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The **REIGN OF ANTICHRIST**

J. M. SJÖDAHL

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The Reign of Antichrist

OR

The Great "Falling Away"

A Study in Ecclesiastical History

BY J. M. SJÖDAHL

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Latter-day Saints

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A Foreword.

On these pages an attempt has been made to review, hastily, the various steps by which the church organization founded by our Lord in the beginning of our era, was dissolved and another substituted for it, as predicted by the prophets of the Old and New Testaments. The booklet is by no means a complete, or exhaustive, treatise on that subject. But it is believed that it indicates the direction which a more thorough research should follow for further results. It is believed, also, that the explanation offered of the 1260 "days" (see page 71) assigned to the reign of antichrist by John the Revelator, is important enough to merit further investigation. For it is shown that from the famous decree of Emperor Phocas to the re-establishment of the Church through the Prophet Joseph Smith there is a period of exactly 1620 prophetic years.

Peter tells us that we have the "more sure word of prophecy"—more sure than the "written" word—"whereunto ye do well that

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ye take heed, as unto a light that shineth in a dark place” (2 Peter 1:19), and it seems that this is eminently true with regard to this prophetic word. It points clearly to the year 1830 as that in which the Church of Christ should be brought back from the wilderness, and re-established in the Earth. That prophetic word has shone as a light in a dark place throughout the dark ages, and now that the gospel day has dawned, we can clearly comprehend its message.

The sole aim of the writer of these pages has been to present the unimpeachable testimony of history to the fulfilment of the prophecies concerning the great “falling away;” not as an attack upon anybody, but, first, as an explanation and defense of the attitude of the Church of Jesus Christ of Latter-day Saints among other churches; and, secondly, as a means of calling attention to the victory of our Lord over all the forces of the adversary, manifested in the re-establishment of the Church in our age, as preliminary to the ushering in of His kingdom in all the world.

History and Prophecy

It might have been shown how Roman paganism was overthrown by the followers of the Lamb, by their patience and endurance during the successive persecutions; how the so-called Christian Roman empire was broken up by the invasions of Goths, Vandals, and Huns, making it possible for the antichrist to establish his throne in the City of the Seven Hills; and then how the Saracens and the Turks were let loose to visit the world with fire and blood as a punishment for the idolatry and crimes of violence and impurity that were practised under the emblems of Christianity; and then it might have been shown how the power of anti-christ was broken by successive scourges and wars, such as the "black death;" the conflicts by which Spain was crushed as a world power and the chief support of Rome in its iniquity; the Thirty Years' War; the French Revolution; the war for Italian unity; and other events of history, chief among which should be mentioned the Reformation in the Old World, and the adoption in the New World of the American

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Constitution, the principles of which, since the re-establishment of the Church, have begun to penetrate the world to the remotest parts. But a consideration of these subjects would have expanded this little book beyond the limits set for it. These epoch-making events are all foretold in the Revelation by John, under the magnificent imagery of the breaking of seals, the sounding of trumpets, and the pouring out of vials of wrath.

It is earnestly hoped that the perusal of these pages may help some inquirer to find the truth. We are living in an age of skepticism and uncertainty. We need to read history in the light of the Scriptures and to interpret the Scriptures in the light of history. Only so do we realize that the signs indicate the coming of the Millennial day of glory.

THE AUTHOR.

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OR

The Great "Falling Away"

INTRODUCTION.

Bible students are familiar with the fact^{Apostasy Predicted.} that a great apostasy from the true faith is predicted by the prophets of God. Daniel refers to it in his vision of the "Little Horn" which was to "speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws." (Dan. 7:8; 23-28.) Paul, in his second letter to the Thessalonians (2:3-12) expressly says that the coming of the Son of Man will be preceded by the coming of the antichrist, who "sitteth in the temple of God, shewing himself that he is God." John, in his first epistle, notes that the spirit of antichrist was in the world when he wrote (1 John 4:3), and in the Apocalypse he fully sets forth the war between the follow-

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ers of Jesus and antichrist throughout history, the temporary triumph of the adversary, and the final victory of the Son of God.

ature of
postasy.

According to the prophetic word the apostasy was to be a radical and general departure from the truth, accompanied by the abandonment of the moral standards of the kingdom of God, and a total change of the government as established in that kingdom. Apostasy, in the kingdom of God, is what revolution is in the kingdoms of the world.

n Impor-
nt Subject.

Writers of the Church have treated on this subject with great ability. Among them are Parley P. Pratt, in his *Voice of Warning*; Elder Brigham H. Roberts, in *Outlines of Ecclesiastical History*, and Dr. James E. Talmage, in his excellent treatise on the *Apostasy*. The subject is one of the utmost importance. Some, as the Catholics, both Greek and Roman, hold that such an apostasy has not taken place, but that the Church of Christ has developed without interruption

Apostasy Defined

from the day of Pentecost to the present time. Others, as the Protestant churches, hold that there was an apostasy, but not that it was general, or so complete that a restoration, or reformation, could not be made without special revelation. The Latter-day Saints believe that the Church was established by the Apostles, with authorized officials and the ordinances necessary for the government of the kingdom of God; that the teachings of the Apostles were gradually ignored, the ordinances perverted, and the divine form of government overthrown and another established in its place, and that this revolution was so general that the Church was temporarily removed and the adversary seemed to be triumphant. But they believe, further, that during this time of the absence of the Church, the world was being gradually prepared for its re-establishment in the latter days, and that the victory of the Lamb over the adversary will be complete in the Millennium.

This, we say, is a controversy of the greatest importance. If it is true that the

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Church has never been removed from the field of human history; if there has been no general apostasy, then there can have been no restoration, as claimed by the Latter-day Saints. The truth of the Gospel message, as a revelation from God to man, must stand or fall with the truth of the doctrine of a general apostasy.

It behooves us, therefore, to search diligently, humbly, and with a desire to find the truth, the history of the early ages for a testimony as to whether the Church remained or was removed.

