of Carthage, *Epistle 26*.

²³⁴ Cyprian of Carthage, *Epistle 68*.

obeyed:...whom if...the whole fraternity should obey...no one would rend the Church by a division of the unity of Christ.²³⁵

The “unity” of this man-made and heathen system called “the church,” was thus made to be of more importance than either truth or righteousness, or than even Christian character. No room was now allowed for any question as to what anyone taught, or what was his Christian character, “so long as he teaches out of the pale of unity.”²³⁶ In this way the very truth of Christ was made to be heresy; and the truest Christians were made to be heretics and schismatics in order to maintain a factitious, outward, and enforced “unity.”

Unity Made More Important Than Truth

Then, as they had made the “unity” of this anti-Christian thing to be of more importance than truth or righteousness or Christian character, and when this “unity” had become perfected, it followed naturally enough that truth and righteousness and Christian character should all be made to spring from, and to be the consequence of, this “unity.” And so the ultimatum was announced:

It is incumbent to obey the presbyters who are in the Church—those who, as I have shown, possess the succession from the apostles; those who, together with the succession of the episcopate, have received the certain gift of truth according to the good pleasure of the father.

Since, however, it would be very tedious in such a volume as this to reckon up the successions of all the churches, we do put to confusion all those who, in whatever manner, whether by an evil self-pleasing, by vain glory, or by blindness, or perverse opinion, assemble in unauthorized meetings: (We do this, I say) by indicating that tradition derived from the apostles, and universally known church founded and organized at Rome by the two most glorious apostles, Peter and Paul; as also (by pointing out) the faith preached to men, which comes down to our time by means

²³⁵ Cyprian of Carthage, Epistle 54.

²³⁶ Cyprian of Carthage, Epistle 51.

of the succession of the bishops. For it is a matter of necessity that every church should agree with this church, on account of its preeminent authority....

Since, therefore, we have such proofs, it is not necessary to seek the truth among others which it is easy to obtain from the church; since the apostles, like a rich man depositing his money in a bank, lodged in her hands most copiously all things pertaining to the truth, so that every man, whosoever will, can draw from her the water of life. For she is the entrance to life; all others are thieves and robbers.²³⁷

And since nothing could be recognized or accepted as the truth except as it came from Rome, it next followed that whatever came from Rome was truth in itself, and must be accepted as the truth without any kind of question. Also no one could be righteous except in the garb of Rome. And whether or not anyone's character was Christian was made to depend upon Rome's recognition and recommendation.

The Name "Catholic" Applied to a Counterfeit

There was thus built up a narrow, partisan, and exclusive system to which was arrogated the idea and the title of the Church "according to the whole," and therefore, "the catholic Church" and "the body of Christ."

Then when, in the progress of this federate and confederate episcopal system, the development had spread over the Roman world and had culminated in one bishop at the great center, as the recognized as well as the asserted head of this body, he naturally enough was head of "the catholic Church," head of the "body of Christ," and therefore "vicar of Christ" or "vice-regent of the Son of God," the fountain of faith and of the truth, and therefore infallible.

Thus in the place of the true Church "according to the whole," in place of the true Church of Christ which is His body, in place of that divine and spiritual Church which is composed of all true

²³⁷ St. Irenaeus, *Against Heresies*, Book IV, Chapter 26.

Christians who are known to Christ as His, and which is the fullness of Him that fills all in all, and whose unity is the unity of the Holy Spirit—in the place of this true, and truly holy, catholic Church, there was set up an arrogant, hierarchical and anti-Christian machine, despotic to all who were in it, and persecuting to all who would not be of it; “organized” and conducted only by men; and refusing the name of Christian to all who were not of the machine.

And this counterfeit, this fraud, this narrow sectarian thing, they crowded upon the world, and passed it off as the true catholic Church, the true church “according to the whole.”

Seizing All Church Property

Then when, at the close of the Diocletian persecution, and under an imperial edict applying to “the whole body of Christians” alike, without distinction, this centralized system would gain possession of all the church property in the Roman empire, the project was made successful by the gaining of imperial recognition for this narrow, partisan, and exclusive sect or division, as the catholic church.

As stated, the imperial edict was made in behalf of “the whole body of Christians” alike, without distinction; and the edict directed that the church property that had been confiscated should “be restored to these same Christians.”

But this narrow, partisan, and bogus “catholic Church” launched the claim that all who were out of the pale of her “unity” were not Christians, were not entitled to the name of Christian, and therefore could not be beneficiaries under the edict. When the question came to the emperor—Constantine—for decision, he sustained the contention, and in a new edict declared that:

Those things belonging to the catholic church of the Christians...these you shall cause immediately to be restored to their churches...since we have previously determined that whatsoever

these same churches before possessed, shall be restored to their right.

Presently Constantine carried this a step further, in an edict, in these words:

I show such regard for the holy catholic church that I wish you, upon the whole, to leave no room for schism or division.

There was one more step to be taken to raise this thing to the pinnacle. This step was taken, also by Constantine, in an edict in which he used the following words:

We have determined that in all the provinces of Africa, Numidia, and Mauritania, something should be granted to certain ministers of the legitimate and most holy catholic religion to defray their expenses....

And as I ascertained that some men, who are of no settled mind, wished to divert the people from the most holy catholic Church by a certain pernicious adulteration, I wish you to understand that I have given both to the proconsul Anulinus and to Patricius, vicar-general of the prefects the following injunctions: That, among all the rest, they should particularly pay the necessary attention to this, nor should by any means tolerate that this should be overlooked.

And that, in brief, is the story of how arose “the Catholic Church” of history; that awful thing that has made the blackest record that has ever been made in all the history of this world.

A Human System of Government

And the whole philosophy of that darkest record lies simply in the fact that a human system of government, wholly of the natural world, was adopted as the order of things for the Church and in the spiritual world.

The Papacy was not the worst thing in the world because the men who composed it were the worst men in the world; for they were always only the same sort of men as were everywhere in the world. The Papacy was always the worst thing in the world only

because the same natural men as of the world everywhere, carried their natural dispositions and natural ways, and the ways and things of this world, into the realm of the spirit, and would make all these to be the things of the spiritual world.

Every form of government ever of this world tends only to monarchy and despotism, because the dispositions of men who are only of this world are essentially monarchical and despotic. Carrying the dispositions and the things of this world into the spiritual world and making these things to be the things of the spiritual world, does not change these dispositions or these things; it only intensifies the evil effects of the things themselves that are already essentially evil.

This is why it is that the Papacy, being composed only of human beings like all others of this world, yet proves worse than all other in the world. And every system of church order that partakes in any way of any of these elements will be in the likeness of the Papacy, just so far as it goes in that direction.

The True Catholic Church is Spiritual

Natural things for the natural world only, and spiritual things only for the spiritual world. This is the law of eternal consistency.

The Christian church is spiritual. It is the body of Christ, and that body is wholly spiritual. The realm of the Christian Church is only that of spirit—the Spirit of God, and the spirit of man. Whosoever is of this Church is so only because of his having been born of the Spirit. The law of this church is only...

Romans 8

² The law of the spirit of life in Christ Jesus,

—as in the Word of the Lord which is spirit and which is life. The administration of this church is only the administration of the Lord who is Spirit. The kingdom to which alone that Church belongs is only the kingdom of God, and is spiritual. And only those who are spiritual can possibly know this Church which is of this kingdom. For:

1 Corinthians 2

¹⁴ The natural man receives not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

And

John 3

⁵ Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Yea, more.

John 3

³ Except a man be born again, he cannot see the kingdom of God.

This alone is the true catholic Church. Therefore, the true catholic Church is still, and is forever, just what it was in New Testament times. It is the Christian Church “according to the whole.” It is composed of those anywhere and everywhere who belong to Christ in deed and in truth, by personal choice and personal faith; for:

Acts 10

³⁵ In every nation, he that fears God and works righteousness is accepted with Him.

It is the...

Hebrews 12

²³ ...church of the first born which are written in heaven.

It is the Church which is His body. It is the Church, every member of which is a member of Christ himself. It is the Church of which Christ alone is the head, the builder, the organizer, and of which His own Spirit is the life and the power, the Sovereign, and the Guide.

This alone is the true catholic Church, the true Church “according to the whole.”

THE REAL PRESENCE

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1. In You or in the Eucharist?

Present Truth, July 19, 1894

THE Christian doctrine of the real presence is, “Christ in you.”
The Catholic theory of the real presence is, “Christ in the Eucharist.”

Two Opposing Doctrines

The Christian doctrine of the real presence is:

Christ in the believer by the creative power and overshadowing of the Spirit of God.

The Catholic theory of the real presence is:

Christ in the Eucharist by the word of the priest.

In the Christian doctrine of the real presence there is an inward change or conversion of the soul in the believer itself by the power of the Holy Spirit, by which is made a “new creature.”

In the Catholic theory of the real presence there is what is called an “inward change or conversion” of the bread and wine, or the wafer of the communion into the very flesh and blood of Jesus Christ by the word and at the will of the priest.

The Catholic Teaching

Nor is any of this mirrored captious criticism or prejudiced statement. It is all the street truth. And that all may see that it is so, we herewith give the authority approved. First, as to the real presence of Christ being in the Eucharist. Here is the statement:

Among the various dogmas of the Christian Church there is none which rests on stronger Scriptural authority than the doctrine of the real presence of Jesus Christ and holy Eucharist. The fathers of the church, without an exception, re-echo the language of the apostle to the Gentiles, by proclaiming the real presence of our Lord in the Eucharist....I have counted the names of sixty-three fathers and eminent ecclesiastical writers flourishing be-

tween the first and the sixth century, all of whom proclaim the real presence—some by explaining the mystery, others by thanking God for this inestimable gift, and others by exhorting the faithful to its worthy reception.²³⁸

And that it is “in the Eucharist” instead of “in you,” is shown by the following words:

Every one knows that example loses much of its efficacy in passing through the medium of history, and that virtues perceived at a distance of eighteen centuries are not sufficiently eloquent to move our hearts! It was then very necessary that the Divine Model of the elect should dwell in the midst of us full of grace and truth, and that He should offer to each one the living picture of the same virtues which charmed the witnesses of His mortal life and attached to Him so powerfully the hearts of His disciples.

This need Jesus Christ satisfies in His eucharistic life. Could Jesus Christ manifest more strikingly His unspeakable tenderness for sinners, and His ardent zeal for their salvation than He does in the adorable sacrament in which He condemns himself to remain on the earth so long as there is one soul to save?²³⁹

And that it is at the word and will of the priest that this is all done, is showing plainly enough and strongly enough to satisfy anybody, in the following words:

To obtain from most this abrogation of self, it was not enough that the Son of God obeyed Mary and Joseph for thirty years; made himself, during His public life, the servant of all; and delivered himself, without resistance, to His executioners. For eighteen hundred years that He has reigned at the right hand of the Father, He never has ceased to give to men the example of the most universal and humiliating obedience. Every day multitudes of priests, be they fervent, lukewarm, or vicious,—it is the same—summon Him where it pleases them, give Him to whom they

²³⁸ *Faith of our Fathers*, by Cardinal Gibbons.

²³⁹ *Religion in Society*, by Albe Martinet.

will, confine Him under lock and key, and dispose of Him at their will.²⁴⁰

And that by the words or ceremonies of consecration pronounced by the priest there is what is called an “inward change or conversion” of the bread and wine, or the wafer, into the very flesh and blood of Christ, is shown in these words:

The holy Eucharist is the true body and blood of Jesus Christ under the outward appearance of bread and wine....This most blessed sacrament contains truly, reality, and substantially, though not perceptibly to our senses, nor with their natural accidents....the body and blood of our Lord Jesus Christ, together with His soul and divinity, which can never be separated from His body and blood...

The Catholic Church teaches that, before consecration, that which on the altar appears to be bread and wine, is simply bread and wine; and that after the consecration of that bread and wine, what appears to be bread and wine is no longer bread and wine, but the body and blood of Jesus Christ. Something remains, namely, the outward qualities or species of bread and wine; and something is changed, namely, the inward, invisible substance of that bread and wine, into the body and blood of Christ; this inward change or conversion is what is called transubstantiation.²⁴¹

Contrasts

The Christian truth of the real presence of Christ converts the soul of the believer: the papal dogma pretends to convert the bread and wine.

The Christian truth of the real presence of Christ believed, makes man subject to God in everything: the papal dogma makes God subject to man in everything.

The preaching of the Christian truth of the real presence of Christ in the believer, is the revelation of the mystery of God: the

²⁴⁰ *Religion in Society.*

²⁴¹ *Catholic Belief.*

preaching of the papal dogma of the real presence is the proclamation of the mystery of iniquity.

2. Living Faith

Present Truth, August 29, 1895

THE term “living faith” is strictly proper, because faith indeed is a living thing.

Habakkuk 2

⁴ The just...live by...faith,

–and no man can live by what has no life in it. Again,

Ephesians 2

⁸ ...faith...is the gift of God,

–and He is...

Deuteronomy 5

²⁶ ...the living God;

–Jesus is the Author of faith,²⁴² and...

John 1

⁴ In Him is life,

–He is the life.²⁴³ In the nature of things that which comes from such a source must be of itself imbued with life. Again,

Romans 10

¹⁷ Faith comes by hearing...the word of God;

–that word is...

Titus 1

⁹ ...the faithful word,

–that is, the word full of faith; and that word is...

Philippians 2

¹⁶ ...the word of life.

²⁴² *Hebrews 12:2.*

²⁴³ *John 14:6.*

Therefore as the word of God brings faith, and is full of faith; and as that word is the word of life, it is evident that faith is life, is a living thing, and brings life from God to him who exercises it.

The Life of Faith

What life is it then which faith brings to men? Coming as it does from God, through Jesus Christ who is the “Author of life,” the only life with which it is imbued and which it could possibly bring to men is the life of God. The life of God is what men need and what we must have. And it is the life that God wants us to have; for it is written:

Ephesians 4

¹⁷ Walk not as other Gentiles walk, in the vanity of their mind,
¹⁸ Having the understanding darkened, being alienated from the life of God.

Jesus said,

John 10

¹⁰ I am come that they might have life, and that they might have it more abundantly.

1 John 5

¹¹ And this is the record, that God has given to us eternal life, and this life is in His Son.
¹² He that has the Son has life; and he that has not the Son of God has not life.

And Christ is received by faith, and He dwells in the heart by faith:

Ephesians 3

¹⁷ That Christ may dwell in your hearts by faith.

Therefore as the life of God only, eternal life, is in Jesus Christ, and as Christ dwells in the heart by faith, it is as plain as anything can be that faith brings the life of God to him who exercises it.

It is the life of Jesus himself that is to be made manifest in our bodies,

2 Corinthians 4

¹¹ For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

And the life of Jesus is manifested in us, by Christ himself living in us; for,

Galatians 2

²⁰ Christ lives in me, and the life which I now live in the flesh I live by the faith of the Son of God.

This is living faith.

The Blessing of the Real Presence

Again He says,

2 Corinthians 6

¹⁶ I will dwell in them and walk in them.

John 14

¹⁸ I will not leave you comfortless, I will come to you;

¹⁹ ...because I live, you shall live also.

It is by the Holy Spirit that He dwells in us; for He desires you...

Ephesians 3

¹⁶ ...to be strengthened with might by His Spirit in the inner man,

¹⁷ That Christ may dwell in your hearts...

And,

John 14

²⁰ At that day [the day that you receive the gift of the Holy Ghost] you shall know that I am in my Father, and you in me, and I in you.

1 John 3

²⁴ And hereby we know that He abides in us, by the Spirit which He has given us.

And we receive the promise of the Spirit through faith:

Galatians 3

¹³ Christ has redeemed us from the curse of the law...

¹⁴ That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

We must have the blessing of Abraham in order to receive the promise of the Spirit. The blessing of Abraham is righteousness by faith.²⁴⁴ Having this, Abraham...

Romans 4

¹¹ ...received the sign of circumcision, a seal of the righteousness of the faith which he had.

And we, having this, can freely receive the promise of the Spirit circumcising the heart unto holiness, and the seal of the righteousness of the faith which we had. Having the blessing of Abraham, and so being sons of God, God sends forth the Spirit of His Son into our hearts.²⁴⁵

Having the blessing of Abraham, that you may receive the promise of the Spirit through faith,²⁴⁶ then ask that you may receive—yea,

John 16

²⁴ ...ask, and you shall receive.

For the word of God has promised, and...

Romans 10

¹⁷ Faith comes by hearing...the word of God.

²⁴⁴ See *Romans* 4:1-13.

²⁴⁵ *Galatians* 3:26; 4:4-6.

²⁴⁶ *Galatians* 3:14.

Therefore,

James 1

⁶ ...ask in faith, nothing wavering;

Matthew 7

⁸ For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened.

Such is living faith:

- the faith that comes from the living God;
- the faith of which Christ is the Author;
- the faith which comes by the word of God;
- the faith which brings life and power from God to men, and which works the works of God in him who exercises it;
- the faith which receives the Holy Spirit that brings the living presence of Jesus Christ to dwell in the heart and manifest himself still in mortal flesh.

This and this alone is living faith. By this Christians live. This is life itself. This is everything. Without this, everything is simply nothing or worse;

Romans 14

²³ ...for whatsoever is not of faith is sin.

Living Faith Works

With such faith as this, that is, with true faith, there never can arise any question as to works; for this faith itself works, and he who has it, necessarily works. It is impossible to have this faith and not have works.

Galatians 5

⁶ For in Jesus Christ neither circumcision avails anything nor uncircumcision, but faith which works by love.

This faith being a living thing, cannot exist without working. And coming from God, the only works that it can possibly work are the works of God.

Therefore anything that professes to be faith which of itself does not work the salvation of the individual having it, and which then does not work the works of God in him who professes it, is not faith at all, but is a fraud that the individual is passing off upon himself, which brings no grace to the heart, and no power to the life. It is dead, and he is still dead in trespasses and sins, and all his service is only a form without power, and therefore is only a dead formalism.

But on the other hand, the faith which is of God, which comes by the word of God and brings Christ, the living Word, to dwell in the heart and shine in the life—this is true faith which through Jesus Christ only lives and works in him who exercises it.

Christ himself living in us; Christ in you the hope of glory; God with us; God manifest in the flesh now, today in our flesh, by the faith of Jesus Christ—this and this only is living faith. For,

1 John 4

² Every spirit that confesses that Jesus Christ is come in the flesh is of God: and every spirit that confesses not that Jesus Christ is come in the flesh, is not of God;

³ And this is that spirit of antichrist, whereof you have heard that it should come; and even now already is it in the world.

⁴ You are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world.

Therefore,

2 Corinthians 13

⁵ Examine yourselves whether you be in the faith; prove your own selves.

Jesus said unto them and to us all:

Mark 11 [margin]

²² Have the faith of God.

3. The Real Presence

Signs of the Times, February 25, 1897

BEFORE the Lord Jesus Christ went away from the world, He said to His disciples:

John 14

¹⁸ I will not leave you comfortless: I will come to you.

As He was about to ascend to heaven from the Mount of Olives, He said again to His disciples:

Mark 16

¹⁵ Go into all the world, and preach the Gospel to every creature.

Matthew 28

²⁰ ...and, lo, I am with you always, even unto the end of the world.

Christ's Inward Presence

The presence of Christ with His people is thus an assured fact. Nor is it only with them in an outward and separate sense, but with them in the inward and essential sense of oneness with them. He is with them by being in them. And so it is written,

2 Corinthians 6

¹⁶ I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

But,

Isaiah 7

¹⁴ ...His name [is] Immanuel,

–which is...

Matthew 1

²³ ...God with us.

2 Corinthians 5

¹⁹ God was in Christ, reconciling the world unto himself.

Therefore the presence of Christ with His people is the presence of God also. It is the presence of both the Father and the Son, for they...

John 10

³⁰ ...are one.

And so He has said,

John 14

²³ If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.

An abode is a dwelling-place. We will come unto him, and make him our dwelling-place.

Isaiah 57

¹⁵ For thus says the high and lofty One that inhabits eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit.

Exodus 33

¹⁴ My presence shall go with you.

And as God is real, and Christ is real, so their presence is real. Their presence with the believer in Jesus is a real presence. This is the true real presence.

How is it Manifested?

How, then, is this real presence manifested? Here is the answer to that question:

Ephesians 3

¹⁶ Strengthened with might by His Spirit in the inner man;

¹⁷ That Christ may dwell in your hearts...

¹⁹ ...that you might be filled with all the fullness of God.

Colossians 2

⁹ For in Him dwells all the fullness of the Godhead bodily.

Thus it is by His Spirit that Christ dwells with His people. It is by the presence of the Holy Spirit in the heart of the believer that the real presence of Christ is manifested to those and in those that are His. For,

Romans 8

⁹ If any man have not the Spirit of Christ, he is none of His.

This is more fully stated in the Saviour's last talk with His disciples,²⁴⁷ before His death. He says,

John 14

¹⁸ I will not leave you comfortless; I will come to you.

As He will not leave His children comfortless, He gives them the Comforter. He gives them the Comforter, because He will come to them. Consequently, it is by...

²⁶ ...the Comforter, which is the Holy Ghost,

–that Christ dwells with His people, and that His real presence is manifested to them and in them. So He says:

¹⁶ I will pray the Father and He shall give you another Comforter, that He may abide with you forever;

¹⁷ Even the Spirit of truth; whom the world cannot receive, because it sees Him not, neither knows Him; but you know Him; for He dwells with you, and shall be in you.

²⁰ At that day you shall know that I am in my Father, and you in me and I in you.

In the day that the child of God receives the Holy Spirit, he knows that Christ dwells in him; he knows the real presence of Christ with him and in him. This Spirit of Truth, the Comforter, which is the Holy Ghost, which brings the presence of Christ, the world cannot receive,

¹⁷ Whom the world cannot receive, because it sees Him not, neither knows Him.

²⁴⁷ *John* 14:16-23.

And the world sees Him not because it does not believe. Instead of believing, that it may see, the world wants to see, that it may believe. And so, because the world sees not the Spirit of God, and therefore cannot receive Him and cannot know Him. But to those who do believe, and therefore do receive Him, Jesus says,

John 14

¹⁷ ...but you know Him; for He dwells with you, and shall be in you.

The promise of the Spirit is received “through faith,” and then we know Him. So that it is literally true that by faith we know God and the things of God.

Christ in You

Such is the true doctrine of the real presence of Christ with those who are His, and of His manifestation to them and in them. In one word this is the Gospel. Without it there is no Gospel of Christ. The Lord’s own definition of the Gospel is that it is Christ in believers, the hope of glory. And here it is:

Colossians 1

²³ Be not moved away from the hope of the Gospel which you have heard...

²⁵ Whereof I Paul am made a minister...to fulfill the word of God;

²⁶ Even the mystery which has been hid from ages and from generations, but now is made manifest to His saints;

²⁷ To whom God would make known what is the riches of the glory of this mystery among the Gentiles which is Christ in you, the hope of glory:

²⁸ Whom we preach.

Christ in men, the hope of glory; God manifest in the flesh; this, and this alone, is the Gospel of Christ. And therefore Paul tells us:

Galatians 1

¹⁵ But when it pleased God...

¹⁶ To reveal His Son in me, that I might preach Him among the heathen...

Not revealed *to him* only, but revealed *in him*, and revealed to him by being revealed in him. He was to preach Christ in men, the hope of glory; but he could not possibly do this unless he knew Christ in himself, the hope of glory. It was not enough to preach *about* this—he must preach this in very fact. It was not the thing to do to preach about Him, but to preach Him. Thus,

2 Corinthians 4

⁶ God, who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

⁷ But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

¹⁰ Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

Galatians 2

¹⁹ But I through the law am dead to the law, that I might live unto God.

²⁰ I am crucified with Christ; nevertheless I live; yet not I, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Such is the Scripture doctrine, the true doctrine, of the real presence of Christ with His people and in His people. It is the presence of Christ himself in the believer by the creative power and overshadowing of the Spirit of God. This is the mystery of God.

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1. The Story of St. Anne

American Sentinel, August 16 to 30, 1894

AT SAINT ANNE DE BEAUPRÉ, a small town on the St. Lawrence River, about twenty-three miles below Quebec, is located a Roman Catholic shrine. To this shrine more than one hundred and fifty thousand “pilgrims” will resort during the year 1894. Some will come from the United States, but a majority are French Catholics from the Catholic Province of Quebec.

Excursionists or “pilgrims” flock to the shrine of “St. Anne,” by boat and by rail, led by their parish priest, and on landing march to the church, chanting the litany with pious ardor. They bring with them the maimed, the sick, the halt, and the blind, believing that “St. Anne” will cure them. On the arrival of a pilgrimage they immediately repair to the church of “St. Anne,” where mass is celebrated for their benefit, and then begins the worship of “St. Anne.”

Who is St. Anne?

But who is “St. Anne”? Let a book entitled, *Manual of Devotion to Good St. Anne*, containing the official endorsement of “Cardinal Taschereau, Archbishop of Quebec,” answer:

St. Anne is the mother of the mother of God.²⁴⁸

...the mother of Mary and the grandmother of Jesus.²⁴⁹

...who from all eternity was more agreeable to God than all other mothers, the Blessed Virgin excepted.²⁵⁰

Where does the cardinal get this astonishing information? Let the book again reply:

²⁴⁸ *Manual of Devotion to Good St. Anne*, p. 73.

²⁴⁹ *Idem*, p. 71.

²⁵⁰ *Idem*, p. 132.

The sacred Scriptures speak very little of many holy personages whose destiny was bound up with the work of our redemption. A single page would contain all that is directly related therein of the Blessed Virgin, and scarcely is St. Joseph mentioned at all, while the life, the virtues, and even the name of St. Anne has been left in complete oblivion. The ever blessed and beloved name of St. Anne has been transmitted to us only by tradition and by the gratitude of Christian nations.²⁵¹

A Fragment of Her Body

But why make pilgrimages to St. Anne de Beaupré? Why ask “St. Anne” to heal the sick? Is “St. Anne” at Beaupré? Oh, no; only:

...a notable fragment of a finger bone of St. Anne.²⁵²

Where was it obtained? St. Anne, after her holy death, was buried near Jerusalem; but later on her sacred remains were deposited in the church of the “sepulchre of our lady” in the valley of Jehoshaphat. During the reign of the Roman Emperor Trajan, in the first century of Christendom, the venerable body of St. Anne, or rather the greater portion of it, was brought over to the town of Apt, in the diocese of Avignon (France) where it is still held in deep veneration.²⁵³

²⁵¹ *Idem.*, p. 70.

²⁵² *Idem.*, p. 73.

²⁵³ The *Lives of the Saints* by Rev. A. Butler, a standard Roman Catholic work, indorsed by 29 bishops and archbishops, says (p. 212, Vol. 3): “Her body was brought from Palestine to Constantinople in 710, whence some portions of her relics have been dispersed in the West.” The Roman Emperor Trajan reigned between the years 98 and 117. Therefore the body brought over to France during his reign was not “the hallowed body of St. Anne” at all, for “her body was brought from Palestine to Constantinople in 710,” about six hundred years later. Twenty-nine bishops and archbishops against one cardinal! The chances are then 29 to 1, according to Catholic authority, that the “notable fragment of the finger bone of St. Anne,” and the half of the “hand bone,” before which hundreds of thousands of devout Roman Catholics are prostrating themselves and offering such prayers as, “St. Anne, obtain for me the love of Jesus crucified,” were portions of some other “grandmother” or something.

Concerning the removal of these precious remains, it is reported that one day a mysterious bark was seen to approach the shores of France. It had neither sail nor rudder, but God was its pilot. Never had the ocean borne a greater treasure. For in the bark were St. Lazarus, with his pious sisters, St. Mary Magdalene and St. Martha, together with several other saintly women. They were fleeing from Palestine, their country, carrying away with them [a] number of priceless relics, the most precious among which was the hallowed body of St. Anne....However, on account of the reigning persecutions, St. Anne's body had to be buried in the ground to protect it against sacrilegious hands, and at length the place where it had been secreted was wholly forgotten.²⁵⁴

Not to weary the reader longer with details, this Cardinal-endorsed story goes on to say that “a miracle caused the discovery of the hiding place” in 792, seven hundred years after its loss. When found, it is asserted that the case bore the words:

Here lies the body of St. Anne, mother of the Glorious Virgin Mary.

From the discovered body the “notable fragment of a finger bone of St. Anne” was secured and exhibited at Beaupré in 1670.

Finally in 1891, after long and constant entreaties, the chapter of Carcassone has graciously condescended to divide into two equal parts its valuable relics of St. Anne, namely, the hand bones, and to share this priceless object with our church.

So according to this childish story there is at Beaupré, Quebec, “a fragment of a finger bone of St. Anne” and the half of her “hand bones.”

This is the reason a hundred and fifty thousand “pilgrims” will visit the place this year, and prostrate themselves on the floor before a glass case containing a part of the relic, and crowd, as the writer has seen, like sheep at a salt lick, around this decaying fragment of mortality, hoping to kiss the glass that covers it.

²⁵⁴ *Manual of Devotion to Good St. Anne*, pp. 1-4.

Modern Idolatry

The blind, the halt, and the maimed, aided by friends and relatives, struggle to touch, not the hem of the garment of Jesus, “who ever lives to make intercession for us,” but the decaying “fragment of the finger bone” of the “grandmother of Jesus.”

Should Paul come forth from his grave and visit the shrine of “Good St. Anne of Beaupré,” near the city of Quebec, Canada, his spirit would again be stirred within him as...

Acts 17

¹⁶ ...he saw the city wholly given to idolatry.

He would not see the “temple of the great goddess Diana,” but the temple of the “valiant,” “invincible,” “blessed,” “holy,” “glorious St. Anne,” “Mother of the Queen of Angels,” “Mother of the Mother of God.”

Instead of hearing Demetrius and his fellow-craftsmen shouting for “the space of two hours,”

“Great is Diana of the Ephesians,”

he would find the people saying, day and night,

“O good, O glorious, O pious, O merciful, O incomparable Mother Anne.”

Instead of beholding the people prostrate before the shrine of the “goddess Diana,” he would see them kneeling before a gilded statute of “St. Anne” imploringly saying,

“Grant, O Good St. Anne, that henceforth I may show myself more worthy of you, so that, one day, I may be united to you in heaven.”

He would see the people crowding the marts of the church buying, not the “Holy Scriptures which,” as Paul wrote to Timothy,

2 Timothy 3

¹⁵ ...are able to make you wise unto salvation through faith which is in Christ Jesus,

but memorial beads, chains, medals, rings, books, and images of “Good St. Anne” with which, through faith in St. Anne, they hope for protection from the ills of this life and “eternal glory through her intercession.”

All this idolatry is practiced by the church claiming to be Christian, to be “the only true church,” the “spouse of Christ,” the “holy Catholic Church.”

When the servant of God raises his voice against such apostasies, as of old, its votaries are “full of wrath,” “the whole city is filled with confusion” and, as in the case of the Baptist mission at Quebec on August 7, the servant is stoned and the house of worship wrecked by a Roman Catholic mob.

All this idolatry is sanctioned and encouraged by Pope Leo XIII in three briefs dated Jan. 28, 1886, Jan. 16, 1887, and May 5, 1887; and a “Pontifical Bull,” dated April 26, 1887. And now this man comes forth with an encyclical letter declaring “we hold the regency of God on earth,” and invites us to return to his idolatrous and blasphemous worship, to the veneration of “a venerable fragment of a finger bone of St. Anne,” and the worship of the:

“Glorious Mother of the Mother of God,” “the Grandmother of Jesus Christ.”

Which Mediator?

He also sends a “Delegate Apostolic” and assures us that “what the church has done in the past for others she will do for the United States,” that is, what she has done for the Province of Quebec in teaching her poor, deluded, superstitious votaries to pray the following prayer, she promises to do for the people of the United States, and teach them to forsake the...

1 Timothy 2

⁵ ...one Mediator between God and man, the man Jesus Christ,

–and divide that place with the woman “St. Anne,” whose “life,” “virtues,” and even “name” “has been left” by the inspired Word of God, “in complete oblivion.”

All the quotations regarding St. Anne, referred to in this article, are from a work entitled *Manual of Devotion to Good St. Anne*, published by General Printing Office, A. Coté & Co., Quebec, 1891, and is indorsed by Cardinal Taschereau, archbishop of Quebec. Read the following cardinal-endorsed prayer to “St. Anne”:

PRAYER

Praise to St. Anne.

Hail, holy Anne, illustrious daughter of David and descended from a race of kings! The Eternal Father cherishes you as the Mother of His beloved Daughter and the Grandmother of His divine Son.

Hail, holy Anne, the Son of God, the eternal Word loves you, because you did give Him so pure, so good, so holy a Mother.

Hail, holy Anne, worthy spouse of the virtuous Joachim! The Holy Ghost holds you in great esteem, because you did give unto Him so worthy, so beautiful, so perfect a Spouse.

Hail, holy Anne, Mother of Mary, the immaculate Virgin! The whole court of Heaven beholds you with admiration, because your happiness surpasses that of all other mothers.

Hail, holy Anne, joy of the Angels! All the blessed spirits hold you in reverence because you did give birth to Mary, their august and gentle Queen.

Hail, holy Anne, fruitful vine! All the Saints honor you as the sacred tree whence sprang that lovely flower who is their delight in Heaven, and that worthy fruit which was their joy during their exile on earth.

Hail, holy Anne, valiant woman, invincible fortress! The whole Church celebrates your praises as the Mother of the spotless Virgin, who has always triumphed over every heresy.

Hail, holy Anne, sure help of mankind! The just and the sinner alike invoke you as their beneficent protectress and their powerful advocate before God.

Hail, holy Anne, brilliant star that guides the shipwrecked to port. The exile and the pilgrim look on you as their stay and their charitable conductress.

Hail, holy Anne, mirror of all virtue, in which all who are called to a higher life find a model of perfection, and all Christians find aid in the accomplishment of their duties.

Hail, holy Anne, consoler of the unfortunate! In you the widow finds support, the orphan a mother, the prisoner deliverance, the sick health, and the dying hope.

Hail, holy Anne, help of all who implore your assistance! Your intercession is all-powerful with the Sacred Heart of Jesus; and Mary, your immaculate Daughter, bears your petitions to the foot of the throne of our thrice-holy God.

Ejaculation.—Good St. Anne, obtain for me the grace of honoring God in his Saints.²⁵⁵

But what does the Lord say?

Matthew 11

²⁸ Come unto me [not “grandmother” Anne] all you that labor and are heavy laden and I will give you rest.

²⁵⁵ *Manual of Devotion to Good St. Anne*, pp. 103-105.

2. Saint Worship

American Sentinel, September 13, 1894

THE doctrine of saint worship, as taught and practiced by the Roman Catholic Church, puts poor humanity in the place of Christ and robs the sinner of a Saviour, and the Saviour of the office of the:

1 Timothy 2

⁵ ...one Mediator between God and man.

To show this a number of quotations are published below. The reader will be tempted to regard the quotations as manufactured for the purpose of burlesquing the Roman Catholic doctrine, but they are all taken from a work entitled *Manual of Devotion to Good St. Anne*, a work containing the indorsement of "E.A. Card. Taschereau, Archbishop of Quebec," and printed by the "General Printing Office, A. Côté & Co., Quebec."

The writer's attention was first called to the work by seeing it in the hands of pilgrims at the shrine of "St. Anne" at Beaupré, Que., and afterwards he purchased it of the official booksellers near the church of St. Anne. No words of comment can be so strong and fitting as the words of God, hence each quotation is followed by an appropriate text of scripture.

St. Anne and the Bible

"O glorious parents [St. Joachim and St. Anne] of the Queen of Mercy, she will never refuse to pray for those recommended to her by you! Vouchsafe then to recommend me to her and beg of her to inscribe me among her servants and clients: thereby shall I be inscribed in the book of life. If you will do this, Mary will grant me her favor and I shall be saved." (p. 167-168)

Isaiah 49

¹⁵ Can a woman forget her sucking child, that she should not have compassion on the fruit of her womb? yea, they may forget, yet will I not forget you.

¹⁶ Behold I have graven you upon the palms of my hands.

John 6

⁵⁷ Verily, verily, I say unto you, he that believes on me has everlasting life.

Acts 16

³¹ Believe on the Lord Jesus Christ, and you shall be saved.

“My powerful protectors, Joachim and Anne, this is my most ardent wish and you can obtain it for me. Say one word in my favor to your beloved Daughter; tell Mary I would rather be the least of her servants than command the whole world; beg of her not to reject me because of my unworthiness. Thus you will have saved a soul, and what could be more worthy of the father and mother of her through whom salvation has come to us.” (p. 175-176)

Jeremiah 17

⁵ Thus says the Lord: Cursed be the man that trusts in man and makes flesh his arm.

Hebrews 5

⁹ Being made perfect, He became the author of eternal salvation unto all them that obey him.

Ephesians 2

⁴ But God, who is rich in mercy, for His great love wherewith He loved us,

⁵ Even when we were dead in sins, has quickened us together with Christ, (by grace you are saved);

⁶ And has raised us up together, and made us sit together in heavenly places in Christ Jesus:

⁷ That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.

⁸ For by grace are you saved through faith; and that not of yourselves: it is the gift of God.

⁹ Not of works, lest any man should boast.

“And since your blessed Daughter Mary has been entrusted by our Lord with the glorious task of distributing to souls that precious

liquor of divine love, do you beg of her to pour a large measure of it into my heart.” (p. 134-135)

“St. Anne, obtain for me the love of Jesus crucified.” (p. 252)

Romans 5

⁵ The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

1 John 3

¹ Behold what manner of love the Father has bestowed upon us.

Titus 3

⁴ But after the kindness and love of God our Saviour toward men appeared,

⁶ Which He shed on us abundantly through Jesus Christ our Lord.

“Plead for me with the Advocate of sinners [Mary] that she may obtain for me the grace of repentance and the pardon of all my iniquities.” (p. 84-85)

1 John 2

¹ And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

² And He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

“Good St. Anne, come to my aid; obtain for me from Jesus, through the merits of your own sacrifice, that he may vouchsafe to change my disposition.” (p. 216)

Hebrews 10

¹² But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God.

¹⁴ For by one offering He has perfected for ever them that are sanctified.

“Glorious and holy Queen [St. Anne]....the just, the penitent and sinners claim you as their powerful advocate with God, for by your intercession the just hope for an increase of grace, the penitent for

justification and sinners for forgiveness of their sins. Be then compassionate and merciful, and while here below, we are invoking you; do be pleading for us in heaven. Do exert the great influence in our favor and let not those who put their trust in you be lost. Show yourself to be always the refuge of sinners, the resort of the guilty, the consolation of the afflicted, and the assured help of your faithful clients.” (p. 182-183)

1 John 2

¹ And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

¹² And He is the propitiation for our sins.

John 14

⁶ Jesus said unto him, I am the way, the truth, and the life: no man comes unto the Father, but by me.

Hebrews 7

²⁵ Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing that He ever lives to make intercession for them.

Romans 4

²⁵ Who was delivered for our offenses, and raised again for our justification.

Romans 5

¹ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

² By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God.

Colossians 1

¹⁶ In whom we have redemption through His blood, even the forgiveness of sins.

Daniel 9

⁹ To the Lord our God belongs mercies and forgivenesses.

Psalm 146

³ Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goes forth, he returns to his earth; in that very day his thoughts perish.

⁴ Happy is he that has the God of Jacob for his help, whose hope is in the Lord his God.

“Sweet Jesus, I thank you for all the graces which in your infinite goodness you have lavished upon St. Anne; for having chosen her among all women to be your grandparent on earth and exalted her in heaven with so great a power of working miracles. In the name of her great merit I humbly recommend myself to the infinite mercy of your divine heart.” (p. 365-366)

Acts 4

¹⁰ Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, even by Him does this man stand here before you whole.

¹² Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

“The sacred Scriptures speak very little of many holy personages whose destiny was bound up with the work of our redemption. A single page would contain all that is directly related therein of the Blessed Virgin, and scarcely is St. Joseph mentioned at all, while the life, the virtues and even the name of St. Anne are left in complete oblivion. The ever blessed and beloved name of St. Anne has been transmitted to us only by tradition and by the gratitude of Christian nations.” (p. 71)

2 Timothy 3

¹⁵ From a child you have known the Holy Scriptures, which are able to make you wise unto salvation through faith, which is in Christ Jesus.

¹⁶ All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,

¹⁷ That the man of God may be perfect, thoroughly furnished unto all good works.

Matthew 15

² Why do you also transgress the commandments of God by your tradition?

⁶ Thus have you made the commandments of God of none effect by your tradition.

⁹ But in vain do you worship me, teaching for doctrines the commandments of men.

3. St. Anne vs. the Saviour

The Present Truth, October 18, 1894

THE following quotations are from a Roman Catholic work, *Manual of Devotion to Good St. Anne*, which is officially endorsed. The quotations are followed by Scripture comments.

To Catholic readers we say that these quotations are not printed for the purpose of ridiculing Catholics or Catholic doctrines, but in the hope of exalting in their minds the Lord Jesus Christ to the place He occupies by the will and word of God, which place, by the teaching of this book, is given to “St. Anne.”

“O good Jesus, be compassionate to the faithful servants of Your grandmother St. Anne, show them Your mercy, and for love of her extend to them a helping hand in all their necessities. O Mary, Mother of God, vouchsafe always to protect those who pay homage to your blessed mother and serve her with a devout heart.” (p. 362)

Matthew 12

⁴⁷ Then one said unto Him, Behold, your mother and your brethren stand without, desiring to speak to You.

⁴⁸ But He answered and said unto him that told Him, Who is my mother? and who are my brethren?

⁴⁹ And He stretched forth His hand toward His disciples, and said, Behold my mother and my brethren!

⁵⁰ For whosoever shall do the will of my Father which is in heaven, the same is my brother, my sister, and my mother.

“O wise and potent Mother, who has so much power and merit before God and who reigns in glory with the Queen of Paradise, your blessed Daughter Mary, never let your heart forget my needs. I am indeed your unworthy servant, but I treasure in my soul the thought that my devotedness to serve you will be the pledge of my salvation.” (p. 364)

Isaiah 49

¹⁵ Can a woman forget her sucking child, that she should not have compassion on the fruit of her womb?

¹⁶ Yea, they may forget, yet will I not forget you. Behold I have graven you upon the palms of my hands.

Matthew 4

¹⁰ Then said Jesus unto him, Get you hence Satan: for it is written, You shall worship the Lord your God and Him only shall you serve.

1 Thessalonians 5

⁹ For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, [not through St. Anne].

“O sweet advocate, present yourself for me before the throne of Divine Majesty that by your meditation I may obtain pardon of the evil I have done, strength henceforth to overcome my passions, and grace to spend all my days in good works.” (p. 365)

John 14

⁶ No man comes to the Father, but by me.

Hebrews 9

²⁴ For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

1 Timothy 2

⁵ For there is one God, and one Mediator between God and men, the Man Christ Jesus.

“Holy Mother St. Anne, by that great power which God has given unto you, show yourself my mother my consoler, and my advocate, reconcile me to God whom I have so deeply offended.” (p. 370)

Romans 5

⁸ But God commends His love toward us, in that, while we were yet sinners, Christ died for us.

⁹ Much more then, being now justified by His blood, we shall be saved from wrath through Him.

¹⁰ For if, when we were enemies, we were reconciled to God by the death of His Son [not by “Mother St. Anne”], much more being reconciled, we shall be saved by His life.

“Holy Mother St. Anne, by that great power which God has given unto you,...console me in my trials.” (p. 370)

1 Corinthians 1

⁵ For as the sufferings of Christ abound in us, so our consolation also abounds by Christ.

2 Thessalonians 2

¹⁶ Now our Lord Jesus Christ himself [not “St. Anne”], and God, even our Father, which has loved us, and given us everlasting consolation and good hope through grace,

¹⁷ Comfort your hearts, and establish you in every good word and work.

“Strengthen me in all my combats; aid me in my day of need.” (p. 370)

Philippians 4

¹³ I can do all things through Christ who strengthens me.

Psalms 146

³ Put not your trust in princes, nor in the son of man, in whom there is no help.

“Aid me in my day of need.” (p. 370)

Hebrews 4

¹⁶ Let us therefore come boldly unto the throne of grace [not to “Mother Anne”], that we may obtain mercy, and find grace to help in time of need.

“Deliver me from all danger.” (p. 370)

Psalms 50

¹⁵ Call upon me [not on “St. Anne”] in the day of trouble: I will deliver you, and you shall glorify me [not “St. Anne”].

“Help me at the hour of death and open to me the doors of Paradise. Amen.” (p. 370)

Psalm 23

⁴ Yea, though I walk through the valley of the shadow of death, I will fear no evil; for You [not “St. Anne”] are with me; your rod and your staff they comfort me.

John 10

⁷ Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

⁸ All that ever came before me are thieves and robbers; but the sheep did not hear them.

⁹ I am the door; by me if any man enter in, he shall be saved.

“Holy Mother Anne, make peace for me with my Lord and my God whom I have offended.” (p. 376)

Isaiah 27

⁵ Let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

Romans 5

¹ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. [not through “St. Anne.”]

“My heart, alas, my inclinations and my will are attached to vanity, to the world and to sensuality. This great love which God bears towards me, the many benefits He has bestowed upon me, neither touch, nor rouse me from my guilty sloth.

God’s infinite power and love being too weak (?) the Romanist has recourse to “St. Anne”:

“Good St. Anne, change these unholy dispositions.” (p. 379-380)

Romans 2

⁴ Do you despise the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leads you to repentance?

John 12

³² I, if I be lifted up from the earth, will draw all men unto me.

“My dear Mother St. Anne, I have unbounded confidence in your prayers; I place in your blessed hands my soul, my body, and all my hopes, both in this world and in the world to come.” (p. 383)

Psalm 146

³ Put not your trust in princes, nor in the son of man, in whom there is no help.

⁴ His breath goes forth, he returns to his earth; in that very day his thoughts perish.

⁵ Happy is he that has the God of Jacob for his help, whose hope is in the Lord his God.

Isaiah 8 [RV]

¹⁹ Should not a people seek unto their God? on behalf of the living should they seek unto the dead?

“Mother Anne,” if such a person ever lived (the Scripture does not give the name of Mary’s mother) is dead, but the Lord Jesus Christ:

Hebrews 7

²⁵ ...ever lives to make intercession for us.

“Honor...praise, thanksgiving, glory, and love to my powerful and beloved St. Anne!...forever.” (p. 104, 325, 392)

Revelation 5

¹¹ And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

¹² Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

¹³ And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sits upon the throne, and unto the Lamb for ever and ever.

4. Roman Catholic Saints and Miracles

American Sentinel, November 8 & 15, 1894

THE Roman Catholic Church claims a catalog of saints numbering hundreds of thousands. Every one of these hundreds of thousands of saints is dead.

Qualifications for Sainthood

In fact, the very first qualification of a Roman Catholic saint is that he be dead, and, second, that he be dead at least fifty years.

Another all-important qualification is that he work miracles after his death. Though his conduct while living be declared saintly, and though he is believed to have performed countless miracles while living, nevertheless, before he can be a full-fledged Roman Catholic saint he must perform miracles while dead.

Butler's "Lives of the Saints" contains the names of one thousand five hundred and fourteen saints, but this work is but a vest-pocket edition, as it were, of the lives of the saints.

Although the saint-ologists of the church have been compiling the lives of the saints for three hundred years, and although the catalog now comprises twenty-four large volumes, the end of the undertaking is not yet in sight.

One or more of these innumerable dead saints is worshiped by the members of that church on every day of the year, not excepting the 29th day of February. It is believed that these dead men and women saints are in heaven praising the Lord, and that they know all about the ups and downs of humanity, and are thinking how they can help the living who invoke them.

Dead Saints not in Heaven

All this is a terrible mistake. Jesus said:

John 8

²¹ Whither I go you cannot come.

Not until He comes the second time and raises the dead can the righteous be with Him. Hear Him again:

John 14

³ I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself; that where I am there you may be also.

1 Thessalonians 4

¹⁶ For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first:

¹⁷ Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Again,

Psalm 115

¹⁷ The dead praise not the Lord, neither any that go down into silence.

Job 14

²¹ His sons come to honor, and he knows it not; and they are brought low, but he perceives it not of them.

Psalm 146

³ Put not your trust in princes, nor in the son of man, in whom there is no help.

⁴ His breath goes forth, he returns to his earth; in that very day his thoughts perish.

Therefore the painfully sad and awfully solemn truth is that two hundred millions of Roman Catholics are praying for temporal help and eternal salvation to myriads of dead men and dead women, who instead of being in heaven praising the Lord and interceding for sinners, are down in the silence of the grave; whose forms have moldered back to earth; whose thoughts have perished,—who are dead; and who will stay dead until that “coming” hour:

John 5

²⁸ ...in which all that are in their graves shall hear His voice, and shall come forth;

²⁹ They that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation.

The Character of One Saint

Though the question does not involve character, since all are dead, yet it is not unprofitable to digress for a moment and examine the character of a Roman Catholic “saint”.

Dominic, the founder of the order of “Dominicans,” is a prominent “saint” whose name appears in the Roman breviary as one who overthrew heretics, and whose miracles “extended even to the raising of the dead.”

Now the plain truth is that this man was anything but a saint. According to Roman Catholic historians he was the inventor of that satanic engine of cruelty, the Inquisition. They also declare that he marched in front of the Roman Catholic army and encouraged the soldiers as they laid waste the beautiful Albigensian valleys and tortured and massacred the innocent inhabitants.

And when the captives were tried for heresy he sat as inquisitor-general and “by words and miracles,” says the historian, “convicted a hundred and eight Albigenses, who were at one time committed to the flames.” And this is the inhuman monster of cruelty whom we are asked to believe is now a saint in heaven associating with our Lord who said,

Luke 9

⁵⁶ The son of man came not to destroy men’s lives, but to save them.

And it is to this murderer of the saints of God that men pray for temporal and spiritual blessings!

What About the Miracles?

At this point the Roman Catholic arises and asks in anticipated triumph,

“How about the countless miracles, which have been, and are now, wrought by the saints in all lands?”

He points to the pyramids on either side of the entrance to the church of St. Anne of Beaupré, Canada, composed of crutches, canes, surgical appliances, and other artificial supports; and to the grotto at Lourdes, France, thatched with similar evidences of the miraculous. He points to the army of pilgrims, six hundred thousand strong, which marches annually to these two shrines alone, and asks, Can this great army of people which is annually increasing, be the victims of imagination and priestcraft?

But, with this host of pilgrims in view, with churches and grottoes festooned, and thatched with crutches and canes before our eyes, we persistently reply, The “grandmother of Jesus” and Mary the blessed mother of our Lord, and all the other “saints” in the calendar are dead; and:

Ecclesiastes 9

⁵ ...the dead know not anything.

Psalm 146

³ Put not your trust in princes neither in the son of man in whom there is no help.

⁴ His breath goes forth, he returns to his earth, in that very day his thoughts perish.

How then do we account for the signs of power, the miraculous wonders wrought through the intercession of the saints? We will not reply with the answer given by many that they are wholly the result of human trickery and priestly artifice. We will deal with them as supernatural, for if there are not some of these strange cures which are beyond the power of human science to fathom, then there soon will be those which are.

Christian Miracles in Christ's Name

With a view to discovering the power behind these vaunted miracles, we ask by what power or by what name are the miracles of the Christian religion wrought? Peter said to the cripple at the beautiful gate of the temple,

Acts 3

⁶ In the name of Jesus Christ of Nazareth rise up and walk.

And when the people who saw or heard of the miracle ran with wonder and amazement to the place where Peter stood, he said,

¹² You men of Israel, why marvel you at this? or why look you so earnestly on us, as though by our own power or holiness we had made this man to walk?

¹³ The God of Abraham, and of Isaac, and of Jacob, the God of our fathers has glorified His son Jesus whom you delivered up, and denied in the presence of Pilate, when he was determined to let him go.

¹⁴ But you denied the Holy One and the Just and desired a murderer to be granted unto you;

¹⁵ And killed the Prince of Life whom God has raised from the dead; whereof we are witnesses.

¹⁶ And His name, through faith in His name, has made this man strong, whom you see and know: yea, the faith which is by Him has given him this perfect soundness in the presence of you all.

While Peter was thus addressing the people the captains of the temple and the Sadducees came upon, being grieved that he taught the people, and preached through Christ the resurrection of the dead. When they had arrested the apostles and brought them before the council they asked them,

Acts 4

⁷ By what power, or by what name have you done this?

⁸ Then Peter, filled with the Holy Ghost, said unto them, You rulers of the people, and elders of Israel,

⁹ If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

¹⁰ Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, even by Him does this man stand here before you whole.

¹¹ This is the stone which was set at naught of you builders, which is become the head of the corner.

¹² Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved.

It is, therefore, by the name of Jesus Christ of Nazareth, “through faith in His name” that men receive “perfect soundness.” Yea, more, when the rulers demanded of Peter, “by what name have you done this,” his answer was “by the name of Jesus Christ of Nazareth;” and then in order to shut out once and forever the mother of Jesus, and “St. Anne, the grandmother of Jesus,” and all the rest of the untold thousands of dead saints from any part in the salvation of both physical and moral cripples, he adds,

Acts 4

¹² Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved.

Catholic Miracles in the Name of Saints

Notwithstanding this inspired declaration that in Christ only is there salvation, Roman Catholics all over the world are praying for temporal help and eternal salvation to myriads of dead men and dead women, whom the Scriptures declare are dead, but whom the Roman Catholic Church teaches it's votaries to believe are in heaven making intercession for those who invoke them.

So true is this that in the face of the inspired testimony by the Apostle Peter, Joachim Pecci, as Pope Leo XIII, claiming to be the successor of Peter, has pronounced the apostolic benediction, the blessing of Peter, upon the shrine of St. Anne in Canada, where thousands of deluded peasants ask for healing in the name of “St. Anne;” and upon Lourdes, France, where so many more thousands ask for perfect soundness in the name of “Our Lady of

Lourdes,” and where hundreds of letters are received daily addressed to “Our Lady of Lourdes,” asking her to make the writers whole.

And we are certain that should the Apostle Peter come forth from his grave and enter the church of St. Anne at Beaupré, or the grotto of Lourdes, France, and while the people, encouraged by the priests, were imploring “St. Anne” and “Our Lady” to heal them, should he repeat the sermon he preached in the temple he would be arrested again, not by captains sent by Jewish priests, but by captains solicited by the priests of the pretended Peter, Pope Leo XIII.

How are the Miracles Done?

“But”, says the Roman Catholic, “there are miracles wrought; if they are not performed by the saints in whose name they are implored, by what power are they performed?”

Miracles in themselves are today the infallible evidence of but one thing, and that one thing is power. The next question is, what power? Bringing down fire from heaven was once the sign of the true God. It is not the sign today for “the revelation of Jesus Christ, which God gave to Him to show unto His servants,” declares that the time would come when a power would arise of which it is said:

Revelation 13

¹² He does great wonders, so that he makes fire come down from heaven on the earth in the sight of men.

Again, miracles in the time of the Saviour were an evidence of His Messiahship, for when the messengers came from John asking,

Luke 7

²⁰ Are you He that should come, or look we for another?

Jesus answered,

Luke 7

²² Go your way, and tell John what things you have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

Again Christ is referred to in the Scriptures of truth as:

Acts 2

²² ...a man approved of God...by miracles, and wonders, and signs.

But that miracles, and wonders, and signs are not today in themselves an infallible evidence of the truth of the cause in whose interests they are performed is shown from the following warning given by the Lord Jesus himself:

Matthew 24

²⁴ There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Again he says in that revelation which God gave to Him,²⁵⁶ speaking of a certain power that would arise:

Revelation 13

¹⁴ He deceives them that dwell on the earth by the means of those miracles which he had power to do.

Thus it is seen that the three things, “miracles, wonders, and signs,” which were a proof that Jesus was “approved of God,” are by the same God and the same Jesus pointed out as signs of last-day antichristian powers.

The Spirits of Devils

But who perform these miracles, and signs, and wonders? Let the same *Revelation* answer:

Revelation 16

¹⁴ They are spirits of devils working miracles.

²⁵⁶ *Revelation* 1:1.

Again the Lord by Paul warns of a falling away before the coming of the Lord, and in consequence,

2 Thessalonians 2

⁹ ...the working of Satan with all power, and signs, and lying wonders.

If, then, miracles, and signs, and wonders are wrought when people invoke dead men,—instead of Him whom God raised from the dead, and...

Hebrews 7

²⁵ ...who ever lives to make intercession for us,

—they are miracles wrought by the spirit of...

Revelation 16

¹⁴ ...devils, working miracles.

It is the beginning of the working of Satan with all power, and signs, and lying wonders. And this invoking dead men, instead of the living God, is itself one of the evidences of the second coming of Christ. At the time when some are waiting for the Lord, there is so remarkable a seeking unto the dead that the inspired prophet exclaims:

Isaiah 8 [RV]

¹⁹ Should not a people seek unto their God? On behalf of the living should they seek unto the dead?

Thus it is seen that the Roman Catholic Church is honey-combed with the soul-destroying doctrines of Spiritualism, while at the same time claiming to be opposed to it. From all this it is seen that while claiming to be the true church of Christ, she is the habitation of devils.

The miracles, and signs, and wonders to which she points as an evidence that she is the true church, instead of being wrought by her hundreds of thousands of dead “saints,” are wrought by devils, and are the evidences of her apostasy.

Thus it is seen how well prepared the Papacy is for the fulfillment of the part which Jesus Christ declared it would act in the closing scenes of earth's history. Here is the prophecy:

Revelation 16

¹³ And I saw three unclean spirits like frogs come out of the mouth of the dragon [paganism], out of the mouth of the beast [Roman Catholicism], and out of the mouth of the false prophet [fallen Protestantism].

¹⁴ For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

¹⁵ Behold, I come as a thief. Blessed is he that watches, and keeps his garments, lest he walk naked, and they see his shame.

5. Roman Catholicism and Spiritualism

American Sentinel, November 22, 1894

IN THE last chapter we concluded an article on saints and miracles, in which it was clearly shown that the Roman Catholic Church is honeycombed with the fundamental doctrines of Spiritualism, and that in practice she is daily seeking unto a multitude of dead men and dead women for temporal help and eternal salvation, instead of seeking unto Jesus who ever lives to make intercession for men.

But notwithstanding, the Roman Catholic Church is, in fact, the largest organization of Spiritualists outside of the great pagan systems of the East; she has professed opposition to the Spiritualism outside the limits of her jurisdiction, and has actually hurled condemnatory edicts against it.

Cornering the Business

She has not, however, condemned the practice of seeking to men and women who are dead, but only the seeking unto the dead men and women whom the church has not canonized. In other words, the church has attempted to “corner” this whole business of seeking unto dead men and women, by prohibiting the seeking unto any save her own dead.

The obvious reason for this is that there are “millions in it.” Those who are encouraged to seek unto these dead men and women, are encouraged to begin that seeking by making a liberal offering to the dead “saint,” and the church very generously offers to accept such offerings as the agent of all her dead “saints.” This is one reason why the Roman Catholic Church has opposed what is termed modern Spiritualism.

A Short Step

But it is becoming more evident to members of these two spiritualistic organizations that they have so much in common that the

step from modern Spiritualism to Roman Catholic Spiritualism is short and easy to take.

Margaret Fox, one of the “Fox sisters,” through whom modern Spiritualism was first manifested in 1848, in what was later known as the “Rochester knockings,” realized this fact, and before her death, took this short step and united with the Roman Catholic Church.

And now, 1894, a Roman Catholic publishing house²⁵⁷ in London publishes a pamphlet entitled, *A Convert Through Spiritualism*. The work is prefaced by Richard F. Clarke, a Jesuit priest. The writer purchased the pamphlet of Benziger Brothers, “Printers to the Holy Apostolic See,” who advertised it on their special advertising bulletin, at the entrance to their New York office.

The pamphlet narrates, in the language of the convert, her conversion to Roman Catholicism as a result of seeking unto the dead through the channel of modern Spiritualism. The Jesuit priest, in his preface, enumerates several...

...rules that ought to guide us in forming our opinions as to what is lawful and what is unlawful in the method of intercourse with those who belong to the invisible world, [and that] even with regard to Spiritualism, we must beware of indiscriminate condemnation of all who practice it.

In justification of this position he says:

It is quite possible that God may permit some soul from purgatory to answer the summons of one who is an honest seeker after truth, just as he permits the holy souls to go unsought on messages of mercy to those on earth. There are well authenticated stories without number of the appearance to the living of those in purgatory. Why should we regard it as impossible that they should be sent to warn, instruct, or advise one, who, amid the mists of ignorance, was longing and praying for more light, and who in all good faith sought to obtain it through their instrumen-

²⁵⁷ *Kegan Paul, Trench, Trubner, & Co., Lt., Paternoster House, Charing Cross Road, London.*

tality? Such exceptional cases do not in any way derogate from the general law respecting the character of Spiritualism.