1. CORRUPTION OF MORALS.

Moral Decay. In pursuance of this inquiry, we note first that one of the striking disclosures of early ecclesiastical history is the rapid decay of the morals of Church members. It is conspicuous in the Apostolic age. Paul censures the Corinthian Branch for having fellowship with a member who was living with his father's wife, something which even the Greek pagans, notwithstanding their loose ideas of chastity, would not have counte-

Corruption of Morals

nanced. The seven principal churches in Asia Minor were, at the time of the end of the first century, as we learn from the Apocalypse, so morally corrupt that the Lord threatened to remove them, unless they repented. True Saints were morally pure. Justin Martyr, in the second century, could truthfully say to the Emperor of Rome: "Those of us who before delighted in impurities now rejoice in sobriety; those who practised the magical arts now have devoted themselves to the benevolent and eternal Father; those who sought to acquire wealth, above all things, now have their possessions common, and give to him that needeth; those who hated and slaughtered each other, and, being of different tribes, had no intercourse, after the appearance of Christ, living in the same communion, pray for enemies and endeavor to convert those that unjustly hate us." (Apol. 1:60.) This beautiful picture was true to life. Such were the fruits of Christianity, where the conversion was genuine. But side by side with this pen sketch we see another. Corruption set in early, and

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Clement of Alexandria, in the first part of the third century, deploras the departure of many from the Christian ideal. "I know not how it is," he says, "that they change their forms and manners with the place, like the polypus, which is said to resemble the rocks to which it is attached. For, after they come out of the congregation, they become like those with whom they converse, or rather, they are convicted, by laying aside the hypocritical appearance of reverence, of being what they were not known to be; and having revered the discourse concerning God, they left it within [doors], but without, they are maddened by atheistic love songs; and they who before were rhyming immortality bid farewell to it, saying, 'Let us eat and drink, for tomorrow we die.'" (Pædag. Lib. II, Chapt. 10, p. 139.) Tertullian, referring to the head of the church at Rome, exclaimed: "The bishop of bishops has become the patron of adulterers." Cyprian, the disciple of Tertullian, witnessed the consequences of the moral status of the African branches of the Church, for when persecution

Corruption of Morals

came, Church members, by the thousands, apostatized, and it became a serious question what to do with those who afterwards applied for re-admission. In his day it was common for the Christians to attend the brutal fights in the arena, just like the pagans. The women painted their faces and overloaded themselves with costly apparel and ornaments, in direct violation of the injunction of the Apostle Peter. (1 Peter 3:3-6.)

Very early the unmarried status came to be considered one of special merit and sanctity. The practical result of this teaching was gross immorality. At the time of Chrysostom, according to contemporary writers, some men and women vowed to chastity, cohabited together almost openly. Nuns were escorted into the church by their paramours. At that time, if the reports do not exaggerate, they were subjected to rules and regulations similar to those at present enforced, in some places, in the "underworld." This on the testimony of Chrysostom himself. And the Rev. Dr. G. E. Jacob says: "Let it not be supposed that this dis-

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graceful, demoralized state of things at Constantinople was altogether exceptional and rare. It was the natural and necessary result of the pernicious system which disparaged family life and family religion, and distorted and outraged the feelings of man and the laws of God. A hundred years before the time of Chrysostom the same sort of thing was going on in the African church, and the same disgraceful remedy applied; as may be seen in Cyprian's epistle to Pomponius." (Ecclesiastical Polity of the New Testament, page 394.)

Neander, speaking of the Christian Life in general in the period between the Decian persecution and Constantine, says: "Those who without vital interest in the things pertaining to religion lived half in paganism and half in an outward resemblance to Christianity, filled the churches on the Christian festivals and the theatres on the pagan holidays. They thought that they were Christians because they went to church once or twice a year, although they gave no thought to a higher life but abandoned themselves to their

Corruption of Morals

lusts. We find also in the Orient, in the larger cities, some who, although they were not pagans, but were counted as believers, were not identified with the Church and did not join until shortly before their death; for not till then did they seek a refuge in baptism, when they were driven by actual or imagined danger of death, as in cases of deadly sickness, earthquake, or war. Others, who had received baptism, thought they were religious enough when they attended church on all the festivals. Chrysostom characterizes this as a matter of habit without any meaning for the inner life—habit and not piety.” (Allgemeine Geschichte der Christlichen Religion, Part 1, page 534.) The same author observes that the larger the number of pretended Christians were, the more destructive was the influence they wielded.

With the diffusion of the Christian religion among all classes, came decay of the morals of the Christian communities. It began before the ministry of the Apostles was ended; it increased when they were slain; it prevailed when Christianity was made the

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popular religion of the state. And error always finds accepted soil where moral decay exists.

2. TEACHINGS OF THE APOSTLES ABANDONED.

Morals and Doctrines.

The lowering of moral standards made the entrance of all kinds of errors and heresies possible. For, while it is true that correct doctrines, when conscientiously carried out in practice, produce good morals, it is also true that pure morals are necessary for a correct understanding and appreciation of truth. This is in accordance with the principle announced by our Lord: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.) A desire to do right opens the gates of knowledge. Hence we say that with the decay of morals came darkness and ignorance concerning the truth.

The Beginning of Error.

We learn from the letter of Paul to the Colossians that the tendencies manifested in

Early Origin of Error

Essenism, and later in Gnosticism, began to make themselves felt very early in the churches. Wherever these tendencies prevailed, knowledge was held as the exclusive property of a few, while the many necessarily had to be ignorant and dependent on the privileged class for their enlightenment. From this, class distinction developed. A priest caste arose, and the foundation was laid for future ecclesiastical despotism and arrogance. Another result of the Gnostic tendencies was philosophical speculation and attempts to solve mysteries not revealed, and beyond the power of human understanding. In the pursuance of such attempts, pagan philosophy was introduced in theology. The doctrine of the Godhead was paganized. Superstition was substituted for faith in the administration of the sacraments. The worship of "saints" and relics was incorporated in the divine service, and many other features of paganism were adopted bodily. Asceticism was another feature of the tendencies noted, and as a result celibacy was adopted with all its demoralizing conse-

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quences, and brotherhoods and sisterhoods of friars and nuns flourished.

Priestcraft.

The officials of the Church, as appointed by our Lord, were leaders and teachers of the people. They were the instruments through which He communicated His will, and as such they were the servants, not the masters, of the people. This position was retained for some time after the death of the first Apostles, but after the beginning of the third century a great change took place. The ministers became a priest caste. They claimed to hold the office of mediators between God and the laity, and gradually they called themselves the representatives and vicegerents of the Son of God. As such they claimed magical power to change bread and wine into divine flesh and blood, and to impart to water the occult virtue of regenerating sinners.

Trinity and Unity.

The doctrine of God was early molded in pagan forms. In the New Testament God is revealed as Father, Son, and Holy Ghost, and no attempt is made at further explana-

The Trinity

tion. Ireneus correctly states the belief of the Church in his day: "The Church believes in one God, the Father, and in one Jesus, the Son of God, incarnate for our salvation, and in the Holy Spirit, who, by the prophets preached the dispensations of God, the advent, and that generation which is from the virgin, and the suffering, and the resurrection from the dead, and the bodily reception into heaven of the beloved Christ Jesus our Lord, and His coming from heaven in the glory of the Father, to sum up all things, and to raise all flesh of all mankind, that to Christ Jesus our Lord, and God, the Savior, and King, according to the good pleasure of the invisible Father, every knee may bow, of things in heaven, and things in Earth, and things under the Earth." (Ireneus, Adv. Her.)

But this statement of belief did not satisfy later speculators. They thought it necessary to explain the "mystery" of the Trinity and harmonize it with the doctrine of the one God, and the more they explained the further away they wandered from the Scriptures and

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from reason. Clement of Alexandria calls the Father the "sole perfect one," and adds: "For the Son is in the Father, and this is in that," whatever that may mean. Tertullian speaks of three persons and one substance, and of one substance in three "coherings." According to him the Father is one, the Son is another, and the Holy Spirit is still another. So far so good, but he adds that the Father is the whole substance; the Son is a derivation and portion of the whole. The Holy Spirit, the Paraclete, is the sanctifier of the faith of those who believe in the Father, and the Son, and the Holy Spirit. This church father, in another place says: "As though also one were all things, while all things are from one, namely by unity of substance. But yet let the sacrament of the economy be preserved, which arranges the unity into a trinity, arranging three, Father, and Son, and Holy Spirit. Yet three not in state but in order; nor in substance but in form; nor in power but in appearance; but of one substance, and one state, and of one power; because one God from whom are

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these degrees and forms and species, in the name of the Father and the Holy Spirit reckoned. How, also they admit of number without division will be demonstrated.”

If anyone can understand this patristic exegesis, which is quoted from Dr. James Bennet's *Theology of the Early Christian Church*, page 135, he should take the trouble of explaining it to others less fortunate. No wonder the church, finally, in despair, adopted the theology of the Athanasian creed: “Incomprehensible is the Father, incomprehensible is the Son, and incomprehensible is the Holy Spirit, and yet not three incomprehensibles but one.” But we may well wonder that such giberish is still accepted as the standard of truth, although the Scriptures declare: “This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3.) It is evident that if life eternal is given in order that man may obtain a knowledge of God (and this is the meaning of the text implied in the Greek particle “hina”), then God is not unknowable, or incomprehen-

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sible, for not even life eternal is long enough to permit man to obtain a knowledge of something that cannot be known.

“The conception of God as a Triad probably originated from its analogy to the human family—father, mother, and child (or children). We trace this in the most ancient Hindoo teachings, and the symbol was most constantly in use by Plato, Philo, the Cabalists, and the Gnostics. The human family is three in one, hence the divine family, or the Godhead must be, or probably is, three in one. So they reasoned, and the fourth century theologians accepted their reasoning.

“Elaborating this analogy the triad came to be the common explanation of almost everything. Among the Chaldean, and later, astrologers, it explained the universe. Sun, Earth, and Moon—source, product, and reflector—were the three in one in the universe. For these there were three symbols, united to form a fourth: the circle, the cross, the half-circle, and these three (Sun, Earth, and Moon) as one symbolized by the “mystery-planet Mercury, whose symbol was all three combined.

“In all astrological calculations the Sun is the center. It represents the I, or individu-

The Trinity

ality in humanity. The cross represents the Earth, or matter. In form it is two straight lines athwart each other, producing four acute [right] angles, and expressing duality as opposed to the unity exhibited by the circle. In these two symbols we find typified the difference between spirit and matter, in the universe. The half-circle represents the Moon—the collector of light. It is the great molder of form: the illusion.

“Thus was the universe explained as a divine triad, which the Christian theologians called the Godhead—using symbols peculiar to Christianity.” (*Renascent Christianity*, pages 263, 264.)

The doctrine of the Trinity, as held by the orthodox churches, was taught by the ancient Brahmin poet who said:

“One God by three revealings is made
known;
Each first, each least,—and yet the three are
one;
Swa, Vishnu, Brahma,—these each may be
First, Second, Third, among the blessed
three.”

(*Renascent Christianity*, page 321.)

The ancient Egyptians believed in one

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great Lord, Neter, self-existent and eternal, from whom two divine beings, Shu and Tefnut, originated. This was their Trinity. (Dr. Budge, Osiris and the Egyptian Resurrection.)

Prayer to
the Saints.

The essence of Christianity is the worship of God through the one Mediator, His Son, Jesus Christ. But with the reconstruction of the Christian doctrine of the Godhead on pagan lines came another feature of paganism: the adoration of departed "saints." As the pagans had their demi-gods, or demons, so the Christians, abandoning the one Mediator, enthroned the "saints" in His stead. Cyril of Jerusalem says that patriarchs, prophets, apostles, and martyrs are mentioned at the eucharistic sacrifice, in order that by their prayers and intercessions God may receive our supplications. Cyril lived in the middle of the fourth century, and in describing a practice common at that time, he shows how far the apostasy had advanced then. Gregory Nazianzen (A. D. 370), in an oration in memory of his deceased father,

Adoration of Saints

said that he could do more for those whom he had left behind, by his intercession, than he could before by his instructions. He closed by a direct prayer to his dead father: "Make known to us in what glory thou art, and what light surrounds thee. * * * Receive me speedily to the same abode as thou art in thyself; * * * and guide in safety the whole flock, and all the chief priests whose father thou wert called, and especially me, who have been governed by thy fatherly and spiritual authority."

The veneration for departed "saints" led Mariolatry. logically to the adoration of the mother of Jesus, as the chief of the mediators. This departure from the faith had its beginning in the fourth century, but already before that time the most sensational stories were told of Mary. Gregory of Nyssa relates that as he was awake at night on his bed, the mother of Jesus appeared to him, accompanied by John, the beloved, and the latter instructed him in the faith on certain points on which he had been in doubt. About this time the

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doctrine was preached that Mary was always a virgin, and those who doubted this were denounced as heretics. They were called by the formidable name of "Antidicomarianites," which may mean people who contradicted Mary. Epiphanius denounces as "blasphemers" those who dared to insult her by asserting that she was the wife of Joseph, and he expresses the opinion that she never died. Some at this time began to worship her as a goddess. They called her the "queen of heaven," a term borrowed from Eastern paganism, and women offered cakes on her altars. (Comp. Jer. 7:18 and 44:19.) Gradually it became the custom to ask her to intercede with her Son in favor of the supplicants, and the prayer known as "Ave Maria" was composed, and in the Roman church this is considered of equal importance with the Lord's prayer. The first part, "Hail Mary, full of grace," is the salutation of Gabriel (Luke 1:28). The second part, "Blessed art thou among women, and blessed is the fruit of thy womb," is from the address of Elizabeth (Luke 1:42).