The following quotations are taken from the story of the “convert,” who now speaks from the standpoint of a Roman Catholic, in a publication prefaced by a Jesuit priest, and published and sold by Roman Catholic publishing houses, and is a practical proof of the conclusion already reached by many infallible proofs that Roman Catholicism and modern Spiritualism are closely affiliated in doctrine and practice:

Not very long after my husband died, when I was hungering and thirsting for some sign of his presence, for some evidence that he still lived and loved me, I began to hear Spiritualism discussed, and I read eagerly and listened earnestly, so as to obtain all the information I could glean....

I became most anxious to find some medium, but had no idea how to accomplish it, when an unexpected way was opened to me under very pleasant and desirable circumstances. A lady I knew told me she would like to introduce me to an old friend of hers, who, together with her daughter, was investigating Spiritualism in a very serious and religious manner. Accordingly, the introduction was effected, and the old lady kindly begged me to go and pay them a visit.

Mrs. R. (as I will call her) and her daughter Margaret, had been originally Unitarians, but at the time I made their acquaintance they were Christian dissenters, the spirits having declared to them the divinity of our Lord.

I may here add that Margaret eventually became a Catholic under the same influences which helped me to become one, although some time after my reception, and she has remained a thoroughly good and faithful child of the church for now more than twelve years, having baptized her mother on her death-bed, and instructed many in the faith. I make a point of mentioning this, because I have seen it stated, not only that Spiritualists seldom become Catholics (which is probably true, though I think many would do so if they could be brought under Catholic influences), but, that in the rare instances of apparent conversion,

they have always gone back. I can only say that this is distinctly contradicted by facts within my knowledge.

The séances held at Mrs. R.—’s house were entirely private, and were attended by no professional medium, but several of the habitats possessed considerable magnetic force, which had been developed and increased by these frequent meetings.

There was, in particular, a certain Mr. B—, a member of the congregation to which my friends belonged, who had very extraordinary powers. He used to fall into a sort of trance, appearing like one dead, pale and livid, and then would suddenly start up, gazing straight before him into space, with eyes that had in them no speculation, and would begin to speak in voices quite other than and distinct from his own, voices of men, of women, and of children, voices refined and cultured, and voices coarse and rough, he being all the time entirely unconscious of what was being spoken through him.

Occasionally a voice would be recognized by friends of the departed individual from whom it professed to emanate, but often the voices were those of strangers, coming, for the most part, to implore prayers. I afterwards saw this “trance-mediumship,” as it is called, in several other instances, especially in that of a German lady, now dead—an interesting person, of sensitive temperament and religious aspiration, who had come out of Calvinism through the teachings of her disembodied friends, and who was gradually learning Catholic doctrines....

We were bidden always to make the sign of the cross before entering into these communications, and to request any spirit, wielding to spell a message, to move the indicator in the form of a cross, as they said that evil spirits were unable to make the holy sign. We found this a great protection, but still I think we were sometimes deluded, unless it might have been, that we perhaps did not always accurately obtain a message as it was intended....

All the séances at Mrs. R.—’s were begun by prayer and the singing of hymns, by the special desire of the spirits present. They invariably begged to be prayed for, as did nearly always all the spirits with whom I was brought into contact during my investigations, in other places, and through other mediums. This fact struck me very much, and was, indeed, the first ray of light which flashed across my path. “Is not this the Roman Catholic

doctrine of purgatory and of prayer for the dead?" I asked of a spirit. "Yes, and it is true," was the reply.

The spirits literally beset us with entreaties for prayers. Some of them appeared very unhappy, greatly lamenting the selfish and useless or sinful lives they had led upon earth, and which they were not expiating. "Are you in heaven?" we would sometimes inquire of one whose words were more hopeful, and whose "influence" was sweet and peaceful. "Oh, no, not yet—but I soon shall be, if you will pray," was once the answer.

And so we prayed for the dead for the first time in our lives! Gradually many other Catholic truths were taught to Margaret and to me, spelled out by the "Indicator," but we were so ignorant of the doctrines that we did not always understand them, or recognize their full import at the time, though we began to wonder whether, as the church of Rome was apparently considerably right, it might not be actually possible that she should be right in a good deal more. And what if she should be altogether right, and be the one true teacher!

I have heard that Mr. B— also became a Catholic eventually, but my friends, the R—'s, lost sight of him when he left their neighborhood, I am not sure of the fact.

Another old friend, at present a professed nun, who has been a Catholic more than twenty years, often joined me in my inquiries into Spiritualism at the period of which I am writing, chiefly by putting her hand with mine on the "Indicator," to obtain the spelling of messages.

Quite recently I paid her a visit at her convent, and, as we were talking over the "Auld Lang Syne," before the conversion of either of us, and wondering at our dreads and difficulties in those now dim and distant days, she replied to my mind an incident that had escaped my memory (though I now remember it perfectly), as to a communication we had received, in reply to a question of hers, as to whether the Church of England was preferable to other forms of religion, as she believed it then to be, meaning, of course, to Protestant sects, the Catholic Church being entirely outside her region of thought.

"All these churches fall short of the ideal," was the reply; "the Roman Catholic Church is the true religion." Upon this, my friend immediately exclaimed: "Now, I know that this is not a reliable

message!" Yet she says she never forgot this testimony, and considers that it indirectly helped in her conversion.

On leaving the R—'s, I went to London on a visit, and saw a great deal of Spiritualism, of all kinds, some of which was decidedly undesirable, and dangerous even from the point of view of a non-Catholic; but I was now determined to go fully and thoroughly into the subject. I also met and became intimately acquainted with some of the most enlightened and intellectual leaders of the movement, who were in reality rather mystics of the school of Böhmen, Jung Schilling, Oberlin, and others, than ordinary Spiritualists.

By one of these earnest and thoughtful persons, I was lent an old Italian "Life of St. Catherine of Siena," which took a great hold upon me, so much so, that I began to invoke her, asking of her, instruction as well as intercession. And from this time I came gradually to see more clearly, and to accept Catholic doctrine in a way very wonderful, considering that I had never seen a priest, or read any dogmatic Catholic book, or spoken to any Catholic in the flesh.

One day I went to a séance with some friends, two of whom were High Church clergymen, at the house of a well-known medium. Answers to inquiries were spelled out by raps on the table, floor, and indeed, all over the room. Questions having been asked on theological matters by the two clergymen, especially concerning the real presence, and some confusion in the answers having arise, I said, "May I tell you what has been told to me?"

As I repeated what had been given me by "impression," I was accompanied by a perfect chorus of raps. "Is she right?" asked one of the clergymen. "Yes, yes, yes," from all parts of the room. "How does she know this?" "Because a very high spirit, called Catherine, is teaching her." "Who is this Catherine?" said one of my friends to me. I replied, "I have been reading the 'Life of St. Catherine of Siena.'" "Yes, yes, yes," came again from the invisible chorus. The impressional message received by me concerning transubstantiation, was, as I afterwards found when more fully instructed, entirely in accordance with Catholic doctrine....

"From this time I began to go to mass, and left off attending Anglican services, but I knew no Catholics, and had not the remotest idea of how to put myself in communication with a

priest....I was, however, received into the church, about six months after this episode, by a very experienced and remarkable priest, now dead, to whom I was made known by an American lady, herself a convert to Catholicism through the teachings of the spirits, a friend of the person who lent me the "Life of St. Catherine."

Her occult experiences far transcend mine in interest, and she came into the church in a much more marvelous manner. She died a few years ago, after receiving the sacraments, an undoubted instance of the perseverance of a former Spiritualist. I should like to relate many of the wonderful things she told me about her conversion, but space fails, so I will only say in passing that it would seem to have been chiefly the work of Jesuit and Franciscan martyrs, who appeared to her and taught her, she being utterly ignorant not only of the Catholic religion, but of any form of Christianity, though very desirous of truth at any price, and from whatever quarter.

Her husband and some friends, impressed by these extraordinary manifestations, followed in her footsteps, and were also received in America—I believe by a Jesuit father.

I have only been able, in this sketch, to furnish a few broad outlines of strange facts, which to some may seem startling, but which I hold to be less unusual than is ordinarily supposed, for God is very good to souls who seek him.

- A. E. W.

Thus it is seen that the transfer from intercourse with the dead of the Spiritualistic séance to intercourse with the dead of the Roman Catholic calendar of saints, and vice versa, is short and easy. And that the Roman Catholic Church, in leaving the...

Acts 3

¹⁵ ...Prince of Life whom God raised from the dead,

—to invoke a multitude of dead "saints," who have not been raised from the dead, has departed from the faith and become the victim of...

1 Timothy 4

¹ ...seducing spirits and doctrines of devils.

6. Catholic Shrines and Miracles

American Sentinel, October 24, 1895

NO ONE who keeps track of current events, as recorded by the secular press, can have failed to note the frequent mention during recent years of wonderful cases of healing said to have taken place at Catholic shrines, and by the application of relics of Roman Catholic saints.

The well-known Chauncey M. Depew had a wonderful story to relate upon his recent return from Europe, of a notable miracle which he had all but witnessed himself at Lourdes, France, a shrine to the Virgin Mary.

More recently the papers have been full of remarkable stories of wonderful cases of healing in Denver, Col., through the instrumentality of a humble shoemaker, a member of the Roman Catholic Church in New Mexico; and more recently still, the secular press has published the details of a marvelous cure effected in this city through the virtue which is supposed to reside in a fragment of a bone, said to have belonged to St. Anne, mother of the Virgin Mary.

Miraculous Power

The Roman Catholic Church has always claimed miraculous power for her saints and their relics; and Protestants have always denied the validity of these claims, asserting, for the most part, that the “day of miracles is past.”

But in recent years there has been among Protestants a revival of faith in the miraculous; and this answer that “the day of miracles is past” is no longer regarded as satisfactory by many people; nor is this strange since there is really no authority for the declaration.

The Scriptures do not teach that miraculous power was ever to cease out of the church; on the contrary, we learn from *1 Corinthians* 1:7, that the Church, just before the coming of our

Lord Jesus Christ, will “come behind in no gift;” so that something more than a general denial of miraculous power is required to meet the claims of Rome in this matter.

We do not admit all that is claimed by Rome in regard to miraculous power, but it is not necessary to deny the existence of such power. The fact that miraculous power is possessed by an individual or by a church, does not prove that the individual or church derives such power from God, or that such an individual or church enjoys the favor of God. Miracles are indeed evidence of power but not of its source.

From What Source?

When Moses presented himself before Pharaoh and delivered to him the divine message,

Exodus 5

¹ Let my people go, that they may hold a feast unto me in the wilderness,

Exodus 7

¹¹ Pharaoh called the wise men and the sorcerers; [and] they also did in like manner with their enchantments.

²² And Pharaoh’s heart was hardened, neither did he hearken unto them [Moses and Aaron]; as the Lord had said.

Power was certainly manifested through the magicians, but it was not the power of God, for it was used in resisting the servants of God; and in his second letter to Timothy, the Apostle Paul says:

2 Timothy 3

¹ This know also, that in the last days perilous times shall come.

He then gives a catalog of the sins which will be common in the last days among men:

⁵ Having a form of godliness, but denying the power thereof.

He then adds:

2 Timothy 3

⁸ Now as Jannes and Jambres withstood Moses, so do these resist the truth.

This is a plain prediction that just as miracles were used in resisting the work of Moses and Aaron, so miracles will be used in the last days in resisting the truth of God; hence we see clearly that though miracles are an evidence of the possession of power, they are not necessarily evidence of divine power.

Miracles Used to Deceive

That miracles are to be used in the last days for the purpose of resisting divine truth and deceiving the people, is further shown by the description which is given by inspiration of a persecuting power which is to oppose the work of the people of God just before the second advent of our Lord Jesus Christ. Of this power it is written:

Revelation 13

¹³ He does great wonders, so that he makes fire come down from heaven on the earth in the sight of men,

¹⁴ And deceives them that dwell on the earth by the means of those miracles which he had power to do.

And again the prophet says:

Revelation 16

¹³ And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

¹⁴ For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

This text applies just before the end of the world; for immediately following it is the declaration:

¹⁵ Behold, I come as a thief. Blessed is he that watches, and keeps his garments, lest he walk naked, and they see his shame.

As we have seen, the days of miracles are not passed; but it will not do to blindly follow any church or any individual simply because miraculous power is manifested through that church or that individual.

To the Law and Testimony

The Lord did not leave His people to be deceived either by:

Ephesians 4

¹⁴ ...the sleight of men, and cunning craftiness, whereby they lie in wait to deceive,

–or by miracles wrought by devils to confuse and bewilder His people, and to give His enemies...

2 Samuel 12

¹⁴ ...occasion to blaspheme.

God has given all who will use it a means of proving those who profess to exercise divine power, so that none need be deceived. The divine touchstone to which all such manifestations are to be brought is the word of God.

Isaiah 8

²⁰ To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

That word can never deceive those who put their trust in it, and it is the only safety for anybody in these last days. By it the Catholic saints, shrines, and miracles must be tried. If in anything they speak not according to that word it is because “there is no light in them.”

What then, is the purpose and what the effect of Roman Catholic miracles? Perhaps this question cannot be answered better than by quoting a paragraph from an article on “The Shrine of St. Anne,” in the *Catholic World*, for October, as follows:

While we hear a great deal—and rightly so—of our American pilgrimage of Ste. Anne de Beaupré, comparatively few in this country know anything of the European ancestress, of the

mother shrine in the Old World which the Breton sailors, mindful of home and its associations, had in view when, tossed by the storms of the Atlantic, they promised “la bonne Sainte Anne” that if she saved them from the seas they would erect in her honor, and on the very spot where they would land, a new shrine on this distant shore. Saint Ann heard the prayers of her children, we possess our beautiful sanctuary under her protection, which bids fair to become for Canada and the New World what Sainte Anne d’Auray is for Brittany and the Old—the nucleus of the devotion to the mother of the blessed Virgin.

Of course the Roman Catholic reader will discern nothing amiss in this paragraph, but it will sound strange to Protestant ears; for here we discover that objectionable doctrine, the worship of saints, disguised, it is true, under the expression “devotion to;” but it is worship none the less truly.

It will be observed that, according to the *Catholic World*, prayer was offered to St. Anne, and was heard by her upon the ocean, while at the same moment at Auray, in Brittany, pilgrims were offering up their supplications to her; so that we have in this paragraph, not only saint worship, but here is also omnipresence, or at least omniscience attributed to St. Anne. And today the new shrine at Beaupré, Canada, is frequented by tens of thousands annually, while other tens of thousands are praying to the same saint in distant Brittany, and St. Anne, two thousand years dead, is supposed to hear them all!

Seeking the Dead

The Scriptures forbid intercourse with the dead.

Isaiah 8

¹⁹ And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?

The reason for this commandment is evident:

Matthew 4

¹⁰ You shall worship the Lord your God, and Him only shall you serve.

To seek unto the dead is to put them in the place of God. The Scriptures declare:

1 Timothy 2

⁵ There is one God, and one mediator between God and men, the man Christ Jesus.

But saint worship makes many mediators between God and man. Moreover, the Scriptures declare that:

Ecclesiastes 9

⁵ ...the dead know not anything.

Job 14

²¹ His sons come to honor, and he knows it not; and they are brought low, but he perceives it not of them.

Psalms 146

³ Put not your trust in princes, nor in the son of man, in whom there is no help.

⁴ His breath goes forth, he returns to his earth; in that very day his thoughts perish.

And again:

Ecclesiastes 9

⁵ For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten.

⁶ Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun.

Saint worship, or prayers to the saints, is therefore diametrically opposed to the teaching of the Word of God, and as Roman Catholic miracles foster superstition and idolatry and destroy faith in the Scriptures, they can be regarded only as part and par-

cel of the working of Satan by which he hopes to deceive the whole world to its destruction.

7. Superstition and the Papacy

American Sentinel, June 4, 1896

Christian Work, May 14:

“That was certainly a most remarkable procession, which marched through the streets of Madrid one day last week.”

SPAIN had been suffering from a protracted drought. Added to this misfortune was the drain upon Spain’s military and financial resources caused by the Cuban war, with the dark prospect of the loss of this last of her American possessions.

A Procession

In such an emergency, papal superstition suggested, as usual, an appeal to some dead “saint.” This procession, we are told,

...constituted an appeal to the patron saint of the city, St. Isidore, to put an end to the drought from which Spain has been suffering, and at the same time to put an end to the Cuban rebellion. It was a magnificent affair. Both civic and military organizations participated, and there were nearly a thousand priests in line, all carrying lighted tapers. The route was lined with enthusiastic spectators, who threw so many flowers that the very streets were filled with them. At the head of the procession were carried the remains of the saint, who died six hundred years ago.

The scene is one thoroughly characteristic of the papal religion. That religion is built upon the idea that we are to look to the dead for that aid which it is beyond human power to give. The idea is essentially pagan, as an examination of any pagan religion will show.

Scriptural Warnings

The Lord’s testimony concerning it may be seen from the language of:

Isaiah 8

¹⁹ And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living, to the dead?

The Scriptures nowhere sanction the idea of seeking to the dead for aid. The Almighty declares himself to be the source of our strength and wisdom and righteousness, and directs us to seek unto Him.

From many texts in His Word we learn that it is utterly useless to seek unto the dead for anything:

Ecclesiastes 9

⁵ ... the dead know not anything,

⁶ Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

Psalms 146

³ Put not your trust in princes, nor in the son of man, in whom there is no help.

⁴ His breath goes forth, he returns to his earth; in that very day his thoughts perish.

Any such demonstration, therefore, as this religious procession to invoke the aid of some dead man whose bones are carried at its head, is simply nothing else than exhibition of superstition.

The idea that when people die they are still alive, knowing more and having more power than they ever did before, is well calculated to foster superstition of the grossest kind. Worship of the dead was one of the earliest marks of apostasy from the true God.

Union of Church and State

The civil power, through the common belief in the consciousness and superhuman power and wisdom of departed spirits of men, which imagination and superstition had transformed into gods,

very early came to look to these “gods” for aid in times of emergency, and to connect their worship with the affairs of the State.

Probably nothing has contributed more powerfully than this superstition to the union of Church and State.

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1. The Huguenots and St. Bartholomew's Day

Signs of the Times, June 9 & June 16, 1887

WE HAVE received a request to give in our columns an account of:

1. The Edict of Nantes—when and by whom made, when and by whom revoked, and what the consequences of the revocation?
2. The Huguenots—why so called?
3. The Massacre of St. Bartholomew's.

These questions all refer to the same people—the Huguenots—and to view them in their proper connection we shall have to take up the second point first, then the third, and the first one last. First,

The Huguenots—Why So Called

The Huguenots were the French Protestants of the Reformation period. The term Huguenots was a nickname first applied to them by the enemies of Protestantism, but which became their acknowledged title, even as the term Christian with the early disciples of the Lord, and the term Methodist with Wesley and his companions. As for the term itself, it is of uncertain origin, and has been the subject of much controversy. The best account of its origin seems to be this:

In the city of Tours there was a popular superstition that a hobgoblin, called in French *le roy Huguon*, roamed the streets of that city. And, of course, it was with him as with all other hobgoblins, ghosts, and spooks, he was seen only in the night, and did all his exploits in the night.

Now as the first Protestants in France, as well as in other countries, dared not, at the peril of their lives, meet together except under the friendly cover of the darkness, it was an easy transition that attached to them the name of the great hobgoblin—*Huguon*—who moved about only in the dark.

And so they were nicknamed Huguenots, and that title distinguished a people who bore the wrath of the Papacy for more than two hundred and seventy years, yet who at times became so numerous and powerful as to endanger the supremacy of the Catholic religion in France.

In fact, the means by which France was held under the sway of the Catholic religion, was that of which the fullest illustration is furnished in that dreadful scenes of St. Bartholomew's Day, August 24, 1572.

St. Bartholomew's Day

Charles IX was nominally king of France. He was scarcely more than an imbecile, and his mother, the terrible Catherine de Medici, ruled the kingdom in the spirit of a second Jezebel.

Philip II was king of Spain, and, through the Duke of Alva, was carrying on a perpetual St. Bartholomew's in the Netherlands.

Gregory XIII was pope at the time of the massacre, but it had been plotted under the instructions of his immediate predecessor, Pius V.

Catherine and the Duke of Guise were the leaders of the Catholics; Henry of Navarre, afterward King Henry IV of France, and Admiral Coligny were the leaders of the Huguenots.

As Catherine, by years of open war, had failed to destroy, or even to very much weaken, the Protestant cause, she determined to compass the destruction of the Huguenots by treachery and massacre. It was a deeply laid scheme. It had to be, for the object was the total extirpation of Protestantism in France.

The first thing was to disarm the suspicion of the Huguenots. A very plausible means presented itself. Two year before, a war of three years had closed so favorably to the Huguenots that it was in their power to indicate the terms of peace, and the treaty of St. Germain-en-Laye was made August 8, 1570, by which they were guaranteed liberty of worship outside of Paris.

Catherine now proposed a close alliance of the two parties, and they united to make an armed intervention in the Netherlands in aid of the Prince of Orange, and to relieve the Netherlands from the scourge of Philip of Spain. To seal the alliance, she proposed that Henry of Navarre should marry Margaret of Valois, Catherine's own daughter, sister to Charles IX; and that Admiral Coligny should head the united expedition to the rescue of the Netherlands.

This scheme was the most taking to the Huguenots because the marriage had been actually talked of while as yet Henry and Margaret were but children; and if by this they could secure peace in France, they would gladly help to bring deliverance to their Protestant brethren in Holland.

The Huguenots were thoroughly deceived. The marriage was accomplished August 18, 1572.

The four following days all Paris was occupied with fêtes, balls, and other public rejoicings. It was during these festivities that the final arrangements were made for striking the great meditated blow.²⁵⁸

The massacre was to begin Sunday morning, August 24, at day-break. Friday afternoon an attempt was made to assassinate Admiral Coligny, but he was only wounded, though severely, in the right hand and the left arm.

Friday night and Saturday were spent in more perfect preparation. Troops were brought into the city, and all the gates were closed, except two, which were left open for the introduction of provisions. As the dreadful hour drew near, the king faltered, but Catherine was prepared for that. She told him it was now too late to retreat, that their plans were known to the Protestants, and that now to hesitate was to be lost. She succeeded in rallying him, and he exclaimed with an oath:

²⁵⁸ Wylie, *History of Protestantism*, Vol. II, bk. 17.

“Then let Coligny be killed, and let not one Huguenot in all France be left to reproach me with the deed.”

What followed, we shall tell in the words of Dr. Wylie, *History of Protestantism*, book 17, chap. 16:

It was now 11 o'clock of Saturday night, and the massacre was to begin at daybreak. Tavannes was sent to bid the Mayor of Paris assemble the citizens, who for some days before had been provided with arms, which they had stored in their houses. To exasperate them, and put them in a mood for this unlimited butchery of their countrymen, in which at first they were somewhat reluctant to engage, they were told that a horrible conspiracy had been discovered, on the part of the Huguenots, to cut off the king and the royal family, and destroy the monarchy and the Roman Catholic religion.

The signal for the massacre was to be the tolling of the great bell of the Palace of Justice. As soon as the tocsin should have flung its ominous peal upon the city, they were to hasten to draw chains across the streets, place pickets in the open spaces, and sentinels on the bridges. Orders were also given that at the first sound of the bell torches should be placed in all the windows, and that the Roman Catholics, for distinction, should wear a white scarf on the left arm, and affix a white cross on their hats.

“All was now arranged,” says Maimbourg, “for the carnage;” and they waited with impatience for the break of day, when the tocsin was to sound. In the royal chamber sat Charles IX, the Queen-mother, and the Duke of Anjou. Catherine’s fears lest the king should change his mind at the last minute would not permit her to leave him for one moment.

Few words, we may well believe, would pass between the royal personages. The great event that impended could not but weigh heavily upon them. A deep stillness reigned in the apartment; the hours wore wearily away; and the Queen-mother feeling the suspense unbearable, or else afraid, as Maimbourg suggests, that Charles, “greatly disturbed by the idea of the horrible butchery, would revoke the order he had given for it,” anticipated the signal by sending one at two o'clock of the morning to ring the bell of St. Germain l’Auxerois, which was nearer than that of the Palace of Justice.

Scarcely had its first peal startled the silence of the night when a pistol shot was heard. The king started to his feet, and summoning an attendant he bade him go and stop the massacre. It was too late; the bloody work had begun. The great bell of the Palace had now begun to toll; another moment and every steeple in Paris was sending forth its peal; a hundred tocsins sounded at once; and with the tempest of their clamor there mingled the shouts, oaths, and howlings of the assassins. "I was awakened," says Sully, "three hours after midnight with the ringing of all the bells, and the continued cries of the populace." Above all were heard the terrible words, "Kill, kill!"

The massacre was to begin with the assassination of Coligny, and that part of the dreadful work had been assigned to the Duke of Guise. The moment he heard the signal, the duke mounted his horse and, accompanied by his brother and three hundred gentlemen and soldiers, galloped off for the admiral's lodging. He found Anjou's guards with their red cloaks, and their lighted matches, posted round it; they gave the duke with his armed retinue instant admission into the courtyard. To slaughter the halberdiers of Navarre, and force open the inner entrance of the admiral's lodgings, was the work of but a few minutes.

They next mounted the stairs, while the duke and his gentlemen remained below. Awakened by the noise, the admiral got out of bed, and wrapping his dressing-gown round him and leaning against the wall, he bade Merlin, his minister, join with him in prayer. One of his gentlemen at that moment rushed into the room. "My lord," said he, "God calls us to himself!" "I am prepared to die," replied the admiral; "I need no more the help of men; therefore, farewell, my friends; save yourselves, if it is still possible." They all left him and escaped by the roof of the house. Coligny, his son-in-law, fleeing in this way was shot, and rolled into the street. A German servant alone remained behind with his master.

The door of the chamber was now forced open, and seven of the murderers entered, headed by Behme of Lorraine, and Achille Petrucci of Sienna, creatures of the Duke of Guise. "Are you Coligny?" said Behme, presenting himself before his victim, and awed by the perfect composure and venerable aspect of the admiral. "I am," replied Coligny; "young man, you ought to respect my

gray hairs; but do what you will, you can shorten my life only by a few days." The villain replied by plunging his weapon into the admiral's breast; the rest closing round struck their daggers into him. "Behme," shouted the duke from below, "have done?" "Tis all over," cried the assassin from the window. "But M. d'Angoulême," replied the duke, "will not believe it till he see him at his feet."

Taking up the corpse, Behme threw it over the window, and as it fell on the pavement, the blood spurted on the faces and clothes of the two lords. The duke, taking out his handkerchief and wiping the face of the murdered man, said, "Tis he sure enough," and kicked the corpse in its face. A servant of the Duke of Nevers cut off the head, and carried it to Catherine de Medici and the king. The trunk was exposed for some days to disgusting indignities; the head was embalmed, to be sent to Rome; the bloody trophy was carried as far as Lyons, but there all trace of it disappears.

The authors of the plot having respect to the maxim attributed to Alaric, that "thick grass is more easily mown than thin," had gathered the leading Protestants that night, as we have already narrated, into the same quarter where Coligny lodged. The Duke of Guise had kept this quarter as his special preserve; and now, the admiral being dispatched, the guards of Anjou, with a creature of the duke's for their captain, were let loose upon this battu of ensnared Huguenots. Their work was done with a summary vengeance, to which the flooded state of the kennels, and the piles of corpses, growing ever larger, bore terrible witness.

Over all Paris did the work of massacre by this time extend. Furious bands, armed with guns, pistols, swords, pikes, knives, and all kinds of cruel weapons, rushed through the streets, murdering all they met. They began to thunder at the doors of Protestants, and the terrified inmates, stunned by the uproar, came forth in their night-clothes, and were murdered on their own thresholds.

Those who were too affrighted to come abroad, were slaughtered in their bed-rooms and closets, the assassins bursting open all places of concealment, and massacring all who opposed their entrance, and throwing their mangled bodies into the street.

The darkness would have been a cover to some, but the lights that blazed in the windows denied even this poor chance of escape to the miserable victims. The Huguenot as he fled through

the street, with agonized features, and lacking the protection of the white scarf, was easily recognized, and dispatched without mercy.

The Louvre was that night the scene of a great butchery. Some 200 Protestant noblemen and gentlemen from the provinces had been accommodated with beds in the palace; and although the guests of the king, they had no exemption, but were doomed that night to die with others. They were aroused after midnight, taken out one by one, and made to pass between two rows of halberdiers, who were stationed in the underground galleries. They were hacked in pieces or poniarded on their way, and their corpses being carried forth were horrible to relate, piled in heaps at the gates of the Louvre. Among those who thus perished were the Count de la Rochefoucault, the Marquis de Renel, the brave Piles—who had so gallantly defended St. Jean D’Angely—Francourt, chancellor to the King of Navarre, and others of nearly equal distinction. An appeal to the God of Justice was their only protest against their fate.

By-and-by the sun rose; but, alas! who can describe the horrors which the broad light of day disclosed to view? The entire population of the French capital was seen maddened with rage, or aghast with terror. On its wretched streets what tragedies of horror and crime were being enacted! Some were fleeing, others were pursuing; some were supplicating for life, others were responding by the murderous blow, which, if it silenced the cry for mercy, awoke the cry for justice. Old men, and infants in their swaddling clothes, were alike butchered on that awful night.

Our very page would weep, were we to record all the atrocities now enacted. Corpses were being precipitated from the roofs and windows, others were being dragged through the streets by the feet, or were piled up in carts, and driven away to be shot into the river. The kennels were running with blood. Guise, Tavannes, and d’Angoulême—traversing the streets on horseback, and raising their voices to their highest pitch, to be audible above the tolling of the bells, the yells of the murderers, and the cries and moanings of the wounded and the dying—were inciting to yet greater fury those whom hate and blood had already transformed into demons.

“It is the king’s orders!” cried Guise. “Blood, blood!” shouted out Tavannes. Blood! every kennel was full; the Seine as it rolled through Paris seemed but a river of blood; and the corpses which it was bearing to the ocean were so numerous that the bridges had difficulty in giving them passage, and were in some danger of becoming choked and turning back the stream, and drowning Paris in the blood of its own shedding. Such was the gigantic horror on which the sun of that Sunday morning, the 24th of August, 1572—St. Bartholomew’s Day—looked down.

We have seen how Charles IX stood shuddering for some moments on the brink of his great crime, and that, had it not been for the stronger will and more daring wickedness of his mother, he might after all have turned back. But when the massacre had commenced, and he had tasted of blood, Charles shuddered no longer he became as ravenous for slaughter as the lowest of the mob. He and his mother, when it was day, went out on the palace balcony to feast their eyes upon the scene. Some Huguenots were seen struggling in the river, in their efforts to swim across, the boats having been removed. Seizing an arquebus, the king fired on them. “Kill, kill!” he shouted; and making a page sit beside him and load his piece,....

For seven days the massacres were continued in Paris, and the first three especially with unabating fury. Nor were they confined within the walls of the city. In pursuance of orders sent from the court, they were extended to all provinces and cities where Protestants were found. Even villages and châteaux became scenes of carnage. For two months these butcheries were continued throughout the kingdom. Every day during that fearful time the poniard reaped a fresh harvest of victims, and the rivers bore to the sea a new and ghastly burden of corpses.

In Rouen above 6,000 perished; at Toulouse some hundreds were hewn to pieces with axes; at Orleans the Papists themselves confessed that they had destroyed 12,000; some said 18,000; and at Lyons not a Protestant escaped. After the gates were closed they fell upon them without mercy; 150 of them were shut up in the archbishop’s house, and were cut to pieces in the space of one hour and a half. Some Roman Catholic, more humane than the rest, when he saw the heaps of corpses, exclaimed, “They surely

were not men, but devils in the shape of men, who had done this.”

The whole number that perished in the massacre cannot be precisely ascertained. According to De Thou there were 2,000 victims in Paris the first day; Agrippa d’Aubigne says 3,000. Brantome speaks of 4,000 bodies that Charles IX might have seen floating down the Seine. La Popelinere reduces them to 1,000.

There is to be found, in the account-books of the city of Paris, a payment to the grave-diggers of the Cemetery of the Innocents, for having inferred 1,100 dead bodies stranded at the turns of the Seine near Chaillot, Antenil, and St. Cloud; it is probable that many corpses were carried still further, and the corpses were not all thrown into the river.

There is a still greater uncertainty touching the number of victims throughout the whole of France. Mezeray computes it at 25,000; De Thou at 30,000; Sully at 70,000; and Perefice, Archbishop of Paris in the seventeenth century, raises it to 100,000; Davila reduces it to 10,000. Sully, from his access to official documents, and his unimpeachable honor, has been commonly reckoned the highest authority.

Not a few municipalities and governors, to their honor, refused to execute the orders of the king. The reply of the Vicompte d’Orte has become famous. “Sire,” wrote he to Charles IX., “among the citizens and garrison of Bayonne, you have many brave soldiers, and loyal subjects, but not one hangman.”...

At Rome, when the news arrived, the joy was boundless. The messenger who carried the dispatch was rewarded like one who brings tidings of some great victory. On the following day the Pontiff went in procession to the Church of Minerva, where, after mass, a jubilee was published to all Christendom, “that they might thank God for the slaughter of the enemies of the Church, lately executed in France.” A third time did the pope go in procession, with his cardinals and all the foreign ambassador then resident at his court, and after mass in the Church of St. Louis, he accepted homage from the Cardinal of Lorraine, and thanks in the name of the King of France, “for the counsel and help he had given him by his prayers, of which he had found the most wonderful effects.”

But as if all this had not been enough, the pope caused certain more enduring monuments of the St. Bartholomew to be set up, that not only might the event be held in everlasting remembrance, but his own approval of it be proclaimed to the ages to come. The pope, says Bonanni, “gave orders for a painting, descriptive of the slaughter of the admiral and his companions, to be made in the hall of the Vatican by Georgio Vasari, as a monument of vindicated religion, and a trophy of exterminated heresy.” These representations form three different frescoes...The third, in which the king is represented as hearing the news, is thus entitled—“The king approves Coligny’s slaughter!”

The better to perpetuate the memory of the massacre, Gregory caused a medal²⁵⁹ to be struck, the device on which, as Bonanni interprets it, inculcates that the St. Bartholomew was the joint result of the Papal counsel and God’s instrumentality. On the one side is a profile of the pope, surrounded by the words—Gregorius XIII, Pont. Max., an. I. On the obverse is seen an angel bearing in the one hand a cross, in the other a drawn sword, with which he is smiting a prostrate host of Protestants; and to make all clear, above is the motto: *Ugoniottorum strages*, 1572: “The slaughter of the Huguenots, 1572.”

When the massacre of St. Bartholomew’s Day was over it was expected by its authors that Protestantism in France was forever a thing of the past. In many of the cities and villages in the open country there was not a Huguenot left to breathe; but in the mountains the destruction was not so thorough, and before the first anniversary of the massacre came round, the Huguenot cause was almost as strong as it had been before that terrible day.

When the anniversary came—August 24, 1573—the Huguenots met and drew up new demands, which they at once presented to the king. They sent delegates who boldly demanded, in the name of the whole body of Protestants, to be replaced in the position they occupied before St. Bartholomew’s Day, and to have back all the privileges of the pacification of 1570.

²⁵⁹ Bishop Foss of the M. E. Church, now possesses one of these medals.

The king was so taken aback that he did not know what to say. Catherine, pale with anger, burst out with:

“What! although the Prince of Condé had been still alive, and in the field with 20,000 horse and 50,000 foot, he would not have dared to ask half of what you now demand.”

Charles IX died May 30, 1574, and his brother, the Duke of Anjou, became king of France, under the title of Henry III. He began his reign by issuing an edict commanding all his subjects to conform to the religion of Rome or leave the kingdom.

But the Government had not the power to enforce the decree, and its principal effect was to give the Huguenots full warning that the sword of St. Bartholomew’s Day still hung over their heads.

Henry of Navarre now became the great leader of the Huguenots. There also arose what was called the State party, who, although they were Romanists, revolted at the policy of extermination pursued by the court, which was bringing the State nearer and nearer to the brink of ruin. These placed their influence on the side of the Huguenots, and thus re-enforced, the Protestants renewed their demands and the court had to grant all that they asked.

Besides certain matters of a political nature, it was granted that:

...the public exercise of the Reformed religion should be authorized throughout the kingdom; that the provincial Parliaments should consist of an equal member of Roman Catholics and Protestants; that all sentences passed against the Huguenots should be annulled; that eight towns should be placed in their hands as a material guarantee; that they should have a right to open schools, and to hold synods; and that the States-General should meet within six months to ratify this agreement. This treaty was signed May 6, 1576.

Thus within four years after the St. Bartholomew’s Massacre, the Protestants, whom it was supposed that this massacre had ex-

terminated, had all their former rights conceded to them, and in ampler measure.

At this, the extreme Catholics took new alarm and formed “The League,” whose immediate aim was to prevent the execution of the terms of the treaty just signed, and in the end to accomplish the purpose designed by the massacre—the extirpation of the Huguenots.

The king after some hesitation, went over to the side of the League, and to make himself secure with that party, swept away the treaty, by revoking all the privileges of the Protestants and once more commanding them to give up their religion or leave the kingdom.

War followed, and the Huguenots, under the brilliant leadership of Henry of Navarre, held their own against the armies of the League and the king. It was soon seen, however, that the principal step in the accomplishment of the grand and ultimate purpose of the League was the establishment of the Duke of Guise upon the throne of the kingdom. This at once set the duke and the king at swords’ points, each seeking to entrap and kill the other. The king succeeded and the Duke of Guise was slain.

This turned all the Catholics into bitter enemies of the king; the pope excommunicated him, and he went over to Henry of Navarre and the Huguenots. He was soon afterward assassinated by a monk, Jacques Clement by name. The death of King Henry III was the extinction of his royal race, and the throne of France fell by right of succession to King Henry of Navarre, the leader of the Huguenots.

But, although the throne of right belonged to Henry, all the extreme Catholics, from the pope downward, were opposed to his occupying it unless he would declare himself of the communion of Rome. At first he nobly answered:

“Would it be more agreeable to you to have a godless king?
Could you confide in the faith of an atheist? and in the day of

battle would it add to your courage to think that you followed the banner of a perjured apostate?"

But the Catholics were determined and Henry was not; they hedged him about with difficulties, he thought he saw the throne slipping from under him, and he began to temporize. He tried to be both Romanist and Huguenot at once. He concluded an arrangement with the Catholics in which it was agreed that he should have six months' instruction in both creeds, and at the end of that time he would make his choice.

The period of six months was drawn out to four years, and Henry's throne was no more secure than it was at the first. For four years, however, He had practiced duplicity. In fact it is extremely doubtful whether he ever had any real godliness. His mother was a Huguenot and a sincere Christian. He had grown up under Huguenot influence, and his sympathies were with them of course, but when the subject came to the test and he had to choose between principle, the genuine spirit of the gospel of truth, was not in him.

And so Sunday morning, July 25, 1593, he went to the Church of St. Denis and knocked at the cathedral door.

The Bishop of Bourges, at the head of a train of prelate and priests, met him and demanded to know the errand on which the king had come. Henry made answer, "To be admitted into the Church of Rome." He was straightway led to the altar, and kneeling on its steps, he swore to live and die in the Romish faith.

He also had to swear that he would endeavor to the utmost of his power, and in good faith, to drive out of his jurisdiction, and from the lands under his sway, all heretics denounced by the church.

Of course he never did it; he never intended to do it. His pretended conversion to Rome was nothing in the world but a piece of policy to gain the Catholics. And although the Huguenots suf-

fered many hardships, Henry always secretly favored them and encouraged their organization.

The Huguenot council applied to Henry's government for the redress of their wrongs, and the restoration of Protestant rights and privileges. Four years passed away in these negotiations, disputes, and contentions more or less bitter, which descended in one instance to actual violence, when at last the whole matter came to a happy issue in the Edict of Nantes, April 13, 1598.

The Edict of Nantes

By this edict those who professed the so-called "Reformed religion" were to enjoy henceforth "full and complete" liberty of conscience, but with restricted liberty of worship. Lord's high-justiciary, of whom there were 3,500, were allowed to assemble with their families, their tenants, and those whom they chose to invite. Those of lower grade would not worship in assemblies of more than thirty persons.

Huguenots were to be freely admitted to all colleges, schools, and hospitals; they might establish and maintain educational and charitable institutions of their own; and their religious books might be published in all places where their worship was authorized.

They were made eligible to all public employments on equal terms with Catholics, and on taking office were not bound to take any oaths, or attend ceremonies that would offend their consciences.

Special courts were established, which should have jurisdiction in all cases arising between Catholics and Huguenots. Beside the worship of the land owners, named above, the Huguenot worship was legalized in one town or village in each bailage.

But at the court of the sovereign, at Paris and within a radius of fifteen miles all round it, and in all military camps, except in the personal quarters of a Protestant general, the Reformed worship

was absolutely prohibited. It was also directly prohibited, by special arrangement, in many cities and towns.

The Huguenots were enjoined to show outward respect to the Catholic religion; to observe all the Catholic holy days; and to pay tithes to the clergy. Their provincial assemblies were to be at once dissolved, but the king was to license the holding of a representative synod once in three years, with the privilege of addressing the crown on their condition, and petitioning for redress of grievances.

They were confirmed in the possession, for eight years, of all the cautionary towns that had been granted in the treaty of 1577; and the expense of the Huguenot garrisons was met by a grant of 80,000 crowns—about 2,000,000 francs of the present day—a year from the royal treasury.

Such was the “full and complete liberty of conscience” granted by the Edict of Nantes. But yet it was a precious boon to the hunted Huguenots. They now had a legal existence. At this time there were in France seven hundred and sixty Huguenot churches, and under the edict they soon began to fill France with flourishing manufactures and a valuable trade. They were excellent farmers; they manufactured silk, velvet, paper, and a great number of other articles.

But it was not manufactures and trade alone that they spread over France. Much better than all this was the moral vigor which they instilled into the people, and by which society was renewed.

Honesty, purity, and mental culture supplanted the barren dreams of chivalry and the corruption and indolence of the Catholic rule. To be as “honest as a Huguenot,” became a proverb.

Under this edict the Huguenots prospered till 1660, when Louis XIV abolished the representative synods. In 1669 he abolished the special courts. In 1679 the doors of all public employments were closed to Huguenots. Children of seven years were empowered to change their religion against their parents’ will, and “a word, a gesture, or a look,” was sufficient evidence that a child intended to

abjure “the religion,” and to facilitate such abjuration a system of purchasing conversions was established.

The dragoons were quartered upon the Huguenots,

...ruining the well-to-do, maltreating old men, women, and children, striking them with their sticks or the flat of their swords, hauling off Protestants in the churches by the hair of their heads, harnessing laborers to their own plows, and goading them like oxen.

Those who could fly left France, at the risk of being hanged if the attempt happened to fail.

These persecutions went on for six years, growing worse and worse till the Edict of Nantes was totally revoked.

Revocation of the Edict of Nantes

October 15, 1685. The edict of revocation ordered that all chapels that remained standing should be demolished; interdicted all Protestant assemblies or worship; all disobedient ministers were ordered to leave the kingdom within fifteen days; all new-born babies were to be sprinkled by the parish priest; and all Huguenots were forbidden to leave the kingdom, under penalty of sentence to the galleys for men, and confiscation of person and property for women. The superintendent of Rouen declared:

The will of the king is that there be no more than one religion in this kingdom; it is for the glory of God and the well-being of the State.

And two hours were allowed for the Reformers of Rouen in which to make their abjuration and become Catholics. Of course the effect of the revocation was only to let loose the full tide of persecution once more.

A wide scene of horror spread over the flourishing realm. Every Huguenot dwelling was invaded by fierce dragoons, the wealth of the industrious Reformers was snatched from them by the indolent and envious Catholics; the manufactories were deserted; flourishing cities sunk into ruin; and such crimes were

perpetrated by the savage soldiers of Louis as can only be paralleled in the various persecutions instigated by the Popes of Rome.

Yet the king and his courtiers found only a cruel joy in the sufferings of the people. Even literature the faded product of the corrupt age, celebrated Louis as the destroyer of heresy; and the infamous band of gifted preachers who adorn and disgrace this period of human woe, united in adoring the wisdom of their master, and the piety of the Jesuits.

Bossuet, with rare eloquence and singular inhumanity, triumphed in the horrors of persecution; Massillon repeated the praises of the pitiless Louis; Fléchier, the pride of the Romish pulpit, exulted in the dreadful massacres; Bourdaloue was sent to preach in the bleeding and desolate provinces, and obeyed without remonstrance; and the whole Catholic priesthood were implicated in the fearful crimes of that fatal period. The wise, the good, the gentle Huguenots became the prey of the vile, the cruel, and the proud.

Hundreds of factories were destroyed, many villages were deserted, many large towns half depopulated, and great districts of the richest land in France became once more a wilderness. At Tours, of forty thousand persons employed in the silk manufacture, scarcely four thousand remained, the population of Nantes was reduced one-half; it is estimated that one hundred thousand persons perished in Languedoc alone, one-tenth of them by fire, strangulation, or the rack!

Such was the victory of the faith over which Massillon, Bossuet, and Bourdaloue broke forth into loud applause; for which they celebrated the miserable king, with whose vices they were perfectly familiar, as the restorer of the church.

“Let our acclamations ascend to Heaven,” said Bossuet, “let us greet this new Constantine, this exterminator of the heretics, and say, ‘King of Heaven, preserve the king of earth.’” “At the first blow dealt by the great Louis,” cried Massillon over the general massacre, “heresy falls, disappears, and bears its malice and its bitterness to foreign lands.”

Rome and the pope, too, were eloquent in congratulation over the ruin of the working-classes of France. Te Deums were sung; processions moved from shrine to shrine; the pope addressed a letter to Louis filled with his praises. The whole Romish Church

rejoiced in the slaughter of the heretics. Public thanksgivings were offered at Paris; medals were struck to commemorate the fortunate event; a brazen statue was erected to Louis on the Hôtel de Ville, with a brief Latin inscription, "To the asserter of the dignity of kings and of the church." During the Revolution it was converted into cannon, to be aimed against the throne and the priesthood.

There now occurred in the course of their annals that wonderful spectacle of heroism and devotion, the flight of the Huguenots from France. The pure, the wise, the good, the noble, the wealthy, or the poor, animated by a common resolution to preserve their faith at the cost of all they held dear, resolved to abandon their native land and throw themselves upon the charity of strangers.

From every part of France, in mournful processions, in secret, by night, in strange disguises, and in fearful sufferings and dangers, great companies of men, women, children, made their way to the frontiers. No severity could restrain them; no offers of emolument or favors could induce them to accept the Romish creed.

Louis and his priestly advisers dispatched the fierce dragoons in pursuit of the fugitives, and filled the galleys and the prisons with their helpless captives. The unparalleled enormities inflicted upon the flying Huguenots can scarcely be described in history.²⁶⁰

²⁶⁰ Eugene Lawrence, *Historical Studies* (1876), "The Huguenots".

2. Did the Catholic Church Ever Persecute?

American Sentinel, Sep. 27, Oct. 25, Dec. 6, 1894

DONAHOE'S magazine for September has an article in which it is denied that Rome ever persecuted.

Modern Denials

In answer to a question,

“Why does not the Catholic Church publicly disavow and condemn all sorts of religious persecution?”

—it is replied:

One good reason why the church does not do this is because she has never sanctioned or approved religious persecution of any kind.

And of the Inquisition, this statement is made:

As to the Inquisition, every well-informed reader knows that whatever punishments were inflicted upon heretics during the time of its existence, were carried out by the civil, not by the ecclesiastical authorities. “As for the Roman court,” says the Rev. James Kent Stone, a convert to Catholicity, who is now known as Father Fidelis, speaking on the subject of the Inquisition, “I am not aware that the smallest proof has ever been given that its proceedings were other than mild and conservative.”

And, again the editor makes the statement that:

Rome did nothing that calls for disavowal now.

Likewise, Cardinal Gibbons, in his book, *The Faith of Our Fathers*, says:

The Catholic Church has always been the zealous promoter of civil and religious liberty.

Some Historical Facts

In one sense, and in one sense only, is the denial of persecution by the Roman Catholic Church true: it was the civil arm, that is, the State, that executed the penalty against heretics. But this is making a distinction without a difference, since it was the ecclesiastical authorities who instigated and insisted upon the persecution. In 1229 the Council of Toulouse:

...passed forty-five articles, instructing the bishops to bind by an oath a priest in every parish, and two or more laymen, to search out and apprehend heretics and those who sheltered them. Heresy was to be punished with the loss of property, and the house in which a heretic was found was to be burned...

Every two years, males from fourteen years upwards, and females from twelve years upwards, were obliged to repeat an oath to inform against heretics. The neglect of the annual confession was a sufficient ground for suspicion, as was also the possession of the Scriptures, especially in translations.

In spite of these measures and the rigorous execution of them, especially in Southern France, the desired result was not secured. The bishops were accused of apathy, and were themselves made subjects of the Inquisition by the papal chair.

In 1232 and Gregory IX appointed the Dominicans a standing commission of inquisitors in Austria, Germany, Aragon, Lombardy, and in Southern France. At the same period was organized the so-called "soldiery of Jesus Christ against heretics."...The suspicion of heresy was made a sufficient ground for apprehension; and, by a bull of Innocent IV. in 1252, resort was had, if necessary, to torture, to extract a confession.²⁶¹

The *Encyclopedia Britannica*," says:

The germ of the Inquisition lies in the duty of searching out and correcting error entrusted to the deacons in the early churches. The promise in the Anglican Ordinal that the priest will be "ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word" is a pale reflection of this ancient charge.

²⁶¹ Schaff-Herzog, article: "Inquisition".

The episcopacy thus providing the instruments, the temporal power soon offered to enforce the sentences of the church; the edicts of Constantine and his successors now began that double system which, by ordaining that heretics should be dealt with by the secular arm, enabled the church to achieve her object without dipping her own hands in blood.²⁶²

As before remarked, it is in this sense and in this sense only, that the Roman Catholic Church can, by any possibility, claim that she never persecuted. But no student of history will be deceived by such sophistry.

Agents of the Church

The Inquisitors were the agents of “the church.” They were commissioned by the pope and acted for him. It was at the Council of Toulouse, in 1229, that the title of Inquisitor was first applied to the agents of the Papacy. Prior to this time it was applied only to those who inquired into matters of taxation.

But the thing itself, as far older than the name. In 1184 the Synod of Verona cursed all heretics and their shelterers, ordered relapsed persons to be handed over to the secular arm for capital punishment, confiscated their property, and clearly indicated that the new Inquisition would go far beyond the older episcopal function. The synod did not hesitate to threaten easy-going bishops, urging them to more frequent and more searching visitations, standing over them as a superior power.

And henceforward Inquisition becomes more systematized, with papal not episcopal authority; it was developed by those three masterful pontiffs, Innocent III (1198-1216), Gregory IX (1227-1241), and Innocent IV (1243-1254), who all, regarding the supremacy of Rome as the keystone of society, claimed authority over men’s souls and bodies, above the authority of prince or bishop.

Thus, soon after his accession, Innocent III sent two Cistercians, Guy and Regnier, to visit the dioceses of Southern France and Spain, “to catch and kill the little foxes,” the Waldensians,

²⁶² *Encyclopedia Britannica*, article: “Inquisition”.

Cathari, and Patarines, to whose tails were fastened firebands to burn up the good corn of the faithful.

In Italy, the Inquisition was established under Dominican supervision as early as 1224. Inquisitors were at a later time brought into England to combat the Wickliffite opinions.²⁶³

Of the Inquisition in Spain, the same work says:

The motive of strictly religious fanaticism influenced, not the monarchs, but the Dominican instruments of the Holy Office.

And so persuaded by the minions of the pope, Ferdinand sent to Rome to solicit the establishment of such a tribunal. Sextus IV granted the request in 1478, and it was by this pope that the infamous Torquemada, a Dominican “father,” was commissioned Inquisition-General for Castile and Leon.

She Would Do It Again

Rome must do more than keep the pupils of her own schools in ignorance of history if she would escape the terrible responsibility of her acts in the Dark Ages; she must blot from the pages of history the black record. But that she can never do. Nor would she do it in the sense of changing the facts if she could; for

“Rome did nothing that calls for disavowal now.”

She would do the same thing again if she could, and wishes now only to conceal the facts. But why do even this; for, are not “Protestants” in our own and other lands persecuting Christians today and making the same excuse, namely,

“We are only enforcing the civil law”?

Yea, verily. The papal spirit still lives, not alone in the Roman Catholic Church, but in the natural heart; and as long as it does so live, there will be religious persecution under color of “civil” statutes; and it will be excused as “only enforcing civil law.”

²⁶³ *Ibid.*

The modern Protestant Inquisition differs from the Inquisition of the popes only in degree. The principle is the same.

Shifting the Blame

Now we shall quote only Roman Catholic authorities. In his book, *The Faith of our Fathers*, pages 284-286, Cardinal Gibbons says:

But did not the Spanish Inquisition exercise enormous cruelties against heretics and Jews? I am not the apologist of the Spanish Inquisition, and I have no desire to palliate or excuse the excesses into which that tribunal may at times have fallen. From my heart I abhor and denounce every species of violence, and injustice, and persecution of which the Spanish Inquisition may have been guilty. And in raising my voice against coercion for conscience sake, I am expressing not only my own sentiments, but those of every Catholic priest and layman in the land.

Our Catholic ancestors, for the last three hundred years, have suffered so much for freedom and conscience, that they would rise up in judgment against us, were we to become the advocates and defenders of religious persecution. We would be a disgrace to our sires, were we to trample on the principle of liberty which they held dearer than life.

And when I denounce the cruelties of the Inquisition, I am not standing aloof from the church, but I am treading in her footprints. Bloodshed and persecution form no part of the creed of the Catholic Church. So much does she abhor the shedding of blood, that a man becomes disqualified to serve as a minister at her altars who, by act or counsel, voluntarily shed the blood of another.

Before you can convict the church of intolerance, you must first bring forward some authentic act of her popes or councils sanctioning the policy of vengeance. In all my readings, I have yet to find one decree of hers advocating torture or death for conscience' sake. She is indeed intolerant of error; but her only weapons against error are those pointed out by St. Paul to Timothy: "Preach the word; be instant in season, out of season; reprove entreat; rebuke with all patience and doctrine."²⁶⁴

²⁶⁴ 2 Timothy 4:2.

But you will tell me: Were not the authors of the Inquisition children of the church, and did they not exercise their enormities in her name? Granted. But I ask you: Is it just or fair to hold the church responsible for those acts of her children which she disowns? You do not denounce liberty as a mockery, because many crimes are committed in her name; neither do you hold a father accountable for the sins of his disobedient children.

These are the cardinal's own words as recorded in his own book. Two points should be specially noted:

1. He does not say that "the church" never used against heresy other weapons than those "pointed out by St. Paul to Timothy;" though that is the idea that he evidently seeks to convey; for,
2. He attempts to lift the odium of the Inquisition from "the church" and place it upon the "children" of "the church;" as though to individuals and not to "the church" belonged the responsibility for the Inquisition and the crimes against humanity committed by it.

But this will not do. The Inquisition was an institution of the Roman Catholic Church; and it was instituted by the visible head of that church for the express purpose of using against "error" weapons never pointed out by St. Paul to Timothy, nor to anybody else; namely, the weapons of civil pains and penalties.

The Church Was Responsible

That this is true is not only admitted, but is asserted in a Roman Catholic book,²⁶⁵ published in this city in 1891, and approved by Cardinal Gibbons himself. On pages 58-59, of the work referred to, we read:

For many ages after the conversion of Constantine it was easier for the church to repress heresy by invoking the secular arms than by organizing tribunals of her own for the purpose. Reference to ecclesiastical history and the codes of Justinian and Theodosius shows that the emperors generally held as decided views

²⁶⁵ *Half Hours With the Servants of God.*

on the pestilent nature of heresy, and the necessity of extirpating it in the germ before it reached its hideous maturity, as the popes themselves. They were willing to repress it; they took from the church the definition of what it was; and they had old established tribunals armed with all the terrors of the law. The bishops, as a rule, had but to notify the appearance of heretics to the lay power, and the latter hastened to make inquiry, and, if necessary, to repress and punish.

But in the thirteenth century a new race of temporal rulers arose to power. The Emperor Frederic II perhaps had no Christian faith at all; John of England meditated, sooner than yield to the pope, openly to apostatize to Islam; and Philip Augustus was refractory towards the church in various ways. The church was as clear as ever upon the necessity of repressing heretics, but the weapon—secular sovereignty—which she had hitherto employed for the purpose, seemed to be breaking in her hands.

The time was come when she was to forge a weapon of her own; to establish a tribunal the incorruptness and fidelity of which she could trust; which, in the task of detecting and punishing those who misled their brethren, should employ all the minor forms of penal repression, while still remitting to the secular arm the case of obstinate and incorrigible offenders. Thus arose the Inquisition.

St. Dominic is said by some to have first proposed the erection of such a tribunal to Innocent III., and to have been appointed by him the first inquisitor.²⁶⁶ Other writers trace the origin of the tribunal to a synod held at Toulouse by Gregory IX. in 1229, after the Albigensian crusade, which ordered that in every parish a priest and several respectable laymen should be appointed to search out heretics and bring them before the bishops.²⁶⁷

The task of dealing with the culprits was difficult and invidious, and the bishops ere long made over their responsibility in the matter to the Dominican order. Gregory IX appointed none but Dominican inquisitors; Innocent IV nominated Franciscans also, and Clement VII sent as inquisitor into Portugal a friar of the order of Minime.

²⁶⁶ Farraris, *Inquisitionis S. Officium*.

²⁶⁷ Möhler, *Kircheneschechte*, ii. 631.

But the majority of the inquisitors employed have always been Dominicans, and the commissary of the holy office at Rome belongs *ex officio* to this order.

Of the powers of inquisitors, the same books says (page 60):

The duties and powers of inquisitors are minutely laid down in the canon law, it being always assumed that the civil power will favor, or can be compelled to favor, their proceedings. Thus it is laid down, that they “have power to constrain all magistrates, even secular magistrates, to cause the statute against heretics to be observed,” and to require them to swear to do so; also that they can “compel all magistrates and judges to execute their sentences, and these must obey on pain of excommunication,” also that inquisitors in causes of heresy “can use the secular arm,” and that “all temporal rulers are bound to obey inquisitors in causes of faith.”²⁶⁸

No such state of things as that here assumed now exists in any part of Europe; nowhere does the State assist the church in putting down heresy; it is therefore superfluous to describe regulations controlling jurisdiction which has lost the medium in which it could work and live.

A Change in Circumstances

This paragraph tells why “the church” does not now persecute, why “her only weapons are those pointed out by St. Paul.” It is because the weapon of her own which she “forged,” the Inquisition, the “tribunal the incorruptness and fidelity of which she could trust,” “has lost the medium in which it could work and live.” And that is the only reason.

“Rome never changes,” and the Roman Catholic Church to whose fold Leo XIII invites “the princes and peoples of the universe,” “the Roman Catholic Church of today,” upon which “Protestants,” so-called, are invoking the divine blessing, is unchanged in spirit and purpose, and would persecute today as she persecuted in the past if she had the power.

²⁶⁸ Ferraris, loc. cit. pp. 33-37.

Her denial of persecution is as disingenuous as we have in the past shown her professions of love for the Scriptures of truth and the Constitution of the United States to be.

The Great Apostasy Which Was Foretold

But let not any lose faith in religion because of the unchristian course of a professed church of Christ. The Word of God foretold the great apostasy which resulted in the setting up of the Papacy and warned His people, and through them the world, against it long before there was any such system claiming to be Christian; and through all the long dark night of papal supremacy God preserved to himself witnesses for His trust, faithful men and women who counted not their lives dear unto themselves, if only they might glorify their Lord.

Moreover, since the Roman Catholic Church has become hopelessly corrupt, and, as a church, irretrievably estranged from Christ, the same divine word which eighteen hundred years ago warned the world against the falling away and the “man of sin,” which was to follow it, now raises a standard against this system of iniquity and calls to the remnant people of God, not only in the Roman Catholic Church, but in her fallen and apostate daughters, saying:

Revelation 18

⁴ Come out of her my people.

There is hope in this invitation;

Isaiah 11

¹¹ [God has] set His hand again the second time to recover the remnant of His people.

And this gathering will be final, for its consummation will be the coming of the Lord to take His people to himself. Let as many as are dissatisfied with Roman Catholicism, and with Papacy, whether in the Roman Catholic Church or in any other, turn to the Lord and be saved by Him from sin now, and from the penalty of sin at His coming.