Mariolatry

The third part, "Holy Mary, mother of God, pray for us sinners, now and in the hour of our death," was added in the fifteenth century.

The doctrine of Virginity is generally based on Isaiah: "Behold a virgin shall conceive and bear a son." (Isa. 7:14.) But the Hebrew word "almah" (virgin) means "a girl, maiden, young woman of marriageable age. The primary idea in this word is not that of unspotted virginity, for which the Hebrews have the special word "b'thula." (Gesenius' Dictionary.) "Almah" is found in the Old Testament four times, twice in the Pentateuch, where it means a young woman, whose womanly state (virgin or not) was not known at least to the speaker; once in the prophets, and once in scriptures, where it had another meaning.

The first time it is found is Genesis 24:43, when Abraham charged his servant not to marry Isaac to one "of the daughters of the Canaanites." (Genesis 24:3.) His servant, by his answer, "Peradventure the woman [not the virgin] will not be willing to follow

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me * * *” indicates the same thing. Speaking about Rebekah, whom he did not know whether she was a virgin or not, he said: “* * * and it shall come to pass that the young woman [almah] * * *”

The second time—in Exodus 2:8, when Moses’ sister went for a Jewish woman to nurse Moses, as Pharaoh’s daughter did not know her womanly state, it is said, “and the young woman (almah) went.” (The English version renders here “almah” into maid, not virgin.) The third time in the Proverbs of Solomon 30:18-20: “There are three things which are wonderful from me, yea four which I know not * * * and the way of a man with a woman (almah). She eateth and wipeth her mouth and saith, I have done no wickedness.” The fourth time it is found in Isaiah 7:14, (Jewish Tribune.)

The following is a sample of the prayers offered up to the mother of Jesus :

“O Mary, dearest Mother,
If thou wouldst have us live,
Say that we are thy children,
And Jesus will forgive.”

Prayer to Joseph

The following is from a prayer addressed to Joseph :

“Ever blessed and glorious Joseph, kind and indulgent father, and the compassionate friend of all in sorrow, through that bitter grief with which thy heart was saturated when thou didst behold the sufferings of the Infant Savior, and in thy prophetic view didst contemplate His most ignominious passion and death, take pity, I beseech thee, on my poverty and necessities; counsel me in my doubts, and console me in all my anxieties. Thou art the good father and protector of orphans, the advocate of the defenseless, the patron of those who are in need and desolation. Do not, then, disregard the petition of thy poor child; my sins have drawn down upon me the just displeasure of my God, and hence I am surrounded with sorrows. To thee, O amiable guardian of the poor neglected family of Nazareth, do I fly for shelter and protection. Listen, then, I entreat of thee, with a father’s solicitude, to the earnest prayer of thy poor supplicant, and obtain for me the objects of my petition. I ask it by the infinite mercy of the eternal Son of God, which induced Him to assume our nature, and be born into this world of sorrow. I ask it by the grief which filled

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thy heart when, ignorant of the mystery wrought in thy immaculate spouse, thou didst fear thou shouldst be separated from her.”

Pardon
and Alms
Giving.

The Scriptural doctrine of justification by that faith which is active in works of righteousness was lost sight of. By baptism, it was taught, every past sin was washed away, but sins committed after the initiatory rite must be paid for by good works, and especially almsgiving. Cyprian, in his treatise on good works and charity, teaches that “any kind of sin after baptism is washed away by almsgiving.” “Prayer,” he says, is “good with fasting and almsgiving, because almsgiving delivers from death and purges away our sins.” Chrysostom, the golden-mouthed orator, put it this way: “Almsgiving is the queen of virtues, the best advocate, quickly lifting men up to heaven.” In another place he says: “If you have ever so many sins, with its advocacy, you need not fear; it demands back a debt for you; whatever your sins it outweighs them.” By such teaching the

Almsgiving, Marriage

foundation was laid for a theology in which the atonement of our Lord had but a secondary place.

According to the divine Word, marriage was instituted by God. One of the features of the apostasy, to which special attention is called by the prophets, was the prohibition of marriage. In accordance with the prophecies we find that as early as the time of Tertullian, Elders were expected not to marry a second time. The council of Elvira (A. D. 305) ordered all clergymen to separate from their wives. There was not as yet universal agreement on this. At the council of Nicæa (A. D. 325) it was proposed that Bishops, Elders, and Deacons who were married should leave their wives, as it was thought this would improve their morals, but the opposition was so strong that the point was not carried at this time. But before the end of the fourth century it was customary for clergymen to leave their wives. Siricius, Bishop of Rome (A. D. 385) expresses his abhorrence of certain

Forbidding
Marriage.

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Deacons and Elders who had committed the crime of becoming fathers. On repentance they were to be allowed to continue in their offices, but were never to be promoted. If they persisted to live with their wives they were to be deprived of their priesthood. Siricius declares that such men cannot please God, and that the Spirit cannot dwell in those who do not abstain from marriage. So utterly did the teachers of the people disregard the Word of God. So far had the spirit of apostasy advanced in the fourth century.

Lying
Wonders.

Another mark of apostasy was the performance of lying wonders. During the Apostolic age the gifts of the Spirit included power over demons, the healing of the sick, the prophetic foresight, etc. Very early false miracles were substituted for the true manifestations of the power of God. Tertullian actually would have us believe that a dead woman lifted up her hands in prayer when the Elder was praying over the corpse, and Gregory Nazianzen says

Change of Government

that the body of Cyprian worked miracles, such as casting out demons, healing the sick, and foretelling the future. Paulinus relates that by the bones of two martyrs, Protasius and Gervasius, the blind were healed, and demons cast out. Such impostures were common in the fourth and fifth centuries, and they have continued in all ages.

The Lord appointed a set of officers to take care of the Church. The Apostles were at the head of the spiritual department, and the Bishops of the temporal, under the supervision of the Apostles. (Acts 6:3, 4.) These offices were abolished, and a government patterned after that of the Roman empire substituted. This took place gradually. The first step was to exalt the Roman branch of the Church to the position of the chief among the branches. Two facts seemed to justify this. One was that Rome was once the seat of the secular government, and another that tradition represented Peter as the founder of the Roman church.

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This tradition was willingly accepted, although it is without historical basis, and soon ecclesiastical writers began to refer to that branch as the "see of Peter" (*cathe-dra Petri*), and to apply to it the words of the Savior concerning Peter. The second step was to turn to Rome for advice and instruction. In the third and the fourth centuries bishops from different parts of the empire sought the bishop of Rome for such purposes, and he took advantage of the homage paid to him and issued "decrees" and orders, as if he had authority over the others. Siricius took upon himself to lay down the law to other churches, and he met with no objection. Theodosius the Great, a Roman emperor of Spanish descent who flourished during the latter part of the fourth century, ordered all nations subject to his dominion to receive the faith "as it had been delivered to the Romans by St. Peter," and Valentinian III (A. D. 424) forbade the bishops both in Gaul and elsewhere to depart from ancient usages without the approbation of "the venerable man,

Two Systems of Government

the pope of the holy city.” (Ranke Hist. of the Popes, Vol. 1, page 12.) Thus the foundation was laid for papacy, which in its full development abolished the divinely instituted Church government and substituted one fashioned after that of pagan Rome.

Two systems of government are known. One is based on the ancient Roman law; the other has its roots in the democratic institutions of the Grecian republics. Under the Roman law the citizen existed for the benefit of the state. Under true democracy the state exists for the benefit of the citizen. Under Roman law the affairs of the citizen were made the active concern of the government. Under true democracy the affairs of the government concern the citizen. Imperialism is the natural fruit of the Roman principle. Russia furnishes an illustration of that principle, applied logically. The United States is an illustration of pure democracy. The Church of Jesus Christ was a democracy. Its government was theo-democratic. The Roman church abolished this form of government and insti-

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tuted one in imitation of Roman imperialism. The theo-democracy was overturned and imperialism enthroned in its place. The government of the church of Rome became so different from that of the Church of Christ as the government of Russia is different from that of the United States of America.

Baptism.

Christian baptism is immersion in water by one divinely authorized, in the name of Jesus Christ, for the remission of sins. It is a symbolical act by which the one baptized confesses his willingness to abandon the world with all its sinful tendencies, and to serve the Master. The meaning of this ordinance was first lost sight of; then the form was changed. That is to say, the ordinance was abolished and another was substituted for it.

The meaning was lost. Justin Martyr tells us that, at the time he wrote, candidates for baptism were taught to pray for the forgiveness of their sins, and we, he says, pray with them. They are then led

Baptism

to a place where there is water, and there they are baptized. By the beginning of the third century a decided change from the apostolic simplicity is noticed, and as the century rolls on the difference becomes more and more marked. During this period the candidates for baptism were first made "catechumens," an order into which they were introduced with certain ceremonies. They continued in this preliminary stage for two years, or more, passing through several rites, and receiving the doctrines of Christianity gradually, as they advanced, as if they were about to become members of a mysterious, secret society. Before baptism, the candidate was anointed with oil which was supposed to have the power to expel the evil spirit from the soul. The ordinance itself was performed with as much dramatic effect as possible. The water in the font was consecrated by pouring upon it some oil in the form of a cross, and by this ceremony it was supposed to be changed in its very nature and become a regenerating force. This change was called "trans-ele-

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mentation.” Baptism was in this way paganized. It became a ceremony of initiation in mysterious rites, and not the entrance into the kingdom of God.

The sign of the cross, which was frequently used by the Christians in the after-apostolic ages, has very naturally been supposed to be but a simple emblem of faith in the Crucified One, but it is by no means certain that it was not an adaptation from paganism. It is known that the cross was used as a religious emblem long before the Christian era, and that its adoption by the Christians was contested by the Iconoclasts, together with the veneration of images and relics, from which fact it may safely be concluded that it was considered an unchristian innovation. It has, in fact, been regarded as a relic of a form of nature worship known as “phallicism,” of which perhaps we still have, in some countries, the May pole as another relic.

Sir Archibald Edmonstone describes an ancient Egyptian burial place in which he found a number of buildings erected for the

The Sign of the Cross

reception of mummies. "In all," he says, "there is a Greek cross, and the celebrated Egyptian hieroglyphic, the *crux ansata*, or cross with a handle, which, originally, signifying *life*, would appear to have been adopted as a Christian emblem, either from its similarity to the shape of the cross, or from its being considered the symbol of a future existence." (View of Ancient and Modern Egypt, Dr. Michael Russell, page 290.)

The Egyptian goddess Isis is nearly always carrying a cross, the symbol of life.

But whatever be the origin, in Tertulian's time the sign of the cross was repeatedly made. On getting up or going to bed; on putting on clothes or taking them off; on walking out or sitting down; at table or at the bath, as well as at worship, the sign of the cross was made. In the following century it became part of every religious ceremony. Chrysostom assured his hearers that the sign devoutly made upon the face is most efficacious in driving away unclean

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spirits. Thus it became the visible sign of gross superstition.

The form of baptism was also changed. Not only was the ordinance given a strange meaning, but the form was changed from immersion to sprinkling, and infants were sprinkled. By this double innovation Christian baptism was abolished. It came about by the false doctrine that children are the property of Satan until redeemed by the sacrament of baptism. We find the first possible trace of infant baptism in the writings of Ireneus. But Tertullian opposed it.

As to the form of baptism it was first performed by immersion. By and by, however, it became customary in case of sickness when the candidate could not leave the bed, to pour water all around him. But many refused to regard this ceremony as valid baptism, and they called those so baptized, "clinici" or "bed-ridden." Novatian, in the third century, declared that such persons should not be ordained to the Priesthood, and this view was taken by the council of Neo-Cæsarea in 314, and the synod

Modern Baptism

of Paris in 829, but the other view finally prevailed. The descent from clinic baptism to sprinkling was easy. Many learned treatises have been written in defense of infant sprinkling, but the assertion remains unrebutted, that in the first two centuries no one received baptism—as far as now known—unless he had first been instructed in the faith and professed to believe the Christian doctrines.

By the change noted Christian baptism was abolished and another rite substituted.