More Evidence

Abundant evidence has been presented to disprove the claim in behalf of Rome; but much more can be said; and that it should be said is evident from the fact that the Roman church is now posing before the world, not as a penitent for past wrongs, but as the infallible custodian of the truth of God, and the defender of both civil and religious liberty in all ages of the Christian era.

Roman Catholics persistently deny that “the church” ever persecuted. Upon this subject Cardinal Gibbons says in *The Faith of Our Fathers*:

I here assert the proposition....that the Catholic Church has always been the zealous promoter of religious and civil liberty; and that whenever any encroachments on these sacred rights of men were perpetrated by professing members of the Catholic faith, these wrongs, far from being sanctioned by the church, were committed in palpable violation of her authority.

In like manner, *Donahoe's Magazine* for September, 1894, says of the Roman Catholic Church:

“She has never sanctioned or approved religious persecution of any kind.”

The quotation given from a cardinal-endorsed Roman Catholic work, entitled, *Half Hours With the Servants of God*, shows that the Inquisition was a creation of the Roman Catholic Church.

Nor was this all; according to her own confession, Rome not only “forged” that diabolical weapon, but she appointed her own agents to use it, and compelled the civil power to inflict the penalties and execute the sentences of that most dreadful of all human tribunals.

A Holy War on the Albigenses

But even before the creation of the tribunal known as the Inquisition, the Roman Catholic Church persecuted. According to *A Catholic Dictionary*,²⁶⁹ article, “Albigenses,” Innocent III, in 1208:

...proclaimed a crusade or holy war with indulgences against the Albigensian heretics, and requested Philip II, the king of France, to put himself at its head.

The Catholic historian continues:

The king refused, but permitted any of his vassals to join it who chose. An army was collected, composed largely of desperadoes, mercenary soldiers, and adventurers of every description, whose sole object was plunder. Raymond, in great fear, not only promised all that was demanded of him, but assumed the Cross himself against his protégés.

The war opened in 1209 with the siege of Béziers and the massacre of its inhabitants. Simon de Montfort, the father of the famous Earl of Leicester, was made count of the territories conquered. The war lasted many years and became political; in its progress great atrocities were committed. Languedoc was laid desolate, and the Provençal civilization destroyed. Peace was made in 1227, and the tribunal of the Inquisition established soon after.

It will be noted that this was, according to this Roman Catholic authority, a “holy war,” proclaimed by a pope of Rome against “heretics.” Its object was the extirpation of “heresy,” though it afterwards “became political.”

But the very first act in this war was the pillage of a city and the massacre of the inhabitants. And though it is asserted that it “became political,” one of its direct results was the establishment of the Inquisition. And no wonder, for that fiend incarnate, Dominic, who was the inventor of the Inquisition, was likewise in-

²⁶⁹ Published in this city in 1893, by Benziger Brothers, “printers to the body apostolic see.”

strumental in no small degree in inaugurating that so-called “holy war.”

Upon the same subject, Du Pin, a Roman Catholic author, says:

The pope and the prelates were of opinion that it was lawful to make use of force, to see whether those who were not reclaimed out of a sense of their salvation might be so by the fear of punishments, and even of temporal death.

There had been already several instances of heretics condemned to fines, to banishments, to punishments, and even in death itself; but there had never yet been any war proclaimed against them, nor any them, nor any crusade preached up for the extirpation of them.

Innocent III was the first that proclaimed such a war against the Albigenses and Waldenses, and against Raymond, Count of Toulouse, their protector. War might subdue the heads, and reduce whole bodies of people; but it was not capable to altering the sentiments of particular persons, or of hindering them from teaching their doctrines secretly.

Whereupon the pope thought it advisable to set up a tribunal of such persons whose business it should be to make inquiry after heretics, and to draw up informations against them; and from hence this tribunal was called The Inquisition.²⁷⁰

The same work previously referred to, *A Catholic Dictionary*, article, “Dominicans,” says:

In 1204 and 1205 the Bishop of Osma was sent into France on the affair of a contemplated marriage between King Alfonso IX and a princess of the house of La Marche; Dominic accompanied him as his chaplain. The southern provinces of France were then teeming with heresies of the numerous sects which pass under the general name of Albigenses, and the peril seem imminent that large numbers of persons would before long, if no restraining influence appeared, throw off the bonds of religion, social order, and morality.

²⁷⁰ Vol. li, p. 154.

The death of the princes referred to ended the bishop's mission, and he turned his attention to combating heresy. The pope strongly approved of the object, but refused to allow the bishop to be absent from his diocese beyond two years.

The result was that Dominic was finally left alone in the work of converting "heretics." It was thus that he was brought into contact with "heresy," and his zeal from the "true church" and the "true faith" fired to that extent that his life was given to the extirpation of "heresy," first, by the proscribing of what he probably supposed was truth; second, by the so-called "holy war;" and third, by torture inflicted under the forces of civil law. On this point Rev. Samuel Edgar says:

The holy office as well as the holy see showed Dominic's cruelty. The Inquisition, indeed, during his superintendence, had no legal tribunal; and the engines of torment were not brought to the perfection exhibited in modern days of Spanish inquisitorial glory. But Dominic, notwithstanding, could, even with this bungling machinery and without a chartered establishment, gratify his feelings of benevolence in all their refinement and delicacy.

Dislocating the joints of the refractory Albigensian, as practiced in the Tolosan Inquisition, afforded the saint a classical and Christian amusement. The kind operation he performed by "suspending his victim by a cord, affixed to his arms that were brought behind his back, which, being raised by a wheel, lifted off the ground the suspected Waldensian, man or woman who refused to confess, till forced by the violence of torture."

Innocent commissioned Dominic to punish, not only by confiscation and banishment, but also with death; and, in the execution of his task, he stimulated the magistracy and populace to massacre the harmless professors of Waldensianism.

"His saintship, by words and *miracles*, convicted a hundred and eighty Albigenses, who were at one time committed to the flames."²⁷¹

²⁷¹ *The Variations of Popery*, p. 267.

It should be borne in mind that the concluding sentence of the paragraph quoted from Mr. Edgar's work, is a literal translation from a Catholic authority; thus, again, is Rome condemned out of the mouth of her own witness.

Crusades Against the Hussites

Turning again to the *Catholic Dictionary*, previously quoted, we find this testimony:

Hussites. The followers of the Bohemian John Huss, rector of the university of Prague, who was burnt for heresy at the Council of Constance....Several crusades were preached against them.

Again, under "Indulgences," the same Roman Catholic authority says:

The period of the Crusades marks a turning point in the history of indulgences, for they were given more and more freely from that time onward. In the first place it is to be noted that indulgences were given for wars analogous to the Crusades. For example, at the Council of Siena, in 1425, a plenary indulgence was offered to those who took arms against the Hussites; while wars against the Waldenses, Albigenses, Moors and Turks were stimulated by the same means.

Such evidence might be greatly multiplied, but enough has been given from Catholic writers and authorities, to show conclusively that the rack, the stake, the torch, and the sword, have all been employed in the interests of the Roman Catholic propaganda, and this at the instigation of Roman Catholic sovereigns, prelates and popes.

State-Enforced Religion

How then can Rome hope to escape the odium of the bitter persecution of the Middle Ages? In the same manner that so-called Protestants of today seek to shirk responsibility for the persecution of those who differ from them in religious faith and practice; namely, by asserting that it is not religious persecution, but only

the enforcement of civil law, and that the State and not the Church is responsible.

It was argued then, as it is now, that religion was essential to morality, and that morality was essential to good citizenship, and that, therefore, it was the bounden duty of the State to foster good morals by protecting the Christian faith. Note the language previously quoted from *A Catholic Dictionary*, concerning Dominic's first acquaintance with the Albigenses:

The southern provinces of France were then teeming with the heresies of the numerous sects which pass under the general name of Albigenses, and the peril seemed imminent that large numbers of persons would, before long, if no restraining influence appeared, throw off the bonds of religion, social order and morality.

It is the same today. Rev. Robert Patterson, D.D., says in defense of Sunday laws:

It is the right of the State to protect by law such a fundamental support of government. This attack on the Sabbath is treason against the very foundations of government. As such, let it be resisted by every American citizen. The American Sabbath is essential to American liberty, to our Republic, and to God's religion.²⁷²

In like manner, Judge Robinson, of Maryland, before whom several Seventh-day Adventists have been tried and convicted for Sunday work, said recently, in substance:

"Why, if we let these people go on, all restraint will be broken down and the way will be opened for horse-racing, gambling, etc., on Sunday."

This was only putting into slightly different phase the papal "argument" of the thirteenth century in justification of the Albigensian Crusade and the Inquisition. It is neither better nor worse now than it was then.

²⁷² *The American Sabbath*, by the Rev. Robert Patterson, D. D.,; Presbyterian Board of Publication, Philadelphia, 1867.

Then the Roman Catholic faith was regarded as the bulwark of social order, and so to be protected by civil law; now the Sunday institution is declared to be essential to good government and so, to be jealously guarded by the State. In these Sunday law persecutions, history is simply repeating itself.

But the fact remains that while it was the civil power that inflicted the death penalty, the laws which authorized such things were enacted and promulgated in response to the demand of the church, just as Sunday laws and kindred measures are today enacted and enforced in response to the united demands of the several "Protestant" sects.

Rome did persecute; first, by means of the civil power; and second, by means of her own court—the Inquisition; and in like manner the Protestant churches of today are persecuting, by means of the "civil" Sunday laws of the several States, and by their own secret courts of inquisition, the "law and order leagues," "Sabbath unions," etc. The likeness is complete.

3. The Catholic Church and Religious Liberty

American Sentinel, October 4, 1894

THE Roman Catholic Church professes to be, and always to have been, the champion of civil and religious liberty. But this profession is as disingenuous as is the advice of Satolli to the people of this country, to:

Go forward bearing in one hand the book of Christian truth—the Bible—and in the other hand the Constitution of the United States.

It has recently been shown in these columns, that, shorn of its verbiage, this means only:

Go forward bearing in one hand the Catholic Bible, as interpreted by “the church,” and in the other, the Constitution of the United States, likewise interpreted by “the church.”

The Dictates of a Right Conscience

It is the same when Rome talks of religious liberty. Cardinal Gibbons says:

A man enjoys religious liberty when he enjoys the free right of worshiping God according to the dictates of a right conscience, and of practicing a form of religion most in accordance with his duties to God. Every act infringing on his freedom of conscience is justly styled religious intolerance. This religious liberty is the true right of every man, because it corresponds with a most certain duty which God has put upon him.²⁷³

It will be observed that the cardinal says:

“This religious liberty is the true right of every man.”

What religious liberty? Why, “the free right of worshiping God according to the dictates of a right conscience,” to be sure. And who is to determine what is a “right conscience”? The Roman

²⁷³ *Faith of Our Fathers*, page 264.

Catholic Church, of course. And it is “this religious liberty” which “is the true right of every man,” according to Cardinal Gibbons.

The Church Defines the Conscience

That this is the real meaning of the cardinal’s words is evident from the following, on page 268 of his book previously quoted:

The church is indeed intolerant in this sense, that she can never confound truth with error; nor can she admit that any man is conscientiously free to reject the truth when its claims are convincingly brought home to the mind.

On page 85 of the same work the cardinal says:

The church has authority from God to teach regarding faith and morals; and in her teaching she is preserved from error by the special guidance of the Holy Ghost.

And again, on page 88, we read:

Not only does our Lord empower his apostles to preach the gospel, but he commands, and under the most severe penalties, those to whom they preach to listen and obey....We see on the one hand that the apostles and their successors have received full powers to announce the gospel; and on the other, that their hearers are obliged to listen with docility, and to obey not merely by an external compliance, but also by internal assent of the intellect.

Deductions

All this must be taken into consideration in weighing the cardinal’s definition of religious liberty. Here are the legitimate and ever necessary deductions from the quotations made from his book:

1. The Catholic Church has full authority to teach faith and morals.
2. That which she teaches must be received.
3. No man is conscientiously free to reject that which the Roman Catholic Church teaches.

4. A man enjoys religious liberty when he enjoys the free right to worship God according to the dictates of a right conscience.
5. No man who does reject the teaching of the Catholic Church can have a right conscience.

Which is only saying that a man enjoys religious liberty when he enjoys the free right to meekly accept the teachings of the Roman Catholic Church, and does so accept them; but not otherwise.

Toleration Based on Policy

The attitude of the Roman Catholic Church toward religious liberty is further defined by the cardinal on pages 268 and 269, thus:

Many Protestants seem to be very much disturbed by some such argument as this: Catholics are very ready now to proclaim freedom of conscience, because they are in the minority. When they once succeed in getting the upper hand in numbers and power, they will destroy this freedom, because their faith teaches them to tolerate no doctrine other than the Catholic. It is, then, a matter of absolute necessity for us that they should never be allowed to get this advantage.

Now, in all this, there is a great mistake, which comes from not knowing the Catholic doctrine in its fullness. I shall not lay it down myself, lest it seem to have been gotten up for the occasion. I shall quote the great theologian Becanus, who taught the doctrine of the schools of Catholic theology at the time when the struggle was hottest between Catholicity and Protestantism.

He says that religious liberty may be tolerated by a ruler when it would do more harm to the State or to the community to repress it. The ruler may even enter into a compact in order to secure to his subjects this freedom in religious matters; and when once a compact is made, it must absolutely be observed in every point, just as every other lawful and honest contract.

This is the true Catholic teaching on this point, according to Becanus and all Catholic theologians. So that if Catholics should gain the majority in a community where freedom of conscience

is already secured to all by law, their very religion obliges them to respect the rights thus acquired by their fellow-citizens.

What danger can there be, then, for Protestants, if Catholics should be in the majority here? Their apprehensions are the result of vain fears, which no honest mind ought any longer to harbor.

This is not a disavowal of the right of the Catholic Church to coerce people to matters of faith and morals, but is rather an assertion of the right.

“Religious liberty may be tolerated by a ruler when it would do more harm to the State or to the community to repress it.”

Exactly! and who is to judge when it will do more harm to repress “religious liberty”? Who, indeed, but “the church!” And hence it follows that the much-vaunted Roman Catholic “religious liberty” is only a limited degree of religious toleration, depending entirely on that policy by which the prophet declared of that power of which the Papacy is the legitimate successor:

Daniel 8

²⁵ Through his policy also he shall cause craft to prosper in his hand.

Surely Rome is well called,

2 Thessalonians 2

⁷ ...the mystery of iniquity.

4. The “Modern Inquisition”

American Sentinel, November 29, 1894

NOT a week passes but brings new evidence that the *National Reform Association*, the *American Sabbath Union*, and its auxiliary State organizations, such as the *Pennsylvania Sabbath Association*, etc., are modeled after the Papacy of the 16th century, both in spirit and methods.

At a meeting held at Williamsport, Pa., October 30th and 31st, under the auspices of the *Pennsylvania Sabbath Association*, to celebrate the one hundredth anniversary of the Pennsylvania Sunday law of 1794, the secretary of the association distributed a circular, headed, *Suggestions to Sabbath Defense Committees*. These “Sabbath Defense Committees” are the “law and order league” arms of the *Sabbath Association* octopus.

Modeled After the Inquisition

And now, to show how closely these “Sabbath Defense Committees” or law and order leagues are constructed on the model of the papal Inquisition, we print, first, a cardinal-endorsed description of the origin, object and methods of that terrible tribunal. The quotation is from a Roman Catholic work, entitled, *Half Hours With the Servants of God, With a Complete History of the Catholic Church*.²⁷⁴ On pages 58, 59, and 60, of this work, is found the following description of the Inquisition:

THE INQUISITION

For many ages after the conversion of Constantine it was easier for the church to repress heresy by invoking the secular arms than by organizing tribunals of her own for the purpose. Reference to ecclesiastical history and the codes of Justinian and Theodosius shows that the emperors generally held as decided views

²⁷⁴ “Approved by His eminence Cardinal Gibbons, and Their Eminences Cardinals Manning and Newman, the Most Reverend the Archbishops of New York, Philadelphia, Edinburgh, and Glasgow, and Many Bishops,” and published by Murphy & McCarthy, New York.

on the pestilent nature of heresy, and the necessity of extirpating it in the germ before it reached its hideous maturity, as the popes themselves. They were willing to repress it; they took from the church the definition of what it was; and they had old established tribunals armed with all the terrors of the law. The bishops, as a rule, had but to notify the appearance of heretics to the lay power, and the latter hastened to make inquiry, and, if necessary, to repress and punish.

But in the thirteenth century a new race of temporal rulers arose to power. The Emperor Frederic II. perhaps had no Christian faith at all: John of England meditated, sooner than yield to the pope, openly to apostatize to Islam; and Philip Augustus was refractory towards the church in various ways. The church was as clear as ever upon the necessity of repressing heretics, but the weapon—secular sovereignty—which she had hitherto employed for the purpose, seemed to be breaking in her hands.

The time was come when she was to forge a weapon of her own, to establish a tribunal the incorruptness and fidelity of which she could trust; which, in the task of detecting and punishing those who misled their brethren, should employ all the minor forms of penal repression, while still remitting to the secular arm the cases of obstinate and incorrigible offenders. Thus arose the Inquisition.

The duties and powers of inquisitors are minutely laid down in the canon law, it being always assumed that the civil power will favor, or can be compelled to favor, their proceedings. Thus it is laid down, that they “have power to constrain all magistrates, even secular magistrates, to cause the statutes against heretics to be observed,” and to require them to swear to do so; also that they can “compel all magistrates and judges to execute their sentences, and these must obey on pain of excommunication;” also that inquisitors in causes of heresy “can use the secular arm,” and that “all temporal rulers are bound to obey inquisitors in causes of faith.” No such state of thing as that here assumed now exists in any part of Europe, nowhere does the State assist the church in putting down heresy; it is therefore superfluous to describe regulations controlling jurisdiction which has lost the medium in which it could work and live.

And, now, with this authentic description of the Inquisition of medieval days before the reader, we submit an authentic description of an organization made in the image of the original,—the “Modern Inquisition”:

“MODERN INQUISITION”

Suggestions to Sabbath Defense Committees

Civil government is a divine institution. Rom. 13:1-7.

Therefore—

1st. Realize that your duties are a department of that work to which your Lord and Master has called you.

2nd. Undertake the work in His name and in the spirit of His gospel.

3rd. When an offense against the law is known to you, in the spirit of Matthew 18:15-20,²⁷⁵ send one of your members, wisely selected, to talk with him (or her); whose duty it shall be to show the offender wherein he is violating the law and try to persuade him to desist, giving him reasonable time to consider the matter, if necessary. If reformation does not follow this effort within a reasonable time send a committee of two of your members that they may make another and similar effort. Success will often crown the first or second effort, but if not, and you are convinced that other and more effective measures must be resorted to, make formal and definite complaint to the proper civil officer, request-

²⁷⁵ The scripture here referred to is both in letter and spirit a positive condemnation of the whole movement in whose support it is cited. Note it, “And if your brother sin against you, go, show him his fault between you and him alone, if he hear you, you have gained your brother. But if he hear you not, take with you one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church; and if he refuse to hear the church also, let him be unto you as the Gentile and the publican.” Matthew 18:15-17. (R.V.)

The church is here forbidden to follow an offending member beyond the jurisdiction of church fellowship. When he refuses to listen to the admonitions of the church, the church is positively commanded to let him alone.

But these modern inquisitors, like their medieval brethren, have interpreted this scripture to mean that if he will not hear the church, he is to be run down by heresy busters, brought before the civil courts, fined, imprisoned, and despoiled of his goods.

ing him to perform his duty as prescribed in the law and in his oath of office.

4th. If the said official refuse or fail to perform his duty, make complaint in writing to his superior in office.

5th. If all this results in disappointment and failure, one of two things remains, either secure the impeachment of the delinquent official and his consequent removal, or institute process in law against the violator, if he still continues the offense; remembering that information must be made within seventy-two hours after the offense is committed.

6th. Through the pastors of the churches secure the appointment of one Lord's day annually, when a sermon on the question of the Sabbath shall be preached from every pulpit.

7th. See to it that a representative delegation attend every County or State Sabbath Convention.

PENNSYLVANIA SABBATH ASSOCIATION.

J. H. LEIPER, Field Secretary.

Points of Similarity

There are at least seven fundamental points of similarity between the two inquisitions.

1. The papal Inquisition claimed the right to decide who were heretics. This modern Inquisition claims the same right. They declare the church dogma, "the first day is the Sabbath," to be orthodox, and the Bible doctrine, "the seventh day is the Sabbath of the Lord," to be heresy. They declare that the old puritanic method of Sunday-keeping is orthodox, and that visiting parks, and excursions into the country, on Sunday are heterodox.

2. The medieval Inquisition believed civil government to be a "divine institution" for the punishing of those whom the church pronounced heretics. This modern Inquisition makes the same claim.

3. The old inquisitors believed that heresy hunting was a department of that work to whom their Lord and Master had called

them. These new inquisitors make the same declaration in their “Suggestions to Sabbath Defense Committees.”

4. The old inquisitors imprisoned, tortured, and burned heretics “in his name,” and in their interpretation of “the spirit of his gospel.” These “Sabbath Association” inquisitors are instructed to “undertake the work” of fining and imprisoning little hungry newsboys and old confectionery women who have been pronounced heretics because they follow their ordinary means of obtaining a livelihood on Sunday, “in his name” and in their interpretation of the spirit of his gospel.

But this interpretation of the spirit of his gospel, is satanic, and is identical with the interpretation given to the gospel of Christ by James and John when they wanted to punish the heretical Samaritans with fire. Jesus said to the would-be inquisitors of his day, and to their successors, both medieval and modern,

Luke 9

⁵⁵ You know not what manner of spirit you are of.

⁵⁶ For the Son of man is not come to destroy men’s lives, but to save them.

5. The papal Inquisition was organized for the purpose of enforcing laws against heretics. This Protestant Inquisition was organized for the same purpose. That Sunday laws in general, and the Pennsylvania Sunday law in particular, are laws against heresy is admitted by these modern inquisitors. The following is an extract from a “Sabbath Association” history²⁷⁶ of the Pennsylvania Sunday law, copies of which were distributed at the Williamsport convention at the same time as the “Suggestions to Sabbath Defense Committees:”

When our ancestors [Presbyterians] came to Pennsylvania there was then in existence the statute of 29 Charles II., enacted in 1676, “forbidding worldly labor on the Lord’s day or any part

²⁷⁶ *Legislative and Judicial Opinions on the Observance of the Lord’s Day, Commonly Called Sunday.* (Leaflet) Philadelphia Sabbath Association, 1224 Chestnut Street.

thereof." The provincial assembly of Pennsylvania, at different times, enacted laws to the same effect as that of Charles II. After the Revolution, acts were passed for the observance of the Lord's day, commonly called Sunday, and the one now in force was passed the 22nd of April, 1794.

And now that the reader may see that the statute of 29 Charles II—which the "Sabbath Association" admits is the grandfather of the Sunday law of 1794,—is a statute against heresy enacted at a time when Church and State were united and when heretics were compelled to attend church, we print the statute below:

For the better observation and keeping holy the Lord's day, commonly called Sunday; be it enacted by the king's most excellent majesty, and by and with the advice and consent of the lords, spiritual and temporal, and of the commons in this present Parliament assembled, and by the authority of the same, that all the laws enacted and in force concerning the observation of the day, and repairing to the Church thereon, be carefully put in execution, and that all and every person and persons whatsoever shall upon every Lord's day apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety and true religion, publicly and privately; and that no tradesman, artificer, workman, laborer, or other person whatsoever, shall do or exercise any worldly labor or business or work of their ordinary callings upon the Lord's day, or any part thereof (works of necessity and charity only excepted), and that every person being of the age of fourteen years or upwards offending in the premises shall, for every such offense, forfeit the sum of five shillings; and that no person or persons whatsoever shall publicly cry, show forth, or expose for sale any wares, merchandise, fruit, herbs, goods, or chattels whatsoever, upon the Lord's day, or any part thereof, upon pain that every person so offending shall forfeit the same goods so cried or showed forth or exposed for sale.²⁷⁷

Thus it is seen that the law of 1794, which is an admitted grandson of the law of Charles II, is a relic of the laws against heresy, enacted by a government in which Church and State were united

²⁷⁷ *Revised Statutes of England from 1235-1685, A. D.* (London, 1870) Pages 779-780.

and where heretics were forced by law to attend the services of the State Church.

And these modern inquisitors, in attempting to enforce the Sunday law of 1794, are attempting to enforce a heresy suppressing relic of the State Church period of more than two centuries ago.

6. The medieval Inquisition was made necessary because the civil authorities were more Christian than the ecclesiastics and desired to repeal the laws against heretics or allow them by disuse to become a dead letter.

This modern Inquisition is made necessary because the civil authorities are more humane than these inquisitors, and desire to repeal the Sunday law relics of State Church intolerance, or desire to permit them to remain a dead letter.

7. The Inquisition of the 16th century attempted to compel civil magistrates to enforce the laws against heresy, and inflicted the terrible penalty of “excommunication” in case of failure. The Inquisition of the 19th century attempts to compel civil officials to enforce the Sunday law against heretics, and when they refuse the inquisitors are instructed to inflict their penalty, the “impeachment of the delinquent official and his consequent removal.”

And if this fails, when the offending official is again a candidate for office, an attempt is made to “knife him at the polls” by the organization of a political church boycott, as was done in the case of Senator Lyon, of Pennsylvania, in the recent campaign which resulted in his election to the office of lieutenant-governor.²⁷⁸

²⁷⁸ Lieutenant-Governor elect Walter Lyons by his opposition to the Allegheny County (Pa.) Sunday law which has a special penalty of \$25—while the Sunday law of the other counties of the State have a \$4 penalty—incur the wrath of this modern Inquisition and a church boycott was organized to defeat his election. The following are quotations from a circular issued for that purpose:

“TO THE VOTERS OF PENNSYLVANIA.

“SENATOR LYON’S RECORD ON THE SABBATH LAW.

“We wish to call attention of the voters of this State to the fact that Walter Lyon, of Allegheny County, who is now a candidate on the Republican ticket of

Other points of similarity between the papal Inquisition and this modern image of it might be mentioned, but they are not necessary. The one is so complete an image of the other that the *Pennsylvania Grit*, a paper of large circulation and influence, published at Williamsport, Pa., under liberal Roman Catholic management, contained, in its issue following the Sunday-law convention, the cartoon which appears on our first page. It would be expected that a well-read Roman Catholic would be able to discern in this “gospel of force” movement a counterpart of the Inquisition of medieval days. This the editor does, and labels the movement, represented in the cartoon by its secretary, as the “modern Inquisition.”

An Image of the Beast

This is just what it is. It is an image of that engine of tyranny by which the Papacy persecuted and put to death thousands of martyrs who refused to worship that beast of cruelty by obeying its laws against heresy, and who chose to obey God rather than man.

And now that this modern Inquisition, made in the image of that cruel power, attempts to compel all men to worship it and its prototype the Papacy, by compelling obedience to its laws enforcing the observance of Sunday, the mark of papal power, let all men refuse to submit to its intolerant decrees.

Pennsylvania for the office of lieutenant-governor, is the same Mr. Lyon who took such active part in the last legislature to have the Sunday law of Allegheny County repealed....

“Mr. Lyon’s actions and votes on the Sabbath question are an admonition to all law-abiding citizens and friends of good government that he is not the proper man to be elevated to the office he aspires to fill. November 6th will be an opportune time for the friends of the American Sabbath in this State to show their disapproval of his conduct by dropping his name from the ballot, even if they do not substitute another name in its place.

“It would be well for the friends of the American Sabbath in this State to have this paper circulated through the medium of the local press and otherwise.

“PENN’A SABBATH ASSOCIATION.”

Let no man think that in thus refusing he is fighting against either God or good government. For that God who says the “seventh day is the Sabbath,” says also:

Revelation 14

⁹ If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God;

And of those who refuse to submit and wear the badge of Rome, and who choose to keep the Sabbath of the Lord and suffer as the martyrs of old, he says in the same connection:

¹² Here are they that keep the commandments of God and the faith of Jesus.

Joshua 24

¹⁵ Choose you this day whom you will serve.

5. Heresy is Treason

American Sentinel, December 6, 1894

Original title: Back Page

EMBOLDENED by the indifference of the people, the priests of Rome are today denying that “the church” ever persecuted.

The Inquisition, it is asserted, was a civil or political tribunal rather than an ecclesiastical court, and that “religion had nothing to do with the massacre” of St. Bartholomew’s day in France, but that “Coligny and his fellow Huguenots were slain not on account of their creed, but exclusively on account of their alleged treasonable designs.”²⁷⁹

But be it understood that where Rome rules, “heresy” is treason. Rome’s denials and apologies are alike disingenuous. She charges treason and means by it dissent from the dogmas of popery.

She talks patronizingly of religious liberty when she means only freedom to believe and practice as “the church” teaches. Cardinal Gibbons says:

A man enjoys religious liberty when he possesses the free right of worshipping God according to the dictates of a right conscience, and of practicing a form of religion most in accordance with his duties to God. This religious liberty, is the true right of every man.

This sounds well; but Rome claims for herself a divine commission to say what is a “right conscience,” and consequently, authority to determine when any man is entitled to freedom of faith and practice.

Rome is, and always has been, the foe of genuine liberty, both civil and religious; for “Rome never changes.” The Roman Catholic Church of Dominic and Innocent III is the Roman

²⁷⁹ *Faith of Our Fathers*, page 298.

Catholic Church of the silver-tongued Gibbons and of the crafty
Leo XIII.

6. Revising History

American Sentinel, October 21, 1897

IT WOULD be a congenial task for certain Roman Catholic authorities to revise the history of the Middle Ages especially as regards certain important occurrences in which “the church” was a conspicuous actor.

For example, in the *Catholic Mirror* of October 9, the Rev. Jos. V. O’Connor comes forward with the statement that:

...the new spirit of historical research, which seeks the simple truth of fact irrespective of theories or consequences, has settled certain points in the controversy over the [St.] Bartholomew massacre; [and that] these succinctly, are: religion had nothing whatever to do with the massacre; it was a measure of Machiavellian social policy. It was not long premeditated, but adopted by the impulse of fear, chiefly of Coligny, and the number of slain cannot be proved to have exceeded 2,000.

The writer then goes on to state that the Huguenots had plotted to kidnap King Charles IX, had “incited such provinces to rebellion,” and had “introduced foreign hostile troops into France;” that...

...the French court, gave a lying report of the massacre, deceived Pope Gregory VI, and he, good easy man, thinking that the king of France had been saved from assassination, publicly praised God;

—that Charles IX and his mother, Catherine de Medici, were “worthless Catholics” anyhow, and that the latter was not a Catholic, but a “free-thinker,” and so it is evident (?) that “religion, either Catholic or Protestant, had nothing to do with the massacre”!

Denying Eyewitness Accounts

It is rather remarkable that “facts” can be brought to light at this date which set aside the conclusions observed by the people who

lived when this occurrence took place. That these conclusions, as set forth in history were such as today reflect anything but credit upon the church, is a fact for which “the church” is alone responsible. She had every opportunity at the time, and afterwards, to secure a correct version of the affair for transmission to posterity.

A Problem of the Heart, Not of the Times

“The church” ruled almost supremely in the nations of Europe at the time when such occurrences as this passed into history. Why did she allow history to be written and stand as authentic, which is not only false but unfavorable to herself?

The truth is that the history of those times, as it has come down to us, is essentially true. But in that day the Papacy had no wish to change that history; it was not then regarded as of a nature to reflect odium upon her, it was not then deemed, as it is generally today, a wicked thing to persecute and put to death “heretics.”

The terrible event of St. Bartholomew’s day was regarded as a profitable and even laudable proceeding, and not calling for any apology. And hence Pope Gregory, “good, easy man,” that he was, in giving public thanks and having a medal struck commemorative of the event, did not imagine he was doing anything which might make trouble for the apologists of “the church” in future times.

The Jews tell us that they did not crucify Jesus Christ, and that it was done by the Roman, Pontius Pilate. And it is true enough that in that and subsequent proceedings of a similar nature against the followers of Christ, the State has been the actor by whose authority and in whose name the persecution was done.

And this is why it is so convenient to have a union of religion with the State, and why such a union is always sought by a church which wants power to enforce her religion, and has lost the power which comes from union with her divine Lord.

It is altogether too late at this date to revise the history of the Middle Ages. The attempt to do so will only expose more clearly

the weakness of the claim that “religion had nothing to do” with the tragedies of those times in which the actors were known as papists and Protestants.

The would-be explanations by which it is sought to remove all stigma from “the church,” are fitted only for an appeal to credulity and ignorance.

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1. Salvation by Grace or by Force

American Sentinel, August 31, 1893
Original title: Editorial

BY THE plain considerations of scripture we have found, and all may find, that the Sabbath question, which has been the leading question of the country all summer, instead of one day or another, of the seventh day or the first, of Saturday or Sunday—as such, is a question of rival institutions representing rival powers.

The Sabbath is God's Sign

The seventh day which God made the Sabbath, by resting upon it, by blessing it, by making it holy, and by sanctifying it, which He declared from Sinai is the Sabbath, and of which in Judea He declared himself to be the Lord; this—the Sabbath of the Lord—God has set to be the sign by which men may know Him the only true God and Saviour. It is the sign which God has set, by which men may know what Jesus Christ is to men. It is the sign of the power of God in Jesus Christ to create men new creatures, to give them rest from all their toil, to make them better, to bless them, to make them holy, to sanctify, to save them.

Sunday is the Papacy's Sign

The Sunday, which the Catholic Church, “by her own infallible authority,” “has substituted” for the Sabbath of the Lord, which she has declared to be “holy,” and which she “sanctifies”—this is the sign of the “salvation” provided by the Papacy; “the man of sin,” which has opposed and exalted itself above God, in the place of God, showing itself that it is God. This is the sign that the Catholic Church has set, to show what that church is to men. It is the sign of her power to bless, to make holy, to sanctify, and to save.

God or the Papacy?

And all this is what the Sabbath question means. The question as to whether men shall observe the Sabbath of the Lord, or

whether they shall observe Sunday, is the question as to whether men shall:

- honor God, or honor the Papacy above God;
- depend upon Jesus Christ himself, alone, for salvation, or whether they shall depend upon the Catholic Church for salvation;
- bear the signet of the Creator of the heavens and the earth, or that of the Papacy;
- receive the sign of the living God or the sign of the Catholic Church—“the seal of the living God” or “the mark of the beast;”
- serve Christ or antichrist.

There is a difference between God and the Papacy; a difference between Jesus Christ and the Catholic Church:

- The one is “the Sun of righteousness,” the other is the “man of sin;”
- The one is the revelation of “the mystery of godliness,” the other the revelation of “the mystery of iniquity;”
- The one is “the Prince of life,” the other is “the son of perdition.”

Different Ways of Salvation

Now, just as there is a difference between God and the Papacy, between Christ and the Catholic Church, so there is a difference between the way of salvation provided by Jesus Christ and the way of salvation provided by the Catholic Church. And the difference between the way of salvation provided by the Lord and that provided by the Catholic Church, is just as great as is the difference between God and the Papacy or between Jesus Christ and any pope that ever lived.

There are a number of points upon which this difference might be demonstrated; but for the present occasion we shall dwell on only one, and that is, that whereas the salvation provided by Jesus

Christ is of *grace only*, manifested through *faith only*, and that the gift of God; the salvation provided by the Catholic Church is of force only, manifested through penance and “the law and State authority.”

Jesus' Way of Salvation

Now to the evidence:

Ephesians 2

⁸ By grace are you saved, through faith, and that not of yourselves, it is the gift of God:

⁹ Not of works, lest any man should boast.

Romans 4

⁴ To him that works is the reward not reckoned of grace, but of debt.

⁵ But to him that works not but believes on Him that justifies [makes righteous] the ungodly, his faith is counted for righteousness.

Romans 3

²⁰ Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin.

²¹ But now the righteousness of God without the law is manifested...

²² Even the righteousness of God which is by faith of Jesus Christ unto all and upon all that believe: for there is no difference.

²³ For all have sinned, and come short of the glory of God;

²⁴ Being justified freely by His grace through the redemption that is in Christ Jesus;

²⁵ Whom God has set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God;

²⁶ To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believes in Jesus.

²⁷ Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

²⁸ Therefore we conclude that a man is justified [made righteous] by faith without the deeds of the law.

And,

Romans 5

¹⁷ If by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

Isaiah 45

²² Look unto me and be you saved, all the ends of the earth: for I am God and there is none else.

Isaiah 55

³ Hear and your soul shall live.

Numbers 20

⁸ Speak unto the rock, and it shall give forth his water.

1 Corinthians 10

⁴ And that Rock was Christ.

Psalms 34

⁸ O taste and see that the Lord is good.

John 3

¹⁶ For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life.

¹⁷ For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

John 12

⁴⁷ And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.

This is the way of salvation provided by Jesus Christ.

The Catholic Way of Salvation

Now for the other. Everybody knows that penance is the very keystone of the Catholic structure of doctrine as to the way of salvation—that without penance the system is even, in the church's own estimation, an empty shell. So closely connected, indeed, is penance with justification, yea, so essential is penance to justification, that Cardinal Gibbons, in his book, *The Faith of*

Our Fathers, in discussing “The Sacrament of Penance,” uses all along “penance” as synonymous with “forgiveness of sins” and “justification.”²⁸⁰

And, in fact, the Catholic version of the Scriptures reads, “Do penance,” where the Protestant version reads, “Repent.” It is therefore in order in this place to inquire,

“What is this doctrine, this ‘sacrament’ of penance?”

In answer, we quote from a book entitled, *Catholic Belief; or A Short and Simple Exposition of Catholic Doctrine*.²⁸¹ It is stated thus:

...Penance, by which the sins that we commit after Baptism, are forgiven.

Now, as “baptism” is to be administered to the infant “at the earliest possible moment,”²⁸² it is evident that all the sins that a Catholic can possibly commit are “after baptism.” And from this it certainly follows that as “penance” is that “by which the sins that we commit after baptism are forgiven;” and as without forgiveness of sins no person can be justified or saved; then penance is the very nucleus of the way of salvation provided by the Catholic Church. To a person who has grown up without “baptism” he can only obtain “the grace of justification,” forgiveness, by, among a number of other things, “a resolution to approach the Sacrament of Penance.”²⁸³

That is what penance is in definition, now what is it in practice? What are works of penance and what are they really for? Here is the statement, under the heading, “Works of Penance”:

²⁸⁰ See *The Faith of Our Fathers*, pp. 391-394, 414, 415.

²⁸¹ By the Very Rev. Joseph Fah Byron, D.D., Author’s American Edition, edited by Rev. Louis A. Lambert, author of “Notes on Ingersoll,” Imprimatur, John Cardinal McCloskey, Archbishop of New York; Imprimatur, Hencions Edwardus, Card. Archbisp. Westmongst; Bensiger Brothers, printers to the Holy Apostolic See.

²⁸² *Faith of Our Fathers*, p. 313.

²⁸³ *Catholic Belief*, p. 75.

In the case of those who have fallen into mortal sin after baptism, when the guilt of such sin and the everlasting punishment due to it are forgiven, there still very often remains a debt of temporal punishment, to be paid by the sinner.

This debt remains, not from any imperfection in the power of absolution in the Sacrament of Penance, nor from any want of efficacy in the atonement of Jesus Christ, but because by God's will, chastisement for past sins helps us to compensate for the imperfection in our repentance and serves as a correction.

The fear of temporal punishment often helps to strengthen the resolution of amendment; it sets as a check to prevent us from again falling into sin, and excites us to make reparation for the scandal given.

From this we see, whilst the God man, Jesus Christ has by atoning for our sins, done what we could not possibly do for ourselves, He has not dispensed us from doing, with the help of his grace, what we can, to punish ourselves for the offenses and outrages we have offered to God. Good sense tells us that this is but right and just.²⁸⁴

So essential, so indispensable indeed, is penance to salvation in the Catholic system, that even the dying thief, whom the Lord Jesus himself pardoned on the cross—even he is taken up by the Catholic Church and made to do penance, when he,

...in the spirit of penance, suffered the torment of his crucifixion, and the cruel breaking of his limbs, as penalties justly due to his sins; and it may be that it was the first time that he repented and received pardon of his sin.²⁸⁵

Well then, when the guilt of sin, and the everlasting punishment due to it, are both forgiven, if there still remains a debt to be paid by the sinner, then is not the sinner's justification, his salvation, in the last resort, accomplished by himself?

And as this debt is to be paid in punishment, and that punishment inflicted by the sinner himself upon himself, then is it not

²⁸⁴ *Catholic Belief*, pp. 163-164.

²⁸⁵ *Ibid.*, p. 195.

evident that the justification, the salvation, of the sinner, in the last analysis, is accomplished not only by himself, but by punishing himself, and therefore by force—force exerted upon himself by himself to save himself.

This is not the salvation provided by Jesus Christ. The salvation provided in Jesus Christ is wholly of the Lord, not of self. The mind that was in Jesus Christ empties self wholly that God may appear wholly.

But not only is this self-inflicted punishment to pay up for the sins already committed, it is to “act as a check to prevent us from again falling into sin.” And as I am to punish myself, to keep myself from sinning again, it is again myself saving myself from myself; again it is salvation accomplished not only by the sinner himself, but by punishing himself, and therefore by force—force exerted upon himself by himself to save himself from himself.

Thus completely is it demonstrated that the salvation provided by the Catholic Church is “salvation” not of the Lord but of self; not by grace but by force; not through faith but through penance.

Applied to Unbelievers

So far however the application of this way of salvation is only to the cases of those who are here and who can be led to apply this self-inflicted punishment. How about those who are not here, and who cannot be led to adopt this way? Oh, she is perfectly logical, and as “the fear of temporal punishment often helps to strengthen the resolution of amendment,” she has recourse to the temporal power, “to the help of the law and State authority,” so that she herself may succeed in inflicting the due amount of punishment—of penance—to “act as a check to prevent men from again falling into sin.”

This is not only the logic of the case but it is the doctrine of “the church.” Pope Leo XIII only a little more than one year ago, definitely published to all the world for the world’s instruction, that:

The church uses its efforts not only to enlighten the mind, but to direct by its precepts the life and conduct of men....and acts on the decided view that for these purposes recourse should be had, in due measure and degree, to the help of the law and State authority.²⁸⁶

So “the church” sets forth her “precepts” to direct “the life and conduct of men.” But as there are many men who will not voluntarily conform to these precepts, she requires the State to make her precepts a part of the “civil” law with the due penalty attached, so that “the fear of temporal punishment” may duly “act as a check to prevent the people from falling into sin.”

And so she has “recourse to the help of the law and State authority,” in directing by her precepts the life and conduct of men into the way of salvation which she has provided. And still it is all of force only, and but the logic of her own essential doctrine of penance which is in itself only force.

And such has been her course from the first day that she ever succeeded in gaining the help of the law and State authority. This was when she and Constantine entered into alliance to bring men by force to the Saviour, and so to render them fit subjects of the kingdom of God, by bringing them to the Catholic Church.

A passage or two from the history of that time, and that procedure, will be proper to cite here. Eusebius, the favorite bishop of Constantine, and who took a leading part in all that scheme of securing to the church the help of the law and State authority, has told us not only what the object of it was but how the object was accomplished. In speaking of Constantine and his great goodness and his likeness to the Saviour, he says:

That preserver of the universe [Christ] orders these heavens and earth, and the celestial kingdom, consistently with his Father’s will. Even so our emperor whom he [Christ]...by bringing

²⁸⁶ Encyclical of May 15, 1803.

those whom he rules on earth to the only begotten Word and Saviour, renders them fit subjects of his kingdom.²⁸⁷

Such was the object. Now as to how it was accomplished. This the same bishop relates by preserving to us the very edict of Constantine himself, 323 AD, as follows:

Victor Constantinus Maximus Augustus to the heretics: Understand now, by this present statute, you Novatians, Valentinians, Marcionites, Paulians, you who are called Cataphrygians, and all you who devise and support heresies by means of your private assemblies, with what a tissue of falsehood and vanity, with what destructive and venomous errors, your doctrines are inseparably interwoven; so that through you the healthy soul is stricken with disease, and the living becomes the prey of everlasting death.

Forasmuch, then, as it is no longer possible to bear with your pernicious errors, we give warning by this present statute that none of you henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies; and our care in this respect extends so far as to forbid the holding of your superstitious and senseless meetings, not in public merely, but in any private house or place whatsoever.

Let those of you, therefore, who are desirous of embracing the true and pure religion, take the far better course of entering the Catholic Church, and uniting with it in holy fellowship, whereby you will be enabled to arrive at the knowledge of the truth.

In any case, the delusions of your perverted understandings must entirely cease to mingle with and mar the felicity of our present times; I mean the impious and wretched double-mindedness of heretics and schismatics. For it is an object worthy of that prosperity which we enjoy through the favor of God, to endeavor to bring back those who in time past were living in the hope of future blessing, from all irregularity and error to the right path, from darkness to light, from vanity to truth, from death to salvation.

And in order that this remedy may be applied with effectual power, we have commanded (as before said) that you be posi-

²⁸⁷ Eusebius, *The Life of Constantine*, Chap. II.

tively deprived of every gathering point for your superstitious meetings; I mean all the houses of prayer (if such be worthy of the name) which belong to heretics, and that these be made over without delay to the Catholic Church; that any other places be confiscated to the public service, and no facility whatever be left for any future gathering, in order that from this day forward none of your unlawful assemblies may presume to appear in any public or private place. Let this edict be made public.

Thus the very first fruit of her original recourse to the help of the law and State authority only the further, and the more emphatically if need be, illustrates that the way of salvation provided by her, is of force only.

And right there too, was set up her sign of her power and authority “to command men under sin.” Right there was set up her own sign of the way of salvation provided by her. Right there she by “the help of the law and State authority” substituted her own Sunday for the Sabbath of the Lord, set up this sign of her power unto salvation instead of the Sabbath of the Lord which He had set as the sign by which men may know His power to create and to save. Thus says Eusebius again:

All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord’s day.²⁸⁸

And again, referring to what “Christ” had accomplished in Constantine’s Sunday law; which was enacted to please “the church,” the same bishop says:

Who else has commanded the nations inhabiting the continents and islands of this mighty globe to assemble weekly on the Lord’s day, and to observe it as a festival, not indeed for the pampering of the body, but for the comfort and invigoration of the soul by instruction in divine truth.²⁸⁹

²⁸⁸ Eusebius, *Commentary on the Psalms*, in Migne, *Patrologia Graeca*, Vol. 23, cols. 1171,1172.

²⁸⁹ Eusebius, *The Life of Constantine*, Chap. XVII.

Thus plainly is it apparent how and why and when, the Sunday of the Catholic Church was substituted for the Sabbath of the Lord; and how this sign of the power of the Catholic Church to save, was set in the place of the sign by which men may know the power of Jesus Christ to create and to save.

And thus plainly does it appear upon every count that the Sunday institution is the sign of salvation by force only, while the Sabbath of the Lord is the sign of salvation by the grace and gentleness of Jesus Christ only through the benign operations of His Spirit.

Which Way Have the American Churches Chosen?

Now, which of these two ways did the churches and Congress of the United States take? Did they leave every man free, as Jesus Christ does, to choose for himself the way of salvation, and the sign of it? Or did they, by “the help of the law and State authority,” go into the way of salvation by force, and set up the Sunday institution, the sign of salvation by force, in the place of the Sabbath of the Lord, the sign of salvation by the love and grace of Jesus Christ? Which did they do?

Everybody knows which they did. They set up as the sign of salvation to this Nation, the sign of the salvation provided by the Catholic Church; the sign of salvation by force. And then, as though they would proclaim to all the world, and demonstrate before all people, how certainly this is so, the same church leaders who, by the force of threats, had required Congress to set up the sign of salvation by force, followed it up swiftly by loud calls, even by telegram, to the head of the Government of the United States, to furnish armed troops with which to enforce, at the point of the bayonet, the proper observance of, and respect for, the sign of the salvation provided by the Catholic Church—the sign of salvation by force.

Right worthily indeed have they vindicated their right to wear the badge of papal salvation, the sign of salvation by force. Let

them wear it as they have chosen it. It becomes them. It belongs to them.

But, oh! will the people of the United States wear it, upon whom these men have presumed to force it? Will the people of the United States tamely submit to the wearing of the badge of papal authority and of papal salvation, which, by apostate Protestantism, has been forced upon them?

Choose you this day whom you will serve. Will you honor God, or honor the Papacy in the place of God? Will you receive and wear the signet of the Creator of heaven and earth and the Saviour of men? or will you wear the sign of the man of sin—the mystery of iniquity—the Papacy? Will you keep the Sabbath of the Lord, or the Sunday of the Catholic Church?

2. The Principles of the USA and Rome

American Sentinel, September 21, 1893

Original title: Editorial

THE principles upon which the Government of the United States was founded, and the principles of Rome, are directly at opposites. And Rome knows it, and has known it all the time.

The principles of the Government of the United States have now been completely subverted, and the principles of Rome fully adopted, by an apostate Protestantism, in the United States. And Rome knows it.

The effect of the principles of the Government of the United States upon other nations has ever been to weaken Rome's influence over them, and to draw them away from her. So certainly is this true, that although Rome long ago denounced religious toleration as one of the eighty heresies of the age, yet even Spain has "granted" "toleration."

Here is a statement that is worthy of consideration in this connection:

We must briefly survey the influence of the American system upon foreign countries and churches.

Within the present generation the principle of religious liberty and equality, with a corresponding relaxation of the bond of union of Church and State, has made steady and irresistible progress among the leading nations of Europe, and has been embodied more or less clearly in written constitutions....

The successful working of the principle of religious freedom in the United States has stimulated this progress without any official interference. All advocates of the voluntary principle [in support of churches and religion] and of a separation of Church and State in Europe, point to the example of this country as their strongest practical argument.²⁹⁰

²⁹⁰ Schaff, *Church and State in the United States*, p. 83.

Rome did not want the nations of Europe, or anywhere else, drawn away from her. Yet here was this very work “steadily and irresistibly” going on. This was not by any means a pleasing thing to her. Yet what could she do? The work was not being done by any official action of the United States Government, in diplomacy or otherwise, and, of course, she could not meet it by any such means.

It was by the silent, steady and “irresistible” influence of the divine principle upon which the Government was founded, and which was spread before all the world in constitutional guaranties. Plainly, as long as this was suffered to go on she could do nothing; and still the longer it went on the more her influence over the nations was being weakened and her power with them was vanishing. And this to her was heartrending sorrow, and affliction unbearable.

Yet what could she do? What should she do? Well, as it was the silent, steady, irresistible power of the divine principles of this Government that was sapping her life away, it is evident that the only thing that she could logically or possibly do to save herself was to subvert the principles of religious liberty, of the separation of Church and State, upon which this Government was founded, and thus turn back the Government of the United States into the way of her evil principles, and so regain her influence and power over the nations and thus once more draw all the nations in her train.

For with this Government holding such a high place in the estimation of the nations, it is manifest that if the principles of the Government could be subverted and this Nation so turned into her evil course, then the influence of this Nation would be just as powerful to draw the nations back to Rome as it had formerly been to draw them away from her.

Evidently this was the logic of the situation. And as Rome is always logical in the application of her own premises, this is the scheme which she set on foot, and which she has been working

ever since she awoke to the real situation. As a church, and for this purpose, she entered American politics, she secured political possession of all the great cities, so that now, by this means, she holds the balance of power even in a national election.

She worked her agents also into the field of journalism, so that today, generally speaking, she absolutely controls the publications of the country, by which she is steadily warping public opinion in her favor, and if not that, then into fear of her power.

She sends her secret agents into the Protestant religious schools and theological seminaries, and even into Protestant pulpits, by which means, she steadily and stealthily tones down the principles of the Protestantism and molds religious opinion upon the view that there are at least certain things upon which Protestants and Catholics “can unite to shape legislation for the public weal,” etc., etc.

She sends her agents into the trades-unions, the labor-unions, etc., and takes control of these and molds them upon her principles; strikes, with their accompanying violence, are multiplied upon, in which she deftly insinuates herself as the “arbitrator,” whose justice alone can settle the differences and whose word alone can calm the troubled waters. Note the pope’s encyclicals on the labor question.

All these have, for a long time, been her means of loosening the foundations of integrity to the principles of the Government of the United States. And all the while, too, she has beheld with secret but unbounded satisfaction, the work of professed Protestants in their endeavors to secure the recognition of religion in national legislation and national affairs.

And when, February 29, 1892, she heard the unanimous decision of the Supreme Court of the United States that “This is a Christian Nation,” with Catholic documents quoted to prove it, she could contain herself no longer. She knew that her advantage was so certain, and her time was so fully come, that she need no longer work in secret, but could announce her purposes openly to

the American people and to the world, which she did shortly in a letter from the Vatican to the *New York Sun*, and which was printed in that paper July 11, 1892, under the heading of "The Papacy and Nationality; Pope Leo and the United States."

In that letter are found the following startlingly significant sentences, in which she announces her program and her purpose concerning the United States, and through this, all humanity:

In his [Pope Leo's] view, the United States has reached the period when it becomes necessary to bring about the fusion of all the heterogeneous elements in one homogeneous and indissoluble Nation....It is for this reason that the pope wants the Catholics to prove themselves the most enlightened and most devoted workers for national unity and political assimilation....America feels the need of this work of internal fusion....What the Church has done in the past for others, she will do for the United States....That is the reason the Holy See encourages the American clergy to guard jealously the solidarity, and to labor for the fusion of all the foreign and heterogeneous elements into one vast national family....

Finally, Leo XIII desires to see strength in that unity. Like all intuitive souls, he hails in the united American States and in their young and flourishing Church, the source of new life for Europeans. He wants America to be powerful, in order that Europe may regain strength from borrowing a rejuvenated type. Europe is closely watching the United States....Henceforth we [Europeans] will need authors who will place themselves on this ground:

"What can we borrow and what ought we to borrow from the United States for our social, political, and ecclesiastical reorganization?" The answer depends in a great measure upon the development of American destinies. If the United States succeed in solving the many problems that puzzle us, Europe will follow their example, and this outpouring of light will mark a date in the history not only of the United States, *but of all humanity*....

That is why the holy father, anxious for peace and strength, collaborates with passion in the work of consolidation and develop-

ment in American affairs. According to him, the Church ought to be the chosen crucible for the molding and absorption of races into one united family. And that, especially, is the reason why he labors at the codification of ecclesiastical affairs, in order that this distant member of Christianity may infuse new blood into the old organism.

Now, until the year 1892, what could any nation have possibly borrowed from the United States for “ecclesiastical reorganization”? Nothing. Until that year the Constitution was avowedly against the United States Government even in any way having anything to do with any ecclesiastical matter. That year, however, February 29, the Supreme Judicial branch of the Government unanimously decided and declared that “This is a Christian Nation,” and that this is the meaning of *the Constitution*.

This was at one stroke to subvert the Constitution and the principles of the Government as established by those who made the Government and the Constitution. Then this was followed at once by the professed Protestant churches of the country in demanding national legislation declaring Sunday to be the Christian Sabbath, and requiring its observance, because this is a Christian Nation.

The success of this committed the legislative branch of the Government to the subversion of the principles upon which the Government was founded. And when President Harrison approved and signed this legislation, this committed the Executive branch of the Government to the subversion of the principles of the Government as established.

And thus in the year 1892, in the whole Government of the United States—in its legislative, judicial and executive branches—were the principles of the Government, as established by the makers of the Government, subverted, and the principles of Rome adopted instead. And then it was, and not till then, that Rome could propound for Europeans the important inquiry, “What can we borrow and what ought we to borrow from the United States for our...ecclesiastical reorganization?”

And just then, it was too—July 11—that this important inquiry was openly propounded in the United States. Was this merely a coincidence? Nay, was it not rather an intentional and definite action, taken at that time, upon these proceedings of the Government and churches of the United States which so entirely accomplished her long desired purpose—the subversion of the principles of the United States Government as established by our fathers?

Again we say that, with sorrow Rome has seen all the nations steadily drawn away from her by the bright example of the separation of Church and State and complete religious liberty in the United States Government, assured in the national Constitution, the supreme law, and the fundamental principles of the Nation. Seeing this, she knew that if she would recover her loss, and regain her influence over the nations, she must draw this Nation into her toils. If she could succeed in this, and get the divine principle of this Nation subverted and its influence reversed, she knew that the influence of this Nation would be as strong to draw the nations back to her as it had been to draw them away from her.

And so it has been with the most greedy satisfaction that she has seen the professed Protestant churches in the United States, steadily playing into her hands by their amazing blindness in calling for the legal recognition of religion and the legal enforcement of religious observances.

And when at last she saw “the Christian religion” legally recognized, and this Nation plainly declared to be “a Christian Nation” by the unanimous decision of the Supreme Court, and supported in argument by that court, by the citation of Catholic documents; and when she saw the professed Protestant churches joining hands with herself, and by threats requiring Congress to recognize and fix in the national legislation her own chief, sacred day, the very sign of her authority—when she saw all this, and knew that it gave her her longed-for opportunity and advantage, she instantly grasped it with all her might; at once publicly announced

to the people of the United States and the world her scheme and her purpose for the United States and for the world; and followed this up immediately by sending over Archbishop Satolli and establishing him here as “permanent apostolic delegate”—the pope’s personal representative,—to carry out by his immediate and active presence, the scheme and purpose of Leo XIII as announced.

And this is exactly what Satolli is here for. It has been so announced in print, more than once, since he came over. And there is not the least doubt that what the church has done for other nations in the past she will now do for the United States. She has been the continual curse and the final ruin of nations in the past. And she will do that now to the United States, and to the other nations, by the restoration of her power which she gains through the subversion of the divine principle of the Government of the United States. And the chief hand in it all will have been that of the apostate Protestants of the United States, who have sold this Nation into Rome’s ruinous hands.

Leo’s scheme so far as the United States is concerned has succeeded. And that scheme as it relates to Europe and “all humanity” will certainly succeed. All the nations will now be drawn back under the influence, and to the support, of the Papacy. This we know, not only from the history and the nature of things, but also from the sure Word of God. For it is written:

Revelation 13

⁸ All that dwell on the earth shall worship him [the beast, the Papacy] whose names are not written in the book of life of the Lamb.

And again it is written:

Daniel 7

²¹ The same horn [power, the Papacy] made war with the saints and prevailed against them;

²² Until the Ancient of Days came and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

For a long time Rome has not had power to persecute, to make war against, the people of the Lord. The Scripture plainly declares that she will have and will use such power against them until the day that they enter into the kingdom of the Lord. This in itself shows that power is regained by her.

And as the only thing that she ever wants with power is to compel all to worship at her bidding, or to persecute to the death all who will not, these two texts together show that her power will yet be universal over all, and all will obey her, whose names are not in the book of life of the Lamb.

Again it is written of her:

Revelation 18

⁷ She says in her heart, I sit a queen and am no widow, and shall see no sorrow.

There was a time when she could say this; there was a time when so far from being a widow every kingdom and nation of Europe was united to her and living in adulterous connection with her. She had as many husbands as there were kingdoms and nations. The Reformation came and separated some from her. Political vicissitudes of one kind and another separated one after another, all the rest from her, until 1870 when Victor Emanuel completely widowed her by taking Rome and her temporalities, and separating the last kingdom from her.

Since that time she has been a widow and has seen sorrow. She has mourned most dismally, and has lost no opportunity to spread her plaint before all the world. She does not sit as a queen; she is a widow, she has no husband at all; and she is exceedingly sorry that she is not living in constant adultery with the kingdoms and nations of the earth.

But the time does come again when she “glorifies herself and lives deliciously,” and joyously exclaims,

Revelation 18

⁹ I sit a queen and am no widow, and shall see no sorrow.

And at that very time the kingdoms of the earth are committing fornication and living deliciously with her. This shows conclusively that her scheme of drawing back the nations to her will succeed. Once more she will have all the kingdoms and nations for her husbands and will rule as a queen and be no widow, and will exultantly congratulate herself upon it. And then what? It is written:

Revelation 18

⁸ Therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burned with fire: for strong is the Lord God who judges her.

2 Thessalonians 2

⁸ That wicked, whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming.

And this is the end of the course of events which have been begun by this action of the churches and Government of the United States in subverting the principles upon which the Government was founded and going back to the principles of the Papacy. Henceforth God has a controversy with the nations. God stands up to judge, and the judgment is ruin because their works are evil and defiant.²⁹¹

It may be that this will not be believed. We have nothing to do with that, however. It is the truth, and we know it. It is the truth whether men believe it or not. And whether they will believe it or not is for them to decide, each one for himself alone.

For seven years straight ahead in these columns we told the people that this would be made “a Christian Nation,” and that Congress, at the dictate of the churches, would set up Sunday as the Sabbath. The people would not believe it. Now all this has been done and everybody knows it. And this which we have mapped out now will as certainly come as this other has come.

²⁹¹ *Jeremiah 25:15-38; Revelation 16 and 18.*

For your soul's sake believe it, and get ready, get ready, get ready, for it is near and hastes greatly.

3. The Papacy and Christian Civilization

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IT IS CLAIMED and urged on behalf of the Papacy that she is the best promoter of a proper and “Christian” civilization.

For this reason it is claimed and urged that the Republic of the United States cannot afford to ignore the Papacy in the problems which confront the nation in the task of assimilating its immense immigration, so as not to be hindered in its onward march to a complete “Christian” civilization.

And Mr. Satolli has officially announced that:

Catholic education is the surest safeguard of the permanence throughout the centuries of the Constitution, and the best guide to the Republic in civil progress....The most public opinion and the Government will favor Catholic schools, more and more will the welfare of the commonwealth be advanced.

This claim that the Papacy is the source and stay of civilization, not only now but through the ages of her existence, and is therefore an important if not an essential factor to the American Republic in the problems which it is called upon to solve in connection with its flood of immigration,—this, like her other claims which we have noted, is sanctioned by professed Protestant papers and leaders, such as the *Independent*, the *Christian at Work*, etc.

In this they ignore as usual the palpable and suggestive fact that the “fearfully large proportion” of these dangerous and uncivilized immigrants come from Catholic countries, are themselves Catholics, and the direct product of papal “civilization.”

Did Rome Civilize the Barbarians?

And the basis and sufficient proof that the Papacy is the source and stay of a “Christian” civilization, there is presented by both Catholics and “Protestants,” and not less by “Protestants” than by

Catholics, the stupendous “fact” that she civilized the barbarians of the fifth century and the middle ages, who annihilated the Roman Empire. This theory Dr. Philip Schaff constantly affirmed, though it clearly contradicted the undisputed and indisputable facts of the history which he himself had written.

The truth is that there never was a clearer historical fraud put forth than this claim that the Papacy civilized the barbarians who destroyed the Roman Empire, and occupied Western Europe in the middle ages.

And since this fraudulent claim is now being so frequently made as the basis for the recognition of the Papacy by the United States Government; and as Cardinal Gibbons asserts so plainly and positively that the Papacy “is now precisely what she always has been,” and that she “can never change,” it is worth while to look a little into the connection and dealings of the Papacy with the barbarians in the way of civilizing them.

What the Papacy Did for the Roman Empire

It must not be forgotten that the Papacy had possession of the Roman Empire itself, with all the power of the empire at her command, for nearly a hundred years before the barbarians ever entered the Western Empire with any intention to stay, and more than a hundred years before she had any chance to “civilize” them.

It must be remembered too, that her alliance with the empire, and her securing possession of it, were for the express purpose of assuring to it the benefits of a “Christian civilization” and consequent “salvation.” Surely here was ample time to test her powers in this direction, before she was ever called upon to “civilize” the barbarians. What, then, was the result?

It was this: When, by the union of Church and State, church-membership became a qualification for political as well as every other kind of preferment, hypocrisy became more prevalent than ever before.

This was bad enough in itself, yet the hypocrisy was voluntary; but when through the agency of her Sunday laws and by the ministration of Theodosius the church received control of the civil power to compel all without distinction who were not Catholics to act as though they were, hypocrisy was made compulsory; and every person who was not voluntarily a church-member was compelled either to be a hypocrite or a rebel.

In addition to this, those who were of the church indeed, through the endless succession of controversies and church councils, were forever establishing, changing, and re-establishing the faith; and as all were required to change or revise their faith according as the councils decreed, all moral and spiritual integrity was destroyed. Hypocrisy became a habit, dissimulation and fraud a necessity of life, and the very moral fiber of men and of society was vitiated.

Papal Rome as Corrupt as Pagan Rome

All the corruptions that had characterized the earlier Rome were thus reproduced and perpetuated under a form of godliness in this so-called Christian Rome, the Rome of the fifth century.

The primitive rigor of discipline and manners was utterly neglected and forgotten by the ecclesiastics of Rome. The most exorbitant luxury, with all the vices attending it, was introduced among them, and the most scandalous and unchristian arts of acquiring wealth universally practiced. They seem to have rivaled in riotous living the greatest epicures of pagan Rome when luxury was there at the highest pitch. For Jerome, who was an eyewitness of what he writ, reproaches the Roman clergy with the same excesses which the poet Juvenal so severely censured in the Roman nobility under the reign of Domitian.²⁹²

The only possible result of such a course was constantly to increase unto more ungodliness, to undermine every principle of the foundation of society, and really to hasten the destruction of the empire.

²⁹² Bower's *History of the Popes*, Damasus, par. 14.

The pagan delusions, the pagan superstitions, and the pagan vices that had been adopted and brought into the Catholic Church by her apostasy and clothed with a form of godliness, wrought such infinite corruption that the society of which it was the greater part could no longer exist. It must inevitably fall by the weight of its own corruption, if from nothing else.

The uncontrollable progress of avarice, prodigality, voluptuousness, theater going, intemperance, lewdness; in short, of all the heathen vices, which Christianity had come to eradicate, still carried the Roman Empire and people with rapid strides toward dissolution, and gave it at last into the hands of the rude, but simple and morally vigorous, barbarians.²⁹³

And onward those barbarians came, swiftly and in multitudes. They came, a host wild and savage it is true; but a people whose social habits were so far above those of the people which they destroyed, that savage as they were, they were caused fairly to blush at the shameful corruptions which they found in this so-called Christian society of Rome. This is proved by the best authority. A writer who lived at the time of the barbarian invasions, and who wrote as a Christian, gives the following evidence as to the condition of things:

The church which ought everywhere to propitiate God, what does she, but provoke him to anger? How many may one meet, even in the church, who are not still drunkards, or debauchees, or adulterers, or fornicators, or robbers, or murderers, or the like, or all these at once, without end? It is even a sort of holiness among Christian people to be less vicious. From the public worship of God, and almost during it, they pass to deeds of shame. Scarce a rich man but would commit murder and fornication.

We have lost the whole power of Christianity, and offend God the more, that we sin as Christians. We are worse than the barbarians and heathen. If the Saxon is wild, the Frank faithless, the Goth inhuman, the Alanian drunken, the Hun licentious, they are, by reason of their ignorance, far less punishable than we,

²⁹³ Schaff's *History of the Christian Church*, vol. 3, sec. 23, par. 2.

who, knowing the commandments of God, commit all these crimes.²⁹⁴

And Dr. Schaff remarks of this very period, and the consequences of this effort of the Papacy at the civilization of the Roman Empire:

Nothing but the divine judgment of destruction upon this nominally Christian but essentially heathen world, could open the way for the moral regeneration of society.²⁹⁵

This is precisely how the Papacy gave “Christian civilization” and “salvation” to the Roman Empire, when she held full and undisputed possession of it for more than a hundred years. And her work of civilizing the barbarians was after precisely the same order. Indeed, how could it be otherwise, when Cardinal Gibbons assures us that the Catholic Church “is in this world the one thing that never changes.”

Conversion of the Burgundians

The Burgundians were the first of the barbarian nations to be “converted” to the Catholic Church; and through them she “converted” the Franks. An account of this matter will illustrate the powers and efficiency of the Papacy in the work of civilizing the barbarians and thus giving everlasting proof that she is the source of civilization and salvation to nations in general and the American Republic in particular.

The Burgundians were settled in that part of Gaul which now forms Western Switzerland and that part of France which is now the county and district of Burgundy. As early as 430 AD, the Huns making inroads into Gaul, severely afflicted the Burgundians, who finding impotent the power of their own god, determined to try the Catholic god.

²⁹⁴ Salvian, quoted by Schaff, *Idem*. Sec. 12, par. 3.

²⁹⁵ Schaff, *History of the Christian Church*, Vol. iii. sec. xxiv, par. 2.

They therefore sent representatives to a neighboring city in Gaul, requesting the Catholic bishop to receive them. The bishop had them fast for a week, during which time he catechized them, and then baptized them. Soon afterward the Burgundians found the Huns without a leader, and, suddenly falling upon them at the disadvantage, confirmed their conversion by the slaughter of ten thousand of the enemy. Thereupon the whole nation embraced the Catholic religion “with fiery zeal.”²⁹⁶

Afterward, however, when about the fall of the empire, the Visigoths under Euric asserted their dominion over all Spain, and the greater part of Gaul, and over the Burgundians too, they deserted the Catholic god, and adopted the Arian faith.

Clovis: the New Constantine

Yet Clotilda, a niece of the Burgundian king, “was educated” in the profession of the Catholic faith. She married Clovis, the pagan king of the pagan Franks, and strongly persuaded him to become a Catholic. All her pleadings were in vain, however, till 496 AD, when in a great battle with the Alemanni, the Franks were getting the worst of the conflict, in the midst of the battle Clovis vowed that if the victory could be theirs, he would become a Catholic. The tide of battle turned; the victory was won, and Clovis was a Catholic. Clotilda hurried away a messenger with the glad news to the bishop of Rhiems, who came to baptize the new convert.

But after the battle was over, and the dangerous crisis was past, Clovis was not certain whether he wanted to be a Catholic. He said he must consult his warriors. He did so, and they signified their readiness to adopt the same religion as their king. He then declared that he was convinced of the truth of the Catholic faith, and preparations were at once made for the baptism of the new Constantine, Christmas day, 496 AD.

²⁹⁶ Milman’s *History of Latin Christianity*, book ii, chap ii, par. 21; Socrates’s *Ecclesiastical History*, book vii, chap, xxx.

The pope sent Clovis a letter congratulating him on his conversion. The bishop of Vienne also sent a letter to the new convert, in which he prophesied that the faith of Clovis would be a surety of the victory of the Catholic religion; and he, with every other Catholic in Christendom, was ready to do his utmost to see that the prophecy was fulfilled.

Overthrow of Arian Nations

The Catholics in all the neighboring countries longed and prayed and conspired that Clovis might deliver them from the rule of Arian monarchs; and in the nature of the case, war soon followed. Burgundy was the first country invaded.

Before the war actually began, however, by the advice of the bishop of Rhiems, a synod of the orthodox bishops met at Lyons; then with the bishop of Vienne at their head, they visited the king of the Burgundians, and proposed that he call the Arian bishops together, and allow a conference to be held, as they were prepared to prove that the Arians were in error. To their proposal the king replied:

If yours be the true doctrine, why do you not prevent the king of the Franks from waging an unjust war against me, and from caballing with my enemies against me? There is no true Christian faith where there is rapacious covetousness for the possessions of others, and thirst for blood. Let him show forth his faith by his good works.²⁹⁷

The bishop of Vienne dodged this pointed question, and replied:

We are ignorant of the motives and intentions of the king of the Franks; but we are taught by the Scripture that the kingdoms which abandon the divine law, are frequently subverted; and that enemies will arise on every side against those who have made God their enemy. Return with your people to the law of God, and he will give peace and security to your dominions.²⁹⁸

²⁹⁷ *Idem*, book iii, chap. ii, par. 27.

²⁹⁸ Gibbon's *Decline and Fall*, chap. xxxviii, par. 8.

War followed, and the Burgundian dominions were made subject to the rule of Clovis, 500 AD.

The Visigoths possessed all the southwestern portion of Gaul. They too were Arians; and the mutual conspiracy of the Catholics in the Gothic dominions, and the crusade of the Franks from the side of Clovis, soon brought on another holy war. At the assembly of princes and warriors at Paris, 508 AD. Clovis complained:

It grieves me to see that the Arians still possess the fairest portion of Gaul. Let us march against them with the aid of God; and, having vanquished the heretics, we will possess and divide their fertile province.

Clotilda added her pious exhortation to the effect “that doubtless the Lord would more readily lend his aid if some gift were made;” and in response, Clovis seized his battle-ax and threw it as far as he could, and as it went whirling through the air, he exclaimed,

There, on that spot where my Francesca shall fall, will I erect a church in honor of the holy apostles.²⁹⁹

War was declared; and as Clovis marched on his way, he passed through Tours, and turned aside to consult the shrine of St. Martin of Tours, for an omen.

His messengers were instructed to remark the words of the Psalm which should happen to be chanted at the precise moment when they entered the church.

And the oracular clergy took care that the words which he should “happen” to hear at that moment—uttered not in Latin, but in language which Clovis understood—should be the following:

Psalm 18

³⁹ You have girded me, O Lord, with strength unto the battle; You have subdued unto me those who rose up against me.

²⁹⁹ *Idem*, par. 11.

⁴⁰ You have given me the necks of my enemies, that I might destroy them that hate me.

The oracle was satisfactory, and in the event was completely successful.

The Visigothic kingdom was wasted and subdued by the remorseless sword of the Franks.³⁰⁰

Triumph of Orthodoxy by Murder

Nor was the religious zeal of Clovis confined to the overthrow of the Arians. There were two bodies of the Franks, the Salians and the Ripuarians. Clovis was king of the Salians, Sigebert of the Ripuarians. Clovis determined to be king of all.

He therefore prompted the son of Sigebert to assassinate his father, with the promise that the son should peaceably succeed Sigebert on the throne; but as soon as the murder was committed, Clovis commanded the murderer to be murdered, and then in a full parliament of the whole people of the Franks, he solemnly vowed that he had had nothing to do with the murder of either the father or the son; and upon this, as there was no heir, Clovis was raised upon a shield, and proclaimed king of the Ripuarian Franks;—all of which Gregory, bishop of Tours, commended as the will of God, saying of Clovis that

God thus daily prostrated his enemies under his hands, and enlarged his kingdom, because he walked before Him with an upright heart, and did that which was well pleasing in his sight.³⁰¹

Thus was the bloody course of Clovis glorified by the Catholic writers, as the triumph of the orthodox doctrine of the Trinity over Arianism. When such actions as these were so lauded by the clergy as the pious acts of orthodox Catholics, it is certain that the clergy themselves were no better than were the bloody objects of their praise.

³⁰⁰ *Idem*, par. 12, and Milman's *History of Latin Christianity*, Book iii, chap. ii, par. 29.

³⁰¹ Milman's *History of Latin Christianity*, *Idem*, par. 29.

The Morality of the Converted Barbarians

Under the influence of such ecclesiastics, the condition of the barbarians after their so-called conversion, could not possibly be better, even if it were not worse than before. To be converted to the principles and precepts of such clergy was only the more deeply to be damned.

Into the “converted” barbarians, the Catholic system instilled all of its superstition, and its bigoted hatred of heretics and unbelievers. It thus destroyed what of generosity still remained in their minds, while it only intensified their native ferocity; and the shameful licentiousness of the papal system likewise corrupted the purity, and the native respect for women and marriage which had always been a noble characteristic of the German nations.

In proof of this it is necessary only to touch upon the condition of Catholic France under Clovis and his successors.

It is difficult to conceive a more dark and odious state of society than that of France under her Merovingian kings, the descendants of Clovis, as described by Gregory of Tours...Throughout, assassinations, parricides, and fratricides intermingle with adulteries and rapes.

The cruelty might seem the mere inevitable result of this violent and unnatural fusion; but the extent to which this cruelty spreads throughout the whole society almost surpasses belief.

That king Chlotaire should burn alive his rebellious son with his wife and daughter, is fearful enough; but we are astounded, even in these times, that a bishop of Tours should burn a man alive to obtain the deeds of an estate which he coveted.

Fredegonde sends two murderers to assassinate Childebert, and these assassins are clerks. She causes the archbishop of Rouen to be murdered while he is chanting the service in the church; and in this crime a bishop and an archdeacon are her accomplices.

Marriage was a bond contracted and broken on the slightest occasion. Some of the Merovingian kings took as many wives, either together or in succession, as suited either their passions or their politics.

[The papal religion] hardly interferes even to interdict incest. King Chlotaire demanded for the fisc the third part of the revenue of the churches; some bishops yielded; one, Injuriosus, disdainfully refused, and Chlotaire withdrew his demands. Yet Chlotaire, seemingly unrebuked, married two sisters at once. Charibert likewise married two sisters: he, however, found a churchman—but that was Saint Germanus—bold enough to rebuke him. This rebuke the king (the historian quietly writes), as he had already many wives, bore with patience. Dagobert, son of Chlotaire, king of Austria, repudiated his wife Gomatrude for barrenness, married a Saxon slave Mathildis, then another, Regnatrude; so that he had three wives at once, besides so many concubines that the chronicler is ashamed to recount them.³⁰²

This did the Papacy for the barbarians whom she “converted;” and such as she could not thus corrupt she destroyed. And this is how she “civilized” the barbarians.

The truth is the barbarians were compelled, wearily, to drag themselves toward civilization, weighed down and retarded by this terrible incubus. They were thus compelled to grope their way, and drag both themselves and her toward civilization and Christianity instead of being helped by her in any sense.

The Corrupting Influence of the Papacy

We have now examined on its merits, and in the light of indisputable historical facts, the claim that the Papacy is the source and stay of civilization.

We have found that in the great and leading opportunity which she first sought and found, for the establishment of a permanent “Christian civilization,” she proved herself a most deplorable failure—that, instead of purifying and enlightening anything, she corrupted and darkened everything.

We have found that the claim that is made by her, and in her behalf by “Protestants,” that she civilized the barbarians who destroyed the Western Empire, is a sheer unmitigated fraud: that in-

³⁰² *Idem*, pars. 33, 34.

stead of converting them she corrupted them; and instead of aiding them in every way, she retarded them in every way.

And we will show now what she did for those whom she could not corrupt; and what she did within her own proper sphere in the way of helping or blessing mankind.

Nor is this in any sense “threshing over old straw.” As it has been authoritatively announced from the Vatican to the American people that “what ‘the church’ has done in the past for other nations, she will now do for the United States;” and as her “apostolic delegate” is here to guide in the doing of this, it is simply a practical object-lesson to enable the people to take a look at what she has done for other nations.

And, assuredly, the time when she had the most untrammelled opportunities to do what she could or would for nations—that is the time which presents the fairest point from which to view her.

Besides this, as what she has done for others, she will now do for us; in looking at what she has done for others, we can find profitable lessons which will instruct us today, beforehand, that we may be the better able to know what to do.

In studying these things we are but studying the lessons which faithful history has taught—alas, however, too much in vain.

The Peaceful Reign of Theodoric

The Ostrogothic kingdom of Italy, under Theodoric, is the nearest parallel in all history to the situation of the United States Government, as it was established, as related to the Papacy. The principles upon which the government of Theodoric was conducted, are almost identical with the principles upon which the Government of the United States was founded. And what the Papacy did for that nation is worth knowing, in view of the statement that what she has done for others she will do for the United States.

Theodoric ruled Italy thirty-three years, 493-526 AD, during which time Italy enjoyed such peace and quietness and absolute

security as had never been known there before, and has never been known since until 1870. The people of his own nation numbered two hundred thousand men, which with the proportionate number of women and children, formed a population of nearly one million.

His troops, formerly so wild and given to plunder, were restored to such discipline that in a battle in Dacia, in which they were completely victorious, “the rich spoils of the enemy lay untouched at their feet,” because their leader had given no signal of pillage. When such discipline prevailed in the excitement of a victory and in an enemy’s country, it is easy to understand the peaceful order that prevailed in their own new-gotten lands which the Herulians had held before them.

During the ages of violence and revolution which had passed, large tracts of land in Italy had become utterly desolate and uncultivated; almost the whole of the rest was under imperfect culture; but now “agriculture revived under the shadow of peace, and the number of husbandmen multiplied by the redemption of captives;” and Italy, which had so long been fed from other countries, now actually began to export grain. Civil order was so thoroughly maintained that

...the city gates were never shut either by day or by night, and the common saying that a purse of gold might be safely left in the fields, was expressive of the conscious security of the inhabitants.³⁰³

Merchants and other lovers of the blessings of peace thronged from all parts.

But not alone did civil peace reign. Above all, there was perfect freedom in the exercise of religion. In fact, the measure of civil liberty and peace always depends upon that of religious liberty. Theodoric and his people were Arians, yet at the close of a fifty-

³⁰³ Gibbon’s *Decline and Fall*, Chapter XXXIX; and Milman’s *History of Latin Christianity*, Book III, Chapter 31.

years' rule of Italy, the Ostrogoths could safely challenge their enemies to present a single authentic case in which they had ever persecuted the Catholics. Even the mother of Theodoric and some of his favorite Goths had embraced the Catholic faith with perfect freedom from any molestation whatever.

Separation of Church and State

The separation between Church and State, between civil and religious powers, was clear and distinct. Church property was protected in common with other property, while at the same time it was taxed in common with all other property. The clergy were protected in common with all other people, and they were likewise, in common with all other people, cited before the civil courts to answer for all civil offenses. In all ecclesiastical matters they were left entirely to themselves.

Even the papal elections Theodoric left entirely to themselves, and though often solicited by both parties to interfere, he refused to have anything at all to do with them, except to keep the peace, which in fact was of itself no small task. He declined even to confirm the papal elections, an office which had been exercised by Odoacer.

Nor was this merely a matter of toleration; it was in genuine recognition of the rights of conscience. In a letter to the emperor Justin, 524 AD, Theodoric announced the genuine principle of the rights of conscience, and the relationship that should exist between religion and the State, in the following words, worthy to be graven in letters of gold:

To pretend to a dominion over the conscience, is to usurp the prerogative of God. By the nature of things, the power of sovereigns is confined to political government. They have no right of punishment but over those who disturb the public peace. The most dangerous heresy is that of a sovereign who separates himself from part of his subjects, because they believe not according to his belief.³⁰⁴

³⁰⁴ Milman's *History of Latin Christianity*, Book III, Chapter I.

Similar pleas had before been made by the parties oppressed, but never before had the principle been announced by the party in power. The enunciation and defense of a principle by the party who holds the power to violate it, is the surest pledge that the principle is held in genuine sincerity.

Dispute Between Symmachus and Laurentius

The description of the state of peace and quietness in Italy above given, applies to Italy, but not to Rome; to the dominions of Theodoric and the Ostrogoths, but not to the city of the pope and the Catholics.

In 499 AD, there was a papal election. As there were as usual, rival candidates—Symmachus and Laurentius—there was a civil war.

The two factions encountered with the fiercest hostility; the clergy, the Senate, and the populace were divided; [the streets of the city] ran with blood, as in the days of republican strife.³⁰⁵

The contestants were so evenly matched, and the violent strife continued so long, that the leading men of both parties persuaded the candidates to go to Theodoric at Ravenna, and submit to his judgment their claims. Theodoric's love of justice and of the rights of the people, readily and simply enough decided that the candidate who had the most votes should be counted elected; and if the votes were evenly divided, then the candidate who had been first ordained. Symmachus secured the office.

A council was held by Symmachus, which met the first of March, 499, and passed a decree "almost in the terms of the old Roman law, severely condemning all ecclesiastical ambition, all canvassing either to obtain subscriptions, or administration of oaths, or promises, for the Papacy" during the lifetime of a pope. But such election methods as these were now so prevalent that this law was of as little value in controlling the methods of the as-

³⁰⁵ *Ibid.*

piring candidates for the bishopric, as in the days of the republic the same kind of laws were for the candidates to the consulship.

Laurentius, though defeated at this time, did not discontinue his efforts to obtain the office. For four years he watched for opportunities, and carried on an intrigue to displace Symmachus, and in 503 brought a series of heavy charges against him.

The accusation was brought before the judgment-seat of Theodoric, supported by certain Roman females of rank, who had been suborned, it was said, by the enemies of Symmachus. Symmachus was summoned to Ravenna and confined at Rimini.³⁰⁶

But he escaped and returned to Rome. Meantime, Laurentius had entered the city, and when Symmachus returned, "the sanguinary tumults between the two parties broke out with greater fury;" priests were slain, monasteries set on fire, and nuns treated with the utmost indignity.

The Senate petitioned Theodoric to send a visitor to judge the cause of Symmachus in the crimes laid against him. The king finding that the matter was only a church quarrel, appointed one of their own number, the bishop of Altimo, who so clearly favored Laurentius that his partisanship only made the contention worse.

Again Theodoric was petitioned to interfere, but he declined to assume any jurisdiction, and told them to settle it among themselves; but as there was so much disturbance of the peace, and it was so long continued, Theodoric commanded them to reach some sort of settlement that would stop their fighting, and restore public order. A council was therefore called.

As Symmachus was on his way to the council,

...he was attacked by the adverse party; showers of stones fell around him; many presbyters and others of his followers were se-

³⁰⁶ Milman, *History of Latin Christianity*, Book III, Chapter III.

verely wounded; the pontiff himself only escaped under the protection of the Gothic guard,³⁰⁷

and took refuge in the church of St. Peter. The danger to which he was then exposed he made an excuse for not appearing at the council.

The most of the council were favorable to Symmachus and to the pretensions of the bishop of Rome at this time, and therefore were glad of any excuse that would relieve them from judging him. However, they went through the form of summoning him three times; all of which he declined.

Then the council sent deputies to state to Theodoric the condition of affairs, “saying to him that the authority of the king might compel Symmachus to appear, but that the council had not such authority.” Theodoric replied that “with respect to the cause of Symmachus, he had assembled them to judge him, but yet left them at full liberty to judge him or not, providing they could by any other means put a stop to the present calamities, and restore the wished-for tranquility to the city of Rome.”

The majority of the council declared Symmachus “absolved in the sight of men, whether guilty or innocent in the sight of God,” for the reason that “no assembly of bishops has power to judge the pope; he is accountable for his actions to God alone.”³⁰⁸ They then commanded all, under penalty of excommunication, to accept this judgment, and submit to the authority of Symmachus, and acknowledge him “for lawful bishop of the holy city of Rome.”

Barbarians Give Peace, Church Gives Violence

From the foregoing facts as to both sides, the condition of civilization among the “barbarians” and that among the Catholics in the city of Rome, there can be no difficulty in deciding where civilization, and civil order, and peace, and good of every kind, really

³⁰⁷ Milman, *History of Christianity*, Book III, Chapter III.

³⁰⁸ Bower’s *History of the Popes*, “Symmachus”, pars. 9, 10.

dwelt. All the blessings of civilization and enlightened principles were found with the “barbarians;” while the violence, the strife, and the determination to be chief, that belong to barbarians, were all found in the Catholic Church, led on by her chief leaders, and in the city of her sole possession and government.

The “barbarians” gave to Italy all the blessings of enlightened civilization. The Catholic Church gave to Rome such violence, strife, and bloodshed as could hardly be outdone by barbarians. Nor was this scene in Rome mere a spasmodic affair—this had been the customary procedure in the election of a pope for more than a hundred years.

And the barbarism of the church in Rome was only the same sort as that which prevailed in the church throughout the empire where there were no heretic “barbarians” to keep order. In the eastern part of the empire the church had everything her own way, with no “barbarian” heretics to check her barbarism anywhere, and the results were correspondingly barbaric.

By the council of Chalcedon, 451 AD, the faith of the world was finally “settled,” and all were forbidden, under severe penalties, “the dispute concerning the faith.” But in such barbarism as pervaded all the Catholic Church, neither “the faith,” nor laws, nor penalties were of any avail. And there were more and more violent disputes over “the faith” than there had been even before, for the monks were now the ones who took the lead in the controversies and the consequent rioting and barbarism.

In Jerusalem a certain Theodosius was at the head of the army of monks, who made him bishop, and in acts of violence, pillage and murder, he fairly outdid the perfectly lawless bandits of the country.

The very scenes of the Saviour’s mercies ran with blood, shed in his name by his ferocious self-called disciples.³⁰⁹

In Alexandria,

³⁰⁹ Milman’s *History of Latin Christianity*, book iii, chap. 1, par. 5.

...the bishop was not only murdered in the baptistery, but his body was treated with shameless indignities, and other enormities were perpetrated which might have appalled a cannibal.

And the monkish horde then elected as bishop one of their own number, Timothy the Weasel, a disciple of Dioscorus.³¹⁰

Soon there was added to all this another point which increased the fearful warfare. In the Catholic churches it was customary to sing what was called the *Trisagion*, or Thrice-Holy. It was, originally, the “Holy, holy, holy is the Lord of Hosts” of *Isaiah* 6:3; but at the time of the council of Chalcedon, it had been changed, and was used by the council thus:

“Holy God, Holy Almighty, Holy Immortal, have mercy on us.”

At Antioch, in 477, a third monk, Peter the Fuller, “led a procession, chiefly of monastics, through the streets,” loudly singing the Thrice-Holy, with the addition, “Who wast crucified for us.” It was orthodox to sing it as the Council of Chalcedon had used it, with the understanding that the three “Holies” referred respectively to the three persons of the Trinity. It was heresy to sing it with the later addition.

In 511 AD, two hordes of monks on the two sides of the question met in Constantinople.

The two black-cowled armies watched each other for several months, working in secret on their respective partisans. At length they came to a rupture....The Monophysite monks in the church of the Archangel within the palace, broke out after the “Thrice-Holy” with the burden added at Antioch by Peter the Fuller, “who wast crucified for us.” The orthodox monks, backed by the rabble of Constantinople, endeavored to expel them from the church; they were not content with hurling curses against each other, sticks and stones began their work. There was a wild, fierce fray; the divine presence of the emperor lost its awe; he

³¹⁰ *Idem*. Some writers call him Timothy the Cat; but whether “weasel” or “cat,” the distinction is not material, as either fitly describes his disposition, though both would not exaggerate it.

could not maintain the peace. The bishop Macedonius either took the lead, or was compelled to lead the tumult. Men, women, and children poured out from all quarters; the monks with their archimandrites at the head of the raging multitude, echoed back their religious war cry.³¹¹

These are but samples of the repeated—it might almost be said the continuous occurrences in the cities of the East.

Throughout Asiatic Christendom it was the same wild struggle. Bishops deposed quietly; or where resistance was made, the two factions fighting in the streets, in the churches: cities, even the holiest places, ran with blood....The hymn of the angels in heaven was the battle cry on earth, the signal of human bloodshed.³¹²

In 512 AD one of these *Trisagion* riots broke out in Constantinople, because the emperor proposed to use the added clause.

Many palaces of the nobles were set on fire, the officers of the crown insulted, pillage, conflagration, violence, raged through the city.

In the house of the favorite minister of the emperor there was found a monk from the country. He was accused of having suggested the use of the addition. His head was cut off and raised high on a pole, and the whole orthodox populace marched through the streets singing the orthodox *Trisagion*, and shouting, “Behold the enemy of the Trinity!”³¹³

This is enough, but it is not in vain to show the difference between barbarism and Christian civilization in the Roman Empire when the Catholic Church had everything in her own hands and was allowed to show fully what she could do.

And what did she do with the Ostrogoths? Why, finding she could not corrupt them with her own barbaric religion, she se-

³¹¹ *Idem*, par. 31.

³¹² *Idem*, pars. 21, 22.

³¹³ *Idem*.

cured from Justinian the armies of the Eastern Empire and swept them not only out of Italy, but out of existence. The Ostrogoths were one of the three nations that were “plucked up by the roots” to give full place to the Papacy. *Daniel* 7:8, 20, 24, 25.

She Promises to Do The Same for the United States

And behold, now she announces to the Government and people of the United States, that what she has done for other nations in the past she will now do for the United States. And there is not the least doubt that she will do all in her barbaric power to fulfill this avowed purpose. She will corrupt to the core the whole nation, so far as it is possible for her to do it; and such as she cannot corrupt she will do her utmost to destroy.

But, thank the Lord, she cannot destroy them, for God had promised to all these “the victory over his mark and over the number of his name”—a complete and triumphant victory over her and all her barbarism—and these shall stand on the sea of glass before the throne of God. *Revelation* 15:2-3.

Who of the American, or of the world’s people, will favor Rome? Who will admit her claims? Who will sanction her pretensions? Who will yield to this mystery of lawlessness? this synonym of worse than barbarism? Who will share the perdition that must come, with the coming of this “saviour from the Vatican”? Who? It is time to decide.

4. Opposing the Papacy

American Sentinel, March 8, 1894

Original title: Editorial

THE *American Sentinel* is Christian. The *American Sentinel* is Protestant. And the *American Sentinel* is American. The *American Sentinel* is therefore everlastingly and uncompromisingly opposed to every element and every principle of the papacy wherever, and in whatever guise, it may appear.

And being Christian, Protestant, and American, the opposition of the *American Sentinel* to the papacy, whether in the guise of a professed Protestantism or in her own proper dress, always has been, and always will be, conducted upon strictly Christian, Protestant and American principles.

This subject of opposition to the papacy in the United States needs to be very carefully studied, lest it be done in such a way as to really help her instead of hindering her. The papacy needs to be opposed and must be opposed in her designs upon the United States and the world as well as in every other thing. But this opposition, to avail anything, must be made upon right principles and must be conducted in the right way.

If opposition to the papacy be conducted upon unchristian principles, it will only increase her antichristian power and influence. If this opposition be conducted upon unprotestant principles the only effect will be to make more widespread the influence of Catholicism. The papacy is un-American, it is true, but if opposition to her is conducted on un-American principles her un-American power and influence is only increased, and her upon the country is more confirmed, and her taking possession of the country is only hastened.

Therefore it is that this question of opposing the papacy requires the most careful thought upon the part of all who would engaged in it, lest they be found really aiding her while professedly opposing her, and while really intending to oppose her. This

is true in the cease at any time, because of the exceeding subtlety of her workings; but now it is doubly true, because, in addition to the subtlety of her workings, she has, as we showed last week, such a clear field and such an immense advantage in every way, for the carrying forward of her avowed purpose to possess America for herself.

It has been seriously proposed to disfranchise Catholics in the United States who will not renounce allegiance to the pope. But this could never be done on any American principle. The Catholic's allegiance to the pope is a religious matter—it is a spiritual thing. And to deny or curtail political right on account of religious profession is clearly and entirely un-American. It is a fundamental principle, as well as a constitutional provision, of the Government of the United States, that religious profession shall never have any bearing upon civil rights or political qualifications.

To the Catholic the pope is in the place of God, and is the representative of God: he believes that allegiance to the pope is allegiance to God. And it is in this sense that the Catholic professes and holds allegiance to the pope. This cannot fairly be denied. His allegiance to the pope is therefore a religious thing, it is a religious profession, and is to him an essential part of his worship as to God.

And to propose to abridge his political rights on account of his allegiance to the pope, is therefore plainly to deny civil or political right on account of religious profession, and is therefore just as clearly unconstitutional and un-American.

It will not do to say in answer to this, although it be perfectly true, that the pope's claims to be the representative of God, or to be God, are a fraud and an imposture, and therefore the Catholic's belief in the pope and his allegiance to him are a fallacy and are indeed really nothing religiously. This is all true, but that does not touch the point here.

The Catholic believes and religiously believes that the pope's claims are genuine, and that his prerogatives are divine: that is the Catholic's religious profession. And the point is that he has the inalienable right to believe thus and to hold this religious profession, without question or molestation from any source or for any cause.

It is a fundamental American principle and sound American doctrine, that for...

...each one to believe for himself and to worship according to the dictates of his own conscience is an inalienable right.

And that:

Our civil rights have no dependence on our religious opinions, more than on our opinions in physics or geometry; that therefore the proscribing any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which, in common with his fellow-citizens, he has a natural right.

This, we say, is sound and fundamental American principle and doctrine. And therefore it is clear that any proposition to make the Catholic's allegiance to the pope a test or impediment against any civil or political right is decidedly un-American.

Consequently, any such method as that of opposing the papacy in the United States not only will not succeed but will actually aid her, in that it subverts fundamental principles and breaks down constitutional safeguards. And when these are subverted and broken down for any cause whatever, they are subverted and broken down for every cause—they are indeed no more, and the nation becomes but the prey of the violent and the most violent take it by force. Such procedure can only hasten the success and supremacy of the papacy.

And therefore the *American Sentinel*, being American, and opposed to the papacy, can never endorse, nor engage in, any such method of "opposition."

Bishop Coxe proposed another method of "opposition" to the papacy, which is worth notice, not only because it is an example of how not to do it, but because it has been quite widely endorsed. We have given in these columns the bishop's clear statement of the situation as regards the papacy in the United States, and have given him credit for it. And we also give him credit for good intentions regarding opposition to the papacy.

But as his raising the alarm is robbed of its force by the fact of his having helped to create the alarming situation, so his proposed opposition is robbed of all its force by the method which he proposes. Here is his proposition as made in his second open letter to Satolli:

When Buddhists shall have 500,000 votes from this country, we shall find out how to prohibit the Grand Llama from sending his "ablegate" here to control them. You may force us to make a general law applicable to the pope and the Grand Llama alike.

But how such a law could be made in accordance with any American principle the bishop does not attempt to say, even if he ever took time to think on that phase of the subject. Such a law as Bishop Coxe suggests could not possibly be anything else than a law respecting an establishment of religion and prohibiting the free exercise thereof. Such a law therefore would be in direct violation of the First Amendment to the Constitution, which declares that:

Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

And that the bishop means just such a law, as indeed there could be no other, is made certain by his own words in the sentences immediately following the one above quoted. Here are his words to Satolli:

Now, look at the French law, established by the First Consul and accepted by the pope himself. Here it is textually translated:

No individual calling himself nuncio, legate, vicar or commissary apostolic, or availing himself of any other denomination, shall, without the authorization of the Government, exercise any function relative to the affairs of the Gallican Church upon the soil or any where else.

Any such law as that would be at once to make the Government the head of all religion, which would be but the papacy under another form and under another head. The enactment of any such law, either in word or in principle, would be, at that one stroke, to sweep away every principle of the Government as established by those who made the Government.

It would be, at that one stroke, to destroy the Government as it was founded upon American, Protestant and Christian principles, and to set up in its place a government committed to and actuated by papal principles only. That it would be done by professed Protestants would alter neither the principle nor the prospect. Professed Protestants have done such things before. And in all such instances the only thing that ever kept them from being, in all respects, like the papacy itself, was only the limitations upon their power.

The only thing that ever kept John Calvin from being to the fullest extent like Innocent the Third, was the he did not have the power of Innocent the Third. The only thing that ever kept either the Puritans of England or of New England, or the Episcopalians of England or Maryland, from being, in all respects, like the papacy, as they were in so many respects, was that they did not have the power of the papacy.

And if the principles here announced by Bishop Coxe should prevail in the United States, we have no assurance that the people would be any better off under the superintendence of Bishop Coxe than they would be under Archbishop O'Flanagan or Cardinal O'Mulligan. And we positively know that with the princi-

ples of the Government, maintained as they were originally established, the people would be far better off with ten thousand “ablegates” here, than they could be without one, under the procedure proposed by Bishop Coxe; for this procedure would open wide the door for every bigot—political, religious, or other kind—in the land, to make himself an “ablegate” over everybody else. And the event would prove that they would all make themselves such too.

Bishop Coxe’s proposed remedy is far worse than is the real disease, which we dread equally with him. No! Upon American, Protestant, and Christian principles, the Grand Llama has as much right to send an “ablegate” here to control 500,000 Buddhists as he has to send a priest to control five, or as any individual has to be a Buddhist at all: that is, a full, complete and untrammelled right.

And under these principles the pope has just as much right to send an ablegate here to control 7,000,000 Catholics, as he has to create a cardinal here, or to appoint a priest here, or as any individual here has to be a Catholic at all: and that is, a perfect right. And no restriction can be put upon that right without, at the same time and in the same act, sweeping away the safeguards of all the rights of all the people.

And, surely, every person who will take the time to think must readily decide that it is far better to maintain the principles and the safeguards of all the rights of himself and all the people, and bear the presence of an “ablegate,” than to sweep away all the safeguards of all the rights of himself and all the people in an attempt to get rid of the “ablegate.”

But it may be said, and truly, that the papacy with its ablegate, and in its whole system, is not only religious but political, and interferes in politics and manipulates votes, and thus herself violates the principles of the Government and the Constitution. Yes, that is true. The papacy is nothing if not political as well as religious.

“The help of the law and State authority” is an essential element in the work of the papacy. She does interfere in politics and does manipulate votes, and does, thus and otherwise, violate the principles of the Government and the provisions of the Constitution. And there are many professed Protestant church-managers, who have set for her the pernicious example by repeatedly doing the same things. And this is where they are just like the papacy.

But even though this were not so, and there were no such example set, it is manifestly vain to attempt or expect to defeat the wrong-doing of the papacy, by doing the same things, and the same way that she does. No person nor anything can be right by being like the papacy. We can be right only by being entirely unlike the papacy in all things.

When the papacy violates the principles, or the Constitution, of the Government, it will not help the matter for us also to violate these principles or the Constitution. Violation of American principles by Catholics cannot be stopped by the violation of these principles by people who are not Catholics. One breach of American principles is not cured, but is increased by a good deal more than double, by the committal of another.

Such is not the way to oppose the papacy in the United States. And as the *American Sentinel* is American indeed, we can never join in or endorse any such “opposition” to the papacy. The reader may be ready to ask:

“Do you propose to surrender to Rome altogether”?

Oh, no, never! We propose to have the victory over Rome altogether. It may be inquired then:

“How do you propose to do it?”

Well, we shall tell that later. But in the meantime we beg leave to remark that the present position and work of the papacy in the United States presents a much greater question than the American people realize, and a question which requires much more

careful and critical thought than many people have ever yet given to it.

5. Rome's Scheme for the United States

Home Missionary, February, March, & April 1894

IN PREVIOUS lessons we have studied how apostate Protestantism in the United States has succeeded in betraying the government into the hands of the Papacy, and how that Rome now adopts all their claims and arguments and turns them to her own advantage; by them proves that this is a Catholic Christian nation; and assumes possession of it as such, "by right of original discovery and possession."³¹⁴

These are the arguments unanswerable by those Protestants because they are their own arguments, which Rome now asserts and spreads before the people of the United States, and not only that, but Leo XIII has become very affectionate just now toward the people of the United States, and the government of the United States, and the Constitution of the United States.

The Papacy had no affection at all for the people, or the Constitution of the United States so long as it was understood to stand as our fathers intended it, to keep the people from being led back to the Church of Rome. But when the Supreme Court reversed that whole order of things and really subverted the Constitution of the United States, by declaring that the meaning of the Constitution is that "this is a Christian nation," then Leo suddenly became very friendly, and even affectionate, to the people and the Constitution of the United States.

He loves us all very much, "Protestants and all." He has said so himself. And he proposes to do great things for us; but he proposes to do greater things with us. And this, with its results, is what we are now to study.

Just while these things were going on which subverted the United States government to the principles of the Papacy, only a little while after the Supreme Court decision was rendered, and

³¹⁴ See Article 13 in this section, *The American Policy of the Papacy*, especially subheading, "America Established to Further Catholic Claims".

just as the time when Congress had set up Sunday in the place of the Sabbath of the Lord, a letter was published in the United States, from the Vatican, giving the views of Leo XIII, with respect to the government of the United States.

The Constitution Hindered Rome

Before reading that letter, however, I will read a little passage here from Dr. Schaff's *Church and State in the United States*, that we may see what effect the principles of the government of the United States, as our fathers established it, have had upon other nations, and through this upon the Papacy:

We must briefly survey the influence of the American system upon foreign countries and churches within the present generation, the principles of religious liberty and equality, with a corresponding realization of a bond of union of Church and State has made steady and irresistible progress among the leading nations or Europe, and has been embodied more or less in written constitutions. The successful working of the principle of religious freedom in the United States has stimulated this progress without any official interference by advocates of the voluntary principle of the separation of churches and religion, and of the separation of Church and State in Europe, pointed to the example of this country as their strongest practical argument.

Thus the influence of the government of the United States under the constitution and principles which our fathers named when the government was made, was carrying all the nations of the earth away from Rome.

And in the one hundred years and more which the government had been in existence, it had succeeded in carrying every nation on the earth, to a greater or less degree, away from the principles of Rome, and was instilling into them, steadily and irresistibly, the principles of religious freedom and equality.

To such an extent was this done that although the Papacy, under Pius IX, and through him, had declared that toleration is one of the principal errors of the age, yet Spain herself grants "tolera-

tion.” And everybody knows that there is not a nation on earth which is confessedly connected with Rome to support her in her work, and in her ambition, as it was in the dark ages when she ruled the world before.

So the effect of the principles of the government of the United States upon the world, and the nations of the earth, has been to carry them away from Rome. She saw this going on and lamented it accordingly. What was left for her to do?

As the example of the United States under its Constitution and principles was carrying the nations away from Rome, what should she do but work for the subversion of those principles and get this government committed to her principles, and thus as its influence had been before to draw the nations away from Rome, its influence when subverted would be to draw the nations back to Rome.

That is the scheme which she had started to carry out. And now that the Protestants have for her subverted all these principles and have committed the government of the United States to the maintenance of religion and her own chief institution—Sunday—particularly, she proposes now to take advantage of this, and run the United States government in all things, in the interests of the Catholic Church, and through this bring all the nations back under the wing of Rome once more. That is her scheme now.

Pope Leo and the United States

I outline it before you so that you can see more plainly the proposition that is made in Leo’s letter. This letter has been read to you already, but that you may see to better advantage what is to follow in this lesson, I take the liberty to read it again.

The title of the letter as it was printed in the *New York Sun*, July 11, 1892, “The Papacy a Nationality: Pope Leo and the United States.” It speaks first of some of the divisions and contentions that were going on in the Catholic Church in this country and the aims of certain papists in the church, then it says:

Leo XIII has a still higher aim than to settle this contention in the church itself. His appeal for national unification is founded upon a traditional conception of the Holy See.

In his view the United States has reached a period when it becomes necessary to bring about the fusion of all the heterogeneous elements in one homogeneous and indissoluble nation. America feels the urgent need of this work of internal fusion. Formed of a mosaic of races and nationalities, she wants to be a nation, a collective being, one strong and united. *What the church has done in the past for others, she will do for the United States.*

That is the place which the church has set for the United States and the people of the United States. What she has done in the past for other nations, she now proposes to do for the United States. We know what she has done in the past for other nations. She has been a continual curse to them while she had any connection with them, and has ruined them in the end, if her connection was not broken off. And there is not the least doubt that this is what she will now do for this nation.

That is why the Holy See encourages the American clergy to guard jealously the solidarity, and to labor for the fusion of all the foreign and heterogeneous elements in one vast national family. The American churches furnish and must furnish at the present time the proof that Christianity is the school of patriotism and of national sentiment. By continuing to favor this work of unification it [the church] will form the grandeur of the United States and will demonstrate the degree to which religion and the church are the generators of political and patriotic independence.

As the approaching danger to the United States lies in fractionizing the republic into centrifugal and hostile parties, the Catholics will appear, through their cooperation in national concentration, the best sons of the land and the upholders of political unity. The pope will impose upon all the American motto, *e pluribus unum*, applied to the subject we are treating.

Finally, Leo XIII desires to see strength in unity. [To be sure he does.] Like all intuitive souls, he hails in the united American States, and in their young and flourishing church, the source of a new life for Europeans.

See his scheme? What he has done in the past for other nations, he will do now for the United States, and in this way infuse new life into European nations.

He wants America to be powerful in order that Europe may regain strength “from borrowing a rejuvenated type.” Why does he want the United States to be strong in his hands? So that he may have Europe again strong in his hands. It is a huge scheme, and the mischief of it is, it is succeeding.

Europe is closely watching the United States. [She always has been.] Henceforth we will need authors who will place themselves upon the ground [and ask this question], “What can we borrow, and what ought we to borrow from the United States for our political, social, and ecclesiastical reorganization?”

Until 1892, when the Congress of the United States directly discussed a religious question, legislated upon a religious subject, and established a religious institution, and the Executive signed it, and the Supreme Court of the United States cited the same thing to prove that this is a Christian nation, and declared it so to be,—until that year, and until those things were done, what could any nation on the earth ever have borrowed from the United States for ecclesiastical reorganization?

They could have borrowed nothing. Ecclesiasticism was completely, avowedly, and on principle, separated from the government of the United States until 1892. But when in that year, Leo saw all that which was done, done immediately, he issued this *pronunciamento* to the people of the United States, stating what he proposes to do with that which had already been done in the United States. I read on:

The answer to these questions depends in a great measure upon the development of American destinies.

And Archbishop Satolli was sent over here, and fixed as permanent apostolic delegate to shape and develop American destinies.

I shall read presently his own words saying that this is what he is here for.

If the United States succeeds in solving the many problems that puzzle us, Europe will follow their example, and this outpouring of light will mark a date in the history, not only of the United States, but of all humanity.

See the scheme? It embraces the world; it embraces “all humanity.” And he proposes to accomplish it even to its finality, through the success that is already gained in the United States, through the evil work of the *National Reform* combination.

That is why the Holy Father, anxious for peace and strength, collaborates with passion in the work of consolidation and development in American affairs.

According to him, the Church ought to be the chosen crucible for the molding and the absorption of races into one united family. And that especially is the reason why he labors at the codification of ecclesiastical affairs, in order that this distant member of Christianity [that is, the United States] may infuse new blood into the old organism.

So, as the government of the United States, by its principles, when those principles were adhered to, had carried all the nations away from Rome; now Rome is working this scheme of getting the United States into her hands, that by this same influence she may bring all the nations back to Rome.

Here is Archbishop Satolli’s speech at the *Catholic Congress* in Chicago, Sept. 1893. It is worth reading also again, because it is the complement of the pope’s announcement as to his plans concerning the United States, and shows that this is exactly what Satolli is here for.

When the *World’s Fair* was to be dedicated, that presented a very plausible excuse for the pope to send Satolli over as his personal representative, to take part in the dedication simply. But when he had arrived here and the dedication was over, then the contentions in the Catholic Church here were the next plausible

excuse for having him remain here for a little while as apostolic delegate temporarily.

And then when he was established as temporary apostolic delegate, that was sufficient excuse for a letter to come, and a commission, establishing him as permanent apostolic delegate—the pope giving the word beforehand, “sealed with the seal of the Fisherman’s Ring,” that from what Archbishop Satolli decides or does in his official capacity, there shall be no appeal, it shall be as though done by the pope himself. That is his position here. That is what he is here for.

Now to his words. I read the report just as it is given in the paper:

“In the name of Leo XIII, I salute the great American Republic. Go forward, in one hand bearing the book of Christian truth, and in the other the Constitution of the United States.”

The papal delegate, Satolli, wrapping the purple robes of office tightly about him and speaking with a burning intensity of feeling....delivered this message today in the Catholic Congress. The scene was dramatic in the extreme. The papal delegate had a moment before been received with a thunderous burst of applause when he was seen mounting the platform with Archbishop Ryan, and the personal representative of the Roman pontiff to the United States was literally shaking under the stress of the excitement of the occasion, which was his first public appearance at a national gathering since his appointment to office.

“Literally shaking” with the excitement under which he labored. There is not the least doubt of it, and all because of the fair prospect in that moment spread before him, that all the pope’s bright schemes, and grand ambitions were to be realized, and that he was here to carry them out. No wonder he trembled. Why, it is said that even the crocodile sheds tears as he is about to grasp his prey. No wonder that Satolli trembled on this occasion. Now I read his words:

“Today the duty of Catholics is to bring into the world the fullness of supernatural truth and supernatural life. This especially is the duty of a Catholic Congress. There are the nations who have never separated from the church, but who have neglected often to apply in full degree the lessons of the gospel. There are the nations who have gone out from the church. [And the United States is the chiefest one of them and the leader of all.]

“There are the nations who have gone out from the church, bringing with them many of her treasures, and because of what they have brought out still shedding partial light; but, cut off from the source, unless that source is brought again into close contact with them, there is danger for the future. Bring them into contact with their past by your action and teaching. Bring your countrymen, bring your country, into immediate contact with that great secret of blessedness, Christ and his church, and in this manner shall it come to pass, the word of the psalmist shall be fulfilled: “Mercy and justice have met with one another, justice and peace have kissed.”

“Let us restore among men as we can, justice and charity. Let us teach men to be ever prompt to make sacrifice of self for the common good. This is the foundation of all elevating social movement. Now, all these great principles have been marked out in most luminous lines in the encyclicals of the great pontiff, Leo XIII. Study those encyclicals. Hold fast to them as the safest anchorage, and all will be well.

“These social questions are being studied the world over. It is well they be studied in America, for here in America we find more than elsewhere the key of the future. [Applause.] Here in America you have a country, blessed specially by Providence in the fertility of field, and the liberty of its institutions. [Loud applause.] Here you have a country which will repay all efforts [Loud and prolonged applause], not merely tenfold, but, aye, a hundredfold.”

Thus the pope and Archbishop Satolli, his personal representative, assure the Catholics that here all their efforts to bring this country and their countrymen back to the Church of Rome, will be repaid a hundredfold.

“This no one understands better than the immortal Leo, and he charges me, his delegate, to speak out to America words of hope and blessing, words of joy. Go forward, in one hand bearing the book of Christian truth, the Bible, and in the other, the Constitution of the United States. [Tremendous applause, the people rising to their feet.] Christian truth and American liberty will make you free, happy, and prosperous. They will put you on the road to progress. May your steps ever persevere on that road. Again I salute you with all my heart; again I express my delight to be with you, and again I speak to you in strongest and sweetest tones, the love of your spiritual father, Leo XIII.”

That is what Rome is doing. That is her scheme for this country, and for the world. And that scheme is going to succeed in this country and in the world. This is the truth. The Bible says so.

The Prophetic Foretelling

Now I want to read to you from the Bible the scriptures which show that very scheme that is mapped out now by Leo XIII, and which is being carried out by Satolli, right before the eyes of the American people and the world. I want you to see that the Bible showed from 1800 to 2500 years ago that this very thing would be done, and that is how we know it is going to succeed. And then we shall find out whose funeral it is.

Turn to the thirteenth chapter of *Revelation* and read, beginning with the first verse, so that when we reach the particular verse that we are to study, you may see the point that is in it for yourself. The prophet says:

Revelation 13

¹ And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

² And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

And back in the previous chapter, verse 9, it is said:

Revelation 12

⁹ The great dragon was cast out, that old serpent called the Devil and Satan.

So apply this definition:

Revelation 13

² ...and the dragon [that is, the Devil] gave him his power, and his seat and great authority.

³ And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.

Now you know well enough that the only power that ever arose after that was written, that excited worldwide wonder, was the papal power, succeeding to pagan Rome. That Scripture was written in the days of pagan Rome, and there was to come after that a power that would excite the attention and the wonder of all the world. And the only power that did so was the papal power.

⁴ And they worshiped the dragon [the Devil] which gave power unto the beast; and they worshiped the beast...

Mark it; they worshiped. That is in the past tense.

⁴ ...they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?

Again, it was the only power that ever arose after that passage was written, of which it could be said that it was universal, and that called forth such astonished inquiries as these:

⁴ Who is like unto the beast? who is able to make war with him?

The Papacy was the only power of such universal sway that ever was in the world after this Scripture was written, after pagan Rome passed away. She made and unmade kings and emperors by her power and at her will. She gave kingdoms and nations to this king or that, as best suited her purpose.

Ireland today is groaning under the power of England, solely because the pope gave Ireland to the king of England. That was when it could be said, and was said,

“Who is like unto him, and who is able to make war with him?”

Revelation 13

⁵ And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months [1260 days, and each day for a year, prophetic time].

⁶ And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

⁷ And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

All of that is in the past tense. Now the next verse:

⁸ All that dwell upon the earth shall worship him...

The word in the previous verses is, “They did it.” This verse points to the future, and says: “They shall do it.”

⁸ And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

This scripture is a sketch of the history of the Papacy as to what it has done, and what it is to do. And what it is to do is to get all that dwell upon the earth to worship it. That shows that Rome’s power over the world is to be regained.

And the fulfillment of it here is the very scheme that Leo XIII has mapped out for the people of the United States that through the United States government he proposes to bring “all humanity” back into his hands, and under his sway.

And by this scripture everybody in the world may know that this scheme of Leo’s will succeed, so far as Rome’s idea goes. Af-

ter this success, however, there comes what Rome does not expect.

But I want you to see that it is stated again, yes, twice more, so that the scripture has abundantly shown all this beforehand, that we may all know of it and escape it. Turn to the seventh chapter of *Daniel*, 21st and 22nd verses:

Daniel 7

²¹ I beheld, and the same horn made war with the saints, and prevailed against them;

²² Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

Every kingdom in this passage shows that the “until” refers only to the end of the world. Therefore it shows that the Papacy is to make war with the saints until the very end of the world.

Now since shortly after the Reformation, and by the power and influence of the Reformation and its principles, the power of the Papacy to war upon the people of God, was much weakened and finally broken. And especially since 1870, she has had no governmental authority or power in her own hands to make war with the saints of God anywhere on the earth.

Yet there stands the record that she is going to do it until the day that the saints enter into the kingdom of God. And that is at the end of the world. For it is when “the Ancient of days come,” and this is certainly at the coming of Jesus Christ; for it is written:

2 Thessalonians 2

⁸ And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming.

And in the 25th verse of the 8th chapter of *Daniel*, it says:

Daniel 8

²⁵ He shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes;

but he shall be broken without hand.

That is, he shall be broken by the power of God at the coming of the Lord, in the glory of His power. And thus says *Daniel*, he made war with the saints of the Most High and prevailed against them until the Ancient of days came, until the Lord comes and the kingdom of God is set up,—until the time comes that the saints possess the kingdom; and until the time comes that judgment is given to the saints of the Most High. And it is written,

1 Corinthians 4

⁵ Judge nothing before the time until the Lord come.

And that is the end of the world. Therefore this passage shows that the Papacy is to regain power and use it against the people of God till the end of the world.

And so again it is seen that this very scheme here laid out by Leo XIII,—through the United States to bring back to the Papacy Europe and all humanity,—was pointed out by the Lord nearly 2500 years ago. And in it, too, he pointed out the end of the world. And therefore it is, and is true, that the end of the world is in these things, and is the end of these things, that the Papacy is doing before the eyes of the people of the United States and of the world.

Now another one. Turn to the 18th chapter of *Revelation*, beginning with the first verse:

Revelation 18

¹ And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

² And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

³ For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication

with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

Back in the 17th chapter this Babylon is described, and you know what the description is,—a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

Revelation 17

⁴ And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

⁵ And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

⁶ And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.

That is the Babylon here described,—the whole combination, mother and daughters.

Revelation 18

⁴ And I heard another voice from heaven, saying, Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

⁵ For her sins have reached unto heaven, and God has remembered her iniquities.

⁶ Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she has filled fill to her double.

⁷ How much she has glorified herself, and lived deliciously, so much torment and sorrow give her; for she says in her heart, I sit a queen, and am no widow, and shall see no sorrow.

These last words are the ones which we are to study just now. She is not saying that now. Ever since 1870 she has been lamenting her widowhood, she has been bemoaning her afflictions, she has been hourly pouring out her sorrows, and lamenting before the world in what a sad condition she is.

And Cardinal Gibbon's book expresses that same thing, as to how the pontiff "is made to drink deep of the chalice of affliction," how he is "at this moment" "a virtual prisoner in his own house," and "in the houses of his enemies," and so on. And all the affliction there can possibly be about it, and all the sorrow that can possibly be in it, is that while it is thus, the Papacy has no power to wield against those who will not bow to her will. The finest palace on the earth is the pope's; wealth untold is pouring in from all over the world all the time, to line with gold the cup from which he "drinks deep" his sorrow and afflictions.

But that is the condition of things, and that Babylonish woman is sorrowing; she is lamenting loudly. And the fact is that she is a widow. As stated awhile ago, ever since 1870 when Victor Emmanuel entered Rome and made it his capital, and took from the church her temporal dominions,—from that time she has not been able to sit as a queen; and from that time she has had no husband.

Consequently from that time she has had sorrow, and has lamented it aloud before the world, so that now she cannot say and is not saying in her heart that she is a queen and no widow. But this Scripture says that she will say in her heart,

Revelation 18

⁷ I sit a queen, and am no widow, and shall see no sorrow.

That shows therefore that the time does come when she can say and does say this again. There was a time when she could say it. There was a time when every kingdom in Europe was her husband, and she was living in adulterous connection with all of them at once. Then it could not be said by any means that she was a widow. Through these she rule the world as sovereign queen of all.

But now she is no queen; now she is a widow; now she is lamenting; now she is sorrowing. The time comes however again when she says,

Revelation 18

⁷ I sit a queen, and am no widow, and shall see no sorrow.

This shows that she will draw all of her husbands back. And then she will be so glad that she has once more the power to do as she did before, and persecute to the death all who will not do her bidding, that she exultingly exclaims in her heart,

“I sit a queen, and am no widow.”

And “she glorifies herself” again “and lives deliciously,” and the next verse but one, says “the kings of the earth lived deliciously with her.” At that time when she again glorifies herself and lives deliciously, the kings of the earth are again living deliciously with her, and committing fornication again with her. So that the whole plan, the whole chapter, shows that she gets back all her husbands, and then with them lives deliciously, and glorifies herself and exults over it all, and says

“I sit a queen, and am no widow, and shall see no sorrow.”

And that very scheme Leo XIII has mapped out, and is carrying on by Satolli in the United States for all the world, today. And it was also mapped out here by the Lord 1800 years ago, that all may know of it beforehand and escape the fearful consequences of it.