A few lines may be devoted to the modern ceremony of infant baptism, as practised in the great church of the world. The priest who performs it is directed to wear a white surplice, and two “stoles,” or regalia; first one violet colored, to denote the sinfulness of the candidate, and then, after the evil spirit has been driven out, a white one, the symbol of purity and innocence. After the officiating clergyman has learned the name from the godfather, he gently breathes three times upon the child, to drive away the devil,

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and says: "Depart from him, thou unclean spirit, and give place to the Holy Ghost the Paraclete." Then he makes the sign of the cross on the forehead and the breast, and says a prayer. Next he lays his hands on the head of the infant, to signify that he takes possession in the name of the Lord, and utters another prayer. The next part of the ceremony consists in blessing a little salt, as follows:

"I exorcise thee, creature of salt, in the name of God the Father Almighty, and in the love of our Lord Jesus Christ, and in the power of the Holy Ghost. I exorcise thee by the living God, by the true God, by the all-holy God, by the God who hath created thee for the preservation of the human race, and hath appointed thee to be consecrated by His servants for the people coming unto faith, that in the name of the holy trinity thou mayest become a saving sacrament to put the enemy to flight. Wherefore we pray, thee," etc.

The salt thus being blessed and consecrated, a few grains of it are put into the mouth of the infant, signifying, we are told,

Modern Baptism

the duty of the Christian to make known to the world the sweet savor of the law of God. After the salt, the officiating clergyman commands the devil to depart, and still further to impress the evil spirit, he makes the sign of the cross, and says: "And this sign of the holy cross which we place upon his forehead, do thou, accursed devil, never dare to violate." After a prayer the infant is received into the church, and as they proceed to the baptismal font the Apostolic confession of faith is recited, ending with the Lord's prayer. Then the devil is again warned to depart. At this juncture the clergyman puts a little spittle on his thumb and touches the ears and nostrils of the child, saying: "Epheta, that is to say, Be opened;" and, "For a sweet savor." Again the devil is commanded to be gone.

The ceremony of the spittle is regarded as "deeply significative." Man is, we are told, in his natural state, spiritually deaf and dumb. Hence the ceremony of opening the ears and nostrils to "signify the necessity

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of having the senses of the soul open to the truth and grace of God.”

Next a promise is taken in behalf of the infant that it will renounce Satan, and all his works, whereupon it is anointed with oil upon the breast and between the shoulders, in the form of a cross. (Here the violet regalia are changed for the white.) The infant is now asked whether it believes in the Trinity, and the sponsor says, Yes. It is then asked whether it will be baptized, and the sponsor again says, Yes. Then water is poured three times upon its head, in the form of a cross, and the clergyman says: “I baptize thee in the name of the Father (pouring water the first time), and of the Son (water the second time), and the Holy Ghost.” (Water the third time.)

After the water the infant is anointed on the head with chrism consisting of oil and balsam. A white linen cloth is also placed on its head, a reminder of the white garment in which the Christians in ancient days were clothed after baptism. Lastly a lighted candle is put into the hand of the godfather,

The Lord's Supper

signifying that the child is one of the wise virgins with lamp burning when the bridegroom shall come. The final word is: "Go in peace, and the Lord be with thee."

Infant sprinkling, as practised in the Protestant churches, is a great deal more simple, but some of the essentials of this strange ceremony are preserved.

It must be admitted that there is little resemblance between this elaborate rite and the beautiful ordinance of baptism instituted by our Lord.

The human tendency to pervert the gifts of God is seen still more clearly, if possible, in the change effected in the Sacrament of the Lord's Supper. Dr. Jacob observes: "In its original institution the most simple of all religious ordinances, it became in the hands of men a most awful mystery. In its Apostolic use a pledge of soundness in faith, it was made in the hands of men an example of gross superstition and idolatry. In its divine intention a bond

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of brotherly love and mutual kindness, it was changed in the hands of men into an occasion of the most cruel persecution.” (Ecclesiastical Policy of the New Testament, page 285.)

In the early age of the Church the Supper was preceded by the Agape, which was a social function at which all social distinction was eliminated and the Christians enjoyed the bounties of God in brotherly love. After this love-feast bread, and wine mixed with water, were placed on the table. The bread was broken and blessed and then distributed; then the wine was blessed and the cup sent around according to the pattern given by the Master. To begin with the Christians seem to have celebrated this ordinance every day, but later it was separated from the Agape and observed every Sunday in connection with the divine services. This was the case at the time of Tertullian.

By and by the Lord's table was called an “altar,” and the ordinance itself was regarded as a “sacrifice.” Chrysostom says the Lord's Supper is “a most awful sacrifice

The Lord's Supper

at which the very angels shudder." It is, therefore, easy to believe that the "elements" were adored and worshiped.

The idea of a "sacrifice" suggested the transformation of the bread and wine. Cyril of Jerusalem says the bread is no longer bread, but the body of the Christ. Jerome contends that by the prayers of the priests "the body and blood of Christ are made." Gregory of Nyssa taught that Christ in this sacrament mingles Himself with the bodies of those who believe, in order that man may partake of immortality, and this, he thinks, is effected by "transelementing the nature of the visible elements." (Orat. Catech. Par. 37.) Chrysostom, accordingly, found it necessary to explain that the bread and wine of the Lord's Supper did not undergo the usual process of digestion in the body. (De Penit. Hom. 9.) From the belief that the very body of the Savior was lying upon the altar followed the worship of the bread and wine.

The vessels used in the communion service were considered so holy that none but

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consecrated hands should touch them. Then it was considered a crime to let a crumb of consecrated bread or a drop of wine fall, and get wasted. Cyril gives these instructions for the prevention of accident:

“When you come forward [to receive the bread], do not come with your hands stretched out or your fingers separated from each other; but make your left hand a throne for your right hand, which is going to receive your King; and so making a cavity in your palm receive the body of Christ; and after sanctifying your eyes by touching them with it, partake of the holy body, taking care not to lose any of it; for if you were to do so, it would be as if you lost a portion of one of your own limbs. Then, after partaking of the body of Christ, come forward for the cup of His blood, not stretching your hands upwards, but bending down in the posture of worship and adoration, and be sanctified by partaking of the blood of Christ. And also sanctify your eyes and forehead, and your other organs of sense by touching them with some of the moisture that is on your lips.” (Ecclesiastical Policy of the New Testament, page 381.)