Well then what follows? The record goes on, so I read it without any comment now:

⁷ How much she has glorified herself, and lived deliciously, so much torment and sorrow give her; for she says in her heart, I sit a queen, and am no widow, and shall see no sorrow.

⁸ Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judges her.

There is a controversy between her today and the people who will worship God in spite of her; there is a controversy between her and those who will follow the word of God in spite of her.

And that controversy continues until the last day, and to those who contend against her it is promised:

Revelation 15

² And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name [a complete victory over the whole wicked combination], stand on the sea of glass, having the harps of God.

³ And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are your works, Lord God Almighty; just and true are your ways, you King of saints.

And it is so. On which side in this controversy do you stand? Let us read a little more of this judgment upon her. It is all here:

Revelation 18

⁸ Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judges her.

⁹ And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

¹⁰ Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is your judgment come.

And we too shall see her funeral, thank the Lord. “Come out of her my people,” says the Lord.

¹¹ And the merchants of the earth shall weep and mourn over her; for no man buys their merchandise any more.

No, sir. She declared a boycott—she and the “Protestant” churches; mother and daughters declared a boycott upon everybody, that they should not buy nor sell unless they would keep Sunday—and it has already begun. To her boycott the merchants surrendered and made capital out of their Sunday observance, to get the trade of Babylon.

But, lo! it is written, the day comes when they find that the boycott will do them no good, “for no man,” not even Babylon herself, “buys their merchandise any more.” I would rather stand the boycott and have nothing, and be on the Lord’s side, than to surrender to the boycott and have nothing either.

And this, too, it was pointed out that she would do:

Revelation 13

¹⁵ And he [the beast, the Papacy] had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

And she bids the image of the beast to issue that decree that they ought to be killed.

¹⁶ And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

¹⁷ And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

That is the boycott that is to be carried on. Nobody can buy or sell the merchandise of the earth without surrendering to Babylon and keeping Sunday, so as to get her traffic. But the day comes when God rises up, and she falls, and no man can either buy or sell her merchandise anymore.

Surrender to the boycott will do no good. Nothing will do but to leave her altogether. Cut loose from her skirts, and from the skirts of the Protestants that are hanging to her skirts. “Come out of her my people,” says the Lord.

Revelation 18

⁴ Come out of her, my people, that you be not partakers of her sins, and that you receive no of her plagues.

We have before given the literal facts from the official records, and have read the statement of all the parties, that the Protestant churches of the United States required Congress to set up Sunday

instead of the Sabbath, and require by law the keeping of the Sunday of the Papacy instead of the Sabbath of the Lord.

They took the Sabbath of the Lord out of the fourth commandment, and put the Sunday of the Papacy in its stead. They thus definitely by a governmental act, set up the sign of Rome's authority, which is Sunday, in the place of the sign of God's authority which is Sabbath; and now propose to compel all the people of the United States, even at the point of bayonet, to wear Rome's badge, instead of leaving them free to wear the Lord's, just as they choose, and just as the Lord leaves them free.

So that now there is a controversy between the Lord and the Papacy with apostate Protestantism as to whether men shall wear the badge of Rome, or whether they will wear the seal of the living God, which He puts upon them who will receive Him,—a controversy as to whether they will receive the seal of God, or shall receive the mark of the beast, or his name, or the number of his name.

And there is going to be a great company that will gladly receive and wear the seal of the living God, and so have the victory over the beast, and over his image, and over his mark and over the number of his name, and stand on the sea of glass, having the harps of God. Thank the Lord. And of those who receive the mark of the Papacy and surrender to her boycott to keep their business, no man buys their merchandise any more.

Revelation 18

¹² The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

¹³ And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

Her power covers all the realm of traffic, you see. That is how no man can buy or sell except those who do her bidding. But she loses it all, for:

Revelation 18

¹⁴ The fruits that your soul lusted after are departed from you, and all things which were dainty and goodly are departed from you, and you shall find them no more at all.

¹⁵ The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing.

¹⁶ And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

¹⁷ For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

¹⁸ And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

¹⁹ And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

²⁰ Rejoice over her, you heaven, and you holy apostles and prophets; for God has avenged you on her.

Thank the Lord! There is her funeral. And we are going to see it. And we are not going to weep there. God has written the requiem long ago, and it is soon to be sung.

Sign of the Lord's Deliverance

God had a people in Egypt once, and He sent Moses and Aaron to teach them to serve the Lord, and they taught them to keep the Sabbath. Pharaoh did not like it. He said to Moses and Aaron,

“You hinder the people from their work. You cause them to keep the Sabbath.”

In the 5th chapter of *Exodus* you find the whole story; it is translated there,

Exodus 5

⁵ You [Moses and Aaron] cause them to rest from their burdens.

But in Egyptian he said,

“You cause them to keep Sabbath.”

Therefore he said to them:

“You are idle, you are idle. Now as you have time to idle a whole day in the week, I do not need to furnish straw any more to make the bricks; you spend that idle time in gathering straw for yourselves to make the bricks. If you have time to idle away, you have time to gather straw. You are idle, you are idle.”

And this is why he brought the oppressions more and more upon them, until finally they were brought into the place where they could not live any longer and keep the Sabbath in Egypt.

But O, just then God took them out of Egypt, where they could keep the Sabbath. And that was the ruin of Egypt, too. Egypt's forbidding God's people to keep His own Sabbath in His own way, ruined Egypt; but it was the triumph of God's people by God's own deliverance in His wondrous power. And there was sung to it the song of Moses the servant of God.

Jesus Christ came into the world to save the people of Israel, and all the people of the world who would be saved. He came into the world in a way that did not satisfy the Pharisees; and as He did not conform to their ways, particularly in His Sabbath-keeping, they persecuted Him, and sought to slay Him, because He would not keep the Sabbath their way, but persisted in keeping the Sabbath God's way.

They persecuted Him. And when they found He would not yield to that, then they formed a connection with politicians of that day, and thus got control of political power, and then by threatening Pilate with political ruin if He did not comply with their demands, they succeeded in executing their vengeance upon Jesus, and put Him to death and out of the world because He did

not keep the Sabbath of the Lord without disturbing Pharisees. Thank the Lord!

And the ruin of that nation followed because of this. He whom they rejected, crucified, and destroyed, because of His Sabbath-keeping, rose triumphant in the victory and power of God over all. And the song of His triumph was sounded from the mouth of the tomb to the gates of the city of God and beyond. And there was the song of the Lord.

In the fourth century the Church of Rome, the Catholic Church, united herself to the Roman empire, and the imperial power of that empire she thus secured unto herself for the express purpose of saving the Roman empire. To do this she reached that point, too, in setting up Sunday, and under a curse enforced by imperial authority, forbidding the keeping of the Sabbath of the Lord. The ruin of the Roman empire followed.

And now this same thing that has been done three times in the world, is now standing before the people of the United States, and the whole world. The professed Protestants of the United States have put the Sunday of the Papacy in the place of the Sabbath of the Lord, in the legislation of the government of the United States.

This is now taken up by the Papacy and is made the means of bringing all the world with its power back to her, with which to crush out completely from the earth the keeping of the Sabbath of the Lord. And the time does come inevitably, the Scriptures point it out, that the penalty of death will be pronounced against every one who keeps the Sabbath of the Lord, and refuses to keep Sunday.

But, thank the Lord, when it comes to pass that we cannot live in the world and keep the Sabbath of the Lord, the Saviour, the Lord of the Sabbath, comes and takes us where we can keep it forevermore, without disturbing any papists. And that which ruined nations three times before, will be the ruin of the world, this time, because the evil is worldwide.

Those whom they reject and persecute and condemn to death, rise triumphant in the victory and power of God over the beast and over his image and over his mark and over the number of his name and over all the world and all the power of evil. And our triumphant song will sound throughout the universe. This is the song of Moses the servant of God and the song of the Lamb.

Those things are not written in vain. Egypt's experience was not written in vain; it was a warning to every nation from that day to this to let the Sabbath question alone.

That record about Jesus Christ, and the doctors of the law not receiving Him because they did not understand that lesson from Egypt—that again was the second lesson written for the nations, warning them to let the Sabbath question alone.

And when that was not done, and these two lessons were disregarded in the Roman empire, it proved the ruin of that Roman empire, and it was swept out of existence. That was the third lesson which God set before the world, warning the nations to let the Sabbath question alone.

But in the face of all three of these fearful lessons, the professed Protestants of the United States have gone right on blindly following in the track of all three. They are following in the track of Pharaoh, and of the Pharisees, and scribes, and doctors of the law—and of the Catholic Church herself. And the result will simply be that, if such a thing could possibly be so, a thousand fold greater ruin than fell upon these three nations before.

That is what this Sabbath question means today. That is what these things mean, and God is calling upon the people now to decide on which side they will stand. Rome's or God's.

I called your attention before to the fact that, if you protest against this thing that the Protestant churches have done, even though you keep Sunday, they will class you at once with the Seventh-day Adventists. So that they themselves draw the line between themselves and us. They themselves draw the line for

you, between themselves and the Seventh-day Adventists; and as before shown, the Catholic Church draws the same line between themselves and the Seventh-day Adventists. So that by their own decision, the battle now, and from this time forward, is between the papal combination,—Catholics and Protestants allied,—and the Seventh-day Adventists. We cheerfully accept the decision.

We knew forty years ago that this conflict was coming to that very point, and have been preaching it all this time, saying it was going to come, and now it has come. It betokens that God's victory is about to be completed in behalf of all those who have trusted Him all these years, and trust Him now, over the beast, and over his image, and over his mark, and over the number of his name.

Thank the Lord, the time is almost here. Thank the Lord, that final victory is almost here. Thank God, victory is ours; for God is a conqueror. God is the conqueror of the Papacy. He is the conqueror of all who are allied with the Papacy.

We are willing that they should draw the line between themselves and us. If you protest against their evil workings, they will class you with us. And we cordially say to you, Come along with us. God is for us, and no man can be against us. Our trust is in Him. Come and go with us. God has promised that He will do you good if you do. Refuse to worship the beast and his image, and turn to the worship of God in its purity. Wear His blessed sign, the sign of His glorious salvation which is soon to be accomplished completely and triumphantly for every one who will stand firm and faithful in their allegiance to Him.

Come with us, friends. Let them call us what they please. Let them say what they please. What does it amount to? Of course they will call us all kinds of names, and whatever they please. But what does that amount to? What did they call Jesus? and for the same cause, too. They called Him everything they wanted to. And He says,

Matthew 10

²⁵ If they have called the master of the house Beelzebub, how much more will they call them of his household?

Of course we shall have no reputation in the world.

Philippians 2

⁷ He made himself of no reputation.

The Scriptures say so. But He had the best character that ever was in this universe; and to those who trust in Him He gives that character today. And in that character we trust; upon that character we depend now and evermore, and we care nothing for the reputation that men may give to us.

We know that they will confiscate all the property we may have. We know that a general boycott will be placed upon all who will not do their bidding and keep Sunday instead of the Sabbath of the Bible. We know that very soon we cannot buy nor sell.

But, thank the Lord, in Jesus Christ we possess "all things" anyhow. For Jesus Christ is heir of all things; God has appointed Him heir of all things, and we are...

Romans 8

¹⁷ ...heirs of God and joint heirs with Jesus Christ, if so be that we suffer with Him, that we may also be glorified together.

And the time of suffering is come, and we praise His name that he says he will go with us right through it. He says,

Revelation 3

²⁰ If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

He will suffer with us, thank the Lord, and He will never leave us nor forsake us, and when He is with us, we can bear it. He will go with us to the end in suffering together, and then, O then we shall be glorified together.

We know that at the last they will even say that our lives shall be forfeited, but, thank the Lord, He gives eternal life, to all them that put their trust in Him, and they cannot take that away.

The Lord Jesus is our trust. Justified by faith in Him, we shall be glorified with Him and by Him himself when He comes; for we shall see Him as He is, the King in His beauty; and we shall be like Him because we shall see Him as He is.

This is our hope. This is the course which we are taking. This is the course through which God is going to carry us, for He says He will. He has promised the victory over the beast, and over his image, and over his mark and over the number of his name, and we have the victory now, because His promise has been given, and His word is sure.

Numbers 10

²⁹ Come with us and we will do you good; for God has spoken good concerning Israel.

6. Facilities for Rome in the USA

American Sentinel, March 1, 1894

Original title: Editorial

IT IS well worthwhile to take a look at the facilities which are all made ready to Rome's hands, and which she can use in effecting her purpose to take possession of the Government and people of the United States.

The chiefest of these is the apostasy of professed Protestants, which has so blinded their eyes that they cannot see that Rome is now what she always was, but causes them to insist always that she has become enlightened, liberalized, modernized, and Americanized, and is therefore to be, not only implicitly trusted, but aided and admired.

Closely akin to this apostasy, in fact the direct descendant of it, is the cowardice of professed Protestants in all things wherein Rome is prominent. We use the word cowardice advisedly, for no such word as apathy or listlessness will in any sense fit the case. No word but the word cowardice will properly characterize the course of many, very many, professed Protestants who have not gone so far in apostasy as, like the *Independent* and its kind, to be the apologists, the aiders, and the abettors of Rome.

For those, who have not gone so far as that in apostasy, do see many of the encroachments of Rome which seriously threaten the peace of the country and the liberties of the people, and do even acknowledge that they see these things; yet they have not the courage to expose these encroachments and follow them up as the cause deserves, and even acknowledge that they have not the courage to do so. This is the truth, as we personally know it.

As one preacher, who by request had prepared and read, in a ministers' meeting, a paper on "Romish Aggressions in the United States," said afterward,

Yes, that is all true, but I don't propose to make a crank of myself by following it up publicly. I prepared that paper because I

was requested to do so for the occasion, and that is all I shall do about it.

The treatment which Bishop Coxe's "Letters to Satolli," received, and which the bishop himself received on account of them, from professed Protestants, is a good illustration of what we are calling attention to. The best portions of his most important letter to Satolli, we reprinted in these columns, January 11, 1894. Anybody who is not totally blinded by Romish gloom, can see that Bishop Coxe stated the exact truth with regard to Mr. Satolli's mission, and place, and work here.

It was to be expected as a matter of course that confessed Catholics would resent and denounce and ridicule both Bishop Coxe and his statements. But as a matter of fact professed Protestants did the same thing, who could muster up courage to speak on the subject at all, and practically all the rest simply said nothing. This shows that he who would openly oppose Rome and her mischievous workings must also meet the opposition of professed Protestantism.

Professed Protestant papers ridiculed the bishop's statements, and rebuked the bishop himself for his "discourteous" and "disrespectful" address to Mr. Satolli. If those persons had lived in Luther's day they would have done the same things toward him for his plain and disrespectful "open letters" etc., to Leo X, and Henry VIII, and others of their ilk. All of which only shows how completely degenerate is the professed Protestantism of today.

It is true that, as we pointed out at the time, although Bishop Coxe's sounding of an alarm was truly put and perfectly appropriate in itself, yet it is really robbed of its force from him by the fact of the bishop's unfortunate connection with the religio-political movement of professed Protestants which committed the Government of the United States to the guardianship of religion, and so created the occasion for Satolli's mission and work here.

But commending and emphasizing the bishop's statements with reference to Rome's aggression and mischievous workings here,

while pointing out his unfortunate position,—this is a vastly different thing from ridiculing his statements and rebuking him for discourtesy and disrespect to Satolli and Rome.

One is Protestantism of the strictest and most consistent sort; while the other is everything else than true Protestantism of any sort. So long, therefore, as:

1. One class of professed Protestants are the constant apologists, aiders, and abettors of Rome; and
2. Another class are afraid to make public what they actually see and know of Rome's mischievous designs; and yet
3. Another class are so completely handicapped by their own conduct as to destroy the effect of what they do say against Rome's designs

—these three classes forming the vast majority of professed Protestants,—it is evident that, so far as Protestantism is concerned, Rome has practically a clear field in which to push herself forward to full possession of the country and all that is in it.

In addition to this, it is the plain truth that Rome practically controls the press of the whole country. All the leading publications throughout the land are controlled directly, by being owned, or managed, or edited by Catholics; or indirectly by fear of Rome's influence against those who do own, or manage, or edit them if anything were printed therein which should incur her displeasure. So that it is next to impossible to get into any prominent publication any kind of a fair statement of the case against Rome and her workings in the United States.

If any one doubts this he can find it demonstrated to his satisfaction by simply trying it. So certainly is this so, that any paper that devotes any material portion of its space to this subject loses caste at once and is set down as a "disturber of the peace," a "sower of discord," and "a stirrer up of civil and religious strife." So that, therefore, so far as the press of the country is concerned,

Rome has also a clear field in which to go forward on her declared mission of possessing America for herself.

All these which we have mentioned, important as they are, are yet but of small moment as compared with the field of law which is as fully open to her as any of the others.

1. Sunday Laws

All the States in the Union but two have laws requiring the observance of the very chief of all Rome's institutions, the very sign and acknowledgment of her "infallible" authority,—the Sunday.

So that here is all prepared, ready to her hand, the machinery by which she can compel all to do her bidding in this respect just as soon as she chooses to exercise the power—and until she gets ready to exercise this power herself there are plenty of papalized Protestants who are willing to run the machinery for her, as numerous instances in Arkansas, Tennessee, Maryland, Georgia and other places have abundantly proved.

2. Breach of Peace Laws

There has been established in the law-procedure of the United States the despotic doctrine that a thing that is "harmless in itself" may be forbidden "as tending to a breach of the peace."

Now, the only possible way that an action which is harmless in itself, could tend to a breach of the peace is in having abroad somebody who is of such an overbearing, such a meddling, such a tyrannical, disposition, that anything that does not exactly suit him, even though it be admittedly harmless in itself, so excites the devil in him that he must attack the harmless doer. Thus a breach of the peace is committed.

And so to prevent any such breach of the peace in the future, instead of punishing the breaker of the peace, a law must be enacted prohibiting all persons from doing any more that thing which is harmless in itself!! And this because it tends to a breach of the peace! The innocent citizen must be made a slave, and the

tyrannical meddler must be clothed with power over him. And this because his harmless deeds “tend to a breach of the peace”!!

That is an established doctrine in the judicial system and procedure of the United States. And now the Catholic Church is putting into practice the doctrine, whenever opportunity offers, to prohibit the freedom of speech guaranteed by the Constitution. When a public speaker says anything that Rome does not like, she raises a riot. And then the speaker is arrested and prosecuted for breach of the peace or inciting to riot, and is forbidden to speak any more on any such subject.

And this is the doctrine that is now plainly taught to Catholics in the United States. “Father” Thomas Sherman—son of the late General Sherman—a Jesuit priest, wrote a lecture against organizations opposed to Rome, which was to be delivered, presumably, to Catholics alone, but a page of it, by mistake, got among the manuscript of another lecture which he delivered publicly, and was printed in the *Chicago Herald* of February 6 and 7, 1894. In this page he was dealing with ex-priests, and he sets forth what should be done with them in the following Catholic, Jesuitical, and judicial style:

For my own part I have no apology to offer for the acts of Catholics in rigorous protest against those wholesale vendors of infamy. The father who slays the corrupter of his child must be left to the Almighty. The man who shoots an anarchist by right is a public benefactor. These ex-priests are anarchists of the worst stamp. They appeal to free speech. If free speech means the right to debauch the minds of youth and children at pleasure, then I, for one, say better free bullets than free speech.

If America will not draw the line between freedom and license, then America means chaos and old night. There is no right to do public wrong, and every town and village must prevent it. Sue for libel. The evil is done when the evil is begun. Of course I know you will not agree with me, but if the blight of corruption were to threaten your own you would act as the principle of prevention. There are certain questions that cannot be touched in public

without doing great harm. The State exists to preserve public morality.

And the *Western Watchman*, the official Catholic paper of St. Louis, of Jan. 25, 1894, gives similar advice, thus:

Who came blame them [the riotous Catholics] if they rise up and strike the blasphemers in the mouth? These miscreant travelers should not be protected. If their occupation excites to riot they should be made to choose some other calling. If they cannot be restrained by statute or ordinance, let them carry their hides to the market; and if they get holed, let it be charged to the profit and loss of the business.

This is the very doctrine that has been established by the courts of the United States, even to the United States Supreme Court, that is, prohibit by law that which is harmless in itself, because it tends to breach of the peace, because it excites to riot! And thus this infamous doctrine of the courts of the United States has put into the hands of Rome the legal means by which she proceeds to abolish freedom of speech in the United States.

It is, in fact, her own doctrine, and she is very glad to have it established as a part of the judicial procedure of the United States; and gladly avails herself of it in carrying forward her purpose to possess the nation for herself.

3. The Inquisition

Another piece of machinery that is made ready to Rome's hand and recognized by the courts, and that is being kept in running order by its inventor, is the Inquisition.

It is a literal fact that the Inquisition is being carried on, and has been for nearly three years, in this city of New York, and, to some extent, in other places, as Pittsburgh and Allegheny. In New York it is better known as "Parkhurstism," in the other places as "Law and Order League."

This Inquisition is not being carried on yet by Rome, but it is being carried on in Rome's own way by professed Protestants. For

no Inquisition was ever more certainly carried on by any Romanist than this is being carried on by those professed Protestants; and no more Jesuitical methods were ever used in the Romish Inquisition than are being used in this Inquisition by Parkhurst and his crew.

This Inquisitor-General Parkhurst has scattered through this city 1,137 spies—one in each election district—who spend their time not simply in discovering crimes which have been already committed, but in inducing people to commit crimes, and even in committing crime themselves in company of others or on the premises of others, in order to entrap, to prosecute, and to imprison these others. These things are being done straight along by these inquisitors, and the worst feature about it is that the courts give it the support and sanction of the law.

Parkhurst himself and his agents have committed and induced—hired—others to commit with them, unnameable indecencies, and then have voluntarily gone into court and unblushingly told of these indecencies in witness against their victims; and the courts, instead of punishing these chief criminals, accept their testimony and imprison their victims.

From these the regular police have adopted the practice (not of the indecencies of course, they are not so bad as that) of trapping people into crime, especially by inducing them to sell something on Sunday and then arresting and prosecuting them. And occurrences of this inquisitorial order are as numerous and about as regular as the recurrence of the days.

And it is evident from the whole procedure that the Inquisition was never more certainly conducted by Rome herself, than this Inquisition is being conducted by professed Protestants. And when Rome gets ready to conduct the machine herself, she can do so no more certainly, though she may do so more cruelly, than these professed Protestants are now doing. And thus it is that professed Protestants have established and put in working order, ready for the hands of Rome, the very Inquisition itself.

And so, from first to last, there is a clear field open to the Papacy to advance to the full possession of the country. The facilities are at hand and in working order, and ready for the Papacy to use as soon as she gets ready, and until she does get ready professed Protestants are keeping all these facilities well prepared to her hand. And it is a shameful procedure, as well as a deplorable situation.

7. Power Over the Papacy

American Sentinel, May 17, 1894
Original title: Editorial

THE *American Sentinel* is Christian, Protestant, American. The *American Sentinel* is therefore uncompromisingly and everlastingly opposed to every element of the Papacy from beginning to end.

However, from a survey of all the field of the operation of the Papacy, which is only political and worldly, we have found, and our readers must have seen, what an immense disadvantage it is, under which any form of opposition must be carried on which is in any way political or according to worldly methods.

Today, every conceivable political or worldly advantage is with the Papacy. So entirely is this so that those very provisions of the United States Constitution, which were intended to be an everlasting barrier against any encroachment of religion upon the Government, and against any recognition of any religion by the Government,—these very provisions are now taken advantage of by the Papacy to crowd herself upon the Government and to take possession of it for her own purposes.

The Constitution of the United States declares that “no religious test shall ever be required as a qualification for any office or position of trust under the Government.” The Papacy takes advantage of this to get her agents into every office or position of trust that is possible, and then uses all the opportunities of that office or position to favor the Papacy and to give her fuller hold upon the Government. And just as soon as any exposure of it is made she raises the cry of “persecution” and of “bringing religion into politics!” And as certainly as any opposition is attempted she denounces it as “a violation of the Constitution” by making “a religious test” a qualification for office!

Again, the Constitution says:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.

The Papacy takes advantage of this also to do whatever she pleases to crowd herself upon the Government in every possible way, knowing that she can never be interfered with because:

Congress shall make no law respecting an establishment of religion!

And when any attempt is made on the part of anybody to interfere with her schemes, she raises the cry of “violation of the Constitution,” and “attacking religious liberty.” Thus the very provisions of the Constitution, which were intended to protect the country and people from the domination of religion and Rome, are made the shelter under which Rome and her religion shall be made to dominate the country and people.

This is the grand discovery that Leo XIII has made with reference to the Constitution of the United States. And this is one grand reason why Leo commands all Catholics in the United States to bear in one hand the Catholic Bible and in the other the Constitution of the United States as they “go forward” on their great mission to bring their “country into immediate contact with that great secret of blessedness”—the Church of Rome. This is why Leo has such great love for the American Constitution—it prohibits any political or governmental interference with his mischievous and unconstitutional schemes.

And professed Protestants have set the example of these encroachments of religion and the Church upon the Government, and have actually joined hands with the Papacy in the accomplishment of some of them. Having thus betrayed the Government to the Papacy, they have robbed themselves of all power of protest, and have greatly increased the already great advantage of the Papacy.

The secret of this great advantage that the Papacy holds is that peculiar “policy” by which she can so fully and constantly “cause

craft to prosper” in her hand. She is such a perfect mistress of every kind of deceitful invention that there is no kind of human working that can successfully contend with her.

To attempt to oppose her by any kind of crafty method, is not only to be so far just like her, but at the last to find yourself so far outdone in craftiness as to be made ashamed that you ever tried it.

To attempt opposition to her now by any political or governmental method, even though it be right, is to find yourself at such an immense disadvantage as to make all such effort practically useless. And what is the use of putting forth strenuous efforts when every evidence demonstrates that they are only in vain. It is only exhausting yourself for nothing.

So we are brought again to the question, What shall be done? Shall we sit still and do nothing?—No, no. We are to be more active, and do more than ever before. How then shall it be done?

There is one way to do it, and only one. That is with the Word of God, the everlasting gospel. This method gives to him who employs it every advantage of position and of power over the Papacy and all her workings.

It gives every advantage in position, because the Papacy knows nothing of the gospel, and in contending with him who uses that method only she is all at sea. It gives every advantage in power, because the gospel itself is the power of God, and in contending with him who depends upon the power of God and is allied to it only, the Papacy is impotent.

This is the true Christian way, this is the true Protestant way, to oppose the Papacy; and in this way there is no such thing as defeat or failure; for what seems to be failure is victory, and what appears to be defeat is triumph. This has been clearly and abundantly proved in history.

This is true of the time of Luther and the rise of Protestantism. So long as Protestants held faithfully to the gospel alone and de-

pended only upon its power, the Papacy which then possessed all the power of Europe, was powerless before them. Martin Luther, the chief and leader of the opposition to the Papacy in that day, was personally attacked with all the power, cunning, and craft, of the Papacy; by the published decree of the emperor in behalf of "holy church," he was outlawed in all Europe, and everybody was commanded, under penalty of treason, to take him and deliver him up, and receive the reward due to so good a work.

Yet for all this the Papacy was unable ever to lay a hand on him or do him harm, and he died at last peaceably and in his bed an everlasting victor over all the power of the Papacy; and, living and dying, a proof to all the world of what a man can do in opposition to the Papacy who depends upon the gospel alone and allied to the power of God only.

And so long as Protestantism was faithful in its allegiance to the gospel and the power of God only, so long the tide of the Reformation swept irresistibly onward. But the moment this allegiance was slackened, this tide was checked; and as this allegiance has lessened the tide was reversed.

And now that this allegiance of professed Protestantism has wholly ceased and papal principles and methods only are recognized or employed, the Papacy once more overflows and possesses all the power of earth.

But the gospel has not ceased. The Word of God is not bound. The power of God is not slack toward those who believe. The everlasting gospel abides, and is to be preached with the attendance of the power of God in such measure as the world has never seen, and which is to accomplish indeed what Luther longed to see—the complete overthrow and engulfing of the Papacy and all her abominations.

This is the way, and the only way, of assured and complete success in opposing the Papacy today. This is the way that the *American Sentinel* takes and which it is going to follow to the end. This

is the way of true Christianity. This is the way of true Protestantism, and we want everybody to go this way.

Numbers 10

²⁹ Come with us, and we will do you good,

—for God has promised victory over the beast and over his image, and a song of triumph to all who take this way.

8. Rome: the Bible and the Constitution

American Sentinel, September 13, 1894
Original title: Editorial

SATOLLI, “apostolic delegate” to the United States in an address delivered before the *Catholic Congress* in Chicago, Sept. 5, 1893, made use of the following words, with the immediate results indicated in brackets:

Here, in America, you have a country blessed of Providence in the fertility of field and in the liberality of its Constitution [loud applause]. Here you have a country which will repay all efforts [loud and prolonged applause], not merely tenfold, but, aye, a hundredfold. And this no one understands better than the immortal Leo. And he has charged me, his delegate, to speak out to America words of hope and blessing, words of joy. Go forward! in one hand bearing the book of Christian truth—the Bible—and in the other the Constitution of the United States. [Tremendous applause, the people rising to their feet.]

When we heard these words we remained seated. There were “Protestants” who joined in the “tremendous applause,” but we didn’t and wondered why they did.

A Reserved Recommendation

But does not this utterance indicate a change in papal attitude toward the Bible and liberty of conscience? No: “Rome never changes.” When she recommends the Bible it is with a Jesuitical mental reservation.

To explain: In the first place Rome did not refer to the Protestant, or *King James’ Version*. This is evident from the following quotation from Mgr. Segur’s *Plain Talk about Protestantism of Today*, a Roman Catholic book indorsed by Joannes Josephus, Episcopus Boston, and for sale at all Catholic book stores. The author says on page 118:

The Protestant Bible is only a false skin, in which infidelity and resolution wrap themselves.

Nor did Satolli mean the Catholic Bible as it reads. He meant the Catholic Bible as interpreted by the Roman Catholic Church. In proof we submit the following from the creed of "Pope Pius IV," which every Catholic is taught to recite and to which every prelate is required to subscribe:

I do also admit the Holy Scriptures, according to that sense which our holy mother, the church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

"Unanimous consent of the fathers"! In order then to interpret the Scriptures the Roman Catholic must possess all the books written by all the "fathers" during a decade of centuries and must "go forward" carrying all this "in one hand." It can't be done. The poor fellow would have to charter a freight train. Nevertheless it must be done for Pope Leo XIII, speaking on the same subject and quoting the above rule, says:

The professors of Holy Scripture, therefore, among other recommendations, must be well acquainted with the whole circle of theology and deeply read in commentaries of the holy fathers and doctors and other interpreters of mark.

Has the "church" and "the fathers" yet interpreted all the Bible so that if one should possess all the writing of all the "fathers" and "doctors" of the church he would then have all the Bible interpreted? No: and Leo XIII says no. He says there are...

...passages of Holy Scripture which have not as yet received a certain and definite interpretation.

Has the "church" ever published a list of the passages interpreted by "our holy mother, the church, whose place it is to judge of the true sense and interpretation of the Scripture," together with those which have not been thus interpreted so that the Roman Catholic could go forth "bearing" this official "Bible" "in one hand"? No: she has not.

And now we challenge any man, whether Protestant or Catholic, Jew or Gentile, black or white, bond or free, to arise, and, resisting for the moment the impulse to applaud, tell us what, if not the soul-destroying dogmas of the Papacy, Satolli meant the Catholic should go forward carrying in that “one hand.”

The Constitution Interpreted by Rome

And now let us examine “the Constitution of the United States” which Satolli tells Roman Catholics to go forward bearing in that “other” hand.

But rest assured it is no more the Constitution of the United States as written by its framers and interpreted by the spirit of their times than is Satolli’s “Bible,” the Bible written by the prophets and apostles and interpreted by the Spirit of God. That the Roman Catholics have long ago repudiated the true interpretation of the Constitution is evident from the following utterance of the *Catholic World*, for September, 1871, Vol. 13, page 736:

But as it [the Constitution]...is interpreted by the Protestant principles, so widely diffused among us...we do not accept it or hold it to be any government at all, or as capable of performing any of the proper functions of government; and if it continues to be interpreted by the revolutionary principle of Protestantism, it is sure to fail...

Protestantism, like the heathen barbarism which Catholicity subdued, lacks the element of order, because it rejects authority [the authority of the pope] and is necessarily incompetent to maintain real liberty or civilized society [like that of Spain and Mexico]. Hence it is we so often say that if the American Republic is to be sustained and preserved at all it must be by the rejection of the principles of the Reformation and the acceptance of the Catholic principle by the American people.

To show that the interpretation of the Constitution here so vigorously condemned is the true interpretation, and that the “prin-

ciples of the Reformation” are the principles of the Constitution, further quotations are cited:

No one thought of vindicating religion for the conscience of the individual, till a voice in Judea, breaking day for the greatest epoch in the life of humanity, by establishing a pure, spiritual, and universal religion for all mankind, enjoined to render to Caesar only that which is Caesar’s. The rule was upheld during the infancy of the gospel for all men.

No sooner was this religion adopted by the chief of the Roman empire, than it was shorn of its character of universality, and enthralled by an unholy connection with the unholy State; and so it continued till the new nation,—the least defiled with the barren scoffings of the eighteenth century, the most general believer in Christianity of any people of that age, the chief heir of the Reformation in its purest forms,—when it came to establish a government for the United States, refused to treat faith as a matter to be regulated by a corporate body, or having a headship in a monarch or a State.

Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained of God in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity and power.³¹⁵

The Constitution of the United States is therefore the “chief heir of the Reformation in its purest form,” and the “principles of the Reformation” so savagely assailed are the principles of the Constitution.

³¹⁵ Bancroft’s, *History of the Formation of the Constitution*, book 5, chap. 1, pars. 10-11.

Based on the Reformation

The framers of the Constitution understood that separation of Church and State and liberty of conscience was the result of the Reformation. Madison and Jefferson, the champions of a separation of Church and State in the constitutional convention which framed the constitution, said, in a petition signed and presented by them to the Virginia Assembly in a struggle which resulted in disestablishing the church in that colony, and from which struggle they came to the national convention:

We would also humbly represent, that the only proper objects of civil government are the happiness and protection of men in the present state of existence, the security of the life, liberty, and property of the citizens, and to restrain the vicious and encourage the virtuous by wholesome laws, equally extending to every individual; but that the duty which we owe to our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge.

To illustrate and confirm these assertions, we beg leave to observe that to judge for ourselves, and to engage in the exercise of religion agreeably to the dictates of our own consciences, is an unalienable right, which, upon the principles on which the gospel was first propagated and the Reformation from popery carried on, can never be transferred to another.³¹⁶

When, therefore, the Roman Catholic condemns that interpretation of the Constitution which recognizes the “principles of the Reformation,” he condemns the Constitution as interpreted by its framers. Rome’s interpretation of the Constitution of the United States is in harmony with the papal principle which:

- curses the separation of Church and State;³¹⁷
- curses the denial of the church’s right to use force;³¹⁸

³¹⁶ Petition from the Presbytery of Hanover, 3 June 1777, *Early Virginia Religious Petitions*.

³¹⁷ Allocution *Averbissimus*, Sept. 27, 1852.

³¹⁸ Letter Apostolic *Ad Apostolicae*, Aug. 22, 1851.

- curses the claim that priests may be punished by civil courts for their crimes;³¹⁹
- curses the doctrine that “it is no longer expedient that the Catholic religion should be held as the only religion of the State to the exclusion of all other modes of worship;”³²⁰
- curses the claim “that persons coming to reside therein [in a Catholic country] shall enjoy the public exercise of their own worship;”³²¹
- curses the rights of conscience as a most “fatal pestilence,” etc., etc.

And yet tells its votaries to:

“Go forward! in one hand bearing the book of Christian truth—the Bible—and in the other the Constitution of the United States.”

And when she says it there is a “tremendous applause, the people rising to their feet.” Protestants, Americans, keep your seats!

³¹⁹ Allocution *Acerbissimus*, Sept. 27, 1852, and *Nunquam fore*, Dec. 15, 1856.

³²⁰ Allocution *Neuo vestrum*, July 26, 1865.

³²¹ Allocution *Acerbissimus*, Sept. 27, 1852. Encyclical of Pope Pius IX. Dec. 8, 1854.

9. The Catholic Church and Religious Liberty

American Sentinel, October 4, 1894

THE Roman Catholic Church professes to be, and always to have been, the champion of civil and religious liberty. But this profession is as disingenuous as is the advice of Satolli to the people of this country, to

“Go forward bearing in one hand the book of Christian truth—the Bible—and in the other hand the Constitution of the United States.”

It has recently been shown in these columns, that, shorn of its verbiage, this means only,

Go forward bearing in one hand the Catholic Bible, as interpreted by “the church,” and in the other, the Constitution of the United States, likewise interpreted by “the church.”

The Dictates of a Right Conscience

It is the same when Rome talks of religious liberty. Cardinal Gibbons says:

A man enjoys religious liberty when he enjoys the free right of worshipping God according to the dictates of a right conscience, and of practicing a form of religion most in accordance with his duties to God. Every act infringing on his freedom of conscience is justly styled religious intolerance. This religious liberty is the true right of every man, because it corresponds with a most certain duty which God has put upon him.³²²

It will be observed that the cardinal says:

This religious liberty is the true right of every man.

What religious liberty? Why,

The free right of worshipping God according to the dictates of a right conscience.

³²² *Faith of Our Fathers*, page 264.

To be sure. And who is to determine what is a “right conscience”? The Roman Catholic Church, of course. And it is “this religious liberty” which “is the true right of every man,” according to Cardinal Gibbons.

The Church Defines the Conscience

That this is the real meaning of the cardinal’s words is evident from the following, on page 268 of his book previously quoted:

The church is indeed intolerant in this sense, that she can never confound truth with error; now can she admit that any man is conscientiously free to reject the truth when its claims are convincingly brought home to the mind.

On page 85 of the same work the cardinal says:

The church has authority from God to teach regarding faith and morals; and in her teaching she is preserved from error by the special guidance of the Holy Ghost.

And again, on page 88, we read:

Not only does our Lord empower his apostles to preach the gospel, but he commands, and under the most severe penalties, those to whom they preach to listen and obey....We see on the one hand that the apostles and their successors have received full powers to announce the gospel; and on the other, that their hearers are obliged to listen with docility, and to obey not merely by an external compliance, but also by internal assent of the intellect.

Deductions

All this must be taken into consideration in weighing the cardinal’s definition of religious liberty. Here are the legitimate and ever necessary deductions from the quotations made from his book:

1. The Catholic Church has full authority to teach faith and morals.
2. That which she teaches must be received.

3. No man is conscientiously free to reject that which the Roman Catholic Church teaches.
4. A man enjoys religious liberty when he enjoys the free right to worship God according to the dictates of a right conscience.
5. No man who does reject the teaching of the Catholic Church can have a right conscience.

Which is only saying that a man enjoys religious liberty when he enjoys the free right to meekly accept the teachings of the Roman Catholic Church, and does so accept them; but not otherwise.

Toleration Based on Policy

The attitude of the Roman Catholic Church toward religious liberty is further defined by the cardinal on pages 268 and 269, thus:

Many Protestants seem to be very much disturbed by some such argument as this: Catholics are very ready now to proclaim freedom of conscience, because they are in the minority. When they once succeed in getting the upper hand in numbers and power, they will destroy this freedom, because their faith teaches them to tolerate no doctrine other than the Catholic. It is, then, a matter of absolute necessity for us that they should never be allowed to get this advantage.

Now, in all this, there is a great mistake, which comes from not knowing the Catholic doctrine in its fullness. I shall not lay it down myself, lest it seem to have been gotten up for the occasion. I shall quote the great theologian Becanus, who taught the doctrine of the schools of Catholic theology at the time when the struggle was hottest between Catholicity and Protestantism.

He says that religious liberty may be tolerated by a ruler when it would do more harm to the State or to the community to repress it. The ruler may even enter into a compact in order to secure to his subjects this freedom in religious matters; and when once a compact is made, it must absolutely be observed in every point, just as every other lawful and honest contract.

This is the true Catholic teaching on this point, according to Becanus and all Catholic theologians. So that if Catholics should gain the majority in a community where freedom of conscience is already secured to all by law, their very religion obliges them to respect the rights thus acquired by their fellow-citizens. What danger can there be, then, for Protestants, if Catholics should be in the majority here? Their apprehensions are the result of vain fears, which no honest mind ought any longer to harbor.

This is not a disavowal of the right of the Catholic Church to coerce people to matters of faith and morals, but is rather an assertion of the right.

Religious liberty may be tolerated by a ruler when it would do more harm to the State or to the community to repress it.

Exactly! And who is to judge when it will do more harm to repress “religious liberty”? Who, indeed, but “the church!” And hence it follows that the much-vaunted Roman Catholic “religious liberty” is only a limited degree of religious toleration, depending entirely on that policy by which the prophet declared of that power of which the Papacy is the legitimate successor:

Daniel 8

²⁵ Through his policy also he shall cause craft to prosper in his hand...

Surely Rome is well called,

2 Thessalonians 2

⁷ ...the mystery of iniquity.

10. Rome Never Gave Freedom

American Sentinel, December 20, 1894

Original title: Back Page

A READER, writing from Elgin, Nebraska, frankly commends the course of the *Sentinel* in general, but says:

I don't think you are justified in your persistent hostility to the Catholic portion of the population of this country. There is nothing in the past history of our country to prove that they are enemies of free government or opposed to a republican form of government.

Our correspondent mistakes opposition to the doctrines of the Catholic Church for opposition to Catholics themselves. We would not injure a Catholic in any way if we could. We would not deny them a single right enjoyed by others; but we would, if we could, induce them to exchange the errors of popery for the truths of the gospel, the bondage of priestcraft for the glorious liberty of the children of God.

We have never intimated that Catholics were opposed to a republican form of government. Individual Catholics no doubt love liberty just as well as do Protestants, and they are no doubt just as ardently attached to republican institutions.

But the Roman hierarchy is opposed to all liberty outside the Catholic Church, and to all government not controlled by the church. A republic denominated by "the church" would doubtless suit Rome just as well as any other form of government. Indeed, Leo XIII seems to be rather partial to republics, doubtless because he finds it easier to dominate the people than to control the princes.

But any government dominated by Rome, or Romish principles, could be nothing but a despotism; and a despotism of the many is not less galling than a despotism of the few or of one. Republican government is a guarantee of civil and religious liberty only so long as the people know what liberty is and prize it as they

ought. "Eternal vigilance is the price of liberty," not less in a republic than under any other form of government.

It is superficial reading and thinking that makes people indifferent to encroachments on their liberties, and cause them to rest in fancied security when the very foundation principles of liberty are being assailed.

"Rome never changes."

And she has promised to do for this country what she has done for other countries. Rome never gave freedom to any country, but she has:

- fettered the mind;
- stifled conscience;
- clogged the wheels of mental, moral, and spiritual progress;
- degraded and debauched whole peoples;
- murdered millions who dared to think for themselves;
- enshrouded the world in darkness.

And she would do the same again. Verily,

"Rome never changes."

11. Rome Condemns Free Inquiry

American Sentinel, January 17, 1895

THAT Rome is opposed to the right of private judgment, is evident from this editorial note from the *Catholic Times* of Dec. 15:

Not Protestantism, but indifferentism, is the chief obstacle to the conversion of Americans to the Catholic Church. The whole spirit of the country is in favor of looking upon religion as a personal opinion. You are at perfect liberty to change your religious opinions as you do your coat and hat....

The only church with a shadow of a claim to unity and universality is the Roman Catholic. We should impress upon our countrymen the logical position which the church holds, and show them that it is not based on bigotry or intolerance, but upon the essential nature of truth, which must be exclusive.

If there is only one true religion, any creed or opinion contradictory of that must be false; and if we can find out the one true religion, we need not prolong our investigations into anything that calls itself a church.

Yet all signs point to a wider diffusion of the false idea of religion as a private and personal opinion, which it is every man's birthright to choose, hold and reject at pleasure. This is the outcome of the spirit of free inquiry and private interpretation which was created and fostered by the Reformation. It is the glory of Protestantism, of which it has also been the bane.

There is no mistaking the spirit of this utterance. It is opposed to the right of private judgment, it says that private judgment is not to be exercised, it must be repressed, and that by force; there is no other way. And yet Rome poses as the champion of civil and religious liberty!

But let it never be forgotten that in the terminology of the Papacy, religious liberty is the right to "worship God according to the dictates of a *right conscience*;" and a "*right conscience*" is a conscience controlled by the Catholic Church.

12. Preposterous Claims of the Papacy

American Sentinel, January 24, 1895

THE Roman Catholic press of the United States, evidently by preconcerted action, is attempting to convince Americans that they are indebted to the Roman Catholic Church for religious freedom. This is a part of a great scheme to hypnotize Americans until the Catholic Church gets in a position to strike the final, fatal blow to crush religious freedom.

The *Monitor*, a Catholic paper claiming to have the largest circulation of any religious paper on the Pacific Coast, concludes an article entitled, "Religious Liberty," with the following ridiculous claim:

And it remains a supreme and significant fact that we owe all the blessings of religious freedom to the influence of a Catholic nation [France] and the teaching of a prelate [Bishop Fenelon] of the church of Rome.

As silly as is this statement, there is something more silly, and that "something" is a Protestantism that believes just that kind of nonsense, and is fawning and flattering Romanists while rebuking as a bigot, him who fearlessly exposes the wiles of Rome and holds the "mother of harlots," drunk with the blood of the saints, rigidly to the logic of her claim that:

"Rome never changes."

Were it not that there are so many non-Catholics who accept such nonsensical assertions, the *Sentinel* would not stoop to notice them. But the situation demands that they be refuted with facts.

The First Claim

In refutation of the statement that America borrowed her religious liberty principles from the French nation, it is enough to state that there never has been a separation of Church and State

in France like that inaugurated by the founders of the American Constitution; and if there had been, it would have been accomplished in opposition to the Roman Catholic Church, rather than by its aid.

If any wish to read of the attitude of Roman Catholic France to the principle of religious freedom, let them read the history of Roman Catholic France. Let them read of:

- the fiendish slaughter of Albigenses;
- the satanic torture of the Waldenses; and
- the unutterable crimes committed against the Huguenots.

All of these were instigated by Roman Catholic popes, engineered by French Roman Catholic rulers, and enacted by French Roman Catholic soldiers. Roman Catholic France the author of religious freedom? No, no more than was the devil the author of the sermon on the mount.

The Second Claim

The second claim, that America is indebted to Bishop Fenelon, a French prelate, for its principles of religious freedom, is equally absurd. Fenelon, according to the *Monitor*, wrote his religious liberty ideas in 1745, but the *Monitor* ought to know that Martin Luther and the Augsburg Confession, more than two centuries before, had re-announced to the world the primitive Christian truth of separation of Church and State.

It would be indeed amusing if it did not involve serious considerations, to see the frantic efforts of Roman Catholic authorities in America to manufacture for themselves a certificate of character. After passing all the popes, cardinals, and archbishops in the whole history of the church, they finally claim to have found a bishop in France who was opposed to burning men's bodies to save their souls. Eureka! Let Americans calm their fears; the Roman Catholic Church is the author and conservator of religious freedom in America and the world.

Never mind the incessant thunderings of infallible popes against religious freedom; never mind the warning of more than a thousand years of papal torture, inflicted upon dissenters by sword and flame, dungeon and rack; never mind all this, we have found a bishop in France who was opposed to proselyting by the sword. Never mind the fact that for holding these views, he was charged by his brother prelates with being a Protestant, never mind all this, just keep your mind on the thought that America owes its liberties in religion to the Roman Catholic Church.

We just now think of an imaginary parallel. It is like the late Jesse James asserting that he was the author and conservator of public safety, and as a reason why everybody ought to believe it, and elect him president of the United States, he should refer to a dead second cousin who never killed anybody.

Americans, don't be fooled by this religious liberty song of the papists. It is composed and sung exclusively for Americans. Whenever it is sung, meet it with a dirge composed from the groans of tortured Protestant men and the wails of outraged Protestant women.

13. A Return to the Principles of Protestantism

American Sentinel, January 31, 1895

Original title: Editorial

WHY is it that now in the last half of the last decade of the nineteenth century the Papacy is triumphing over Protestantism in the very countries where in the first half of the sixteenth century the Reformation triumphed so gloriously? Why is it?

It is not because there are fewer professed Protestants now than then. There are a thousand now to one when the protest of the princes was announced. It is not because Bibles are scarcer now than then. There are a thousand Bibles in Germany now where there was one then. It is not because it is more dangerous to read the Bible and practice its precepts now than it was then. Then why is it?

The answer is easy. The German Reformation began in the heart of Martin Luther and so wrought upon his affections that he was willing to sacrifice his position, his honor and his life in order to profess and promulgate its principles.

Since the Reformation was born and promulgated at the cost of such devotion to principle, it follows that if it is to be kept alive and vigorous it will be at the cost of similar devotion to principle.

What were the principles underlying the Reformation? Let the historian of the Reformation answer:

The reformers and the apostles set up the Word of God as the only light, as they exalt the sacrifice of Christ as the only righteousness. By mingling any authority of man with this absolute authority of God, or any human righteousness with this perfect righteousness of Christ, we vitiate both the foundations of Christianity.³²³

³²³ D'Aubigne's *History of the Reformation*, Book 9, Chap. 5.

And now we maintain that these principles which were the life of the Reformation have been in effect abandoned by popular Protestantism. On this point we quote and endorse the words of Rev. R. Salliens, Paris, France, in the *Missionary Review of the World*, for October, 1894. After pointing out the reaction toward Rome in France, Germany, Russia and England, the writer says:

In Protestant countries we are afraid the main cause is the weakness and loss of power of the evangelical churches. As they have grown rich and prosperous, the Protestants have forsaken, to a great extent, that puritanic spirit which was the strength of the Reformation. From their primitive simplicity of worship they have come down to elaborate services, beautiful and luxurious buildings which are imitations of Roman Catholic medieval architecture, and thus have led their sons and daughters to the very threshold of Rome, with which Protestants will never be able to compete, try as they may, for finery, music, and display.

Moreover, it is sadly evident that, in Great Britain especially, the work of the Reformation did not go deep enough, and that many Romish errors—such as baptismal regeneration and apostolic succession—were left in the prayer-book as seeds for future apostasy. Wherever a notion of a visible universal church is entertained, logic must lead to the Roman Catholic position.

But we believe that the main cause of this reaction toward Rome in Protestant lands lies in the fact that the Bible does not hold in those countries the same place that it did three centuries ago. Then people turned away from the infallibility of a man to the infallible Book; but now the Book is no more deemed infallible; the “higher” criticism has submitted it to an ordeal as severe as that of the Inquisition in times past. The Inquisition burned the Bible, but the higher critics are tearing it to pieces. And yet there is a craving in the human soul, and especially in the soul which has come into contact with the gospel, for a moral certainty, for a divine, infallible authority.

As I am writing these lines, our daily papers are publishing an encyclical letter of the pope—his swan’s song, as some say—which exhibits that wonderful craftiness of which I have just spoken. It is an appeal for reunion, specially directed to the Greek and Anglican churches. “Speaking to those nations which have

for the last three centuries been separated from the church, the pope shows that there is no certain rule of faith and authority left to them. A large number among them have overthrown the very foundations of Christianity by denying the divinity of Christ and the inspiration of the Scriptures.”

Is it not the wonder of wonders that the man who incarnates that awful system by which the Bible has been burned, and its disciples, even to this day, persecuted to death; that system which has established tradition above the Bible, has contradicted every Bible doctrine and tried to silence every Bible preacher, should now dare to stand before the world as the advocate of the Bible against—the Protestants! And yet, it is, alas! but too true that Protestantism to a large extent is no more the religion of the Bible. This accounts for the boldness of Rome, and for her success.

After so clearly giving the cause of Roman Catholic triumph in Protestant countries, he points out the one and only remedy, as follows:

But how shall we oppose her growing power?

I am fully convinced by my experience as a missionary for twenty years among my own people, that it will not be by clumsy imitations of her gorgeous display, but rather by a return to the primitive simplicity of worship manifested in the upper room. To worship God in spirit and in truth, and not in beautiful temples, the cost of which would support two or three missionaries for a whole lifetime; to invite, and not to exclude, the poor, the sinner, the outcasts, who now find it so difficult, even if they would, to sit in our refined places of worship—such seems to me the imperative duty put upon us if we do not wish to see the masses go to Rome, which to them appears so much more democratic than ourselves.

I have also a deep conviction that it is only through the Bible—as the Reformers did—that we shall withstand popery. Anything, however pious in tone, that helps to destroy the people’s faith in the Bible as an infallible book, works on behalf of Rome. I have no time to dilate on this point, but I beg the readers to reflect on it. It is to me the vital question, and I do not see any other alternative but this: the Bible or the pope.

Finally, let us preach Christ, his free forgiveness, his atoning blood. Ethical, political, or social preaching—"sermons for the times," as they are sometimes termed—will not prevent the drift of the masses toward the old system. But the upholding of the Crucified!—I have seen it, thank God, hundreds of times—will always prove the power of God unto salvation.

Rome has many weapons—money, genius, traditions, beauty of forms. It appeals to the lower nature of man, dispenses with the necessity of a second birth, renders sin easy. It deifies mankind, as all heathen religions do. It must, therefore, have a great measure of success, as it corresponds so marvelously to man's natural cowardice and depravation. But if we are faithful to the Bible and to the crucified, we need not fear defeat; all true Nathanaels, all the sincere and noble hearts who are seeking a real Saviour, will come out of Rome to meet us. The true sheep know the Shepherd's voice, and, hearing it, follow it.

This is the remedy which the *Sentinel* has prescribed and will prescribe for the universal Romanizing malady. But the remedy will not be accepted and applied, and therefore the drift Rome-ward will continue until Rome shall once more, but for the moment only, sit as queen over the conquered nations of earth.

No political opposition will stay the progress of Rome when the vital life of the Reformation has disappeared from the minds and hearts of men. The "Iron Chancellor," Bismarck, may bid political defiance to the pope, and refuse to go to Canossa, but he will eventually go, and a Roman Catholic chancellor will take his place, as is now the case in aforesaid Protestant Germany.

Oh, that popular Protestantism would return to its first love, take up again its discarded weapon,

Ephesians 6

¹⁷ ...the sword of the Spirit, which is the Word of God!

2 Corinthians 10

⁴ For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.

14. The American Policy of the Papacy

1895 General Conference Bulletin, February 6, 1895
Original title: The Third Angel's Message – Study 2

ALL that I am doing at present is setting before you the evidence, stating the case; the arguments will come more fully after we see what is to be built upon them. The statements I shall read tonight will all be from Catholic authorities—Catholic speeches and Catholic papers.

First I shall read from some of the Catholic speeches in the Catholic Congress in Chicago in 1893, printed in the *Chicago Herald* of September 5, 6, and 7. They are simply parallel statements with those that were brought forth in the previous lesson from the other side, or rather from the other part of the same side, and by putting these together, as we did those others together and having the two lessons, it will be easy enough for you to mark the parallels, almost word for word you will find in some of them, and they are identical in principle and in purpose.

Church and State are One

I will first read from an address delivered to the Catholic Congress at Chicago September 4 on the “Influence of Catholic Citizens,” by Walter George Smith, as published in the *Chicago Herald* of September 5, 1893:

The church and the state, as corporations or external governing bodies, are indeed separate in their spheres, and the church does not absorb the state, nor does the state the church, but both are from God, and both work to the same ends, and when each is rightly understood, there is no antithesis or antagonism between them. Men serve God in serving the state as directly as in serving the church. He who dies on the battlefield, fighting for his country, ranks with him who dies at the stake for his faith. Civic virtues are themselves religious virtues, or, at least, virtues without which there are no religious virtues, since no man who loves not his brother, does or can love God.

That is in the same line, you will remember, with the statement of last night, that “Nearer, My God, to Thee” and “Star Spangled Banner” are “both Christian hymns” to one that understands this thing. You can see that this makes the government wholly religious, equally with the church.

The church [what he means is the Catholic church] in all ages has been the most democratic of all organizations; the church alone has taught the true theory of the fraternity and equality of all men before God, and to her precepts must mankind look for the foundation of their measures of relief from present dangers.

What he refers to is the present danger in social affairs, labor against capital, and the controversies at present rife in the United States.

The Only True Sovereign

Another statement from the same paper from a speech by Edgar H. Gans entitled, “The Catholic Church in America,” is published in the *Chicago Herald* of September 5, 1893. Speaking of the spirit of liberty as exemplified in the United States and gathering the statement concerning this spirit of liberty from a quotation from Webster, the speaker says:

The Catholic church welcomes this bright and beautiful spirit and takes it to her bosom, for she is its foster mother. With tender devotion has she nourished it through the ages. Time and again has she rescued it from the bold and impious hands of despots, whether they be kings, emperors, or a popular majority enthroned. Within the church of God is the only true sovereign and the source of all power. The sovereignty of the people comes from him as a sacred trust, and they must use this trust for the common weal.

We shall find presently from the pope’s encyclical that he, in the place of God, is the guardian and the source of this sovereignty.

Submission of the State to the Catholic Church

We now read the closing statement of this same speech of Mr. Gans. The statement is identical with one which we read last night:

We have among us our prophets of Israel, divinely commissioned, as were the holy men of old, to guide, instruct, ennoble, and elevate the nation; and the American people will have achieved their highest glory when they seek the words of wisdom and truth from their lips—when they voluntarily submit to the gentle ministrations of the priests and the bishops of the holy Catholic church.

These statements need no comment. Your recollection of the statement we read last night will be clear enough to make the connection.

The Saviour of Society

We now read from a speech by Bishop John A. Waterson, of Columbus, in the Catholic Congress, and published in the *Chicago Herald*, November 6. His speech is upon Leo and Satolli, and he says this, speaking of Leo:

By his personal dignity and goodness, the practical wisdom of his teachings and the firmness of his acts, he is giving the world to understand that the pope is a great thing in the world and for the world. [Loud cheers.] And intellects heretofore rebellious are accustoming themselves to think that, if society is to be saved from a condition worse in some respects than that of pagan times, it is from the Vatican the saviour is to come. [Renewed cheering.]

Another statement in the *Herald* of September 7 is by Katherine E. Conway. Her paper was entitled, "Making America Catholic," and she said this:

Your mission is to make America Catholic. This was Archbishop Ireland's greeting to the assembled delegates at the Catholic Centenary Congress in Baltimore four years ago. And this was the charge with which he sent them back to their

homes. Patriotic and religious enthusiasm were at flood tide, and all hearts were willing to respond like the first Crusaders to the call of Peter the Hermit, "God wills it."

These addresses show that the aim and work of the Papacy are precisely what those are of which we read last night.

Seeking the Power of the USA

Now I turn to some other statements made last fall in connection with the then coming encyclical of the pope. A letter from Rome dated October 14, 1894, printed in the *Catholic Standard* of November 3, 1894, has this:

The United States of America, it can be said without exaggeration, is the chief thought of Leo XIII in the government of the Roman and universal Catholic church.

I would like to comment a little upon this as we go along. Why is it that Leo thinks so constantly of the United States? Oh, it is concerning the government of the Roman and universal Catholic church. Then what he proposes to use the United States for, is for some purpose in the government of the Catholic church throughout the world.

He is one of the choice intellects of the Old World who are watching the starry flag of Washington rise to the zenith of the heavens. A few days ago, on receiving an eminent American, Leo XIII said to him, "But the United States are the future; we think of them incessantly."

The inattentive politician, the superficial observer, in Europe as in America, is astonished at this persistent sympathy for the American people and care for its general interests. But those who know the ardent soul of the pope, restless for what is good, eager for all that is great and fruitful; the philosopher who sweeps over the whole intellectual, social, and religious horizon; the statesman who judges matters by the light of central and governing ideas, these all read in the heart of the holy father the motives for his unbending resolutions and his devotion to American ideas.

This ever-ready sympathy has its base in the fundamental interests of the holy see.

Now the fundamental ideas of the holy see are the ideas upon which the whole structure rests, and this sympathy for America has its base in these fundamental ideas concerning the interests of the holy see of "the Roman and universal church." This ever-ready sympathy has its base in the fundamental interest of the holy see, in a peculiar conception of the part to be played, and the position to be held by the Church and Papacy in the times to come.

Putting on a New Dress

This is explained more fully presently that the Papacy is watching the times to come with an all absorbing interest. She proposes to prepare herself in every way to meet the things that are to arise, as she says, in the times to come; and she proposes to use the United States by which, and through which, to clothe herself and prepare herself to meet successfully these things that are to arise in the times to come. So I will read further upon that same point now:

The interest is the necessity in which Rome finds she is, to direct her general course according to the signs of the times and the transformations on the agitated surface of the world. The peculiar conception is the deep-rooted feeling that the Church of Europe must renew its instruments and its method of adapting unchanging principles to changeable surroundings and new conditions....In this evolution the Church, in the eyes of the pope, has a mission to fill. To fulfill this mission she must adapt herself to the changes which have come about the action of universal forces.

State Church, official Catholicism, privileges, legal and close relations between two powers, connection of the clergy with a political party, feudal ecclesiastical organizations, all the external framework of the Church must be transformed, renewed, perhaps be done away with entirely. That is the central dominating thought which marks the whole latter half of the present pontificate from the time of the incident of the Knights of Labor and en-

cyclical *Rerum Novarum* to that of the encyclical to the French people.

In the first half of his reign Leo XIII had pacified, appeased, healed. He had been the pope of peace and rest. After sealing that charter he became the pope of action. But how can this new type of ecclesiastic be created?

Where can he get the clergy, the form of ecclesiastic through which this scheme can be carried out and be made successful for Europe and for the world? Because Europe has to be rejuvenated, remodeled, re-enlivened. Where is she going to get the model upon which to remold Europe?

From whom shall he be copied? What civilization, what country, what philosophy will provide him? Would it not be hazardous to create him at one stroke? Would it not be better to join forces with a nation which has a type in part, where, at least, it exists in the rough? Would it not be enough to mark the outlines boldly to finish it and make use of it? This type is the American type; it is American democracy, with liberty, with common law, a full and exuberant life, without restraining bonds, and without a historic bureaucracy.

Taking Advantage of Common Law

The foundation of all endorsements of Sunday laws in all the courts is "the common law." Common law is the direct descendant of canon law. When the Papacy was the state and the state was subject to the rules of the Papacy, canon law was then what common law is now. And the states which profess to have been separated from the Papacy still build up religious observances upon "the common law."

And now that the whole judicial structure of the United States is built in support of Sunday, upon common law, the Papacy steps in and is glad to find a model so ready made to her hand upon which she can remodel her ecclesiastical forms for Europe and all the world.

Another thing; I will read that sentence over:

This type is the American type; it is American democracy, with liberty, with common law, a full and exuberant life, without restraining bonds, and without a historic bureaucracy.

Twisting the Constitution

The Papacy is very impatient of any restraining bonds; in fact, it wants none at all. And the one grand discovery Leo XIII has made, which no pope before him ever made, is that turn which is taken now all the time by Leo and from him by those who are managing affairs in this country—the turn that is taken upon the clause of the Constitution of the United States:

Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

Leo has made the discovery that the Papacy can be pushed upon this country in every possible way and by every possible means and that congress is prohibited from ever legislating in any way to stop it. That is a discovery that he made that none before him made and that is how it is that he of late can so fully endorse the United States Constitution.

We all know of course that this was intended to be the expression of the American people always, that religion should have no place in governmental affairs and no connection whatever with it.

But the Papacy is never satisfied without taking possession of everything in the government and running it in the interests of the church, and Leo XIII has found out that this can all be done under the cover of that constitutional statement which was intended to prevent such a thing forever.

Thus the Papacy in plain violation of the Constitution will crowd herself upon the government and then hold up that clause as a barrier against anything that any would do to stop it. And every one that speaks against this working of the Papacy, behold! He “is violating the Constitution of the United States” in spirit, because the constitution says that nothing shall ever be done in respect to any religion or the establishment of it.

When a citizen of the United States would rise up and protest against the Papacy and all this that is against the letter and the spirit of the constitution, behold! He does not appreciate...

...the liberty of the constitution. We are lovers of liberty; we are defenders of the constitution; we are glad that America has such a symbol of liberty [as that].

Indeed they are.

The Pope's American Policy

That is why Pope Leo XIII turns all his soul, full of ideality, to what is improperly called his *American policy*. It should be rightly called his *Catholic universal policy*.

What, then, is his policy in the United States? It is universal policy. That which is done in the United States by the Papacy is done with the idea of influencing all the world and bringing all the world into line with the papal ideas, and to build all once more upon the basic and fundamental principles thereof.

It is in this perspective, wide as a great world, and lasting as a whole epoch, that the coming American encyclical must be viewed. To make the delegation [of Satolli] independent and sovereign [which he does] with a supreme ecclesiastical tribunal.

And that means a great deal more than many people have dreamed of yet; for Satolli has already set forth the doctrine that the clergy in the United States are not subject to civil jurisdiction. That means indeed a supreme ecclesiastical tribunal.

To support Monsignor Satolli and make his mission permanent and successful, to point out the means of increasing influence and liberty, to continue the policy of moderation and adaptability, which has brought peace to the nation, to deal, in a word, with all the important questions of the day and to fix for good the ecclesiastical type—the model of life, which Leo XIII wishes, little by little, to bring within the reach of the weakening peoples of the old

world—that is the sublime inspiration of the encyclical to the Americans.

Now this statement with reference to his watching the signs of the times, this recasting of the Papacy, even undoing, if necessary, the establishments and the forms that have been in successful use for ages—all this in view of what the Papacy is to do in the times to come—reminds me of the Jews’ translation of *Daniel* 8:23. Where the *Authorized Version* says,

Daniel 8

²³ In the latter time of their kingdom, when transgressors are come to the full, a king of fierce countenance and understanding dark sentences shall stand up.

The Jews’ translation says,

²³ A king with an impudent face and understanding deep schemes.

I want to know, then, if that does not point out the Papacy as we are reading it right here tonight from these documents?

“A king of impudent face and understanding deep schemes.”

Claiming to be God’s Agent in Human Affairs

Bishop Keane, on his return from his visit to Rome last October, says in an interview published in the *Catholic Standard* of October 13, 1894, upon the same subject:

Bishop Keane talked very freely about his recent trip abroad and especially about the great interest the pope takes in America and the affairs both temporal and spiritual of this country. The pope believed the political welfare or properly the temporal welfare, of the world to be guided by God equally with the spiritual welfare. It is his policy to conciliate the two as much as possible.

In carrying out his purpose the pope wishes to adapt the church as much as possible to the existing conditions which characterize the world at present and to provide for those which characterize its future. The world he likens to the man, in that the church represents the soul and the state the body. A man would

be foolish to cultivate the soul and pay no attention to the body and likewise the church cannot afford not to take cognizance of the conditions surrounding it.

As the body of the man grows, his soul develops; and as the age of the world advances, the conditions surrounding the church are subject to equal changes. Consequently it is the purpose of the pope to keep the temporal power and the spiritual power from conflicting.

The pope then still holds his claim to be God's agent in the conducting of these affairs. He sets up what he declares to be God's will respecting the church and respecting the temporal and spiritual powers and then he is the one who, for God, is to manipulate them and say how they are to go on together; he is the one who is to keep them from conflicting.

The pope recognizes the fact that democracy is the coming state, and as such the most prominent exponents today are France and America. Consequently he regards these countries with a great deal of interest. This is especially true of the United States, where the pope believes the stronghold of Catholicism of the future lies.

America Established to Further Catholic Aims

Now turn to the words of the pope in his encyclical as published in the *Catholic Standard* of February 2, 1895. This encyclical needs to be read over several times before its real purpose is caught, therefore I have read these statements that preceded it, that you may catch the quicker what is said there upon this subject. Several points are discussed in it, but only what is said on this subject is what we shall now read. After addressing,

Venerable brethren, health and apostolic benediction.

He says:

We have now resolved to speak to you separately, trusting that we shall be, God willing, of some assistance to the Catholic cause among you. To this we apply ourselves with the utmost zeal and

care, because we highly esteem and love exceedingly the young and vigorous American nation in which we plainly discern latent forces for the advancement alike of civilization and Christianity.

Speaking of the landing of Columbus, he says:

Like as the ark of Noah, surmounting the overflowing waters, bore the seed of Israel together with the remnants of the human race, even thus did the barks launched by Columbus upon the ocean carry into regions beyond the seas as well germs of mighty states as the principles of the Catholic religion.

Now, perchance, did the fact which we now recall take place without some design of Divine Providence. Precisely at the epoch when the American colonies, having, with Catholic aid, achieved liberty and independence, coalesced into a constitutional republic, the ecclesiastical hierarchy was happily established among you.

That is to say, just when liberty and independence were gained and this nation started, the ecclesiastical hierarchy of the Catholic church was also started in this country. The two things belong to the same time; that is what he is pointing out.

And at the very time when the popular suffrage placed the great Washington at the helm of the republic, the first bishop was set by apostolic authority over the American church.

These expressions are not put in there without a purpose. The Papacy intends that the Catholic church shall be recognized as the American church henceforth. Again I read:

The well-known friendship and familiar intercourse which subsisted between these two men seems to be an evidence that the United States ought to be enjoined in concord and amity with the Catholic church.

In another passage, after stating what the bishops did in their synods and by their decrees, he says:

Thanks are due to the equity of the laws which obtain in America and to the customs of the well-ordered republic, for the church among you, unopposed by the constitution.

The constitution as it reads was made for the direct purpose of opposing Rome and to save the country from the domination of Rome. Those who made the constitution and the history of the time in which it was made, said this:

It is impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without erecting a claim to infallibility which would lead us back to the church of Rome.

So to keep the people of the country from the domination of the church of Rome, they said in the constitution, the government must never have anything to do with religion. But Leo has discovered that this lack of opposition in the constitution is the church's best hold, her greatest opportunity.

For the church among you, unopposed by the constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals is free to live and act without hindrance.

And she is acting without hindrance. Now I am not saying that the constitution should be in such shape that Congress could legislate against the Papacy. Not at all. The surest safeguard against the Papacy is the constitution as it is, but under the circumstances she is making that the surest means to the dominance of the Papacy.

Separation of Church and State "Not Desirable"

Leo continues:

Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church or that it would be universally lawful or expedient for state and church to be, as in America, dissevered and divorced.

Although the church has prospered under this constitution and has here the finest chance and prospect of any place on the earth, that is not to be taken as evidence that it is better to have the church and the state separate. Oh, no, because before he gets done with this paragraph, he teaches that they shall be joined. Here are his words:

The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed His church, in virtue of which, unless men or circumstances interfere, she spontaneously expands and propagates herself, but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority.

It is not enough that she shall be free and unmolested; she must be favored and supported before she is satisfied, and although the constitution leaves her totally unfettered, that is not enough. And although she prospers under it, that is not enough. Nothing can satisfy but that she shall be supported and favored by the laws and the public authority.

Now as to the establishment of the apostolic delegation, that is, the position of Satolli, hear his words upon that. They are full of meaning, too:

By this action, as we have elsewhere intimated, we have wished, first of all, to certify that in our judgment and affections, America occupies the same place and rights as other states, be they ever so mighty and imperial.

The USA is a “Catholic Nation”

By the establishment of Satolli’s position here, he proposes, and says by that, that America today, the United States, occupies the same place, and has the same rights as other states, however mighty and imperial they may be—as Austria, Spain, France—any of them, even as is said in this dispatch which appeared in the *Lansing, Michigan, Republican* of September 24, 1894.

The papal rescript elevates the United States to the first rank as a Catholic nation. Heretofore this country has stood before the church as a “missionary” country. It had no more recognition officially at Rome than had China....By the new rescript [and by this encyclical also] the country is freed from the propaganda and is declared to be a Catholic country.

Yes, “a Catholic country,” as much so as any other state, “be it ever so mighty or imperial!”

In addition to this we had in mind to draw more closely the bonds of duty and friendship which connect you and so many thousands of Catholics with the Apostolic See. In fact, the mass of the Catholics understood how salutary our action was destined to be; they saw, moreover, that it accorded with the usage and policy of the apostolic see. For it has been, from earliest antiquity, the custom of the Roman pontiffs in the exercise of the divinely-bestowed gift of the primacy in the administration of the church of Christ, to send forth legates to Christian nations and peoples.

To whom do the pontiffs send legates? To missionary countries? No. To Protestant countries or peoples? No. To heathen countries or peoples and nations? No, to “Christian nations and peoples.” How did the Papacy find out that this was “a Christian nation” to which she could send a legate? Why, the Supreme Court of the United States said it “is a Christian nation.” And no sooner had it done so than the legacy was commissioned and the delegation was sent and established here permanently.

Legates...who, supplying his [the pope’s] place, may correct errors, make the rough ways plain, and administer to the people confided to their care increased means of salvation....His authority will possess no slight weight for preserving in the multitude a submissive spirit.

Then telling what he will do with the bishops and how he will help them and preserve their administration and diocesan affairs, it says this is all done that all

...may work together with combined energies to promote the glory of the American church and the general welfare.

It is difficult to estimate the good results which will flow from the concord of the bishops. Our own people will receive edification, and the force of example will have its effect on those without who will be persuaded by this argument alone that the divine apostolate has passed by inheritance to the ranks of the Catholic Episcopate.

Another consideration claims our earnest attention. All intelligent men are agreed and we ourselves have with pleasure intimated it above, that America seems destined for greater things.

You see he is watching America for these greater things in view of “the times to come.”

Now it is our wish that the Catholic church should not only share in but help to bring about this prospective greatness. We deem it right and proper that she should by availing herself of the opportunities daily presented to her, keep equal step with the Republic in the march of improvement, at the same time striving to the utmost, by her virtue and her institutions, to aid in the rapid growth of the States.

Now she will attain both these objects the more easily and abundantly, in proportion to the degree in which the future shall find her constitution perfected. [That is, the church’s constitution.] But what is the meaning of the legation [that is, Satolli’s position] of which we are speaking? or what its ultimate aim, except to bring it about that the constitution of the church shall be strengthened, her discipline better fortified?

New Skin, Same Old Serpent

There is the whole situation laid out. The church sees herself in need of a new formation, a new molding of machinery and of the framework by which she carries forward her work and imposes her doctrines and dogmas upon the peoples of the earth.

The United States is leading the nations, and she joins herself to this in view of the times to come and by reclothing herself, remodeling herself, intends to use this nation as the chief agent in

her schemes. Here is a most forcible figure of this in the letter from Rome before quoted from the *Catholic Standard* of November 3, 1894:

Now to the mind of Leo XIII so receptive to the broad and fruitful ideas of Cardinal Gibbons, of Monsignors Ireland and Keane, Europe is going through the process of casting off its slough.

Europe here relates to the Papacy as the chief of all and she proposes to cast off her slough, as the snake casts off its skin, and applying the argument and allowing the Papacy to speak for herself, it is a very appropriate figure, because the Scripture says that she is actuated by that "old serpent."

It is correct, and she casts off her old rough, worn skin and is coming out in such a new skin, so beautiful and so rosy that thousands of Protestants think it is another thing altogether, but God says it is the same old serpent, whether it be in the same old skin or not. It is the same old serpent in her new skin, working the same way for the same purposes for bringing the nations under her hand and she now proposes to do it, and will do it.

Taking Advantage of the Crisis

I must read a few more statements and make a few more comments. I read from the *Catholic Standard* of November 3, 1894, as follows:

There is an awakening, a metamorphosis, uneasiness and hope. The tradition is that in ancient Rome there were such strange expectations while the tragedy on Golgotha was being enacted and even now mysterious voices may be heard announcing that Great Pan is dead. What new order will arise? Will humanity be once more its own dupe? and will the old evils appear again under new names to people the world once more with false gods? Who knows?

The idea is suggested there that nobody knows what the answer will be. Now he tells:

What we do know is that a world is in its death agony.

Is it not time that Seventh-day Adventists knew that thing full well too? The Papacy knows that the world is in its death agony. do you know that? If you know it, is it not your place to tell it to the world, as well as it is the place of the Papacy to tell it to the world?

What has God given us this message for all these years but that we may show that the world is in its death agony and that we may tell the people so, that they may turn to the Author of life and be saved when the agony brings the last result? The Papacy knows this, and she is acting in view of it. I will now read the rest of the sentence:

What we do know is that a world is in its death agony, and that we are entering upon the night which must inevitably precede the dawn.

Of course we are.

Isaiah 21

¹¹ Watchman, what of the night? Watchman, what of the night?

¹² The watchman said, The morning comes, and also the night.

In this evolution, the church, in the eyes of the pope, has a mission to fill. This is in view of the times to come. What is she looking for? A world in its death agony. All nations uneasy, society racked, everything going to pieces as it is.

The Papacy sees all that is going on and expects it to go on until the finish, and out of the agony and the tearing to pieces that comes with it, she expects to exalt herself once more to the supremacy over the nations, as she did of old. And she is going to do it; we know that. The Scriptures point that out.

She sees precisely what we see. We see the world in its death agony. We see society racking itself to pieces. We see thrones trembling. She sees that too, and she proposes to exalt herself upon what comes through all this at the end.

We see that coming. We know she is going to do it, for her triumph comes out of this death agony. She gains new life herself and then glorifies herself upon it, living deliciously, saying in her heart,

Revelation 18

⁷ I sit a queen and am no widow and shall see no sorrow.

⁸ Therefore shall her plagues come in one day. Death and mourning and famine. And she shall be utterly burned with fire, for strong is the God who judges her.

Are we not, then, in the very whirl of events that brings that thing before the whirl shall stop? We are in it; the whirl is going on. What are we here for but to tell the people that the world is in its death agony and to call upon them to flee to Him who is the life of all?

Has not the Papacy had experience in just that thing? Has not the Papacy seen, practically, the world once in its death agony? The Roman Empire was the world; all civilization was embraced within its limits, was under its control. She saw the Roman Empire go to pieces; she saw universal anarchy there.

As the world then stood and then was, she saw the world once in its death agony, and out of that death agony of the world she exalted herself to the supremacy that she had in the Dark Ages and wrought the mischief that cursed the world so long.

She sees the same elements working again—the same movements again going on among the nations, and she congratulates herself.

I did it once. Once I rose upon the ruins of that thing. I will do it again. That demonstrated to the world in that day that I was superior to all earthly things. This will demonstrate to the world in this day—large as it is—“I am, and there is none else beside me.” I shall be a lady forever. “I sit a queen and am no widow and shall see no sorrow.”

That is her tone; that is what she is watching for; and God has opened this up to us in the prophecies that are before us and he wants us to call to all the people that the world is in its death agony.

She raised herself upon the ruins of the death agony of the Roman world, and after the pattern of her old experience, she proposes to do the like thing now. She will succeed; that is certain. And it is likewise certain that her success will be her certain ruin, and therefore,

Revelation 18

⁴ Come out of her my people, that you be not partakers of her sins and that you receive not of her plagues.

15. Babylon the Great, the Mother of Harlots

American Sentinel, March 7, 1895

THE *American Sentinel* and Seventh-day Adventists believe and teach that the term “Babylon” of *Revelation* 17 and 18 applies to the Roman Catholic Church.

All Protestants believed this in the days of the Reformation. In fact, it has been the practically unanimous belief of the popular Protestant churches until within a very brief period.

Has Protestantism Changed?

But a change has been wrought in popular Protestantism, and instead of calling the Babylon of the Bible by her right name, Protestants are now calling her the “Mother Church of Christendom,” “a part of the mystical body of Christ,” etc.

But why this change? Has Babylon become converted? Has the Lord healed her? No, this cannot be, for confession must precede healing, and Babylon stoutly avers that she has never been sick. No, Babylon teaches every abominable doctrine that she taught in the days of the Reformation. Every reason that existed in the sixteenth century for protesting against Roman Catholicism, for denominating her the Babylon of the apocalypse, still exists today.

Why is it then that the system which the Reformation denounced as the great prophetic apostasy, is now by the descendants of the reformers terms “one branch of the Christian church”?

The Papal Church in Revelation

We propose to answer this question in this article, but before we can do it, it is necessary to take a look at the papal church as described in the Scriptures.

In *Revelation* 17:2, 6, “Babylon the Great, the Mother of Harlots” is spoken of as one “with whom the kings of the earth have com-

mitted fornication,”—one “drunken with the blood of the saints, and with the blood of the martyrs of Jesus.”

And in *Revelation* 18:3, it is plainly stated that the reason for the fallen condition of this fallen church is that “the kings of the earth have committed fornication with her.” This is the reason she is fallen. She has been intimate with the civil governments of earth. She has failed to heed the warning words:

James 4

⁴ You adulterers and adulteresses, know you not that the friendship of the world is enmity with God?

Not only has she done this, but she is now doing it, and the last of these adulterous proposals is addressed by Pope Leo XIII to the American Government through the American bishops of the United States. And this encyclical is alone sufficient to brand the Roman Catholic Church as the fallen Babylon of the Bible. In it the pope says:

The church among you, unopposed by the Constitution and laws of your nation, fettered by no hostile legislation, protected from violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance.

Wants More Than Liberty

Is not this all that a Christian church could ask? Isn't it no more than the conquering church of the apostles had? Is it not the scriptural relation which the Church and the State should sustain toward each other? It certainly is, for Jesus said,

John 18

³⁶ My kingdom is not of this world.

And He separated the Church from the State and asserted the independence of each by the words:

Matthew 22

²¹ Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

But this is not all that the Roman Catholic Church has had, and it is not all that she wants in the United States, for the pope immediately condemns this separation of Church and State in the following words:

Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church; or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced.

If it is not universally lawful for the Roman Catholic Church to be dissevered and divorced from “the kings [governments] of the earth,” then it follows that it is considered lawful and expedient that the Roman Catholic Church be united and married to “the kings of the earth.”

What, therefore, the Word of God declares unlawful and spiritual “fornication,” the Roman Catholic Church in 1895 declares lawful and expedient, thus virtually acknowledging herself the spiritual adulteress of prophecy.

But the pope does not stop here, but continues to still more plainly, if it were possible, proclaim his church to be the fallen church of *Revelation*. He says:

She [the Roman Catholic Church] would bring forth more abundant fruit if, in addition to liberty, she enjoyed the favor of the laws and the patronage of public authority.

Not the Fruits of the Spirit

That is, if the Roman Catholic Church in the United States, instead of being “dissevered and divorced,” were united and married to the United States Government “she would bring forth more abundant fruits.”

The pope is correct; she would bring forth more abundant fruits. She always has brought forth more abundant fruits when committing “fornication with the kings of the earth.” But they

have not been the fruits which result from being united to Christ, for the fruits of the Spirit are not the fruits of a union of the Church with the kings of the earth, but the fruits of a union with Christ, who says:

John 15

⁴ Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in me.

⁵ I am the vine, you are the branches. He that abides in me, and I in him, the same brings forth much fruit; for without me you can do nothing.

And now since the only legitimate fruits which the Church can bear are the fruits of a union with Christ, it follows that the “more abundant fruits” which the “infallible” pope declares the Roman Catholic Church bears when united with the governments of earth, must be illegitimate fruits, or the fruits of spiritual “fornication.” Thus plainly does Leo XIII, head of the Roman Catholic Church, confess that the church is the fallen Babylon of *Revelation*.

But again, Jesus says:

Matthew 7

¹⁶ By their fruits you shall know them.

What have been the fruits of the union of the Church with the governments of earth?

Galatians 5

²² The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

²³ Meekness, temperance.

Have these fruits followed the union of the Roman Catholic Church with the kings of the earth?

- Listen for an answer from the speaking blood of the martyrs.
- Ask the silent walls of the convent and dungeon.

- Ask the “wheel,” the “stake,” the “rack,” the “iron maiden,” and the “torture chair.”
- Follow the pope’s armies as they march against the Waldenses, the Huguenots, and Albigenses, and see “death and hell” follow in their wake.

No, no, the fruits of the union of the Church with the kings of the earth have been:

- not “love,” but hate;
- not “joy,” but sorrow;
- not “peace,” but war;
- not “long-suffering,” but swift and merciless vengeance;
- not “gentleness,” but satanic ferocity;
- not “goodness,” but wickedness;
- not “faith,” but infidelity;
- not “meekness,” but arrogance;
- not “temperance,” but drunkenness, made more “drunken with the blood of the saints.”

Why They Do Not Protest

And now the question:

“Do not the popular Protestant churches know that these things are so?”

Then knowing them:

- Why do they not join with the *American Sentinel* and Seventh-day Adventists in saying so?
- Why do they not with one voice denounce the encroachments of the papal church on the American Republic?
- Why have the few criticisms that they have ventured to offer been so cautiously written, so tame and colorless?
- Why did they not boldly denounce the pope’s plain condemnation of the principle of separation of Church and State?

- Why did they not deny and denounce the statement that the church in “addition to liberty” should enjoy the “favor of the laws and the patronage of the public authority”?

Ah, there is a good reason why they did not. They live in glass houses and are afraid to throw stones. In plain English, they want the very thing that the pope wants, and are, and have been working with might and main to secure it, and therefore to condemn the pope’s position was to condemn their own; to condemn the pope was to condemn themselves.

Have not the popular Protestant churches united in demanding the “favor of the laws and the patronage of the public authority” in support of the church dogma of Sunday sacredness? And have they not invited the Roman Catholic Church to aid them in securing this demand?

Yes, they have, and the invitation was quickly accepted by “Babylon the great, the mother of harlots,” for she knew that the aforesaid daughters of the Reformation were compromising themselves in this demand, were violating the Protestant principle of complete separation of Church and State, and were taking the side of the Papacy; and she knew that such a course would effectually close their mouths against similar demands of the “mother church.”

She knew that after they had compromised themselves, should they dare to utter a protest against her enjoying the “favor of the laws and the patronage of the public authority,” charging that such a condition was spiritual fornication with the Government, she could say, If I am the “mother of harlots” because I demand the “favor of the laws and the patronage of the public authority” in order to bring forth “more abundant fruits,” you are my daughters because you have demanded and obtained the same thing.

And, just as she anticipated and just as we expected, there are a few Protestants who themselves compromised in this matter, now have the hardihood to criticize their mother. And just as we expected she now replies to them in substance, “You are another.”

How She Silences Them

The *Catholic Times*, of Philadelphia, thus replies to one of these critics, and the *Catholic Mirror* reprints the reply in its issue of Feb. 16:

He [Pope Leo XIII] maintains that the action of the church would be more efficacious, if, along with this liberty, she enjoyed the favor of the laws and the patronage of public authority. Here he passes from an actual condition to a theory and refers to an ideal condition. His reference is perfectly correct. Are not the laws regarding Sunday observance a concession to Christian demands?

The editor of the *Monitor*, a Roman Catholic paper of San Francisco, in his issue of Feb. 16, after quoting the pope's words,

But she would bring forth more abundant fruits if in addition to liberty, she enjoyed the favor of the laws and the patronage of public authority,

proceeds to silence the compromised Protestants who have criticized the "holy mother church," with the following retort:

This truism is acted upon every day by those preachers and by those societies who are seeking for legislation for the better observance of the Sunday.

It is with these hard facts that the Roman Catholic Church is able to silence the puny protests from compromised Protestantism. No wonder the leading prelates of the Catholic Church helped the apostate Protestant churches to secure a Sunday closing law from Congress. They knew that by such means they would compromise Congress and close the mouths of these Protestants against papal encroachments.

The game was successful and popular Protestantism has become *particeps criminis* in the ruin of the American principle of separation of Church and State, and cannot protest against the encroachments of Rome without confessing her own guilt.

Come Out of Her, My People

However, Seventh-day Adventists and the *American Sentinel* protested against the iniquity of the whole thing, and are now free to expose the encroachments of Rome, and they are doing it and will do it.

And now we say to the honest, conscientious Christians in the Roman Catholic Church, and there are many of them, and to the consistent Protestant Christians in the Romanized, compromised daughters of the Reformation, to both we say in the language of God's Word,

Revelation 18

² Babylon the great is fallen, is fallen.

³ For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her.

⁴ Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

⁵ For her sins have reached unto heaven, and God has remembered her iniquities.

16. Calling Things by Their Names

Present Truth, March 21, 1895

THE *American Sentinel*, a vigorous Protestant journal published in New York, has been charged by the *Monitor*, a Catholic journal, with dealing in “steady and unlimited abuse of the pope of Rome and the loudly dressed lady who sat on seven hills,” whereupon the *Sentinel* replies, in part, as follows:

As for what the *Monitor* calls “the loudly dressed lady who sat on seven hills,” we have never spoken of her as a “lady.” That term does not properly belong to her. It is not the term that the Lord uses in referring to her. The Scripture says that she said of herself,

Isaiah 47

⁷ I shall be a lady.

And that she would be called:

⁵ The lady of kingdoms.

But what the Scripture itself calls her is a term that is absolutely incompatible with any suggestion of a lady. We shall not quote the scriptures which describe her, lest the *Monitor* and other Catholic papers should not only charge us with abuse, but worse.

We shall therefore cite chapter and verse, and the *Monitor* and all others can read the words for themselves as the Lord has spoken them; and then let them make their charges as they choose. Here they are:

- *Revelation* 17:1-6, 15-16.
- *Revelation* 18:2-3.
- *Revelation* 19:2.

And that the *Monitor* may the better be prepared to understand the application of these scriptures, we also cite the two standard and popular Roman Catholic authorities—*The Faith of Our Fathers*, p. 131; and *Catholic Belief*, p. 323—both of which say that the

Babylon referred to by Peter³²⁴ and the early Christians, is Rome. And when the Lord says that she is a harlot herself, and...

Revelation 17

⁵ ...the mother of harlots and abominations of the earth,

–it is not abuse when we say or anybody else says that this is what she is. When the plain statements of the word of God seem to any person to be abusive, then the only proper thing for such person to do is so to change his attitude that the word will not seem so, but can be accepted as the exact truth.

To the scribes and Pharisees it no doubt seemed to be very great abuse when Jesus told them that they were hypocrites, whited sepulchers, serpents, and a generation of vipers. It was the truth, though, and instead of persecuting and crucifying Him, it would have been far better for them to have acknowledged that it was all true, and changed their course from that of disobedience to that of faith.

It is altogether likely that the devil would rather still be called Lucifer—Light-bearer—than to be called Satan—the adversary—and Diabolus—the slanderer. It may be that he thinks the Lord is engaging in “steady and unlimited abuse,” when He insists in continually referring to him by these titles. But be that as it may, it is certain that these titles define precisely what he is; and the Lord, in constantly using these terms, is not in any sense abusing him—He is simply telling the truth.

It is just so as between us and the papacy. We have no doubt that the Catholic Church would much rather that we, like most other people, would always refer to her as “the true church,” “a Christian church,” “a branch of the Christian church,” “the Holy Catholic Church,” etc., instead of speaking of her, as the Lord does, as:

2 Thessalonians 2

³ ...that man of sin...the son of perdition;

³²⁴ 1 Peter 5:13.

⁷ ...the mystery of iniquity;

Revelation 17 [RV]

¹ ...the great harlot;

⁵ Babylon the Great, the mother of harlots and abominations of the earth;

Revelation 13

³ ...the beast.

But all these latter things are just what the Lord calls her, and He is right; in all this He simply tells the truth. The Lord is not abusing her when He constantly speaks thus of her—He is simply telling what she is in truth; and neither are we abusing her when we use the terms, and only the terms, which He uses in describing her.

We do not intend to abuse the papacy nor anybody else. But we do intend to tell the truth. We do intend to proclaim the truth of God as it is in the word of God, the truth as it is in Jesus Christ. We do intend to proclaim this truth precisely as it is, whether it be concerning the Papacy—the beast—or whether it be concerning apostate Protestantism—the image of the beast.

If this truth—the truth of God—should seem to anyone to be abusive, let him change his attitude toward the truth, and then it will cease to appear to be abuse. The change must be in him, for the truth of God cannot change nor be changed.

17. Our Stand Towards Roman Catholics

American Sentinel, May 9, 1895

Original title: Editorial

THE *American Sentinel* sincerely loves all Roman Catholics, from the pope on his throne to the peddler under his pack. We trust that our love for them is so great that if called upon to do so we would be willing to die that we might do them good.

The reason for making these statements at this time is to correct a wrong impression which may have been made upon the minds of Roman Catholics, and for which wrong impression we may be partially to blame.

We have said much and will say more about the papacy, its history, its doctrines, and its aims, both as regards America and the world; and this is written that Roman Catholics may know the motives from which we speak and the object at which we aim.

The *American Sentinel* is moved to speak against the character and aims of the papacy, with the hope of saving Roman Catholics themselves from their own false system, and to save others from being deceived into believing that the system constitutes the true Church of Christ. This we shall endeavor to do in the spirit of Christian love, and wherein we shall fail in doing this we shall misrepresent and dishonor the cause we seek to serve.

We cannot hope to have the friendship of all those who are in bondage to the errors of Rome, because were we to tell the truth even with the tongue, and amid the sympathetic tears of the world's Redeemer, it would not save us, as it did not save him, from the charge of being an enemy. Paul, when contending for the gospel of faith against the bondage of works,—the same gospel for which we stand, and the same bondage against which we speak,—was led to cry out in the travel of his souls,

Galatians 4

¹⁶ Am I therefore become your enemy, because I tell you the truth?

Two dangers lie in the path of him who would faithfully tell the truth. First, there is the danger of being unnecessarily severe, as Martin Luther was at times; and on the other hand, through an over desire to please, the danger of compromising the truth as did Philip Melancthon at the Diet of Augsburg. Luther, in his advocacy of truth, was sometimes harsh, but invincible; while Melancthon was usually mild but sometimes vacillating. We shall take neither for our model, but instead, the perfect Reformer, the "Lion of the tribe of Judah," "the Prince of Peace."

With Jesus as our model we will speak the truth in love, but we will speak the truth. It is false charity that is silencing the Protestant Churches to Roman Catholic errors and aggressions. True Christian love will lead its possessor to die for the good of one in error, but will never consent to a compromise with error. It led the Apostle Peter to say to the Jews, in one breath:

Acts 3

¹⁴ You denied the Holy One and the Just, and desired a murderer to be granted unto you;

¹⁵ And killed the Prince of life;

—and in the next,

¹⁷ Brethren, I know that you did it through ignorance.

It inspired the martyr Stephen to say to the Jews,

Acts 7

⁵² Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom you have been now the betrayers and murderers.

And then when his hearers were stoning out his faithful life, this same infinite love led him to pray,

⁶⁰ ...with a loud voice, Lord, lay not this sin to their charge.

The *Sentinel* has no desire and no occasion to question the sincerity of Roman Catholics in their beliefs, or their desire to attain

to supreme power in America and the world for the good of America and the world. We do not even question the sincerity of the popes, princes, and prelates who violated safe conducts and tortured and burned “heretics” for the good of their souls and the good of society.

On the contrary, we believe they were sincere; for the inhuman cruelties they practiced can only be explained on the ground that their perpetrators were actuated by a mistaken sense of duty to God that led them to stifle the promptings of even natural affection; and that this view is correct is proven by the words of Christ who said,

John 16

² The time comes, that whosoever kills you will think that he does God service.

But to admit that Roman Catholics are sincere in their erroneous doctrines and conscientious in their cruelties to dissenters, does not mitigate the errors nor lessen the crimes of Catholicism, nor yet the duty to faithfully oppose them.

However, it does admonish us to eliminate from our utterances all human hate and harshness, all unsanctified elements of the natural heart, all ridicule,—everything but what is absolutely necessary to vindicate the truth, and to speak even this in love.

We are aware that Roman Catholics in the United States profess to be satisfied with the American principle of separation of Church and State. But should we admit this, the fact still remains that the papacy in the United States is an integral part of the papacy as a whole, and were Roman Catholics to become liberalized by American institutions, the controlling spirit of the church, which never changes, would eventually rebuke and destroy such liberality.

A striking instance of this is before us. For years Cardinal Gibbons has published in *Faith of Our Fathers* (1893, p. 283), an endorsement of the American idea of separation of Church and State, and

a plain disavowal of any desire for State patronage. But now comes Pope Leo's encyclical to America and condemns the American principle and the cardinal's endorsement of it. We print the two in parallel columns:

Cardinal Gibbons, 1893	Pope Leo, 1895
<p>I do not wish to see the day when the church will invoke or receive any government aid to build our churches, or to pay the salary of our clergy; for the government may then begin to dictate to us what doctrines we ought to preach. And in proportion as State patronage would increase, the sympathy and aid of the faithful would diminish.</p>	<p>It would be very erroneous to draw the conclusion that...it would be universally lawful or expedient for the church and State to be, as in America, separate and divorced....She [the church] would bring forth more abundant fruit if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority.</p>

It is for reasons like the foregoing that we cannot cease to regard the papacy as the great enemy of religious liberty. At the same time we doubt not that there are those connected with the system who are in favor of religious freedom. Indeed, we are persuaded that there are those in the Roman Catholic Church who are sincere, self-sacrificing Christians, not because of their system, but notwithstanding it.

However, it would be unfaithfulness to them and treason to the cause of Christ should we silence our warnings for fear of giving offense.

Having said this we now promise Roman Catholics and Romanizing Protestants, that, the Lord being our helper, we will more earnestly and more faithfully than ever oppose with the truth the soul-destroying errors of the papacy, and unveil its plottings for the supremacy of America, and through America, the supremacy of the world.

We shall point to the satanic cruelties of which the church has never repented, and call Roman Catholics away from the pro-

fessed vicars of Christ who instigated or approved these cruelties, to Christ himself who rebuked this spirit in His apostles, and who said,

Luke 9

⁵⁶ The Son of man is not come to destroy men's lives, but to save them.

And we call upon all who would battle for truth and religious liberty to unite with us in maintaining, in this age of compromise and concession, the true principles of Protestantism for the good of the honest and truth-loving in both Catholicism and compromising Protestantism.

18. The Pope's Letter to the English People

American Sentinel, May 23, 1895

POPE LEO XIII has written a letter to “the English people who seek the kingdom of Christ in the unity of the faith.” All professed Christians seek the unity of the faith, and therefore the pope addresses all the professed Christians of England.

A Previous Attempt for Unity

This is not the first time the Papacy has attempted to persuade the English people to return to the “unity of the [Roman Catholic] faith.” A notable attempt was made just three hundred and seven years ago this month.

In May, 1588, the Papacy sent one hundred and fifty messengers to England to argue with the English people and persuade them to return to the Roman Catholic faith. Twelve of these messengers were named after the twelve apostles, and others were named after the “saints.”

While these messengers were apostolic in name, and were commissioned by the professed vicar of Christ, Pope Sixtus V, they were not apostolic men armed only with the “sword of the Spirit, which is the Word of God,” but instead they were huge battle ships, armed and equipped with 2,088 galley slaves, 8,000 sailors, 20,000 soldiers, 2,650 cannon, 123,790 rounds of shot, and 517,500 pounds of powder.³²⁵

Beside being equipped with these ordinary death-dealing arguments of war, these papal messengers, which history calls the “Spanish Armada,” and which Roman Catholics were pleased to call the “Invincible Armada,” were equipped with still other papal arguments which were to be used to restore the unity of the faith in special cases, wherein the ordinary war arguments failed.

³²⁵ See *American Encyclopedia*, article, “Armada;” also *History of Protestantism*, by Wylie, Vol. 3, chap. 17.

These special arguments were the torture instruments³²⁶ of the “Holy Office of the Inquisition;” and to insure the effective application of these arguments, Don Martin Allacon, Administrator and Vicar-General of the “Holy Office,” accompanied these satanic instruments of cruelty.

Excommunication and Assassination Attempted

However, this Armada argument was but one in a series of papal measures intended to persuade the English people to return to their allegiance to the pope. Before sending the Armada, and with a view to weakening the loyalty of the English people to the queen of England as a preparation for it, the pope hurled a bull of excommunication against the queen, from which the following is extracted:

We do, out of the fullness of our apostolic power, declare the aforesaid Elizabeth, being a heretic, and a favorer of heretics, and her adherents in the matter aforesaid, to have incurred the sentence of anathema, and to be cut off from the unity of the body of Christ. And, moreover, we do declare her to be deprived of her pretended title to the kingdom aforesaid, and of all dominion, dignity, and privilege whatsoever...

And we do command and interdict all and every the noblemen, subjects, people, and others aforesaid, that they presume not to obey her or her monitions, mandates, and laws; and those that shall do the contrary, we do strike with the like sentence of anathema.³²⁷

This excommunication was followed by papal attempts to assassinate the queen, and then came the pope-blessed “Invincible Armada,” which was heroically fought and finally defeated and driven off by the much inferior navy of England.

Our illustration shows one of the stratagems used by the English to save themselves from the choice of a terrible death or

³²⁶ Some of these torture instruments captured from the defeated Armada can be seen in the British Museum.

³²⁷ *History of Protestantism*, Vol. 3, chap. 16.

unity with Rome. On the night of August 7, the English loaded eight ships with combustible material, smeared their masts with tar, sailed them near the Spanish fleet and then set them on fire, with the hoped-for result that the Spaniards took flight and sailed away, after which the English ships and a terrible storm completed their defeat and almost complete destruction.

Why Doesn't He Send the Armada?

This is a brief description of the failure of an old papal method of securing the unity of the faith. But why does not Pope Leo XIII now use the methods of his “infallible” predecessor, Pope Sixtus V? Why doesn't he send an Armada instead of an “Apostolic Letter”?

It cannot be because the Papacy has discarded these antichristian methods, for this is impossible, since Pope Leo X “infallibly” condemned Luther's proposition that “to burn heretics is contrary to the will of the Holy Ghost,” thus “infallibly” sanctioning the practice of burning heretics.

Again, Pope Pius IX, the immediate predecessor of the present pope, as late as 1851, “infallibly” condemned the proposition, “The church has not the power of availing herself of force or any direct or indirect temporal power.”

No; the Papacy has not disavowed and cannot disavow the methods used in the Middle Ages to secure the “unity of the faith,” without destroying the doctrine of “infallibility” which it has “infallibly” proclaimed.

Why is it then that Leo XIII now speaks to the English people with “the deep tones of sympathetic feeling”³²⁸ instead of with the deep-toned roar of Spanish cannon? Since it cannot be because of a change in the Papacy it must be because of a change in circumstances. Here lies the truth.

³²⁸ This expression is used by the *New York Sun's* Roman Catholic correspondent, writing from Rome in that paper of May 5, in praise of the pope's letter to the English people.

When the Spanish Armada attempted the destruction of Protestantism in England, the Papacy controlled the greater part of western Europe. Spain was a great naval power, while England was much inferior in naval resources, with only about four million people. Today the Papacy is shorn of its temporal power, Spain though still Roman Catholic has lost its naval prestige, while England is the strongest naval power in the world.

Persecution Still Practiced

That Rome would do the same now as she did in the sixteenth century is also made evident by present papal practices in Catholic countries.

In Roman Catholic South America Protestant missionaries are persecuted. And when the Methodist ministers of Chicago petitioned Satolli a few months ago to petition the pope to secure religious liberty for Protestant missionaries in that country, Satolli coolly replied by sending them a copy of the pope's letter calling the governments and people of the world back into the Roman Catholic Church, thus in reality saying,

“You can have religious freedom in Catholic South America only by joining the Catholic Church.”

Again, Protestant missionaries have been mobbed and driven from the Caroline Islands by Roman Catholics; and only a few weeks ago, Roman Catholic Spain peremptorily denied the request of the Government of the United States that American missionaries be allowed to return to the Caroline Islands.

And almost simultaneously with the pope's letter to England, he sent one to Hungary commending the organization of a distinct Roman Catholic political party with the object of securing the repeal of liberal measures recently passed in that country, placing all religious denominations on an equal footing before the law. But the pope, acting in that country in accordance with his recent encyclical to America, demands:

In addition to liberty, the favor of the laws and the patronage of the public authority.

Flattery Used to Gain Power

For these and other reasons that might be cited, the English people ought not to be deceived by this letter which the *New York Sun's* Rome correspondent, himself a Roman Catholic says is written "with delicate tact, in the most flattering tone," and "drawn at long sight" with "infinite ecclesiastical ambition."

It is the papal policy to use force when in power, and flattery when seeking power; and it is astonishing that so many Protestants are so credulous and short-sighted as not to see in the flattery and the "deep-toned sympathy" of the pope, a deep-laid plot "drawn at long sight," to regain the supremacy of the world.

And it is only a false charity that would silence the cry of warning because the plottings of the pope for the world's supremacy are carried on with "delicate tact" instead of defiant temerity; with the "flattering tone," instead of the "Invincible Armada."

May God save the Protestants of England and the world from being deceived by this siren song and flattering tone of the pope into compromising with Rome.

And may the same God save Roman Catholics themselves from the tyranny which will follow the triumph of their own system. To this end we labor and pray.

19. Papal Policy

American Sentinel, May 7, 1896

The Appeal of the Cardinals

TWO weeks ago we printed in these columns the appeal of Cardinals Gibbons, Vaughan, and Logue, for the establishment of an international court of arbitration. For a number of reasons this subject is worthy of more notice that it has yet received either from us or at the hands of the press generally.

The three cardinals named did not go so far as to say in so many words that the Papacy ought to be made the supreme arbiter of the world, but nobody can doubt that such was the purpose of their appeal. They said:

Such a court existed for centuries, when the nations of Christendom were united in one faith. And have we not seen nations appeal to that same court for its judgment in our own day?

This covert suggestion of Cardinals Gibbons, Vaughan, and Logue, is only one of many similar ones made within the last ten years. To avoid a way in 1885, which Germany dared not undertake because of France, Bismarck turned to the pope as arbitrator; and Rome, seizing the fact, has ever since, in season and out of season, urged that “his holiness” be made the arbiter of the world.

The Pope as International Arbitrator

In its issue of Feb. 17, 1894, in an article on “The Pope as International Arbitrator”, the *Catholic Mirror* said:

International arbitration is gaining ground more and more, and it promises to hasten the day when the sword shall be sheathed forever....

During the century from 1793 to 1893 there have been fifty-eight international arbitrations....From 1793 to 1848, a period of fifty-five years, there were nine arbitrations; there were fifteen from 1848 to 1870, a period of twenty-two years; there were fourteen from 1870 to 1880, and twenty from 1880 to 1893.

The most interesting arbitration of the century was that in which the highest representative of moral force in the world was accepted in 1885 by the apologist of material force to mediate between Germany and Spain. Leo XIII revived the roll of the popes in the Middle Ages.

The obstacles to an international code are not insurmountable....

An interesting quotation from the *Spectator* and *English Review* says:

Humanity is in search of an arbitrator whose impartiality is indisputable. In many respects the pope is, by position, designed for this office. He occupies a rank which permits monarchs as well as republics to have recourse to him without sacrifice of dignity. As a consequence of his mission the pope is not only impartial between all nations, but he is at such a degree of elevation that their differences are imperceptible to him.

The difficulty about religion is becoming weaker every day....The fact that the most haughty statesman of Europe [Prince Bismarck] recognizes in the face of the world that he can, without loss of dignity, submit his conduct in an international affair to the judgment of the pope, is an extraordinary proof that the pope still occupies an exceptional position in our skeptical modern world.

Why should not the exceptional position of the pope be utilized by the nations of the world? He is the highest representative of moral force on earth; over 200,000,000 of Christians scattered throughout all nations stand at his back, with a moral power which no other human being can command.

The Ambition of the Papacy

No one familiar with the situation and with the utterances upon this subject emanating from high sources in the Roman Catholic Church, can doubt that the ambition of the Papacy is to once more dominate the nations something as she dominated them when in 1076, Henry IV of Germany,

...the highest of secular potentates, stood for three days in the courtyard of the castle [of Canossa], clad in the shirt of a penitent, and entreating to be admitted to the pope's presence.³²⁹

Complaisant minds may think there is not danger, but what are the facts? There exists at the present time a worldwide condition of affairs exceedingly favorable to the pretensions of the Roman hierarchy.

Worldwide Perplexity

For years modern civilization has apparently been about to crumble, like the Roman Empire, under the weight of its own magnificence. Those conditions essential to stability have not been preserved, and the recognition of impending ruin has become well-nigh universal. Very naturally men are casting about to find some remedy; but so far the search has been in vain.

An abnormal state of affairs exists everywhere. The jealousy of nations has imposed upon them burdens too great to be borne indefinitely. Immense standing armies have depleted national treasuries to the verge of bankruptcy. Indeed, some of the nations have been unable to meet their obligations already; but the armies must be maintained at any cost, for ability to repel an invader is the price of national autonomy.

Upon the unnatural condition created by exorbitant taxation and the withdrawal of so many thousands of men from industrial pursuits, has been superinduced unparalleled commercial depression. Nations are perplexed, the people are restless and dissatisfied to a degree that threatens the very existence of civil society.

Rome Sees All This

Rome sees all this, and seeing it she is preparing to take every advantage afforded both by existing and by impending conditions. Rome has never been modest in her claims, but within the last decade she has become more bold than even her wont in assert-

³²⁹ *Encyclopedia Britannica*, Article "Henry IV".

ing her powers and in pressing her claims as the saviour of society, the possessor of a panacea for all ills that afflict or threaten the body politic of the world.

Will the world be warned of the designs of the Papacy before it is too late? Of this system the Nun of Kenmare says:

It has the power in many countries to trample on the courage of the weak, because it flatters and bribes the strong to act as its allies until the strong also become weak; and then they, too, learn what are the tender mercies of this professedly Christian church.³³⁰

Rome Never Changes

In her spirit, in her disposition, in her essential nature and characteristics, Rome is the same today that she was five hundred years before Christ.

Between Rome's beginning and our day, between 753 BC and 1894 AD, she has appeared in different outward forms, she has taken on different phases, such as the kingly, the republican, the imperial and the papal; but it has been Rome all the time—Rome in spirit, in nature, and in essential characteristics.

There is no world-power that occupies so large a place in the Bible as does Rome. Rome, from its rise in ancient time and in its pagan form, through all its career, its merging into the papal form, and down to our own day, is traced in all its workings, and is marked in its every essential feature, by the pen of inspiration.

And it is Rome all the time and always the same—cunning, crafty, insinuating, arrogant, violent, persecuting and bloody—always actuated by the same spirit and pursuing steadily the same policy. So constant, so persistent, and so characteristic is this policy, that it is singled out in the Scripture and distinctly defined as “his policy.”

³³⁰ *Life Inside the Church of Rome*, page 4 of Preface.

None Other Than Rome

In the 8th chapter of *Daniel* there is a prophecy of the career of Media and Persia, of Grecia under Alexander, and then under Alexander's successors, and of the power that should succeed these which by every evidence of Scripture and history, is demonstrated to be none other than Rome. And in that place this power is thus described:

Daniel 8

²³ And in the latter time of their [Alexander's successors] kingdom when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

²⁴ And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

²⁵ And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Observe that it is distinctly declared that:

²⁵ Through his policy also, he shall cause craft to prosper in his hand...and by peace shall destroy many.

To know what this "policy" is, is to know the character of Rome from beginning to end. To understand this "policy," is to understand papal craft even today, for "Rome never changes."

Roman Policy Described

Rollin, the historian, describes this Romish policy so fully and gives such a perfect analysis of it that we cannot do better than to quote his words:

The reader may perceive from the events above related, one of the principal characteristics of the Romans, which will soon determine the fate of all the States of Greece, and produce an almost general change in the universe; I mean a spirit of sovereignty and dominion. This characteristic does not display itself at first in its full extent; it reveals itself by degrees; and it is

only by an insensible progress which at the same time is sufficiently rapid, that we see it carried at last to its greatest height.

It must be confessed that this people, on some occasions, show a moderation and distinterestedness, which, from a superficial view, seems to exceed everything we meet with in history, and which we feel it incumbent on us to praise.

Was there ever a more glorious day than that in which the Romans after crossing seas and exhausting their treasures, caused a herald to proclaim, in a general assembly, that the Roman people restored all the cities to their liberty, and desired to reap no other fruit by their victory than the noble pleasure of doing good to nations, the bare remembrance of whose ancient glories sufficed to endear them to the Romans? The description of that immortal day can hardly be read without tears and without being affected with a degree of enthusiasm, of esteem, and admiration.

Only Imaginary Freedom

Had this deliverance of the Grecian States proceeded merely from a principle of generosity, void of all interested motives; had the whole tenor of the conduct of the Romans been of the same nature with such exalted sentiments, nothing could possibly have been more august, or more capable of doing honor to the nation.

But if we penetrate ever so little beyond this glaring outside, we soon perceive that this specious moderation of the Romans was entirely founded on a profound policy; wise, indeed, and prudent, according to the ordinary rules of government, but at the same time very remote from that noble disinterestedness so highly extolled on the present occasion. It may be affirmed that the Grecians then abandoned themselves to a stupid joy fondly imagining that they were really free, because the Romans declared them so.

Greece, in the times I am now speaking of, was divided between two powers; I mean the Grecian Republics and Macedonia; and they were always engaged in war; the former, to preserve the remains of their ancient liberty, and the latter, to complete their subjection. The Romans, perfectly well acquainted with this state of Greece, were sensible that there was no necessity of apprehending any difficulty from those little republics, which were growing weak through length of years, by intestine feuds, mutual

jealousies, and the wars they had been forced to support against foreign powers.

But Macedonia, which was possessed of well-disciplined troops, inured to all the toils of war, which had continually in view the glory of her former monarchs, which had formerly extended her conquests to the extremities of the globe, which still harbored an ardent, though chimerical desire, of attaining universal empire, which had a kind of natural alliance with the kings of Egypt and Syria, sprung from the same origin and united by the common interests of monarchy; Macedonia, I say, gave just alarm to the Romans, who, from the ruin of Carthage, had no obstacles left with regard to their ambitious designs but those powerful kingdoms that shared the rest of the world between them, and especially Macedonia, as it lay nearest to Italy.

A Specious Bait

To balance, therefore, the power of Macedon, and to dispossess Philip of the aid he flattered himself he should receive from the Greeks, which, indeed, had they united all their forces with his, in order to oppose his common enemy, would perhaps have made him invincible with regard to the Romans, they declared loudly in favor of those republics, made it their glory to take them under their protection, and that with no other design, in outward appearance, than to defend them against their oppressors; and farther, to attach them by still stronger ties, they hung out to them the specious bait, as a reward for their fidelity. I mean liberty, of which all the republics in question were inexpressibly jealous, and which the Macedonian monarchs had perpetually disputed with them.

The bait was artfully prepared and as eagerly swallowed by the generality of the Greeks, whose views penetrated no farther. But the most judicious and most clear-sighted among them discovered the danger that lay concealed beneath this charming bait, and accordingly, they exhorted the people from time to time, in their public assemblies, to beware of this cloud that was gathering in the West; and which, changing on a sudden into a dreadful tempest, would break like thunder over their heads, to their utter destruction.

A Tribunal From Which There Was No Appeal

Nothing could be more gentle and equitable than the conduct of the Romans in the beginning. They acted with the utmost moderation towards such States and nations as addressed them for protection; they succored them against their enemies, took the utmost pains in terminating their differences, and in suppressing all troubles which arose among them, and did not demand the least recompense for all these services done for their allies. By these means their authority gained strength daily and prepared the nations for entire subjection.

Under the pretense of manifesting their good will, of entering into their interests and of reconciling them, they rendered themselves sovereign arbiters of those whom they had restored to liberty, and whom they now considered, in some measure, as their freedmen. They used to depute commissioners to them to inquire into their complaints, to weigh and examine the reasons on both sides, and to decide their quarrels; but when the articles were of such a nature that there was no possibility of reconciling them on the spot, they invited them to send their deputies to Rome.

But afterwards they used to summon those who refused to be reconciled, obliged them to plead their cause before the Senate and even to appear in person there. From arbiters and mediators having become supreme judges, they soon assumed a magisterial tone, looked upon their decrees as irrevocable decisions; were greatly offended when the most implicit obedience was not paid to them, and gave the name of rebellion to a second resistance.

Judged all Nations and Kings

Thus there arose, in the Roman Senate, a tribunal, which judged all nations and kings, and from which there was no appeal. This tribunal, at the end of every war, determined the rewards and punishments due to all parties. They dispossessed the vanquished nations of part of their territories, to bestow them on their allies, from which they reaped a double advantage; for they thereby engaged in the interest of Rome such kings as were in no way formidable to them, and weakened others whose friendship the Romans could not expect, and whose arms they had reason to dread.

We shall hear one of the chief magistrates in the republic of the Achæans inveigh strongly in a public assembly against this unjust usurpation, and ask by what title the Romans were empowered to assume so haughty an ascendant over them; whether their republic was not as free and independent as that of Rome; by what right the latter pretended to force the Achæans to account for their conduct, whether they would be pleased should the Achæans, in their turn, officially pretend to inquire into their affairs, and whether there ought not to be an equality between them. All these reflections were very reasonable, just and unanswerable, and the Romans had no advantage in the question but force.

How the Romans Treated Kings

They acted in the same manner, and their politics were the same with regard to their treatment of kings. They first won over to their interests such among them as were the weakest, and consequently, the less formidable; they gave them the titles of allies, whereby their persons were rendered, in some measure, sacred and inviolable, and to a degree safeguarded against other kings more powerful than themselves; they increased their revenues and enlarged their territories, to let them see what they might expect from their protection which had raised the kingdom of Pergamos to such a pitch of grandeur.

After this the Romans invaded, upon different pretenses, those great potentates who divided Europe and Asia. And how haughtily did they treat them even before they had conquered. A powerful king, confined within a narrow circle by a private man of Rome, was obliged to make his answer before he quitted it; how imperious was this!

But how did they treat vanquished kings? They commanded them to deliver up their children, and the heirs of their crowns, as hostages and pledges of their fidelity and good behavior; obliged them to lay down their arms; forbade them to declare war, or to conclude any alliance without first obtaining their leave; banished them to the other side of the mountains, and left them, in strictness of speech, only an empty title and a vain shadow of royalty, divested of its rights and advantages.

Enemies to Liberty Everywhere

We have no room to doubt that providence had decreed to the Romans the sovereignty of the world, and the Scriptures had prophesied their future grandeur; but they were strangers to those divine oracles; and besides, the bare prediction of their conquests was no justification with regard to them.

Although it be difficult to affirm, and still more so to prove, that this people had from their first rise, formed a plan, in order to conquer and subject all nations; it cannot be denied, if we examine their whole conduct attentively, that it will appear that they acted as if they had a foreknowledge of this, and that a kind of instinct determined them to conform to it in all things.

But, be this as it may, we see, by the event, to what this so much boasted lenity and moderation of the Romans was confined. Enemies to the liberty for kings and monarchies, looking upon the whole universe as their prey, they grasped with insatiable ambition, the conquest of the whole world; they seized indiscriminately all provinces and kingdoms, and extended their empire over all nations; in a word, they prescribed no other limits to their vast projects than those which deserts and seas made it impossible to pass.³³¹

This Statement True of the Papacy Today

This statement of Rome's policy and its workings is as true and as appropriate in the case of the Roman Church and the American Republic today, as it is in the case of the Roman State and the Grecian Republics in all time.

It describes the policy of Leo XIII and the ultimate purpose of the Papacy toward the Government and people of the United States; toward the workingmen; as the self-appointed intermediary between capital and labor; and the would-be arbiter of the world, today, as truly as it describes the policy of the Roman Senate and its ultimate purpose towards the governments and peoples of Grecia and the other nations of antiquity.

³³¹ Rollin's *Ancient History*, Book XVIII, Chapter I, Section VII, under "Reflections on the Conduct of the Romans," etc.

The Identity of This Policy

Nor is the identity of this policy in Rome today, and in Rome of old, denied by the Papacy. In fact, it is asserted by the Papacy, and the continuance of this policy from ancient Rome is the acknowledged inspiration of modern Rome.

When Imperial Rome was falling to ruins under the violent inroads of the barbarians of the North, the spirit and policy of Rome not only survived but was deepened and perfected in papal Rome. And this spirit and policy were consciously and intentionally continued by the popes of the time and was consciously received and diligently cultivated by each succeeding pope.

It has been said of Leo II that:

All that survived of Rome, of her unbounded ambition, her inflexible perseverance, her dignity in defeat, her haughtiness of language, her belief in her own eternity, and in her indefeasible title to universal dominion, her respect for traditionary and written law, and of unchangeable customs, might seem concentrated in him alone.³³²

At the very moment of his election he was absent in Gaul on a mission as mediator to reconcile a dispute between two of the principal men of the empire. He succeeded in his mission and was hailed as “The Angel of Peace,” and the “Deliverer of the Empire.”

In a sermon, he showed what his ambition embraced:

- He portrayed the powers and glories of the former Rome as they were reproduced in Catholic Rome.
- The conquests and universal sway of heathen Rome were but the promise of the conquests and universal sway of Catholic Rome.
- Romulus and Remus were but the precursors of Peter and Paul.
- Rome of former days had by her armies conquered the earth and sea: now again, by the see of the holy blessed Peter as

³³² Milman, *History of Latin Christianity*, Book II, Chapter IV.

head of the world, Rome, through her divine religion, would dominate the earth.³³³

Truly “Rome never changes.” This is “his policy,” craft and hypocrisy, hypocrisy and craft, always employed to feed an insatiable ambition for universal dominion. “Rome never changes.” In “policy,” in spirit, in working, in essential nature, Rome never has changed and never can change.