The Lord's Supper

Soon it became customary to put consecrated bread in the mouth of the dying as a passport to heaven. Even to the dead the sacrament was occasionally given, until the revolting practice was prohibited. The story is told of a woman who kept consecrated bread in a box. For some reason or other she was induced to take part in pagan worship. When she would open the box after that, fire issued from the receptacle, and she dared not touch it again. Ambrose relates that his brother Satyrus at one time was shipwrecked, but he had a piece of the sacrament tied around his neck, and on this he floated ashore without the aid of a board or any other thing to support him.

The custom that prevails in the Roman church of giving the communicants the bread only was first condemned. But when it became necessary to carry the sacrament to the sick, the bread was dipped in the wine for greater convenience. Finally it was decided to omit the wine entirely. Thomas Aquinas defended this innovation, and it prevailed,

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though it was strenuously opposed by the Waldenses and other sects.*)

*The Catholics define "sacrament" as an "outward sign of inward grace," and they recognize seven sacraments, viz., baptism, confirmation, penance, holy eucharist, extreme unction, holy orders, and matrimony. They offer the following explanation:

"Besides the sanctifying grace common to all the Sacraments, God has annexed to each a particular Sacramental grace, which is a special help to enable us to perform the duties and attain the end for which each Sacrament was instituted—e. g., 1. Shortly after we come into the world we are made the children of God by Baptism. 2. As we grow up we are fortified for the combats against our spiritual enemies which we have to undergo, and are made soldiers of Christ, by Confirmation. 3. The Holy Eucharist is the daily bread which feeds and nourishes our souls to everlasting life. 4. If unhappily we fall in the spiritual conflict, Penance is the remedy which restores life to the soul. 5. In Matrimony special graces are provided to sanctify and assuage the cares of the married state. 6. Holy Orders keeps up the succession of pastors in the church, and enables them to faithfully discharge their sacred functions. 7. When the Christian soul is on the verge of Eternity, it is strengthened and comforted by the refreshing graces of Extreme Unction, so that the Christian warrior may not be vanquished at the last." (Manual of Prayers.)

Importance of Doctrines

We have seen how the morals degenerated and the fundamental doctrines were abandoned. The importance of these facts can best be appreciated when considered in connection with the following Scripture: "Who-soever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (2 John, verse 9.) This was penned with special regard to the approaching apostasy, for John says also: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." The apostasy began in transgression and developed under false doctrines. It grew until the very form of the church government as instituted by Jesus was abolished, and a new established after the pattern of pagan and imperial Rome.

Importance
of These
Facts.

The apostasy was, of course, not accomplished in a day or a month, or a year. It was gradually developed during several centuries. And yet it is possible to point out

Formal Re-
volt and
Surrender to
Pagan Rome.

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with some degree of accuracy the very act by which it was brought to completion, and the time of final surrender and treason against the Master.

3. TREASONABLE SURRENDER TO THE ENEMY.

At the beginning of the fourth century a great change in the condition of the Church took place through the interference of Constantine the Great.

When Diocletian abdicated, no less than six emperors contended for the supremacy. Among these were Constantine and Licinius. By the year 315 these two were the only ones remaining. Constantine ruled the West and Licinius in the East. The reconciliation of the two by the marriage of Licinius to a sister of Constantine, Constantia, did not last long. War broke out. Licinius was finally defeated by Constantine, captured and banished. In his exile he was assassinated, probably at the instigation of Constantine himself.

Constantine was now the sole emperor,

Council at Nicæa

and in order to establish his throne firmly he decided to make the Christians in the empire his friends and allies. There were then so many of them in all classes of society that it occurred to this shrewd politician that their support was valuable against possible pagan rivals. But when he looked into this matter a little closer, he found that the Christians were not united. They were divided into sects whose leaders disputed with one another on the most obtuse and, to the pagan mind, insignificant questions, and he clearly saw that no political reliance could be placed in a divided party the different factions of which were ready to fly at the throats of each other. Hence he decided to see if he could not unite them, and he suggested that a general council be held for the discussion of their differences and the adoption of a platform on which they could all stand. Accordingly the great council of Nicæa was called, by imperial order, in the year 325.

The main trouble at this time among the

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Christians was Arianism. Arius was a clergyman in Alexandria. Studying the recently introduced doctrine of the Trinity, he came to the conclusion that the divine Father must of necessity have existed before the divine Son, since a father must be older than his son. There must, therefore, he concluded, have been a time when the Second Person did not exist. He must have been originated at some time, like every other being. This he preached, and as he had considerable talent, he gained many followers. As the controversy grew in intensity, sides were taken by both clergymen and the laity. In the year 321 Arius was summoned before a council at Alexandria, and by that body he was anathematized as a heretic and a blasphemer. With a curse resting upon him he fled to Palestine where he had many friends. One of these was Eusebius, afterwards bishop of Constantinople and a great favorite of the Empress Constantia, the sister of Constantine. To settle this controversy, and others, and to produce harmony and unity among the quarreling fac-

Church and State Face to Face

tions, Constantine, as already stated, called the council of Nicæa.

This gathering marks an epoch in ecclesiastical history. It was the first occasion on which the representatives of the Church and the Roman state met each other face to face. The author of the article in the Schaff-Herzog Encyclopedia on Constantine, says the impression on both sides was very deep. And then he continues :

“When the Emperor stood there among the 318 bishops, tall, clad in purple and jewels, with his peculiarly haughty and sombre mien, he felt disgusted at these coarse and cringing creatures who one moment scrambled sportively around him to snatch up a bit of his munificence, and the next flew madly into each other’s faces for some incomprehensible mystery.”

But he had sense enough to realize that these fanatics would form a safeguard around his blood-stained throne, more impenetrable than hired soldiers.

Among the delegates to this council was a deacon from Alexandria, the famous

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Athanasius. So eloquent was he, and so persistent, that he became one of the leading spirits of that gathering. He bested Arius in the debate, and his statement of the orthodox view was accepted as the Nicæne creed. A curse was also voted upon all who should say "that there was a time when the Son of God was not, and that before He was begotten he was not, and that He was made out of nothing, or out of another substance or essence, and is created, or changeable, or alterable." The creed and curse being duly adopted, both were submitted to the Emperor, who diplomatically expressed his pleasure at the unanimity of the proceedings (this without sarcasm!) and his recognition of the influence of God in the conclusion arrived at. He finally declared with imperial authority that all who refused to submit to the decision of the council were to be driven into exile, and that the teaching of Arianism would now be a capital offense.