And it is high time that the people of this country and of the world understood the full significance of this boast of the Roman Catholic Church.

³³³ Milman, *Latin Christianity*, Book II, Chapter IV.

20. Pope Leo's Denial

American Sentinel, March 9, 1899

"The Roman Catholic Church of today is not what it was in the Dark Ages."

THIS is a belief widely entertained, and a saying oft expressed—in actions if not in words—by modern Protestants. We are told that the Catholic Church has changed; has become liberal, etc. We are assured that even if this is not true of the Catholic Church in general, it must at least be true of that church in the United States.

We call the attention of these Protestants and all others to the fact that all this is now expressly denied by Pope Leo himself.

The pope has written a letter to Cardinal Gibbons on "Americanism." This letter was called forth by a book written by Rev. Walter Elliott, of the "Paulist Fathers," giving an account of the life and teachings of "Father" Isaac Hecker, the founder of the Paulist order. "Father" Hecker was the leading exponent of views to which in general the term "Americanism" came to be applied. Of these the pope's letter says:

The underlying principle of these new opinions is that, in order to more easily attract those who differ from her, the church should shape her teachings more in accord with the spirit of the age and relax some of her ancient severity and make some concessions to new opinions. Many think that these concessions should be made not only in regard to ways of living, but even in regard to doctrines which belong to the deposit of the faith. They contend that it would be opportune, in order to gain those who differ from us, to omit certain points of her teaching which are of lesser importance, and to tone down the meaning which the church has always attached to them. It does not need many words, beloved son, to prove the falsity of these ideas, if the nature and origin of the doctrine which the church proposes are recalled to mind.

The letter then goes on to say of "Americanism":

If by this name are to be understood certain endowments of mind which belong to the American people, just as other characteristics belong to various other nations, and if, moreover, by it is designated your political condition and the laws and customs by which you are governed, there is no reason to take exception to the name.

But if this is to be so understood that the doctrines which have been adverted to above are not only indicated, but exalted, there can be no manner of doubt that our venerable brethren the bishops of America, would be the first to repudiate and condemn it as being most injurious to themselves and to their country. For it would give rise to the suspicion that there are among you some who conceive and would have the church in America to be different from what it is in the rest of the world.

The Catholic “Church in America” is not “different from what it is in the rest of the world”—in Ecuador, Peru, or Spain, for example. “Liberal” Protestants mark that. And this is not all; the pontiff takes equal care to assert in his letter that the church in this age is not different from what it was in former ages. He says:

We, indeed, have no thought of rejecting everything that modern industry and study has produced; so far from it that we welcome to the patrimony of truth and to an ever-widening scope of public well-being whatsoever helps toward the progress of learning and virtue. Yet all this, to be of any solid benefit, nay, to have a real existence and growth, can only be on the condition of recognizing the wisdom and authority of the church.

All liberality, progress, and enlightenment in the Catholic Church “can only be on condition of recognizing the wisdom and authority of the church.” And what is this “wisdom” and “authority”? It is that of the “fathers” and the church councils, to the writings and decisions of which the letter makes frequent reference. This is the standard by which what is modern must be measured and judged.

A thing may be called liberal, but it must be in harmony with the teachings, else it is to be rejected. And as the writings of the

“fathers” and the decisions of the councils were in existence back in the days when Rome ruled the world and persecuted dissenters to the death—as these very “authorities” and this very “wisdom” were employed by the church in combating the Reformation—it is perfectly plain that all the modern liberality and progress there is in the church of Rome today is such as is in harmony—yea, must be in harmony—with the spirit of opposition to every principle of the Reformation by fire and sword, by the dungeon, the rack, the stake, and every other means that Rome ever employed.

And this, by the word of Pope Leo XIII, is true of the Catholic Church in the United States, as everywhere else. We wish all Protestants everywhere would mark this and not forget it.

The Roman Catholic Church in America is “not different from what it is in the rest of the world;” and the church of today, in all the world, is not different from what it was in other ages of the world. This is the word of Pope Leo himself.

Some Protestants have not been willing to believe us when we have asserted this; we are able now to give them the pope’s own word that it is so.

HER RESTORATION AND GOD'S ANSWER

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1. Prophetic Basis

Signs of the Times, July 29, 1886

Daniel 7

²¹ I beheld, and the same horn made war with the saints, and prevailed against them;

²² Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

THESE are the closing words of Daniel's inquiry of the angel about the truth of the fourth beast, and of the horns which were in his head, and of the other one before whom three of the first horns were plucked up by the roots, and they apply to that one of which he said had:

Daniel 7

²⁰ ...a mouth that spoke very great things, whose look was more stout than his fellows.

Specifications of the Little Horn

The specifications that are given in regard to this power are such that they absolutely fix to the Papacy the application of the prophecy:

1. It is established after the development of the ten kingdoms, and upon the ruin of three of them;
2. It speaks great words against the Most High;
3. It wears out the saints of the Most High;
4. It thinks "to change the times and the law" of the Most High; and
5. Its dominion and power were to be held for "a time and times, and half a time,"—1260 years,—when the dominion should be taken away.

But though the dominion was to be taken away "to consume and to destroy it unto the end," it appears that the power of perse-

cution,—of making war upon the saints,—is only checked, or suspended, for a season, because, says the prophet,

Daniel 7

²¹ The same horn made war with the saints, and prevailed against them;

²² Until the Ancient of days came, and judgment was given to the saints of the Most High.

Judgment Given to the Saints at the End

Now, according to the following verses, judgment is not given to the saints in this life, but in the life to come:

Revelation 20

⁴ I saw thrones, and they [the “much people in Heaven,” chapter 19:1-8] sat upon them, and judgment was given unto them;...and they lived and reigned with Christ a thousand years.

1 Corinthians 6

² Do you not know that the saints shall judge the world? and if the world shall be judged by you, are you unworthy to judge the smallest matters?

³ Know you not that we shall judge angels? how much more things that pertain to this life?

1 Corinthians 4

⁵ Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

From these texts it is plain that:

1. The judgment that is given to the saints is a judgment both of the world and of angels (the evil angels);
2. It does not pertain to this life;
3. It is with Christ in Heaven, where they reign with Him a thousand years; and
4. It is given to the saints at the coming of the Lord. This is made emphatic by the closing words of *Daniel*, quoted

above: war was made with the saints till judgment was given them and till “the time came that the saints possessed the kingdom.”

The Deadly Wound

As the Papacy has not for some time made, and is not now making, war upon the saints, and as the word of God declares that he does make war upon them at the time when they possess the kingdom, which is at the coming of the Lord, therefore it seems clear according to the prophecy that there is to be a revival of the persecuting power of the Papacy.

This view is confirmed by the parallel scripture in *Revelation 13*. There it is said of this same power:

Revelation 13

³ I saw one of his heads as it were wounded to death; and his deadly wound was healed.

¹⁰ He that leads into captivity shall go into captivity.

In 1798 AD, at the end of the 1260 years of its supremacy, the Papacy was abolished, and Pope Pius VI was carried into captivity, where he died the next year. There was given the deadly wound.

In 1800 the dead wound was healed by the restoration of the Papacy in Pope Pius VII, but with its power greatly reduced; for then began the taking away of his dominion, which never ceased till the last vestige of it was swallowed up by Victor Emanuel in 1870.

As the light of the Reformation and its principles of civil and religious liberty gained in power among the nations, the persecuting power of the Papacy faded away.

In the closing years of the sixteenth century, and the beginning of the seventeenth, the persecuting power of the Papacy was at its height, and was almost resistless. That England, Germany, and

the Scandinavian kingdoms escaped the doom of Italy and Spain is one of the marvels of history.³³⁴

In the latter part of the seventeenth century, the average yearly number of victims gradually diminished; but as the numbers were enormous, the yearly average could gradually diminish for a great many years before the dreadful work finally ceased.

Napoleon crushed the Inquisition, and destroyed its prisons wherever he came across them, but they were afterward renewed. It was after the middle of the nineteenth century before persecution entirely ceased; and it was not till the occupation of Rome, in 1870, drove the Papacy and the Inquisition into the Vatican, that men felt secure.

A Revival of Persecution

Yet it is after the captivity, after the healing of the deadly wound, after the taking away of his dominion, that the Scripture says,

Revelation 13

⁸ All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

And it is just at the time when this power went into captivity, 1798, that the prophet sees another power arising, of which he says:

¹² He exercises all the power of the first beast in his sight. And he makes the earth and them that dwell therein to worship the first beast whose death-stroke was healed.

Thus there was seen a power arising which will exercise the power of the Papacy, in behalf of the Papacy, and which will compel people to obey the Papacy. This, power is called:

¹¹ ...the image to the beast.

³³⁴ Eugene Lawrence, *Historical Studies* (1876), "Dominic and the Inquisition".

He causes the people to worship (obey) himself and the Papacy; in fact, the worship of himself will be the worship of the Papacy. And in the exercise of this power, he declares that no man may buy or sell save he who honors the Papacy, and even goes so far as to...

Revelation 13

¹⁵ ...cause that as many as would not worship the image of the beast *should be killed*.

That this is immediately preceding the coming of the Lord, is plain from the following:

Revelation 14

⁹ If any man worship the beast and his image...

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixtures into the cup of His indignation.

And immediately following this warning, it is said:

¹⁴ I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle.

¹⁵ And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in your sickle, and reap; for the time is come for you to reap; for the harvest of the earth is ripe.

¹⁶ And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped.

Jesus himself said,

Matthew 13

³⁹ ...the harvest is the end of the world.

These scriptures show that just before the end of the world all will be compelled, under pains and penalties, to honor and obey the papal power. And this corresponds exactly with Daniel's word that:

Daniel 7

⁸ ...the little horn...

²¹ ...made war with the saints...

²² ...[till] the time came that the saints possessed the kingdom.

In view of these prophecies, we deem it certain that there will be a restoration of the Papacy to honor and power among the nations.

2. Restoration Among the Nations

Signs of the Times, July 29 & August 5, 1886

IN VIEW of the prophecies presented in the last chapter, we deem it certain that there will be a restoration of the Papacy to honor and power among the nations. This we have believed for several years, and certain events which have occurred lately have greatly strengthened this belief.

Germany

One of these, shown last week, if the voluntary humiliation of Prince Bismarck, and by him of Germany, before the pope, and the way in which it is viewed, not only by the Papacy, but by others. In addressing him as “Sire,” Bismarck certainly did recognize in the pope the dignity of a sovereign. This is nothing else than the court address of a sovereign.

This piece of diplomacy, followed so soon by the revision of the May Laws, really by the pope himself, is but the practical demonstration of the truth of Bismarck’s declaration:

“In so far as I am concerned, I shall always seize—and with the greatest eagerness—every occasion offered me in the fulfillment of my duty toward my master and my country to manifest toward your Holiness my deep gratitude and my most humble devotion.”

And we believe that it is but one step, which will be followed by other nations toward the restoration of the Papacy.

United States

Indeed, it has been followed already by our own nation. Mention has been made in these columns of the action of our Government in furnishing the Catholic committee a revenue cutter, flying the papal flag, at the reception of the papal messengers as they bore the papal trappings to Cardinal Gibbons. The request that was sent to the secretary of the Treasury was that the “usual courtesies” should be shown by the Government.

In the term “usual courtesies” there was nothing else meant than the usual courtesies which one nation, or one sovereign, shows in the ambassadors of another. And, as before remarked, when our Government extended the usual courtesies to these messengers of the pope, it did just what Germany has done—acknowledged the sovereignty of the pope, and placed him on an equality with other sovereigns.

This, too, in the plainest way; for mark, these messengers were not from the pope to this Government; then there might have been some excuse for extending the usual courtesies; but they were simply messengers from the pope to a private citizen of this country, and at this a Government vessel must be sent off, with the papal flag in the place of honor, and with orders to show “the usual courtesies”!

Italy

Nor is this all. In Italy itself there is a movement looking to a “reconciliation between the Vatican and the Italian Kingdom.” The example of Germany is appealed to. The champion of the movement, Signor Achill Fazzari, declares that reconciliation with the Papacy “is the only means to make Italy great, and win respect.”

He has reason for the declaration too. It was only a short time ago that Bismarck said it was not worth while negotiating with the Italians, for they were “only a race of singers and dancers.” Yet he negotiates with the pope, thus holding the Papacy above the Italian Kingdom.

Now Signor Fazzari argues that if the Italian Kingdom can only come to an understanding with the pope, and obtain his good offices, then Bismarck will recognize the Italians, and will be willing to negotiate with them as well as with the Papacy.

Thus he argues the absolute “necessity of an understanding with the Papacy,” not only on behalf of Italy in itself, but in “its relations to other nations.” He declares that “two hundred mem-

bers” of the late Italian Parliament “would have lent their aid to an understanding with the Vatican if only some had led the way.”

We have seen how that Germany and the United States have acknowledged the sovereignty of the pope, and have noted the movement in Italy, follow suit. After Germany and Italy, of the powers of Western Europe, there only remains England whose acknowledgment would be of any significance.

And when Germany and Italy, which have been the most bitter of the opponents of the Papacy, are now so ready to bring about a reconciliation on which grants the sovereignty of the pope, it is not at all difficult to believe that occasion may arise at which England would be ready to engage his good offices by also recognizing his sovereignty as Germany has done, and as Italy desires to do.

This will the more readily appear when the motive is seen which has led Germany to humble herself before the pope, and which is leading Italy to take the same course. This is so clearly stated by Signor Fazzari, that we shall give it in his own words:

In my mind, the necessity and possibility of the understanding with the Papacy, follows from the present condition of Italy and the monarchy, both in itself and its relations with other nations; and this all the more, and most particularly from a consideration of the ever-spreading spirit of anarchy, and the condition of political degradation, which we all lament in Italy, and which certainly will not be ended by the alternative of Right and Left [the Italian Parliament] at the helm of State, so long as the ideas hitherto held by these parties are still entertained.³³⁵

Spirit of Anarchy

This same “ever-spreading spirit of anarchy,” it was that caused Bismarck to “go to Canossa.” In his speech in the German Parliament, the Chancellor said that there are

³³⁵ *The Monitor* (S. F.), June 23, 1886.

...political parties in their own assemblies who put forward demands, and advocated views which would ruin Germany far more quickly than any papal pretensions; [and that] the pope is a wise, venerable, and good man, very friendly to Germany, much better disposed to forward the true interests of Germany than some of the politicians in the Prussian Diet and the Reichstag.

In these expressions Bismarck clearly betrays the cause that induced him to seek the friendship of the Papacy. Socialism is rife in Germany, and has a large representation in the Parliament. It is the Socialists who “put forward demands and advocate views that would ruin Germany;” and so even the “iron” Chancellor is compelled to bend, and makes haste to enlist the pope on his side in the impending and imminent contest with the “spirit of anarchy.”

Nor is it alone in Germany and Italy that the spirit of anarchy prevails. Even while we are writing this article, there comes to hand the *San Francisco Sunday Chronicle*, July 25, 1886, and entitled, “The Red Specter.” We here insert the first few sentences:

Socialism is the red specter of Europe. It is ever in the thought of kings; it clogs the wheels of legislation in parliaments; it alarms the thoughtful and far-seeing, and it is in all European countries a disturbing element in politics and society. Governments, politicians, the press, and writers of books, are more and more taking it into account, availing themselves of its influence, or using the material which it furnishes.

The question is constantly asked, Is it extending? The reasons for believing that it is are many. The strongest is that it is feared. In France the Ministry acts timidly in presence of its occult power. Bismarck, who hoped that his law of 1878, proscribing Socialism, would accomplish its work, and effectually lay the specter in five years, has been compelled to renew it. There are more Socialists deputies today in the German Parliament than in 1878. In Russia, Socialism, less defined in principle than elsewhere, threatens the life of the Czar and the annihilation of all existing social and political forms. In Austria, Italy, Spain, and England, the public is continually made aware of its operations by the expressed discontent of the working classes and the imminency of revolutions.

Thus “the ever-spreading spirit of anarchy,” in the presence of which statesmen turn pale, and Governments tremble, is the secret of the movement for the restoration of the Papacy.

In times of such difficulties as these, it is with peculiar force that the Papacy suggests itself to the minds of statesmen as the source of greatest help. In times of anarchy and revolution, when the very foundations of States, and even of society itself, seem to be moved, it is almost instinctively that the European statesman grasps the hand of the Papacy.

Thriving in Anarchy

The Papacy has passed through revolution after revolution, and complete anarchy itself is no terror to her. She saw the fall of the Roman Empire. And as that empire was the “mightiest fabric of human greatness” ever seen by man, so its fall was the most fearful ever seen in history. Yet the Papacy not only passed through and survived it all, but she gathered new strength from it all.

When Alaric and Genseric—Goth and Vandal—poured destruction upon destruction upon the devoted city, the Papacy came forth from it with no weakness upon her, and the wrath of the terrible Attila was turned away by the efforts and the personal presence of the pope.

When the flood of barbaric rage swept over all Western Europe, spreading destruction, misery, and anarchy for centuries, instead of disturbing the Papacy, it was but her opportunity. The Papacy thrives on revolutions; the perplexities of States are her fortune to her anarchy is better than order.

Therefore, we repeat, when revolution is imminent, and anarchy threatens, it is almost instinctively that the European statesman grasps the hand of her who mastered the anarchy of the Middle Ages, and the revolutions of fifteen centuries. And if England gets out of her dynamite-Irish troubles without the help of the Papacy, it is more than we expect.

We see then that the prophecies reveal a restoration of the Papacy. We see the steps already taken in that direction by the two nations principally concerned. We see, in the ever-spreading spirit of anarchy, the cause which has impelled these nations to these steps, and which, in the nature of the case, must induce others to follow their lead; and all such advances can end in nothing else than the aggrandizement of the Papacy, and its re-assertion of power.

A Master of Negotiation

For as surely as any person or power enters into negotiations with the Papacy upon an equal basis, that person or power will be over-reached. Negotiations backed by force may succeed, but not otherwise, and even then only but a time; because, though a pope may be beaten and die, the Papacy lives and works. We believe Macaulay's words express the literal truth:

It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom....The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity to such perfection that, among the contrivances which have been devised for deceiving and oppressing mankind, it occupies the highest place.³³⁶

The statement of the Bible on this point is that it is "the mystery of iniquity," and that:

Daniel 8

²⁵ Through his policy he shall cause craft to prosper in his hand.

Craft always has prospered in his hand, and in his present efforts for the renewal of his power, his vast experience in this bad accomplishment will not fail him; for the Papacy is only too willing to do its part in this matter.

As an instance of this, we may mention that in the matter of the negotiations with Bismarck, the agreement was that if Prussia

³³⁶ Macaulay, *Critical and Historical Essays*, "Von Ranke" (History of the Popes).

would revise the May Laws, the pope would then direct the Catholic officials in Germany to show proper obedience to the laws. But he was so willing to show his sincerity in the scheme of reconciliation that he went beyond his part of the agreement, and gave the requisite order before the German Parliament had agreed to a revision of the obnoxious laws. This was then used by Bismarck as an effectual answer to those who opposed his bill out of suspicion that the pope was not really sincere.

But the Papacy would not be itself if it were really sincere in anything else than the one grand project of its own aggrandizement. That is all the sincerity that it has ever shown in history. That is all the sincerity it is capable of showing.

Yet with all the dreadful history of the Papacy before them, not only unapologized for, but prided upon, statesmen and Governments are compelled by “the ever-spreading spirit of anarchy” to shut their eyes to it all, to forget it all, and, for their own safety, to make firm alliances with the embodiment of that polity which is the perfection of “contrivances which have been devised for deceiving and oppressing mankind.”

As, therefore, the spirit of anarchy is the principal cause of these advances toward the renewed recognition of the Papacy in national and international affairs, and as this spirit is universal, so we are certain that this recognition of the Papacy in one form or another, as suits it best, will be universal. And we believe that Father O’Reilly stated the exact truth when he said:

The time must come, and is coming, when the Papacy will be formally acknowledged as the international institution *par excellence*, and when both its sovereignty...and the means necessary to secure its exercise, will be once more placed solemnly under the safeguard of all nations.

We believe it because it is in accordance with the Scripture:

Revelation 13

⁸ All that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world.

At that time...

Revelation 18

⁷ ...she says in her heart, I sit a queen, and am no widow.

And as sure as the sure word of prophecy itself, just so surely will there be persecution. The Papacy is ever the same. The disposition to “root out heresy” is the same in all places and in all ages. All that is now lacking is the power, and when that shall be restored to her, then will be fulfilled the prophecy:

Daniel 7

²¹ ...the same horn made war with the saints, and prevailed against them,

²² Until the Ancient of Days came; and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

Her Reign to be Short

But it will not be for long. For just at the time when she, because of her restoration to preference and power, is glorifying herself, is living deliciously, and congratulating herself, saying “in her heart”:

Revelation 18

⁷ I sit a queen, and am no widow, and shall see no sorrow;

–just then,

⁸ ...shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judges her.

The restoration of the Papacy is the one great event that stands between the world and the Judgment. That restoration is now in progress; the elements are rife that will assure its accomplish-

ment; war upon the saints is impending; and the time that the saints possess the kingdom is at the doors.

3. Restoration in the USA

Signs of the Times, August 12, 1886

THAT our own country will play an important part in the restoration of the Papacy to that place where it can make war upon the saints, we are fully satisfied. And that causes are now at work which will bring it about, we regard as certain.

Not that the Papacy as such will gain power here, for that we do not believe. But that the organization that does secure the power will exert it in favor of the institutions of the Papacy, and by the help of the Papacy. In the words of the prophecy,

Revelation 13

¹² [He] causes the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

In this country the spirit of anarchy is rife as well as in Europe. The conflict between labor and capital is growing more and more bitter. The so-called labor element is so unsteady, and so violent in its methods, that capitalists are becoming afraid to invest in large enterprises, and capital by the millions lies unused in bank vaults.

In connection with these things there is a large train of evils which all see and which many dread, but which we cannot here take time to trace.

A Religious Solution

Now in the midst of all these troubles, and upon them in great measure as its capital, there is rapidly rising into prominence a party which traces all these evils directly to the “secular character of the Constitution of our country,” and proposes to rectify all these difficulties by a religious amendment to that instrument.

This party argues that:

1. God is not once named in the Constitution;
2. Neither Christ nor His religion is recognized there;

3. The Bible receives no legal sanction as the law of the Nation;
4. Under this order of things the tests of the Christian religion are not applied in this country;
5. Consequently, the land is filling up with multitudes of foreigners who bring the baser elements of European society with them;
6. All the troubles that afflict the land—the strikes, the floods, the cyclones, &c., &c.,—are but the judgments of God upon the Nation for its terrible shortcoming in the matter of the deplorably secular Constitution;
7. The only remedy, the only possible escape, is to so amend the National Constitution that in it God will be declared to be the Sovereign, Christ, the King, and the Bible the law, of the Nation, and so...

“...place all Christian laws, institutions and usages of our Government upon an undeniable legal basis in the fundamental law of the land.”

This is not a Catholic movement. It is essentially Protestant; it originated with Protestants, and is carried on by Protestants, though willing to enlist the Catholics wherever practicable. And though directly contrary to Protestant principles, it is favored by almost all denominations of Protestants.

A Union of Church and State

It will be seen at a glance that such a scheme, if successful, would be nothing short of union of Church and State. For when Christian laws, Christian institutions, and Christian usages become a part of the fundamental law of the land, the State becomes the great conservator of the Christian religion.

Religious tests must be applied, obedience to religious precepts must be enforced, and in all disputes the State becomes the expounder of Christianity; the State by its judicial authority decides what is, and what is not, a Christian law, a Christian institution, or a Christian usage.

For the main question is not whether such a movement, if successful, would be a union of Church and State, this is conceded by all, except those who advocate it, and it is not to be expected that they would concede it; but the question is, Will it be successful? We verily believe that it will. The great majority of the nation do not yet so believe.

Thousands do not believe that it will succeed; other thousands do not believe that, even were it successful, there would ever any such evil follow, that any such menace to liberty would attend it, as has always attended such an illicit connection.

And in this very unbelief lies one of the most probable elements of its success. With the history before them, of all such unions, it is difficult for men in this enlightened age to realize that there could be any danger of a repetition of such things. But all such doubts rest upon an overweening confidence in human nature.

Human nature is the same in all ages. Religious bigotry and priestly ambition are ever the same whether found in the sixteenth century or in the nineteenth. Clothed with the civil power Protestant religionists who are ambitious to obtain it, and their oppressiveness will be as cruel as would be that of Catholics in like circumstances.

It Will Succeed

What then are the evidences of the success of the religious amendment movement? First, and the greatest of all is, of course, the prophecy. There stands the scripture, *Revelation* 13:11-17, which describes the rise and work of a power in the earth, and every specification of the scripture is fully met by our own nation, and not one of the specifications is met by any other nation. That scripture speaks of this power...

Revelation 13

¹⁴ ...saying to them that dwell on the earth that they should make an image to the beast which had the wound by a sword and did live.

The beast is the representative of that union of Church and State which formed the Papacy. An image to the beast, therefore, could not be formed otherwise than by a union of Church and State, and with such union formed by Protestants. For if formed by Catholics it would be but a part of the beast itself and not a likeness. But when such a union is formed by Protestants, as it is in defiance of Protestant principles, it is simply a formation of an image, a likeness, to the Papacy.

It is true that while the prophecy is an evidence to us who believe in this application of it, it can be an evidence to others only by our giving to them evidence of the justness of the application.

But when the prophecy so plainly points out that such a thing shall be; and we see working before us in this nation the very thing which the prophecy shows; then with confidence we point to this as proof that our application of the prophecy is correct.

Aside from this however, there are many evidences which point strongly towards the success of the movement. We repeat, almost all the Protestant churches favor it. The *Prohibition Party* in most of the States favors it. The *Woman's Christian Temperance Union* favors it. True the women cannot vote; but they can influence a multitude of votes.

But it is not absolutely certain that the women will not yet have the right to vote—the party which is working for the religious amendment, favors woman suffrage also; and if they do obtain the right, they will vote for the religious amendment.

The movement will have the almost undivided support of the workingmen throughout the nation. And besides all these the Catholics favor it. Yea, the men who lead in the movement are willing, and even glad, to receive the support of the Catholic Church.

Now take the churches, the *Prohibition Party*, the *Woman's Christian Temperance Union*, the workingmen, the Catholics, and all the politicians who will go as they see the tide going, and

bring all these together at the polls and the movement would carry.

The probability that it would be increased by another element that enters largely into the subject. That is, the argument that is swung in on every possible occasion by the advocates of this amendment, to the effect that to oppose this movement is to support atheism, and that, in fact, all such opposition is atheism. There are thousands of people who might not really favor the amendment, yet rather than to be set down and treated as atheists, they would hesitate to oppose it.

The American Sabbath

There is one thing that yet remains to be mentioned,—the thing that underlies this whole subject; the one thing upon which all these parties, churches, and people, heartily unite; the one thing that is the key of the whole movement; the one thing which in itself carries the evidence of the success of the proposition to form a religious amendment to the Constitution,—that is, *the Sunday and its protection, the “American sabbath,” and its preservation.*

This has already been the leading question in States, and it is fast becoming the leading question in the Nation:

- Almost all the pulpits of the land denounce the “desecration” of Sunday and demand laws for its protection;
- The *Woman’s Christian Temperance Union* works earnestly for Sunday and for laws to enforce its observance;
- The *Prohibitionists* resolve that man needs the Sunday sabbath;
- The workingman in all occupations must have his Sunday rest, and to make it sure he must have half of Saturday besides;
- The *Catholic Plenary Council* earnestly appeals to all Catholics without distinction to use their influence and power as citizens to assist in the movement for a better observance of Sunday;

- Politicians in political conventions will move, and give, rousing, “three cheers for the triumph of this great principle” of the religious Sunday enforced by law;
- The Spiritualists join in the cry; and
- The *National Reform Party* gathers them all into one grand movement to amend the National Constitution so that Sunday, the one grand distinguishing institution of the Papacy, may be declared by law to be the Christian sabbath, and so that all people shall be compelled to observe it as such.

Now we say, Let this question be agitated but a few years more, and let it be brought to a vote with the Sunday as the test, as it surely will be, and its success is certain. And just as surely as its success is certain, the union of Church and State is sure and persecution inevitable. Thus will be formed the image to the beast—the likeness to the Papacy—and,

Revelation 13

¹² ...[he] causes the earth and them which dwell therein to worship the first beast [the Papacy], whose deadly wound was healed.

So shall apostate Protestantism exalt the Papacy in this country and compel all, under civil pains and penalties, to do her honor. When this question is viewed in the light of these events of fact which are occurrent before the eyes of all people, the imminence of the terrible ordeal that is involved in it is startling.

The discussion of the question of persecution, we are compelled to the next chapter.

4. The Return of Persecution

Signs of the Times, August 19, 1886

WE SHOWED that the *National Reform* movement, if successful, would be the union of Church and State in this Government. And we showed that in the union of all churches and organizations in favor of the Sunday, and its enforcement by law, lies the assurance of the success of the *National Reform* movement.

The Growth of the Image

This movement being carried forward by Protestants, when it succeeds, being the formation of the union of Church and State, it will be a likeness to the Papacy, an image to the beast.

It is true that its advocates deny that it has the slightest tendency toward a union of Church and State; and argue that it is merely for the recognition and establishment by law of the Christian religion, of Christianity in the abstract, with no reference whatever to any particular church, and that, consequently, it cannot be a union of Church and State.

But that is all that Constantine did. He simply made the Christian religion, Christianity in the abstract, the religion of the Empire. And that has been always viewed as the union of Church and State.

But whatever it was, either in theory or in fact, there is one thing about it which admits of no shadow of dispute, that is, out of it grew the Papacy. And when this nation, following in the steps of Constantine, makes Christianity the religion of the State, out of such action will grow the living image of the Papacy—the image of the beast.

This result is just as certain as that “like causes produce like effects.” History does repeat itself, and that it is going to do so in this matter we deem just as certain as that two and two make four.

Persecution: the Inevitable Result

This brings us then to the question, Will there not be persecution? Assuredly there will be. In the very nature of the case that must be the inevitable result. When the question as to what constitutes Christianity becomes a matter of judicial decision instead of conscientious conviction, such decisions to be of any force at all must be respected.

And if there should be any who decline to accept a Christianity that is thus made to order, the decision of the court must be enforced. Of course in the idea of the court, and of the majority, such enforcement would not be persecution, oh no,—it would only be punishment for contempt of court.

Now Sunday being the one question upon which all classes unite, that can be wielded by the *National Reform* leaders; Sunday being the one question upon which turns the whole Constitutional Amendment movement,—when Sunday becomes the national sabbath, and laws are enacted for the enforcement of its observance upon all, without exception, as the Christian sabbath, then to refuse to keep it is to disobey the law; and therefore, if the law, or the amendment, is to be of any effect at all such dissidents must be compelled to keep it.

Because this having been constitutionally declared to be a Christian nation, and Sunday being the Christian sabbath—the great badge of our national profession—for a person to refuse to keep it is to deny Christianity, and so to place himself beyond the protection of the Government.

Not only beyond its protection, but subject to its severest displeasure; because as it is, and will be, held that all the judgments that come upon the Nation are because of the desecration of Sunday, whoever refuses to observe it thereby becomes doubly guilty—guilty not only of violating the law but of bringing disaster and perhaps death upon the innocent, and therefore how can punishment be too severe?

Especially so when the disobedience is persisted in, in spite of penalties; lighter penalties will be laughed at, heavier ones will be defied, and if the Nation is to maintain its position there will be nothing left for it to do but to rid itself of such persons.

It will not matter in the least that in defense of their conduct they cite the plain letter of the law of God, and of the Constitution itself, that:

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God;

–the State, at the dictation of the Christian Church, will have declared that Sunday is the sabbath; this declaration must stand, the State cannot yield to a few seventh-day fanatics, and the preservation of the State will be held to depend upon its riddance of them. Of course such action would not, on the part of the State, be considered persecution, but only punishment for violation of the law, and for obstinate rebellion.

Again, the purpose of the Religious Amendment is to declare that God is Sovereign. Then when the amendment has been made, the argument will be this:

1. God is now Constitutionally Sovereign.
2. “The keeping of the sabbath is an acknowledgment of the sovereign rights of God over us.”
3. Sunday is declared by national law to be the sabbath.
4. Conclusion, whoever refuses to keep Sunday denies the sovereignty of God.

That is the inevitable conclusion. There can be no other from the premises. And these are the premises which even now are maintained by the Religious Amendment Party.

But, when God shall have been Constitutionally declared to be the Sovereign of this Government, to deny and refuse to submit to this sovereignty as defined by the law will be treason. Then if the State is to maintain its position, what is there left for it to do

but to impose the penalty which attaches to treason? There can be no other alternative.

This is exactly the length to which the Nation will be driven just assure as it adopts the Religious Amendment to the Constitution; and the adoption of the amendment we consider is as sure as that this is a nation. This last step, like all the others, would not be considered by the authorities as persecution, it would be but the punishment of treason.

A Miserable Excuse

But all such argument in justification of such actions, is well named by Robert Baird in his *Religion in America*, when he calls it a “miserable excuse.” Here are his words:

The rulers of Massachusetts put the Quakers to death, and banished the “Antinomians” and “Anabaptists,” not because of their religious tenets but because of their violations of the civil laws. This is the justification which they pleaded, and it was the best they could make. Miserable excuse!

But just so it is; wherever there is a union of Church and State, heresy and heretical practices are apt to become violations of the civil code, and are punished no longer as errors in religion, but infractions of the law of the land. So the defenders of the Inquisition have always spoken and written in justification of that awful and most iniquitous tribunal.³³⁷

To arrive at treason by the course which we have marked would not be the first instance in America. Two hundred and forty years ago, in New England, Christianity, in the garb of Congregationalism, was the religion of the land, and says Bancroft:

Since a particular form of worship had become a part of the civil establishment, irreligion was now to be punished as a civil offense. The State was a model of Christ’s kingdom; the very thing which the National Reformers declare that this Government shall now be made by the Religious Amendment on earth; treason against the civil Government was treason against

³³⁷ Robert Baird, *Religion in America*, p. 69.

Christ....The creation of a national uncompromising church led the Congregationalists of Massachusetts to the indulgence of the passions which had disgraced their English persecutors; and Laud was justified by the men whom he had wronged.³³⁸

But, although the “miserable excuse” may be made, that such punishments are only for infractions of the civil law, the fact remains that all such conduct on the part of the State is persecution; and for the very good reason that the State has no business to have any such civil laws; the State has no right to make religion a part of the civil law.

Death is the Final Punishment

But all these evils always have followed, and they always will follow, such an illicit union. Gibbon’s words are fitting advice today to those men who seek for the Religious Amendment to the Constitution:

It is incumbent on the authors of persecution previously to reflect whether they are determined to support it in the last extreme. They excite the flame which they strive to extinguish; and it soon becomes necessary to chastise the contumacy, as well as the crime, of the offender. The fine which he is unable or unwilling to discharge, exposes his person to the severity of the law; and his contempt of lighter penalties suggests the use and propriety of capital punishment.³³⁹

That the authors of persecution will support it in the last extreme is a foregone conclusion, because none but religious bigots ever attempt it, and they are always ready to go to any length that circumstances may demand, in support of whatever degree of power it may be with which they succeed in clothing themselves.

Honoring the Papacy

Now what connection with the Papacy or its restoration has this Religious Amendment and its outcome? Just this: The Sunday

³³⁸ Bancroft, *History of the United States*, Chapter 10, under 1651, July 20.

³³⁹ Gibbon, *Decline and Fall of the Roman Empire*, Chapter 37, Par. 23.

institution, the protection of which is the main object of the amendment, is the institution *par excellence* of the Papacy, it rests solely on the authority of the Papacy. No man can present any authority of Scripture for the observance of Sunday; and all attempts to do so are only a perversion of Scripture. The keeping of Sunday by Protestants,

...is an homage they pay in spite of themselves to the authority of the Catholic Church.³⁴⁰

So says “the Church” and Protestants cannot deny it. Therefore when American Protestantism, and its allied powers, by national enactment enforce upon all the observance of Sunday, it enforces the observance of a papal institution, and compels men to honor and obey the Papacy. And so,

Revelation 13

¹² He causes the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

The cruel culmination to which we have traced the working of the Religious Amendment, when it shall have been carried, is the inevitable logic of the question; and the justness of our deduction is confirmed by the prophecy which we are discussing.

¹⁵ And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

The course which we have outlined in this article is the one which will be pursued in the working of the Religious Amendment to the Constitution of the United States. Very few people believe it. But it is the truth if nobody at all believes it.

Events themselves will confirm what we here have shown, or else the events of all history have been enacted in vain and no lesson can be drawn from what has been.

³⁴⁰ Mgr. Segur, *Plain Talk About the Protestantism of Today*, page 213.

5. Forming the Image

Signs of the Times, August 26, 1886

IN THE course of the discussion of this subject we have stated once or twice that the Religious Amendment party is willing and even anxious to enlist the Catholic Church in behalf of the movement.

Joining Hands

Now we give the proof. Says Rev. Sylvester F. Scovel in the *Christian Statesman* of August 31, 1881:

This common interest [“of all religious people in the sabbath”—Sunday] ought both to strengthen our determination to work and our readiness to cooperate in every way with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, and the time is not yet come when the Roman Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances and gladly to accept co-operation in any form in which they may be willing to exhibit it. It is one of the *necessities* of the situation.

And the *Statesman* itself, in an editorial, Dec. 11, 1884, said:

Whenever they [the Roman Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them.

Notice, the advances are all on the side of the Protestants, all on the side of the Religious Amendmentists. They are not only willing to make the advances, but are willing to be subjected to “rebuffs,” and to “make repeated advances” to overcome the coquetry, and to gain the favor, of the “mother of harlots.” And why?—Because, “It is one of the *necessities* of the situation”—and the italics are his. Was there ever in the world a more humiliating, a more contemptible, surrender to the Papacy?

But it is true as Mr. Scovel says, they do receive cool treatment and some rebuffs. The Catholic Church does not to any consider-

able extent directly aid in the movement. She is too crafty for that. She knows as well as they, that “it is one of the *necessities* of the situation,” and she is determined to have the surrender come from Protestantism.

Catholics Waiting

Only a few days ago, one of our brethren riding on the railroad, fell into conversation with a Catholic priest, and finally said to him,

“What is your church going to do with the Religious Amendment movement? are you going to vote for it?”

The priest replied,

“Oh, we have nothing to do with that. We leave that to the Protestants, we let them do all that. They are all coming to us, and we only have to wait.”

Such is the attitude of the Catholic Church at present; and such it will to all appearances remain until the Protestants have done the work, till Protestantism, by repeated advances and in spite of repeated “rebuffs,” has come to her and made the proper surrender.

Because she knows that were she now to actively engage in the enterprise its success would be seriously compromised. But let Protestants do the work, as they are doing, and bring the matter to the point of being voted upon, then there will be found at the polls every Catholic voter in the United States, casting his ballot for the Religious Amendment which is to place Sunday where its observance can be enforced by law. This is what all Catholics are commanded to do, by the present pope. In his Encyclical published only last year Leo XIII says:

All Catholics should do all in their power to cause the Constitutions of States, and legislation, to be modeled on the principles of the true church, and all Catholic writers and journalists should

never lose sight, for an instant, from the view of the above prescriptions.

The work of the *National Reform* party is to cause the United States Constitution, and legislation under it, to be modeled upon the principles of the Catholic Church; and although that church apparently takes no active interest in the work itself, we may rest assured that there is not a single writer, nor a single official, of the Catholic Church, from the pope to the lowest priest, who ever, “for an instant,” loses sight of the movement, or of the “prescriptions” which the pope has given in view of it.

And therefore, by the authority of the Encyclical of Pope Leo XIII, when the matter comes to the vote, we repeat, every Catholic in the United States will be at the polls to do his duty to the pope and to the Catholic Church, in the task of modeling our Constitution and legislation “upon the principles of the true church” and the consequent enforcement of the Catholic institution of Sunday upon all people, not only in honor of the Roman Church but by the Roman Church as well as by Protestants.

A Modern Inquisition

For when the matter comes to the enforcement of the laws what is to hinder the Catholics from doing it, and that too in the Catholic way? Every priest in the United States is sworn to root out heresy. And Monsignor Capel, in our own cities and at our very doors, defends the “Holy Inquisition.”

And when, by Constitutional Amendment, the refusal to observe Sunday becomes heresy that can be reached by the law, what then is to hinder the Catholics from rooting out the heresy?

Certainly when the Protestants shall have been compelled by the necessity of the situation to surrender to the Catholics, it would not be in their power, even were it in their disposition, to repeal the laws; so there would then be nothing left but the enforcement of the laws by Catholics if by nobody else.

This view of the case, alone, ought to be sufficient to arouse every Protestant and every American to the most uncompromising opposition to the *National Reform* party.

We stated, a few lines above, that it would not be in the power of the Protestants, even were it in their disposition to repeal the laws to prevent persecution by the Catholics, but let no one suppose that by this we would imply that such a thing would be in their disposition or that the enforcement of the laws, even in the last extreme, will be left to the Catholics.

Protestants can be just as mean, just as petty, just as treacherous, and just as persistent, in the persecuting enforcement of the Sunday laws, as any Catholics could possibly be. This shows that we are not fighting a shadow, when in the interests of human right and human liberty we oppose the Religious Amendment movement. It shows that there is just cause for dread in the event of the success of that movement.

The Meanest Kind of Persecution

Thus the result of enforcing religious observances by the civil powers can be nothing else than persecution and that of the meanest kind. Because, as George Bancroft well says:

But as the humane ever decline to enforce the laws dictated by bigotry, the office devolved on the fanatic or the savage. Hence the severity of their execution usually surpasses the intention of their authors...³⁴¹

When the enforcement of such laws, thus falls to the fanatic or the man of savage disposition, it becomes not only the meanest persecution but also the most severe and the most savage.

A Living Image of the Papacy

We need to present no further evidence that the success of the Religious Amendment movement will be to form in this Nation the living image of the Papacy, with all that it involves. And all

³⁴¹ Bancroft, *History of the United States*, Vol. I, Chapter VIII.

this is for the express and sole purpose of compelling all people here to keep Sunday, which is wholly a Catholic institution.

Thus will the Papacy—the beast—be exalted to honor in this Government, and “the earth and them which dwell therein” will be compelled to worship the beast and his image, even to “the last extreme;” for:

Revelation 13

¹⁵ He had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

¹⁶ And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads;

¹⁷ And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

And we make the distinct and direct charge that the work of the *National Reform* party will yet be to compel all people under this Government to receive their doctrine from a hierarchy inspired by the “Mystery of Iniquity;” to compel all, through the observance of the Sunday, to render homage to the “man of Sin;” and thus to cause all to worship the Papacy—“the beast which had the wound by the sword and did live.”

So much for our own Nation’s part in the restoration of the Papacy. We must now revert for a moment to Europe. We have shown the reconciliation between Germany and the Papacy, and the proposed reconciliation between Italy and that power. We have also shown the cause—“the ever-spreading spirit of anarchy”—which impels these two nations to this step, and which in the very nature of the case must cause others to follow their lead.

But all this is entirely political so far, with no religious element apparent in it anywhere; while the restoration of the Papacy which we are discussing and which the prophecy contemplates is pre-eminently to religious power—he made war with the saints till they possessed the kingdom.³⁴²

³⁴² *Daniel* 7:21.

Revelation 13

⁸ And all that dwell on the earth shall worship him, whose names are not written in the book of life.

The European Movement for Sunday

How then are we to expect its restoration to religious supremacy in Europe? Exactly as in this country, except that in Europe it will be the Papacy direct while here it is the Papacy under the guise of *National Reform* Protestantism. That is to say, the thing by which the Papacy is lifted to the place of honor in this country—the Sunday, that same thing it is by which the Papacy is to be restored to religious power in Europe.

In Europe the Sunday question is fast assuming a place as the leading question, even as it is in the United States. In September, 1876, there was held at Geneva, Switzerland, the International Sabbath—Sunday Congress. It consisted of the representative friends of Sunday, from different lands, who met...

...to report and confer as to the condition of things in their several localities, and to unite in one organization for the promotion of the observance of the Lord's day.

At this congress there were represented:

...the Swiss Cantons, Germany, Austria, France, Belgium, Holland, Spain, Italy, Romania, Scotland, England, and the United States.

The German Emperor delegated his ambassador to Switzerland—Count Rosler—to sit as his representative. The king of Wurtemberg, and the Duke of Baden were also represented. The Vicomte de la Panous, Inspector-general of the Orleans Railway, M. L. Charlier, chairman of the Roumanian Railways, Messrs Andre and Arnaud of the Paris and Lyons Railways, represented their several companies. Various societies for Home Missions sent their directors or prominent members.

Members of Chambers of Commerce, lawyers, bankers, editors, numerous physicians, commercial men, the consuls at Geneva, of Great Britain, the United States, Spain, Brazil, Denmark, Belgium,

and the Netherlands, sat as members of the congress, to the number of four hundred. Many other prominent men of Europe, several of the leading railway companies, and various associations, sent communications expressing interest in the movement, among which was a letter of warm sympathy from the Archbishop of Canterbury.

A permanent International Federation was organized. A committee was appointed to formulate a basis and plan of action for the Federation. The first paragraph of the *Declaration of Principles* reads:

The Federation founded by the congress held at Geneva, at its meeting of the 29th of September, 1876, proposes, by the help of God, to labor to restore for the good of all, a better observance of the day of rest, known under the old covenant by the name of the Sabbath, and transferred by the primitive church, under the name of the Lord's Day, to the first day of the week, in remembrance of the resurrection of Christ.

The Federation calls for laws to make Sunday a public holiday and for its protection as a day of rest; laws for the protection of public worship; laws that will insure a good example of the observance of the day in Government offices and in public works; and

...finally that it shall be provided by law that every concession of special privileges to individuals or companies shall be accompanied by adequate guarantees in favor of Sunday rest for those employed in their respective enterprises.

In active harmony with the International Federation are the Catholics of Europe, though they carry on their part of the work in an organization of their own. This organization is patterned after that of the Jesuits for the "Propagation of the Faith." The object as stated is,

To stop the scandal of the profanation of Sunday, and the four feasts of obligation.

The duties of the members of the Association are,

Not to buy on Sundays and feast days, nor to send others to buy; not to work and not to make others work; to give the preference to merchants, workmen, and manufacturers who neither sell nor work on Sundays; to propagate the Association with zeal and perseverance; to endeavor to secure the closing of stores, shops, and manufactories on Sunday and feast days; not to be contented with a low-mass on Sundays and feast days, but to be present at high-mass and at the services and instructions of the parish; to avoid travel and parties of pleasure which would occupy the larger part of Sunday or a great feast day, and to avoid such great efforts at ordering and cleaning as make a notable increase in the duties of the domestics; and to do each month some good works, such as hearing mass on a week-day, communing, reciting chaplets, offering one's labor, etc., in atonement for the profanation of Sunday.

The Association publishes a monthly called *The Catholic Sunday*. Besides their own publications the Association uses the Sunday publications of the International Federation. One member of the Association asked the Federation for a thousand of their publications. Another member asked for "several hundreds" saying,

They are Protestant in their origin, but essentially Catholic in their meaning.

And then the representative of the Federation naively adds,

We are far from denying this since for us true Protestantism is the Catholicism of the primitive Christians.

For a full account of this see the *Christian Statesman* referred to at the beginning of this article. It was the work of this Catholic Association, which stirred up Mr. Scovel of the *National Reform* party to recommend to that organization repeated advances and the suffering of rebuffs to gain the co-operation of their Roman Catholic fellow-citizens in this country in behalf of the Catholic Sunday and the enforcement of its observance.

This European movement in behalf of Sunday-keeping has now been going on these ten years, and the latest report of its

progress, which we have seen, is the following from the *San Francisco Bulletin*, August 14:

The agitation in Central and Northern Europe in favor of better observance of the Lord's day is gaining in breadth and depth. In Alsace-Lorraine two petitions in favor of the reform have lately been circulated. The first one, originating in Roman Catholic circles, has already 140,845 names, but many on this monster petition are Protestants. The second petition was started by the Protestant Pastoral Conference at Strasburg, and has now 6,367 subscribers. In Paris the "Society for the Better Observance of Sunday" recently offered prizes for the best popular discussion in pamphlet form of the Sunday question, the condition being that only workingmen were to send in their essays. No less than forty-one manuscripts were received, five of which took prizes.

This is the report of but a single province, and from it may be gathered some idea of the "breadth and depth" of the movement when all the nations named above are considered.

A Worldwide Apostasy

"The ever-spreading spirit of anarchy" is causing the restoration of the Papacy to political preference; the ever-spreading spirit of the Catholic Sunday is likewise causing its restoration to religious power enforced by the secular arm; and thus there stands at the very threshold of human events the complete *restoration of the Papacy*. And then what says the Scripture?

Daniel 7

²¹ I beheld, and the same horn made war with the saints, and prevailed against them;

²² Until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

Again, no one can fail to see that the one religious thing in the observance of which all nations agree is the Sunday. They all likewise agree that its observance shall be enforced by law. Switzerland, Germany, Austria, France, Belgium, Holland, Spain, Italy,

Romania, Scotland, England, the United States, Denmark, Brazil, Scandinavia, Australia, and even Japan—Catholic, heathen, and so-called Protestant alike—all agree in the exaltation of Sunday to the highest place in human affairs, and in compelling all to observe it so.

But, we repeat, the Sunday is the institution *par excellence* of the Papacy—that which “the Church” sets forth as the sign of her authority; and when the nations exalt Sunday and compel its observance, they thereby cause men to honor, obey, and do homage to the Papacy; the “man of sin” is made once more the fountain of authority and the source of doctrine; all men are compelled, under pains and penalties, to recognize it as such, and so:

Revelation 13

⁸ All that dwell upon the earth shall worship him, whose names are not written in the book of Life of the Lamb slain from the foundation of the world.

The worship of the beast and his image menaces the world today, and God says,

Revelation 14

⁹ If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.

What then shall we do? The Lord does not leave us in doubt, He tells us exactly what to do. And that we shall discuss next.

6. The Contest and Results

Signs of the Times, September 2, 1886

HAVING shown the manner of the impending restoration of the Papacy, and the inevitable result of it, namely, the renewal of the war upon the saints, and so the enforced worship of the beast; having shown the progress, and the assured prospect of success of the Religious Amendment movement to form a union of Church and State in the United States, and so to create an image to the beast, and to enforce here the worship of the beast and his image, even to the last extreme of civil pains; it now becomes necessary to inquire what is involved in this, and what it means to the people who are now living, and who will have an active part in the work, either for or against it.

A Worldwide Warning

This is clearly revealed.

Revelation 14

⁹ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb;

¹¹ And the smoke of their torment ascends up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name.

¹² Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.

This is the most dreadful warning that is found in the Bible. It is not alone that the worshipers of the beast and his image shall receive the punishment which is the common lot of all the wicked of all ages, but besides this they “shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.”

That is, they shall drink of the wine of the wrath of God in this life, and then receive in the lake of fire the punishment which befalls all the wicked of all times.

This it is that is pronounced by the word of God upon whosoever shall “worship the beast and his image;” while on the other hand, the powers represented by the beast and his image pronounce that whoever will not worship the beast and his image “should be killed.”

The contest then will be no light one. It is either to yield to the power of man and suffer the wrath of God, or to brave the wrath of man even to the utmost, and by the power of God to obtain the victory over the beast and his image, and enjoy the everlasting salvation of God. All who do resist the wrath of these powers of earth will obtain the victory, and this salvation; for says the prophet:

Revelation 15

² And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

Yet in the Future

But it may be asked, Can we be sure that this contest is yet in the future? We are well assured that we can. We shall give some reasons. The warning says:

Revelation 14

⁹ If any man shall worship the beast and his image...the same shall drink of the wine of the wrath of God.

Now the following says:

Revelation 15

¹ I saw...seven angels having the seven last plagues; for in them is filled up the wrath of God.

Notice the direct connection: In the seven last plagues is filled up the wrath of God; and whoever worships the beast and his image, shall drink of the wrath of God. Therefore, it is evident that they who worship the beast and his image are to suffer the seven last plagues. Note further, they are the seven *last* plagues. These plagues are the last that the world will ever see, at least in this life. This of itself shows that all this is yet future.

But there is more. Under the sixth plague the world is to be gathered “to the battle of the great day of God.” *Revelation* 16:12-14. And when the seventh is poured out, there comes...

Revelation 16

¹⁷ ...a great voice out of the temple of Heaven, from the throne, saying, It is done.

¹⁸ And there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake and so great.

¹⁹ ...And the cities of the nations fell...And every island fled away, and the mountains were not found.

No one can possibly say but that these things are in the future. But we have positive proof that they are yet future. This removing of the mountains and islands is referred to in these words:

Revelation 6

¹⁴ And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

¹⁵ And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

¹⁶ And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sits on the throne, and from the wrath of the Lamb;

¹⁷ For the great day of His wrath is come; and who shall be able to stand?”

With this agrees the word of Isaiah:

Isaiah 2

¹⁹ They shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He arises to shake terribly the earth.

²⁰ In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;

²¹ To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He arises to shake terribly the earth.

Most assuredly these things are yet future. But these things are only the terrors of the last of the seven plagues; the seven last plagues are the wine of the wrath of God; and whoever worships the beast and his image, suffers the seven last plagues,—the first one as well as the last one; for when the first angel of the seven poured out his vial,

Revelation 16

² ...there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image.

This then shows it to be certain that the worship of the beast and his image is yet future, and, consequently, that the contest over that question is yet future.

Another Line of Proof

There is another line of argument that shows the same thing. By reference to *Revelation* 14:6-12 it will be seen that there are mentioned the messages of three angels in succession. The first one of the three says among other things, to every nation, and kindred, and tongue, and people,

Revelation 14

⁷ Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

Following this one, there was another angel saying,

⁸ Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Then,

⁹ The third angel followed them, saying with a loud voice, If any man worship the beast and his image.

And then following this third angel's message, with only the intervention of a verse pronouncing a blessing upon the dead who die in the Lord from this time onward, we read:

Revelation 14

¹⁴ And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle.

¹⁵ And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in your sickle, and reap; for the time is come for You to reap; for the harvest of the earth is ripe.

¹⁶ And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped.

Now this same Jesus, who comes thus upon the white cloud with the sharp sickle in His hand to reap the harvest of the earth, He himself said,

Matthew 13

³⁹ The harvest is the end of the world.

Therefore it is plain that this third angel's message is the last work of God that precedes the coming of Christ on the cloud of His glory, and the end of the world. But this message warns against the worship of the beast and his image, under penalty of the wine of the wrath of God, which is the seven last plagues. But the seven last plagues end, as we have shown, with the end of the world.

This then shows that the enforcement of the worship of the beast and his image under the final penalty of death, will be the last oppression of the people of God that shall ever be seen.

Correspondence with Daniel 7

And this corresponds exactly with what we showed as the result of the restoration of the Papacy:

Daniel 7

²¹ [He] made war with the saints, and prevailed against them,

²² Until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

As this oppression, this war with the saints, continues till the saints possess the kingdom, and as the saints possess the kingdom only at the coming of the Lord, this view not only answers to those scriptures which show that the third angel's message reaches to the end of the world, but it answer perfectly to those scriptures which show the end of the beast and his image.

¹¹ I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

Paul says of the same power:

2 Thessalonians 2

⁸ ...[the] mystery of iniquity...that Wicked...whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.

And both Daniel and Paul are explained by:

Revelation 19

¹¹ And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He does judge and make war.

¹² His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He himself.

¹³ And He was clothed with a vesture dipped in blood; and His name is called the Word of God.

¹⁴ And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean.

¹⁵ And out of His mouth goes a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron; and He treads the winepress of the fierceness and wrath of Almighty God.

¹⁶ And He has on His vesture and on His thigh a name written, King of kings, and Lord of lords.

¹⁹ And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army.

²⁰ And the beast was taken, and with him the false prophet [the image to the beast, *Revelation 13:12-14*] that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone.

This shows that the beast and his image will be the last powers that will be on this earth, and that they will be living powers when Christ and the end of the world come. But the life of the image to the beast is given him that:

Revelation 13

¹⁵ [He] should both speak, and cause that as many as would not worship the image of the beast should be killed.

He likewise...

¹² ...causes the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

And the beast on his own part is restored to power to make war on the saints till they possess the kingdom.

Summary

All these facts fix the matter to an absolute certainty that the worship of the beast and his image, and the contest over the worship is yet future:

1. That contest, when it begins, will continue till the end of the world;
2. It will be decided only by the coming of the Lord in His glory;

3. Then the beast and his image will be given to the burning flame;
4. And then those who shall have kept the commandments of God and the faith of Jesus, will, by the power of Christ, get the victory over the beast, and over his image, and over his mark, and over the number of his name;
5. And they will stand on the sea of glass, having the harps of God.

7. The Timing: Shown from the Trumpets

Signs of the Times, September 9, 1886

HAVING shown that the Third Angel's Message ends with the end of the world, and that the events of which it speaks and against which it pronounces warning are the events which immediately precede the end of the world, we propose now to find by the Scriptures as nearly as possible the time when this message should begin.

We believe that the Scriptures reveal the time, and it is only reasonable to expect that they should. For under the threat of the most dreadful penalties, the Third Angel's Message warns all people against the worship of the beast and his image; and if it could not be known when the message should be given, or when it were given, it would be impossible for anyone to take advantage of the warning and escape the judgments threatened.

From this it would follow that the message could never be given, and consequently it would have been written in vain. But not so. The message was not written in vain. It will surely be given to the world. It will surely gather out a people who will not worship the beast and his image, but who will:

Revelation 14

⁷ ...worship Him that made heaven, and earth, and the sea, and the fountains of waters;

and so will get...

Revelation 15

² ...the victory over the beast, and over his image, and over his mark, and over the number of his name...

and will...

² ...stand on the sea of glass, having the harps of God.

Jesus said,

John 10

³⁵ The Scripture cannot be broken.

Then as surely as this scripture has been written, so surely will this message be given to the world, warning them against the worship of the beast and his image; and calling them to the worship of God, by keeping:

Revelation 14

¹² ...the commandments of God, and the faith of Jesus.

Tracing Back the Angel Warnings

But for such a message to be given, it must be known; and it can be known only by the word of God—the word of God must reveal the time when it is due to the world. Now let us study this point.

Revelation 14

⁹ The third angel followed them.

Followed them? Why certain angels that had gone before. The eighth verse says, “There followed another angel.” As this angel likewise “followed” someone, we must go yet farther back. So in the sixth verse we read,

⁶ And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

⁷ Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

We must know then, the time of the angel of the sixth verse, before we can know the time of the angel of the eighth, or of the ninth verse; for the angel of verse 8 follows the angel of verse 6, and the third angel of verse 9, follows both these. Therefore the time of the angel of verse 6 must be known, to know the time of the third angel, verse 9.

Notice again verse 6. It does not read, And I saw an angel, but it reads, “And I saw another angel.” By this word “another,” there is

direct reference made to some angel or angels that the prophet had seen before. Tracing backward in the book to find what will answer to this we find none until we come to:

Revelation 10

¹ And I saw another mighty angel...

But this text also uses the word “another,” and therefore we must go further back. So we go on backward till we come to:

Revelation 8

¹³ And I beheld, and heard an angel flying through the midst of heaven.

Here the word “another” is not used, but simply, “I beheld, and heard an angel.” This, then, is the first of certain angels which the prophet saw which the language used will connect directly with the angel of *Revelation 14:6*, thus:

- “I beheld, and heard an angel.” *Revelation 8:13*.
- “And I saw another mighty angel.” *Revelation 10:1*.
- “And I saw another angel.” *Revelation 14:16*.

Notice further that these angels appear upon the scene in the midst of the events that accompany the last three of the seven trumpet angels. In *Revelation 8:2*, John saw seven angels to whom were given seven trumpets; and he says,

Revelation 8

⁶ And the seven angels which had the seven trumpets prepared themselves to sound.

Then after the first four had sounded, this angel appears, when the prophet says,

¹³ And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpets of the three angels, which are yet to sound.

Now as this angel is connected, by the expressions used, with the angel of *Revelation* 14:6, and as this angel appears just before the sounding of the fifth trumpet, the sounding of the fifth trumpet is a proper starting point to find the time of the message of *Revelation* 14:6. If we can find the time of the fifth trumpet, we can find the time of the angel of *Revelation* 14:6.

Reckoning Forward from the Fifth Trumpet

In *Revelation* 9:1-11 is the prophecy of the events of the fifth trumpet, of which says Albert Barnes:

With surprising unanimity, commentators have agreed in regarding this as referring to the empire of the Saracens, or to the rise and progress of the religion and the empire set up by Mohammed.

We cannot see how anyone who will read the prophecy, and Gibbon's history of Mohammed and his successors in the light of it, can disagree with the application of the prophecy to the Mohammedans. We cannot here go into a detailed explanation and application of the different points of the prophecy,³⁴³ we can here only notice the time referred to in the prophecy.

The rise of Mohammedanism is shown under the symbol of a cloud of locusts, but in verses 7-9 the symbol is explained by the words,

Revelation 9

⁷ The shapes of the locusts were like unto horses prepared unto battle;...and their faces were as the faces of men;

⁹ ...and the sound of their wings was as the sound of chariots of many horses running to battle.

And says the Scripture,

¹⁰ ...their power was to hurt men five months.

³⁴³ For that, see the work, *Thoughts on Daniel and Revelation* by Uriah Smith, or *The Seven Trumpets* by James White.

Five months are one hundred and fifty days; this being prophetic time—a day for a year—equals one hundred and fifty years, during which they were to hurt men. This one hundred and fifty years is to be counted from the time that they had a king over them:

Revelation 9

¹¹ They had a king over them...whose name in the Hebrew tongue is Abaddon, but in the Greek tongue has his name Apollyon [margin: a destroyer].

For more than six hundred years the Mohammedans had no regularly organized government, and recognized no such dignity as that which answer to the title of king. Each tribe, under its own chief, was independent of all the others and came and went as it pleased.

While this was the case it is evident, and it is the fact too, that their character as “a destroyer,” was not, and could not be, such as it was after they were solidly united in one government under the sway of a ruler recognized by all.

This is made more apparent when it is seen what was to be destroyed by this “destroyer.” The first four trumpets show the ruin of the Western empire of Rome, and the fifth relates to the destruction of the Eastern Empire. And it is in the character of the final destroyer of the last remains of the Roman Empire that this power acts. It was not as a destroyer of men as such, for of them it is said,

⁵ ...that they should not kill them, but that they should be tormented five months...

¹⁰ ...and their power was to hurt men five months.

It is evident then that his character and work as “a destroyer,” relates to the final destruction of the Roman Empire which was then represented in the Eastern Empire with the capital at New Rome—Constantinople.

Othman was the caliph who established the organized Government of the Mohammedans, and from him is descended the name and title of the Ottoman Empire. It was under the organized power of Othman that the work of the destroyer began. In closing his account of the devastating rage of the Moguls and Tartars under Zingis Khan and his generals, Gibbon says:

In this shipwreck of nations [1240-1304 AD], some surprise may be excited by the escape of the Roman Empire, whose relics, at the time of the Mogul invasion, were dismembered by the Greeks and Latins.³⁴⁴

But when the decline of the Moguls gave free scope to the rise of the Moslems, under Othman, of him he says:

He was situate on the verge of the Greek Empire; the Koran sanctified his *gazi*, or holy war, against the infidels; and their political errors unlocked the passes of Mount Olympus, and invited him to descend into the plains of Bithynia....It was on July 27, 1299 AD, that Othman first invaded the territory of Nicomedia; and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster.³⁴⁵

The work of destruction, then, which was to subvert the last remains of the Roman Empire began July 27, 1299, and never ceased till the imperial power passed into the hands of Amurath July 27, 1449.

Then the first woe was passed (verse 12), and the sixth angel sounded (verse 13), and the four angels of the Euphrates were loosed (verse 14-15),

Revelation 9

¹⁵ ...which were prepared for an hour, and a day, and a month, and a year.

This also being prophetic time each day represents a year. A year 360 years, a month 30 years, a day 1 year, an hour, the

³⁴⁴ Gibbon, *Decline and Fall of the Roman Empire*, Chapter 64, par. 13.

³⁴⁵ *Idem.*, par. 14.

twenty-fourth part of 360 = 15 days, altogether = 360+30+1 = 391 years and 15 days. This, from July 27, 1449, onward, gives us August 11, 1840, when the imperial power passed out of the hands of the Ottoman Emperor into the hands of the Great Powers of Europe, just as it passed into his hands 391 years and fifteen days before.

Revelation 10 Between 2nd and 3rd Woes

Then it was that:

Revelation 11

¹⁴ The second woe is past; and, behold, the third woe comes quickly.

Then it is between the second and third woes, in the space marked by the word “quickly,” that *Revelation 10* applies:

Revelation 10

¹ And I saw another mighty angel come down from Heaven, clothed with a cloud...

² ...and He set His right foot upon the sea, and His left foot upon the earth.

⁵ And the angel which I saw stand upon the sea and upon the earth lifted up His hand to heaven,

⁶ And swore by Him that lives forever and ever, who created Heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer;

⁷ But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He has declared to His servants the prophets.

Notice that this angel refers to the sounding of the seventh trumpet as then future:

⁷ ...the seventh angel, when he shall begin to sound.

Of that sounding we read in:

Revelation 11

¹⁵ And the seventh angel sounded; and there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever.

The kingdoms of this world become the kingdoms of our Lord and of His Christ at the second coming of Christ. Says Paul:

2 Timothy 4

¹ I charge you therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, Preach the word.

When He comes,

Revelation 19

¹⁶ He has on His vesture and on His thigh a name written, King of kings, and Lord of lords.

Now mark, the sixth trumpet and the second woe ended August 11, 1840 AD. Then says the word of God, the third woe and the seventh trumpet comes quickly; and when that comes, the kingdoms of this world become the kingdoms of our Lord and of His Christ. This is at the coming of Christ, and the coming of Christ is the end of the world.

The first four trumpets mark the downfall of the Western Empire of Rome; the fifth and sixth mark the destruction of the Eastern Empire of Rome; and the seventh trumpet marks the downfall of all empires, all kingdoms, and all nations; for when the God of Heaven sets up His kingdom...

Daniel 2

⁴⁴ ...it shall break in pieces and consume all these kingdoms.

The woe of the fifth trumpet was called by Gibbon the “shipwreck of nations;” but the woe of the seventh trumpet will be not only the shipwreck of nations, but of the great globe itself; for in *Revelation 11:19*, among the events of the seventh trumpet—the third woe—are:

- That earthquake by which every mountain and island are moved out of their places, and
- That great hail.

Both of these comes in the seventh plague, when:

Isaiah 2

¹⁰ God arises to shake terribly the earth.

And the great voice is heard out of the temple of Heaven from the throne, saying,

Revelation 16

¹⁷ It is done.

8. Finishing of the Mystery

Signs of the Times, September 16, 1886

Revelation 10

⁷ In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He has declared to His servants the prophets.

THIS refers to the last of the seven trumpet angels, and the third woe, and, as shown last week, was to come “quickly” after the ending of the sixth trumpet, and the second woe:

Revelation 11

¹⁴ The second woe is past; and, behold, the third woe comes quickly.

These being prophetic days—each day for a year—the expression means,

“In the years of the voice of the seventh angel, when he shall begin to sound.”

As will be seen further on, the seventh trumpet, and third woe, covers all the woe that will ever be on this earth from the time when this trumpet begins to sound.

But the mystery of God is to be finished in the years when it begins—not at the latter part, nor at the end, but in the beginning. Whenever, therefore, the seventh angel begins to sound the finishing of the mystery of God is close at hand.

The Mystery of God is the Gospel

But what is the mystery of God? The mystery of God is the gospel. Proof:

Ephesians 3

³ ...by revelation He made known unto me the mystery.

Galatians 1

¹¹ The gospel which was preached of me is not after man.

¹² For I neither received it of man, neither was I taught I, but by revelation of Jesus Christ.

Here we have the statement that the gospel was given him by revelation, and also that by revelation there was made known to him:

Ephesians 3

³ ...the mystery...

⁵ Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit;

⁶ That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel:

⁸ Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

⁹ And to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ:

¹⁰ To the intent that now...might be known by the church the manifold wisdom of God,

¹¹ According to the eternal purpose which He purposed in Christ Jesus our Lord:

¹⁷ That Christ may dwell in your hearts by faith; that you, being rooted and grounded in love,

¹⁸ May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

¹⁹ And to know the love of Christ, which passes knowledge, that you might be filled with all the fullness of God.

Colossians 2

⁹ For in Him dwells all the fullness of the Godhead bodily.

From these texts it is evident that the eternal purpose of God, which He purposed in Christ for us:

- that the unsearchable riches of Christ which are brought to the children of men;
- that the immeasurable love of Christ and of God for men;

- that the love of Christ and of God which passes knowledge...

...is the mystery of God. But this is nothing else than the gospel. The preaching of the gospel is only the effort of God to reveal this mystery, and to bring its depths to the comprehension of men.

Again: in *Ephesians* 6, Paul calls preaching the making known the mystery of the gospel, saying:

Ephesians 6

¹⁸ Praying...

¹⁹ ...for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

²⁰ For which I am an ambassador in bonds...

To the Colossians likewise he said,

Colossians 4

³ Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds.

And to the Romans,

Romans 16

²⁵ Now to Him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began,

²⁶ But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

There can be no question that the mystery of God is the gospel of God, that the mystery of Christ is the gospel of Christ; for it is called the “gospel of God” as well as the “gospel of Christ.”³⁴⁶ And properly enough so, for Christ is:

³⁴⁶ *1 Peter* 4:17; *1 Thessalonians* 2:2, 9; *1 Timothy* 1:11.

Matthew 1

²³ God with us,

–and,

2 Corinthians 5

¹⁹ God was in Christ, reconciling the world unto himself.

The mystery of God being the gospel, when the angel said that the mystery of God should be finished, it was but saying, according to these scriptures, that the gospel should be finished.

The Work of Salvation Will Cease

Paul said that the gospel “is the power of God unto salvation;” therefore to say that the mystery of God—the gospel—should be finished is but to say that the power of God for the salvation of men will cease to be exercised.

So then, according to the explanation given in these scriptures, the angel of *Revelation 10:7* says,

“In the days—the years—of the voice of the seventh angel, when he shall begin to sound, the gospel should be finished, the power of God for the salvation of men shall cease to be exercised, as He has declared to His servants the prophets.”

As Seen in the Sanctuary Service

The sanctuary of the Levitical law was a figure of the sanctuary of the gospel.³⁴⁷

- That was on earth, this is in Heaven;
- That was made with hands and pitched by man, this was made without hands and pitched by the Lord.³⁴⁸
- The service of that sanctuary was by the men of the Levitical priesthood, and with the blood of beasts;

³⁴⁷ *Hebrews 9:9, 11, 23.*

³⁴⁸ *Hebrews 9:9, 23, 24; 8:2; 9:11.*

- The service of this sanctuary is by Christ the Lord, of the Melchizedek priesthood, and with the blood of Christ.³⁴⁹
- The service of that sanctuary was completed once a year; the service of this when completed is once for all.³⁵⁰

The last work of the annual service in that sanctuary was upon what was called the day of atonement, and the service was called the cleansing of the sanctuary—the taking away of all the sins that had been conveyed into the sanctuary by the service of the priests at the confessions and sacrifices of the people during the year that then ended.³⁵¹

The last work of the once-for-all service of the heavenly sanctuary will be the great day of everlasting atonement, and the service will be to take away forever all the sins which have been borne by our High-priest, at our confession and the offering of Him by faith as our sacrifice, as He offers himself in fact in our behalf.

This also is called the cleansing of, not the earthly, but the heavenly sanctuary. As the cleansing of the earthly sanctuary was the last work for that year in behalf of that people, so the cleansing of the heavenly sanctuary will be the last work forever in behalf of any people.

As the cleansing of the earthly sanctuary was the very last day of that annual round of service, so whenever the world shall have reached the time of the cleansing of the heavenly sanctuary, the world will then have entered upon the very last days of the work of the gospel, and when the work of the sanctuary will...

Revelation 10

⁷ ...be finished, as He has declared to His servants the prophets.

³⁴⁹ *Hebrews* 7; 9:6, 9, 12-14, 22-26; 8:1.

³⁵⁰ *Hebrews* 9:25-28; 10:3, 10.

³⁵¹ *Leviticus* 23:27-32; 16:2-34.

The Time for the Cleansing

Now when, according to the Scriptures, should the cleansing of the heavenly sanctuary begin? In *Daniel* 8:14, from a certain time, it is said:

Daniel 8

¹⁴ Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

This also being prophetic time, each day stands for a year, and is, therefore, two thousand and three hundred years. From what time?

Daniel 9

²⁵ From the going forth of the commandment to restore and to build Jerusalem.

Seventy weeks—four hundred and ninety years—were cut off from the two thousand three hundred, and appropriated to Daniel's people, the Jews, and the beginning of the four hundred and ninety years is the beginning of the two thousand and three hundred.

This beginning, as quoted above, was at the going forth of the commandment to restore and to build Jerusalem, which was in the year 457 BC.³⁵² Although Ezra started from Babylon with the decree, in the first month, it was not till the fifth month that he reached Jerusalem; and as the decree was to the treasurers...

Ezra 7

²¹ ...beyond the river

—Euphrates, and in Palestine, it was of no force till he reached that country. So about half the year was gone before the decree could be said to go forth to restore and to build the city, which would make it about the middle of the year 457, or really 456½ years before Christ.

³⁵² *Ezra* 7.

Taking these years off the 2300 brings us to 1843½ (2300—456½=1843½) years after Christ. Eighteen hundred and forty-three and a half years after Christ carries us into the year 1844 AD. Then it was, the angel said to Daniel, that the time of the cleansing of the sanctuary should be:

Daniel 8

¹⁴ Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

That this cannot be applied to the earthly sanctuary is made certain by the statement in *Daniel* 9:26, that after the cutting off of the Messiah, the people of the prince that should come (the Romans)...

Daniel 9

²⁶ ...shall destroy the city and the sanctuary.

And Christ said that when these should be destroyed Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.³⁵³ As that city and that sanctuary were to be destroyed, and were destroyed but a few years after the expiration of the four hundred and ninety years, it is impossible that it should be the sanctuary that was to be cleansed at the expiration of the two thousand and three hundred years.

Consequently the sanctuary that was to be cleansed at the end of the two thousand and three hundred years was the heavenly sanctuary, because it is the only one that was then in existence. Therefore it is certain that the cleansing of the heavenly sanctuary began in 1844 AD.³⁵⁴

A Work of Judgment

The cleansing of the sanctuary, the work of the atonement under the Levitical law, was a work of judgment. For, said the Scripture,

³⁵³ *Luke* 21:24.

³⁵⁴ For an extended and thorough treatment of the subject of the sanctuary and connected dates, see *The Sanctuary and the Twenty-three Hundred Days*, by Uriah Smith.

Leviticus 23

²⁹ Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among His people.

Whoever did not make confession of sin that day could have no part in the atonement that was made that day; and when the sanctuary had been cleansed, and atonement made, he was to be cut off without mercy,—he had no other chance, his probation was gone.

So, likewise, in the cleansing of the heavenly sanctuary, in the atonement made once for all, whosoever shall not confess his sins, and be partakers of the intercession of Christ, can have no part in the atonement of Christ, and when that sanctuary shall have been cleansed, and that atonement made, he will be cut off without mercy,—he will have no other opportunity, his probation will be ended. Of such it will be said,

Revelation 22

¹¹ He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still.

No longer will the precious, cleansing blood be applied. These are they who shall wring out and drink the dregs of the cup that is in the hand of the Lord;³⁵⁵ these are they who...

Revelation 14

¹⁰ ...shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.

This cleansing of the heavenly sanctuary began in 1844 AD, and in the very nature of the case must soon close. We are now living in the great day of atonement.

Now is the time when it is urgent upon every soul to confess his sins, to put away all his transgressions, to be partaker of the intercession of Christ, to wash his robes and make them white in the blood of the Lamb. For soon the mystery of God will be finished, the work of the gospel will be closed, and the unmixed

³⁵⁵ *Psalm 75:8.*

wrath of God and the Lamb will be poured upon all the wicked of the earth.

9. The Timing: Shown in the Seventh Trumpet

Signs of the Times, September 23, 1886

WE HAVE shown that the sixth of the seven trumpet angels ceased to sound August 11, 1840, and that then, says the Scripture:

Revelation 11

¹⁴ The second woe is past; and, behold, the third woe comes quickly.

The third woe and the seventh trumpet are identical. And when the seventh angel sounded, said the prophet,

¹⁵ And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.

He also said,

¹⁸ The nations were angry, and your wrath is come, and the time of the dead, that they should be judged, and that you should give reward unto your servants the prophets, and to the saints, and them that fear your name, small and great; and should destroy them which destroy the earth.

¹⁹ And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

A Striking Parallel

Now we want it to be clearly seen, and it may be, that the events here named are identical with those of *Revelation* 14:6-20; 16:1-21, and that the latter are but an explanation in full of the former. To show this we shall here bring together the statements of *Revelation* 11:18-19, and the corresponding ones of chapters 14 and 16.

1. GOD'S WRATH

Revelation 11

¹⁸ And the nations were angry, and your wrath is come.

The third angel says,

Revelation 14

⁹ If any man worship the Beast and his Image,...

¹⁰ The same shall drink of the wine of the wrath of God.

And in the seven last plagues is filled up the wrath of God.³⁵⁶

2. JUDGMENT OF THE DEAD

Revelation 11

¹⁸ The time of the dead, that they should be judged.

Revelation 14

⁶ I saw another angel fly in the midst of heaven...

⁷ Saying with a loud voice, Fear God, and give glory to Him; for the hour of His Judgment is come.

3. THE TIME OF REWARD

Revelation 11

¹⁸ That You should give reward unto your servants the prophets, and to the saints, and them that fear your name, small and great.

This time of reward is at the coming of Christ; for He says:

Revelation 22

¹² Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

Again He said:

Luke 14

¹⁴ You shall be recompensed at the resurrection of the just.

But His coming follows immediately the Third Angel's Message; for says the prophet,

³⁵⁶ Revelation 15:1, 6-8; 16.

Revelation 14

¹⁴ I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle.

¹⁶ And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped.

Matthew 13

³⁹ The harvest is the end of the world.

4. THE DESTRUCTION OF THE WICKED

Revelation 11

¹⁸ And should destroy them which destroy the earth.

Revelation 14

¹⁷ Another angel came out of the temple which is in heaven, he also having a sharp sickle.

¹⁸ And another angel came out from the altar, which had power over fire; and cried with a loud cry to Him that had the sharp sickle, saying, Thrust in your sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

¹⁹ And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

Here are shown two reapings:

1. By the Son of God, reaping the harvest of the earth, gathering the wheat into the garner of God.
2. The other is to gather together those who are to be cast into the wine-press of the wrath of God.

The former are the fruits of the true Vine, Christ Jesus. For He says:

John 15

¹ I am the true Vine.

⁵ I am the Vine, you are the branches.

This is the Vine of Heaven; for Christ, the true Vine, came down from Heaven to do His Father's will; and of the Vine the...

John 15

¹ ...Father is the Husbandman.

All who abide in Christ, the true Vine, will be gathered by the angels into the kingdom of God, when He comes on the white cloud to reap the harvest of the earth.

The others are called the clusters of the vine of the earth. Those have no communion with the heavenly Vine, but are of the earth, earthy. And when the clusters of this vine are gathered, it is only to be cast into the winepress of the wrath of God.

This same result is shown by John the Baptist under another figure:

Matthew 3

¹¹ He that comes after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire:

¹² Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.

5. THE TEMPLE IS OPENED

Revelation 11

¹⁹ And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament.

Why is this called the ark of His testament? Because within it is His testimony, as there was in the earthly temple, which was a pattern of the heavenly.

Exodus 25

²¹ In the ark you shall put the testimony that I shall give you.

But what was the testimony or testament that was put in the ark?

Exodus 31

¹⁸ He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Exodus 32

¹⁶ And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

These tables Moses broke when he came down from the mount and found the people given up to idolatry. Then said the Lord to Moses:

Deuteronomy 10

¹ Hew two tables of stone like unto the first: and come up unto me into the mount, and make an ark of wood.

² And I will write on the tables the words that were in the first tables which you broke, and you shall put them in the ark.

Then said Moses:

³ I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand.

⁴ And He wrote on the tables, according to the first writing, the ten commandments, which the Lord spoke unto you in the mount out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me.

⁵ And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me.

This ark was called the ark of the testimony, or testament, because in it were the tables of the testimony which God gave to Moses, and that testimony was the ten commandments. It is this alone that gave it the title of the ark of the testimony.

We have seen that this sanctuary, or temple, on the earth was only a pattern, or figure, of the sanctuary, or temple, in heaven. Therefore, that testimony, which gave to the ark of the earthly sanctuary the title of the ark of the testament, must be identical with the testimony that gives to the ark in heaven the title of the ark of His testament; that is, the ten commandments.

Now this temple of God in heaven is opened at the sounding of the seventh trumpet. There is shown the heavenly ark of His tes-

tament, in which are the ten commandments—the tables of His holy law; and connected directly with this stands *Revelation 14:12*,—the Third Angel’s Message,—saying,

Revelation 14

¹² Here are they that keep the commandments of God.

6. LIGHTNINGS, THUNDERINGS, EARTHQUAKE, AND HAIL

Revelation 11

¹⁹ And there were lightnings, and thunderings, and an earthquake, and great hail.

This is identical with the record of the events of the seventh plague. For, says the Scripture:

Revelation 16

¹⁷ The seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

¹⁸ And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

²⁰ And every island fled away, and the mountains were not found.

²¹ And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

But the seven last plagues comprise the wrath of God. This wrath is poured upon those who worship the Beast and his Image; upon those who refuse to keep the commandments of God, and the faith of Jesus. And the Third Angel’s Message is to warn men against that worship, that they may escape this wrath; and it calls upon them especially to...

Revelation 14

¹² ...keep the commandments of God, and the faith of Jesus.

Timing of the Third Angel's Message

These things show that these three messages of *Revelation* 14, and the wrath which is foretold by the Third of these, and the coming of the Lord which follows the Third, represent events referred to as occurring when the seventh angel shall be sounding. It is therefore certain that in the days of the voice of the seventh angel, when he shall begin to sound, the Third Angel's Message of *Revelation* 14 is due to the world.

Here we must refer again to *Revelation* 10:7, where the angel declares with an oath that,

Revelation 10

⁷ ...in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished.

We have shown that the mystery of God is the gospel, and that the gospel is the power of God unto salvation, and that therefore in the days of the voice of the seventh angel, when he begins to sound, the power of God for the salvation of man shall cease to be exercised.

Note especially that this is in the days when the seventh angel begins to sound. From the texts presented in former articles, as well as all already given in this, it is plain that the events connected with the Third Angel's Message end with the end of the world.

Therefore the Third Angel's Message is the means by which God makes His last effort for the salvation of men. Thus it becomes of the utmost importance to the children of men to know when the Third Angel's Message is due to the world.

The Hour of His Judgment

In our last chapter, in discussing the subject of the mystery of God and its finishing, we cited the sanctuary and its services, the Levitical law, and showed that they were typical of the heavenly sanctuary, and the work of Christ in His priesthood. We showed that the services ended with the cleansing of the sanctuary, and

that Christ's priestly service ends at the cleansing of the heavenly sanctuary, and we showed that this cleansing began in 1844. Therefore this last service of the gospel, the finishing of which is identical with the finishing of the mystery of God, began in 1844.

Again: we showed that the cleansing of the sanctuary was really a work of judgment. It was so understood by the people who performed the service; it was so intended to be understood by the Lord who established the service. This is made certain by the voice which instanced that whosoever was not partaker of the services that day was cut off without mercy when the services closed. He had no further chance. His probation was gone.

This was but typical of the work of Christ once for all, and the cleansing of the heavenly sanctuary must be likewise a work of the Judgment. This answers exactly to the words which describe the scenes of the seventh trumpet when it begins to sound, that then was come "the time of the dead, that they should be judged." And as we have seen, this cleansing of the sanctuary, this work of judgment, this time of the dead, that they should be judged, began in 1844.

But this time of the dead, that they should be judged, is the same time referred to in *Revelation* 14:6-7, in that message which carries still the everlasting gospel to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, yet saying with a loud voice to all,

Revelation 14

⁷ Fear God, and give glory to Him; for the hour of His Judgment is come.

Paul preached this same gospel, but not that the hour of His Judgment was come, but simply a judgment *to come*.³⁵⁷ But when the time comes when the seventh angel shall begin to sound, then it is declared in accordance with the same gospel, the hour of His Judgment *is come*.

³⁵⁷ *Acts* 21:25 and 17:31.

But this, as we have shown, is identical with the cleansing of the heavenly sanctuary which began in 1844. Therefore it is certain that the seventh angel began to sound in 1844. That this hour of Judgment is not the day of Judgment which comes at the end of the world, but is a time which precedes the end of the world, answering to the time of the cleansing of the sanctuary, is shown by the fact that two other messages follow this one before the coming of the Lord and the end of the world.

The Closing Work

But these two do follow this one, and the third of these is the Third Angel's Message which warns all men against the worship of the beast and his image, and against receiving his mark, under the dreadful penalty of having to drink the wine of the wrath of God, and which at the same time calls all to keep the commandments of God and the faith of Jesus.

This wine of the wrath of God is the seven last plagues, with the last of which comes the lightnings, and voices and thunders, and an earthquake, and great hail, which come at the sounding of the seventh trumpet.

These commandments are the testimony of God which was brought forth prominently when the temple of God was opened in Heaven, and there was seen in His temple the ark of His testament. And all these things are but the events that occur in the days of the voice of the seventh angel, when he begins to sound.

And as we have found that this seventh angel began to sound in 1844, then it was and onward the Third Angel's Message is due to the world. When this message is finished, the mystery of God will be finished. When this message closes, the work of the gospel will be closed.

And when the seven last plagues which are pronounced by this message against those who worship the beast and his image, shall be poured out upon them which shall have the mark of the beast,

and upon them which worship his image,—with the pouring out of the last of these comes the end of the world.

Now is the Time

Therefore now is the time when there is danger of being drawn into the worship of the beast and his image. The people now living are the ones who are concerned in this. The people now living are they who will be called upon to make an image to the beast, and to worship the beast and his image.

These are also the people who will be warned by the message of God against all those things under penalty of suffering the seven last plagues, and will be called to the keeping of the commandments of God and the faith of Jesus.

10. The Extent and Purpose of the Message

Signs of the Times, September 30, 1886

HAVING shown that now is the time—immediately following 1844 AD, and onward—when the Third Angel’s Message is due to the world, it now remains to study the import of that message.

A Worldwide Message

It is a worldwide message; for:

1. TO EVERY NATION

The First of the three angels of the great Threefold Message spoke with a loud voice:

Revelation 14

⁶ ...to every nation, and kindred, and tongue, and people.

The Second Angel followed this one; and the Third Angel followed them. As, therefore, the First one was to every nation, and kindred, and tongue, and people; and as the Third one follows; the Third likewise must go to every nation, and kindred, and tongue, and people.

2. ANY MAN

The Third Angel followed them, saying with a loud voice,

Revelation 14

⁹ If any man worship the Beast and his Image...

This phrase, “If any man,” shows that this word is spoken to all men; that it is a universal message.

3. ALL THAT DWELL ON THE EARTH

Of the Beast it is said:

Revelation 13

⁸ All that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world.

And the work of the Image of the Beast is but to cause the worship of the Beast. True, he compels men to worship himself—the Image of the Beast; but, as he derives his authority, and draws his inspiration, from the Beast, the worship of the Image is but indirectly the worship of the Beast.

Now, as the worship of the Beast is to be by “all that dwell upon the earth;” as the Third Angel’s Message is the warning against the worship of the Beast and his Image; and as obedience to this warning is the only means of escaping that worship and the wrath of God,—therefore the Third Angel’s Message must go to “all that dwell upon the earth:” the warning must be as extensive as is the worship.

It is therefore evident that this thing will not be done in a corner. This message says:

Revelation 14

⁹ If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.

We have before cited the scriptures which show this wrath to be the seven last plagues, and which show that with the seventh of these plagues comes the end of the world. But all do not worship the beast and his image.

Importance of the Commandments

Revelation 15

² And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

³ And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are your works, Lord God Almighty; just and true are your ways, You King of saints.

How do these get the victory? Notice; the message not only warns all men against the worship of the beast and his image, but it tells how to avoid that worship; it not only tells men what they shall not do, but it tells them what to do; it not only calls men to the conflict with the beast and his image, but it tells them how to get the victory; and this is contained in the words,

Revelation 14

¹² Here are they that keep the commandments of God, and the faith of Jesus.

Here, then, is a message which is now due, which is to go “to every nation, and kindred, and tongue, and people,” calling upon all to keep the commandments of God and the faith of Jesus. The purpose of this message is to gather out from “all that dwell upon the earth” a people of whom it can truly be said,

¹² Here are they that keep the commandments of God, and the faith of Jesus.

And that so, such may escape the wrath of God, which is poured out without mixture into the cup of His indignation. This makes it incumbent upon all now to study the commandments of God and the faith of Jesus as they have never studied these before, asking themselves the question,

“Am I one of whom this scripture speaks? Am I one who truly keeps the commandments of God, and the faith of Jesus?”

And, as this message is worldwide, these considerations plainly show that under the power of the Third Angel’s Message there will be such a worldwide study of the commandments of God and the faith of Jesus, as there has not been since holy John stood on the Isle of Patmos.

What are the Commandments of God?

What, then, is meant by...

Revelation 14

¹² ...the commandments of God, and the faith of Jesus?

First, as to the commandments of God. In a certain sense, there is no doubt that every injunction of the Bible is a commandment of God; for the Bible is the word of God. Yet, besides this, there is a certain part of the Bible that must be admitted to be the commandments of God above every other part. That certain part is the *Ten Commandments*. In giving all other parts of the Bible,

2 Peter 1

²¹ Holy men of God spoke as they were moved by the Holy Ghost.

But in giving the ten commandments,

Exodus 20

¹ God spoke all these words.

The whole nation of Israel was assembled at the base of Sinai, and:

Exodus 19

¹⁸ Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire;

Exodus 20

¹⁸ And all the people saw the thunderings, and the lightnings, and the noise of the trumpet...

Hebrews 12

²¹ And so terrible was the sight, that Moses said, I exceedingly fear and quake.

And there, amid those awful scenes, God personally spoke the ten commandments, with a voice that shook the earth.³⁵⁸ Nor was that all. After having so spoken these great words unto all the people,

Exodus 24

¹² The Lord said unto Moses, Come up to me into the mount, and be there; and I will give you tables of stone, and a law, and commandments which I have written; that you may teach them...

³⁵⁸ *Hebrews 12:26.*

¹³ And Moses went up into the mount of God.

Exodus 31

¹⁸ And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Exodus 32

¹⁵ And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides; on the one side and on the other were they written.

¹⁶ And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

When Moses came down to the people, he found they had made a golden calf, and were worshiping it after the manner of Egypt;

Exodus 32

¹⁹ ...and he cast the tables out of his hands, and broke them beneath the mount.

Exodus 34

¹ And the Lord said unto Moses, Hew you two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables, which you broke.

² And be ready in the morning, and come up in the morning unto Mount Sinai.

Then says Moses:

Deuteronomy 10

³ I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand.

⁴ And He wrote on the tables, according to the first writing, the ten commandments, which the Lord spoke unto you in the mount, out of the midst of the fire, in the day of the assembly.

Thus we find not only that God spoke the ten commandments but that He wrote them twice upon tables of stone. Although holy men of God, when moved by the Holy Ghost, could speak the

message of God, none could be found holy enough to speak the words of the ten commandments in their deliverance to the children of men.

Although the Spirit could say to the holy prophets, “Write,” no such word could be given to any man when the ten commandments were to be given in tangible form to the children of men. But, instead, God said,

Exodus 24

¹² I will give you tables of stone, and a law, and commandments which I have written.

And again the second time, when these tables were broken:

Exodus 34 [Deuteronomy 10:2]

¹ I will write...the words that were in the first tables.

Nor was this all. God did not come down upon Mount Sinai alone; but thousands upon thousands of the holy angels were with Him there.

Deuteronomy 33

² The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints; from His right hand went a fiery law for them.

Psalms 68

¹⁷ The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.

This array of angels is that to which Stephen referred when he said to his persecutors that they had...

Acts 7

⁵³ ...received the law by the disposition of angels.

The Greek word here rendered “disposition”, signifies, “to set in order; draw up an army; posted in battle order.”³⁵⁹ When, therefore, God came down upon Mount Sinai to deliver the ten com-

³⁵⁹ Liddell and Scott.

mandments, He was surrounded with the heavenly host of angels, drawn up in orderly array.

Four-faced and four-winged cherubim, six-winged seraphim, and glorious angels with glittering, golden chariots,—all these, by the tens of thousands, accompanied the Majesty of Heaven as in love He gave to sinful men His great law of love.

Deuteronomy 33

³ Yea, He loved the people; all His saints are in your hand: and they sat down at your feet; every one shall receive of your words.

Than at the giving of the law of ten commandments, there certainly has been no more majestic scene since the creation of the world. Well, indeed, might Paul name “the giving of the law” among the great things that pertain to Israel.³⁶⁰

In view of all these things, it is assuredly the truth that the ten commandments are very properly distinguished as the commandments of God, above every other part of the Bible, although all the Bible is the word of God. This is according to that word itself:

Deuteronomy 4

⁹ Only take heed to yourself, and keep your soul diligently, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life: but teach them your sons, and your son’s sons;

¹⁰ Specially the day that you stood before the Lord your God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

¹³ And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone.

Here in impressing upon the people the things they should diligently remember, “specially” to be remembered were the day that God came down upon Sinai, and the words that were then heard;

³⁶⁰ *Romans 9:4.*

and those words were the ten commandments. This is of equal importance to the world today; for all is summed up by Solomon when he says:

Ecclesiastes 12

¹³ Let us hear the conclusion of the whole matter [margin: “the end of the matter, even all that has been heard, is”]: Fear God, and keep His commandments; for this is the whole duty of man.

¹⁴ For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil.

Men are to be judged by the law of God; that law is the ten commandments; and the words of Solomon are emphasized in the First and Third Angel’s Messages of *Revelation* 14. The first angel says:

Revelation 14

⁷ Fear God, and give glory to Him; for the hour of His Judgment is come.

And the third angel follows, saying:

¹² Here are they that keep the commandments of God, and the faith of Jesus.

The Third Angel’s Message embraces Sinai and Calvary; the law of God and the gospel of Christ; God the Father and God the Son; and when this message ends the work of God for the salvation of men—the mystery of God—will be finished.

Reader, are you keeping the ten commandments, with the faith of Jesus? Read them carefully and see. Read them earnestly and prayerfully, for God will soon bring every work into Judgment, and every work that will not bear the test of the ten commandments will be found wanting.

11. The Faith of Jesus

Signs of the Times, October 7, 1886

IN THE matter of the duty of keeping the commandments of God, and the faith of Jesus, it is not to be understood that the two can for a moment be separated.

Working Together

The commandments cannot be kept acceptably to God except by faith in Jesus Christ; and faith in Christ amounts to nothing—is dead—unless it is manifested, made perfect, in good works, and these good works consist in the keeping of the commandments of God.

Christ kept the commandments of God:

John 15

¹⁰ I have kept my Father's commandments, and abide in His love.

By His obedience it is that many must be made righteous:

Romans 5

¹⁹ For as by one man's [Adam's] disobedience many were made sinners, so by the obedience of one [Christ] shall many be made righteous.

But these are made righteous only by faith in Him, thus having...

Romans 3

²² ...the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference:

²³ For all have sinned, and come short of the glory of God.

All have sinned; and "sin is the transgression of the law." As all have thus transgressed the law, none can attain to righteousness by the law. There is righteousness in the law of God; in fact, the word says,

Psalm 119

¹⁷² All your commandments are righteousness.

But there is no righteousness there for the transgressor. When anyone has transgressed the law, then if righteousness ever comes to one who has transgressed the law, it must come from some source besides the law.

Christ Gives Righteousness

And as all in all the world, have transgressed the law, to whomsoever, therefore, in all the world, righteousness shall come, it must be from another source than from the law, and that source is Christ Jesus the Lord.

This is the great argument of:

Romans 3

¹⁹ Now we know that what things soever the law says, it says to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

²⁰ Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin.

²¹ But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

²² Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference;

²³ For all have sinned, and come short of the glory of God.

Then the question comes in,

³¹ Do we then make void the law through faith? God forbid; yea, we establish the law.

Notice, he has already said that although this righteousness of God is without the law, and by faith of Christ, yet it is “witnessed by the law and the prophets.” It is a righteousness that accords with the law; it is a righteousness to which the law can bear witness; it is a righteousness with which the law in its perfect righteousness can find no fault.

And that is the righteousness of Christ, which He wrought out for us by His perfect obedience to the commandments of God, and of which we become partakers by faith in Him; for,

Romans 5

¹⁹ By the obedience of One shall many be made righteous.

Thus we become the children of God by faith in Christ; by faith in Him, the righteousness of the law is met in us, and we do not make void, but we establish the law of God, by faith in Christ.

What the Law Could Not Do

This is further shown in:

Romans 8

³ For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh,

⁴ That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.

What was it that the law could not do?

1. The law was ordained to life³⁶¹ but it could not give life, because all had sinned—transgressed the law—and the wages of sin is death.
2. The law was ordained to justification,³⁶² but it will justify only the doers of the law, but of all the children of Adam there have been no doers of the law; all have sinned, and come short of the glory of God.
3. The law was ordained to righteousness,³⁶³ but it can count as righteous only the obedient, and all the world is guilty of disobedience before God. Therefore because of man's failure, because of his wrong doings, the law could not minister to him life, it could not justify him, it could not accept him as righteous. So far as man was concerned, the purpose of the law was entirely frustrated.

But mark, what the law could not do, in that it was weak through the sinful flesh, God sent His Son to do, in the likeness of

³⁶¹ *Romans 7:10.*

³⁶² *Romans 2:13.*

³⁶³ *Romans 10:5.*

sinful flesh. What the law could not do, Christ does. The law could not give life, because by transgression all had incurred its penalty of death; the law could not give justification, because by failure to do it all had brought themselves under its condemnation; the law could not give righteousness, because all had sinned.

But instead of this death, Christ gives life; instead of this condemnation, Christ gives justification; instead of this sin, Christ gives righteousness. And for what? that henceforth the law might be despised by us? Nay, verily! But:

Romans 8

⁴ That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

The holy Son of God said,

Matthew 5

¹⁷ Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill.

And so,

Romans 10

⁴ Christ is the end [the purpose] of the law for righteousness to everyone that believes.

For of God, Christ Jesus...

1 Corinthians 1

³⁰ ...is made unto us wisdom, and righteousness, and sanctification, and redemption:

³¹ That, according as it is written, He that glories, let him glory in the Lord.

Again, says the Scriptures:

Romans 7

¹⁴ The law is spiritual...

—and,

Romans 8

⁷ The carnal mind [the natural mind, the minding of the flesh] is enmity against God: for it is not subject to the law of God, neither indeed can be.

⁸ So then they that are in the flesh cannot please God.

How then shall we please God? How shall we become subject to the law of God?

A Spiritual Birth

The Saviour says,

John 3

⁶ That which is born of the flesh is flesh.

And we have just read in *Romans* that it is “sinful flesh,” this is why they that are in the flesh cannot please God. But the Saviour says, further,

⁶ ...that which is born of the Spirit is spirit.

Therefore it is certain that except we are born of the Spirit, we cannot please God, we cannot be subject to the law of God, which is spiritual, and demands spiritual service. This, too, is precisely what the Saviour says:

John 3

⁵ Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

We know that some will say that the kingdom of God here referred to is the kingdom of glory, and that the new birth, the birth of the Spirit, is not until the resurrection, and that then we enter the kingdom of God. But such a view is altogether wrong. Except a man be born of the Spirit, he must still remain in the flesh. But the Scripture says,

Romans 8

⁸ They that are in the flesh cannot please God.

And the man who does not please God will never see the kingdom of God, whether it be the kingdom of grace or of glory.

John 3

⁷ Marvel not that I said unto you, You must be born again.

³ Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God.

The kingdom of God, whether of grace or of glory, is...

Romans 14

¹⁷ ...righteousness, and peace, and joy in the Holy Ghost.

Except a man be born again, he cannot see nor enter into the righteousness of God; he cannot see nor enter into the peace of God, which passes all understanding; and except he be born of the Spirit of God, how can he see, or enter into, that “joy in the Holy Ghost”? Except a man be born again—born of the Spirit—before he dies, he will never see the resurrection unto life. This is shown in:

Romans 8

¹¹ If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwells in you.

It is certain, therefore, that except the Spirit of Christ dwells in us, we cannot be raised from the dead to life. But except His Spirit dwells in us, we are yet in the flesh. And if we are in the flesh, we cannot please God. And if we do not please God, we can never see the kingdom of God, either here or hereafter.

The Second Adam

Again, it is by birth that we are children of the first Adam; and if we shall ever be children of the last Adam, it must be by a new birth. The first Adam was natural, and we are his children by natural birth; the last Adam is spiritual, and if we become His children, it must be by spiritual birth.

The first Adam was of the earth, earthy, and we are his children by an earthly birth; the second Adam is the Lord from Heaven, from above, and if we are to be His children it must be by a heavenly birth, a birth from above. For:

1 Corinthians 15

⁴⁸ As is the earthy, such are they also that are earthy.

The earthy is “natural,” of the flesh, but:

1 Corinthians 2

¹⁴ The natural man receives not the things of the Spirit of God...because they are spiritually discerned,

–and,

Romans 8

⁸ They that are in the flesh cannot please God.

Such is the birthright, and all the birthright, that we receive from the first Adam. But,

1 Corinthians 15

⁴⁸ As is the heavenly such are they also that are heavenly.

The heavenly is spiritual; He is “a life-giving Spirit,”³⁶⁴ and:

- the spiritual man receives the things of the Spirit of God, because they are spiritually discerned;
- he can please God because he is not in the flesh, but in the Spirit; for the Spirit of God dwells in him;
- he is, and can be, subject to the law of God, because the carnal mind is destroyed, and he has the mind of Christ, the heavenly.

Such is the birthright of the second Adam, the one from above. And all the privileges, the blessings, and the joys of this birthright are ours when we are born from above.

John 3

⁷ Marvel not that I said unto you, You must be born from above.

³⁶⁴ 1 Corinthians 15:45.

³ Verily, verily, I say unto you, Except a man be born from above, he cannot see the kingdom of God.

With the argument of this paragraph, please study *1 Corinthians* 15:45-48; *John* 3:3-8; *1 Corinthians* 3:11-16; *Romans* 8:5-10.

All By Faith

Thus in briefest outline we have drawn a sketch of the faith of Jesus which must be kept, and by means of which alone the commandments of God can be kept. He who keeps this will live the life of the just, as it is written,

Romans 1

¹⁷ The just shall live by faith.

Then can he say with the great apostle:

Galatians 2

²⁰ I am crucified with Christ, nevertheless I live; yet not I, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

And when his course is finished, he can say with both the great apostle and the beloved disciples,

2 Timothy 4

⁷ I have fought a good fight [it is the fight of faith, *1 Timothy* 6:12],...I have kept the faith.

1 John 5

⁴ And this is the victory that overcomes the world, even our faith.

We thank God for the message which calls upon all men to:

Revelation 14

¹² ...keep the commandments of God, and the faith of Jesus.

12. The Commandments and Faith

Signs of the Times, October 21, 1886

2 Corinthians 5

¹⁷ If any man be in Christ, he is a new creature.

Galatians 2

²⁰ ...the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

AS A new creature he lives a new life, a life of faith. But it is a faith that works; for without works faith is dead.

James 2

¹⁴ What does it profit, my brethren, though a man say he has faith, and has not works? can faith save him?

¹⁵ If a brother or sister be naked, and destitute of daily food,

¹⁶ And one of you say unto them, Depart in peace, be warmed and filled; notwithstanding you give them not those things which are needful to the body; what does it profit?

¹⁷ Even so faith, if it has not works, is dead, being alone.

¹⁸ Yea, a man may say, You have faith, and I have works: show me your faith without your works, and I will show you my faith by my works.

Faith That Works By Love

In Christ nothing avails but a new creation; he lives by faith; it is a faith that works, and the work is the keeping of the commandments of God. Thus says the Scripture:

Galatians 6

¹⁵ In Christ Jesus neither circumcision avails anything, nor uncircumcision, but a new creature.

Galatians 5

⁶ In Christ Jesus neither circumcision avails anything, nor uncircumcision; but faith which works by love.

1 Corinthians 7

¹⁹ Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

Again, it is “faith which works by love,” that avails; and:

1 John 5

³ This is the love of God, that we keep His commandments.

And,

Romans 13

¹⁰ Love is the fulfilling of the law.

Therefore, in Christ Jesus the faith that avails is the faith that keeps the commandments of God, the faith that fulfills the law of God. Once more:

Ephesians 2

¹⁰ We are His workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them.

“Created in Christ Jesus,” is to be made a “new creature” in Christ Jesus. But we are created in Him “unto good works,” and these good works are those...

¹⁰ ...which God has before ordained that we should walk in them.

That is to say, God before ordained good works in which we should walk. But we have not walked in them. Now He creates us anew in Christ, so that we may walk in these good works in which before we failed to walk. These good works are the commandments, the law, of God. These commandments express the whole duty of man:

Ecclesiastes 12

¹³ Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man;

–but man has failed to do his duty:

Romans 3

²³ For all have sinned, and come short of the glory of God.

But now Christ is...

1 John 3

⁵ ...manifested to take away our sins,

1 John 1

⁹ ...and to cleanse us from all unrighteousness,

2 Corinthians 5

²¹ That we might be made the righteousness of God in Him.

We are made new creatures in Him, that in Him and by Him we may perform acceptable service, and do the duty, keep the commandments of God, which before we failed to do, and which, out of Christ, all must ever fail to do. For He himself said,

John 15

⁵ Without me you can do nothing.

This is according to that which we have before shown:

Romans 8

³ What the law could not do,...God sending His own Son [did]...

⁴ That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Therefore, when the Third Angel's Message calls, as it now does call, upon all men to "keep the commandments of God, and the faith of Jesus," it simply calls all men to the performance of the whole duty of man—as he now exists.

And when, under this message, we urge men to keep the commandments of God strictly according to the letter, we mean that they must keep these commandments strictly according to the Spirit, too.

When we press upon all the obligation of keeping the commandments of God, it is always the obligation of keeping them the only way in which they can be kept, that is, by faith of Jesus

Christ; it is always the commandments of God and the faith of Jesus; it is that all must be made perfect by His perfect righteousness; and that all our righteousness must be the righteousness of God which is by faith of Jesus Christ, and that righteousness witnessed by the law and the prophets.

The Righteousness of God

This is strictly according to the teaching of Christ and the apostles. When the young man came to Jesus, asking,

Matthew 19

¹⁶ Good Master, what good thing shall I do, that I may have eternal life?

Jesus answered,

¹⁷ If you will enter into life, keep the commandments.

He then cited the second table of the ten commandments. The young man replied:

²⁰ All these things have I kept from my youth up: what do I lack yet?

²¹ Jesus said unto him, If you will be perfect, go and sell what you have, and give to the poor, and you shall have treasure in Heaven; and come, follow me.

As the record says that Jesus “looking upon him loved him,” and as Jesus asked him to follow Him, it is evident that the young man was a person of good intentions and honesty of purpose, and he undoubtedly supposed that he had really kept the commandments.

But it is not our own estimate that is the standard of what constitutes obedience to the law; it is God’s estimate that is the standard. We might conform so strictly to the law that, according to our own estimate, we could see no point of failure; yet when our actions should be measured by God’s estimate, weighed in the balances of the sanctuary, we should be found utterly wanting.

It is not according as we see, but according as God sees, that the question of our keeping the commandments of God is to be decided. And as God sees it, it has been recorded:

Romans 3

²³ All have sinned, and come short of the glory of God.

No doubt the young man, when measured by his own standard, stood at the full stature of moral character. But God's standard declares that he had "come short." Even granting all the righteousness that the young man might claim by the keeping of the commandments alone, and there are yet many like him, yet to him and to all who, like him, expect righteousness by the law, the word of Christ is,

Luke 18

²² One thing you lack yet.

All such lack the justifying blood, they lack the sanctifying power of the perfect obedience of the Son of God. In short, they lack the faith of Jesus, and so must ever come short until, by accepting Christ, they attain to the righteousness of God which is by faith. It is in Christ alone that man can reach the full stature of moral character in the sight of God.

Ephesians 4

¹³ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

However hard a man may strive for righteousness by keeping the law, yet, until he accepts Christ and finds in Him the righteousness which is of God by faith, against him the word will ever stand, you have...

Romans 3

²³ ...come short of the glory of God,

Luke 18

²² One thing you lack yet.

So we see then that Jesus taught that those who would be His disciples must keep the commandments of God and the faith of Jesus. Again, in His sermon on the mount, Jesus said,

Matthew 5

¹⁹ Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven.

²⁰ For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of Heaven.

Testimony of Paul

Happily, we have the record of the best Pharisee that ever lived, and in his experience we have the inspired illustration of these words of Jesus. Says Paul of himself,

Philippians 3

⁵ ...as touching the law, a Pharisee;

⁶ ...touching the righteousness which is in the law, blameless.

Yet this was not enough; for as he says in another place:

1 Corinthians 4

⁴ I know nothing against myself; yet am I not hereby justified; but He that judges me is the Lord.

So even though he might, so far as he could see, be blameless, yet that was not proof that he was justified; for it is God who judges; it is God's standard of righteousness, and not our own, that we must meet, to be justified; and that standard is the righteousness of Christ, to which we can attain only by faith. So says Paul:

Philippians 3

⁷ But what things were gain to me, those I counted loss for Christ.

⁸ Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suf-

fered the loss of all things, and do count them but dung, that I may win Christ,

⁹ And be found in Him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

This is a righteousness which he had not when he was a Pharisee. This, then, is the righteousness which exceeds the righteousness of the scribes and Pharisees; and this righteousness of faith we must have while doing and teaching the commandments. In His sermon on the mount, therefore, Christ positively taught the keeping of the commandments of God and the faith of Jesus.

Testimony of James

James says,

James 2

¹ My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

⁸ If you fulfill the royal law according to the Scripture, You shall love you neighbor as yourself, you do well;

⁹ But if you have respect to persons, you commit sin, and are convinced of the law as transgressors.

¹⁰ For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

¹¹ For he that said [margin: "that law which said"], Do not commit adultery, said also, Do not kill. Now, if you commit no adultery, yet if you kill, you are become a transgressor of the law.

¹² So speak you, and so do, as they that shall be judged by the law of liberty.

¹³ What does it profit, my brethren, though a man say he has faith, and have not works? can faith save him?

¹⁸ A man may say, You have faith, and I have works; show me your faith without your works, and I will show you my faith by my works.

Thus James shows that the faith of Jesus is shown by works, and that these works are the doing of the law of God. He declares that we are not to have the faith of Jesus with respect of persons;

and respect of persons he declares to be sin, the transgression of the law.

We are not to have the faith of Jesus, therefore, with the conscious breaking of the commandments of God, even in a single point. In other words, James teaches as strongly as it is possible to teach, that those who have the faith of Jesus keep the commandments of God and the faith of Jesus.

Testimony of John

John says,

1 John 5

¹ Whosoever believes that Jesus is the Christ is born of God; and every one that loves Him that begat loves him also that is begotten of Him.

² By this we know that we love the children of God, when we love God, and keep His commandments.

³ For this is the love of God, that we keep His commandments; and His commandments are not grievous.

⁴ For whatsoever is born of God overcomes the world; and this is the victory that overcomes the world, even our faith.

⁵ Who is he that overcomes the world, but he that believes that Jesus is the Son of God?

The beloved disciple therefore also teaches that Christianity, the love of God, is the keeping of the commandments of God, and the faith of Jesus.

Faith and Obedience

We have not the space, and time would fail us to give all the scriptures even in the New Testament which teach the same thing. We shall close by simply saying that Christ said:

Revelation 22

¹³ I am Alpha and Omega, the beginning and the end, the first and the last.

¹⁴ Blessed are they that do HIS [God's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

He also said:

John 3

¹⁶ God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life.

Christ said:

Matthew 19

¹⁷ If you will enter into life, keep the commandments.

He also said:

John 3

³⁶ He that believes on the Son has everlasting life.

The Third Angel's Message, the last message from God that the world will ever hear, embodies in a single sentence these sayings of Christ:

Revelation 14

¹² Here are they that keep the commandments of God, and the faith of Jesus.

In the Third Angel's Message is embodied the very gospel of Christ,

Romans 1

¹⁷ For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith.

When the Third Angel's Message shall be finished, then the mystery of God—the gospel—shall be finished, as He has declared to His servants the prophets.

And those who truly obey the Third Angel's Message will get the victory over the beast and over his image, and over his mark, and over the number of his name, and will, at the last, stand on the sea of glass, having the harps of God; and be without fault before the throne of God; and it all will be through...

Revelation 1

⁵ ...Him that loved us, and washed us from our sins in His own blood;

⁶ ...unto Him be glory and dominion forever and ever.

13. Keeping All the Commandments

Signs of the Times, November 4, 1886

WE HAVE shown that from 1844 AD onward is the time when the Third Angel's Message must be given to the world.

We have shown that the beast and his image, against the worship of which this message warns the world, are the Papacy and the United States Government, when this Government, under the lead of the *National Reform* party, and by Constitutional Amendment, shall have formed a union of Church and State after the manner of the Papacy.

We have shown that the keeping of "the commandments of God, and the faith of Jesus," to which the world is by this message called, is the keeping of the ten commandments in the only way in which they can be kept by the people on this earth, that is, through the faith of our Lord Jesus Christ.

We have shown that any attempt to keep the ten commandments, without faith in Christ, is a vain attempt. We have likewise shown by the Scriptures that faith in Christ must be shown by good works, and that these good works are the keeping of the commandments of God, in order to do which we are made new creatures—born again—in Christ Jesus, so that our fruit may be...

Romans 6

²² ...unto holiness, and the end everlasting life.

Thus in the Third Angel's Message is embodied the everlasting gospel, the grand purpose of which is to bring men to obedience to the holy law of God. And thus, as we have also shown, is given God's last call of men to obedience to His commandments, through faith in Christ, and this because "the hour of His Judgment is come," and this judgment is to be "by the law" and according to the gospel.³⁶⁵

³⁶⁵ *Revelation 14:7; Romans 2:12, 16.*

Certainly if there ever was a time when the keeping of the commandments of God and the faith of Jesus should be most urgently insisted upon, that time is now. We stand now in the days of which the Scripture speaks, and the wickedness of which it portrays in a terrible list, the fitness of which can be seen by anyone who will give attention to the subject. We refer to the following Scripture:

2 Timothy 3

¹ This know also, that in the last days perilous times shall come.

² For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

³ Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

⁴ Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

⁵ Having a form of godliness, but denying the power thereof: from such turn away.

The list that is here drawn out shows a condition of affairs that is frightfully bad; and instead of there being in it any promise of anything better, there stands the record that it will be “worse and worse.”

Lifting Up the Standard

Yet there is a way of escape, and that is given in this word, “From such turn away.” Such a torrent of wickedness shall not be allowed to flow except the Lord shall do somewhat.

Isaiah 59

¹⁹ When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

By this quotation which we have made from *2 Timothy 3*, it is plain that in the last days, the enemy does come in, in a perfect flood of iniquity, and the standard which the Spirit of the Lord lifts up against him is the Third Angel’s Message.

And those who from this iniquity turn away, and flee to the standard thus lifted up by the Spirit of the Lord, gain “the victory

over the beast, and over his image, and over his mark, and over the number of his name,” and stand upon the glassy sea “having the harps of God.” For,

Isaiah 59

²⁰ The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, says the Lord.

This coming of the Redeemer follows closely upon the close of the Third Angel’s Message, and when He comes it is to take unto himself those who have turned from transgression, to the keeping of the commandments of God and the faith of Jesus.³⁶⁶

Again we say that the Third Angel’s Message is the standard which the Spirit of the Lord lifts up against the iniquity of the last days. The inscription upon that standard is:

Revelation 14

¹² Here are they that keep the commandments of God and the faith of Jesus.

And to that standard, and to it alone, there attaches...

Revelation 15

² ...victory over the beast, and over his image, and over his mark, and over the number of his name.

We have shown that under the Third Angel’s Message there will be a worldwide study of the ten commandments of God, and the faith of Jesus Christ, such as there has not been since John stood on the Isle of Patmos.

All the Commandments

By this the question is brought to every one, and, reader, we ask you this question:

“Are you keeping the commandments of God and the faith of Jesus?”

We ask it in view of the word of God by James, that,

³⁶⁶ *Revelation 14:14; 15:2.*

James 2

¹⁰ Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

We ask it in view of the words of Christ, that:

Matthew 5

¹⁹ Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven.

And in answering this question all must be guided by the commandments themselves, and not by custom, nor by men's opinions of the commandments. For thus says the Lord:

Deuteronomy 6

²⁵ It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He has commanded us.

The question on this must be:

“How has God commanded to do? What does the word of God say?”

Special Emphasis on the Fourth Commandment

We are to keep the commandments of God and the faith of Jesus...

Revelation 14

⁷ ...for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

Now the only one of the commandments of God which brings to view “Him that made heaven, and earth, and the sea, and the fountains of waters” is the fourth commandment, which reads thus:

Exodus 20

⁸ Remember the Sabbath day, to keep it holy.

⁹ Six days shall you labor, and do all your work;

¹⁰ But the seventh day is the Sabbath of the Lord your God; in it you shall not do any work, you, nor your son, nor your daughter,

your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates;

¹¹ For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

Thus in reading together the First and the Third Angels' Message, it is evident that the attention of men is by them directed particularly to the keeping of the fourth commandment.

For, as the first message commands to worship Him that made heaven, and earth, and the sea, and the fountains of waters; and as the third message directs attention to the commandments of God; and as the fourth commandment is the one and the only one which brings God to view as the one who made heaven, and earth, and the sea, and this in the very words of the first message; therefore we say it is evident that in these messages the attention of men is to be directed particularly to the fourth commandment.

And they are to be urged to keep the fourth commandment, not independent of all the others, but in addition to all the others, and as well as all the others. For to keep all and yet...

James 2

¹⁰ ...offend in one point,

—vitiates all. In the fourth commandment God has plainly commanded the observance of the seventh day as the Sabbath of the Lord. In this commandment, He has not only told men that the seventh day is the Sabbath of the Lord, and commanded them to keep it as such, but He has also given the reason for its existence, and the reason why it should be kept.

The Stone Which the Builders Rejected

And yet in spite of all this, the great majority of people, professed Christians as well as others, utterly disregard the Sabbath of the Lord. Although He has commanded that in the seventh day,

Exodus 20

¹⁰ ...you shall not do any work,

–they yet go on with their work on that as on any other day. Such conduct is certainly just anything but the keeping of the commandment.

It is true that those who profess to be the Lord’s people offer for their disobedience the excuse that the Sabbath has been changed from the seventh day to the first day of the week; and that they keep the first day in obedience to the commandment. But if the first day of the week is now the Sabbath, and should be kept as such according to the commandment, then why is not the commandment made to read thus:

“Remember the Sabbath day to keep it holy. Six days shall you labor, and do all your work; but *the first day* is the Sabbath of the Lord your God; in it you shall not do any work;...for in six days the Lord made heaven, and earth, the sea, and all that in them is, and rested *the first day*; wherefore the Lord blessed the Sabbath day and hallowed it.”

Now if that commandment were so printed anywhere in the world where the Bible is known, everybody would say at once that it was printed wrong. But that is precisely the way that people pretend to keep it. Therefore if to print the commandment so would be wrong, how can the keeping of it so be right?

In short, if it would be wrong, as everybody knows that it would be, to print the fourth commandment or any other, even in a single letter different from the way in which God wrote it and as it is printed in the Bible, then the keeping of the commandment in any way different from the way in which God wrote it cannot possibly be right. This is precisely the teaching of Christ on this subject:

Matthew 5

¹⁸ Verily I say unto you, Till heaven and earth pass, one jot [the smallest letter] or one tittle [the smallest point of a letter] shall in no wise pass from the law.

Then He enforces as the conclusion, this, “Whosoever therefore...”, for this reason, because not the smallest letter nor the smallest point of a letter shall pass from the law.

Matthew 5

¹⁸ Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven;

¹⁹ But whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven.

From the premise which the Saviour lays down,—that one jot or one tittle shall in no wise pass from the law,—it is evident that His conclusion enforces the doctrine that for men to swerve, even to the extent of one jot or one tittle, from the perfect integrity of a commandment of God, is to break that commandment; and that the keeping of the commandments is to conform to the perfect integrity of the law, in every jot and tittle of every commandment.

Reader, God wrote:

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God.

To not keep the seventh day is to break the commandment of God, and the Third Angel’s Message now calls for those who will “turn from transgression in Jacob,” for those who will keep the commandments of God and the faith of Jesus. To these the Redeemer will come, and give triumphant victory in His glorious Heaven, in the presence of His throne.

Isaiah 59

²⁰ And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, says the Lord.

Revelation 15

² And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