This was no empty threat, for Arius and five of his supporters, including Eusebius, bishop of Nicomedia, were banished. Later,

Arius and Athanasius

however, Arius and Eusebius were recalled by Constantine, and Arius submitted a statement of faith to the Emperor, who pronounced his creed orthodox, too. But Athanasius, now bishop at Alexandria, refused to fellowship Arius, whereupon the Emperor commanded the bishop to do so. But Arius met death suddenly and mysteriously, and the decree of the Emperor was not carried out, though the date for the reconciliation had been agreed on. Whether Arius was poisoned is one of the questions that can not be answered with certainty at this time. Constantine, as appears from this, took charge, to a very large extent, of the affairs of the Church.

Constantine was a pagan emperor. His religion was at best a strange mixture of paganism and Christianity. He worshiped pagan divinities, consulted the haruspices, and indulged in pagan superstitions. He was, in fact, the head of the pagan religion, and he did not join the Church until a few days before his death. He preferred the Roman religion of which he was the pon-

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tifex maximus, but he associated with the Christians for political purposes. He was, moreover, a reputed murderer. The assassination of Licinius has been charged to him, and there seems to be no doubt that he was guilty of the murder of his own son Crispus, because he considered him too popular to be safe. This pagan emperor, this ambitious ruler, who waded to the Roman throne in blood, in the year 325 assumed the same authority over the Christian church that he exercised over the pagan cult. He called the church leaders together and directed them to become united in doctrine. He determined to weld paganism and Christianity together, and the council of Nicæa was the first step he took for that purpose. He paid the expenses of that gathering out of the state funds, and attended the meetings at times. And the representatives of the Church, on this occasion, voluntarily surrendered to this representative of paganism the authority that belonged to the Lord Jesus Christ alone, as the head of the Church. This was treason against the only

Theodosius and His Council

lawful Ruler in the kingdom of God. The consequences appeared immediately. The principle of persecution, which is satanic in its origin, was at once applied, when so-called heretics were made exiles, and even assassinated.

The council of Nicæa had been called in order to effect unity in faith, but the purpose was not accomplished. Schisms continued. Consequently, in the year 381, Emperor Theodosius called a council at Constantinople, to further consider the Nicæne creed. This council stated the belief of the Church in the Holy Ghost as the "light and giver of life, which proceedeth from the Father, and which with the Father and Son is worshiped and glorified, which spake by the prophets." Council of Constantinople.

Theodosius was as little qualified, as Constantine, to assume the role of director of the affairs of the Church, but the principle of imperial supremacy had been accepted. The council anathematized in violent language all who should deny the faith, and especially the Arians, Semiarians, and those who de-

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nied the “proper divinity of Christ,” as well as those who denied the personality of the Third Person in the Godhead. The Church began to depend upon the state for means of keeping heretics in awe. The way was opened for the doctrine that heresy is a crime against the state, punishable by imprisonment, fines, or death,—the doctrine of Lucifer, largely applied in practice by pagan Rome. Thus the treason against the Lord Jesus Christ was continued.

Council at
Ephesus.

How the mixture of state and church worked in these early ages is well illustrated at the council of Ephesus. In the first part of the fifth century Nestorius became bishop of Constantinople. One day he heard one of the clergymen preach that Mary should not be called “the mother of God.” This struck him as the truth, and he affirmed that only pagans could believe in a divine mother. In further explanation of his position he said that Jesus had two natures, one divine and one human. Mary was the mother of His

Nestorius and Cyril

human nature only. Nestorius was called upon to renounce this doctrine. Bishop Cyril of Alexandria took the lead in the opposition to him. But he would not recall. He obtained many followers, and the dispute waxed so fierce that the emperor, Theodosius, called the council at Ephesus to settle it. This body convened in 431 A. D.

It had come to this now that one accused of heresy was not always personally safe, and Nestorius refused to attend the council. He was declared a blasphemer, and anathema was pronounced upon him and all who refused to curse him. Two reports, one majority, and one minority report—the latter by Nestorius and his friends—were sent to the Emperor. In the meantime some delegates from Antioch and other Asiatic cities arrived, and an opposition council was held at which the proceedings of the regular council were condemned. But the regular council again convened and condemned the bolting council. As a result an imperial officer arrested the leaders of the opposing councils. At this juncture the

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Emperor summoned a delegation from each faction to meet him at Chalcedon to discuss matters. The result was that Nestorius was condemned. Others abjured the heresy, on pressure from the throne.

Another
Council at
Ephesus.

The quarrel among the Christian teachers continued. An aged abbot of a monastery near Constantinople, Eutyches by name, took the view, contrary to the Nestorian doctrine, that Jesus had but one nature. He had, Eutyches said, two natures before their union in His person, but after that they were so blended as to form but one nature. Bishop Flavianus of Constantinople called a council to condemn this heresy. The statement of that council was that "our Lord is perfect God and perfect man, consubstantial with the Father as to His godhead, and consubstantial with His mother as to His manhood." Eutyches appeared before the council strongly guarded by imperial troops. He was duly condemned, whereupon he appealed to the bishop of Rome, Leo the Great. This was in vain, however.

Eutyches Appeals to the Emperor

Eutyches, evidently, did not consider the decision of a council called by a bishop final, wherefore he persuaded the Emperor, Theodosius, to convene another council to hear his case. This was agreeable to the Emperor and the council of Ephesus (449) was the result. It has been called the "robber council," on the supposition that it was "packed" in the interest of Eutyches. At all events the majority decided in favor of the "heretic," and his friends declared that those who divided Christ ought to be torn into pieces. There was a total absence of the Christian spirit in these councils of the emperors.

We have seen how ecclesiastical affairs were turned over to the emperors and the state made predominant over the Church. The next step in the revolution by which the reign of antichrist was established, was the successful effort of the Bishop of Rome to assume supremacy over both the Church and the state. Council of Chalcedon.

As far back as the beginning of the third

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century Bishop Victor I, of Rome, demanded that the Eastern churches celebrate Easter at the same time as the Western, on peril of excommunication. This was a bold effort at asserting Roman supremacy. Leo I, in the middle of the fifth century, determined to carry out the idea of a supreme Rome. Circumstances favored his plan. The Church was torn by dissension, and Leo asked the Emperor to convene a council somewhere in Italy. Theodosius declined to do so. But he died and his sister Pulcheria championed the cause of Leo. She wrote him that she hoped a council would be called and all heresy blotted out. Marcian, the successor of Theodosius, called the council at Chalcedon A. D. 451. Leo managed to send a Sicilian bishop to preside over this council as his representative. Here the "robber council" at Ephesus was condemned, and Flavianus reinstated. The statement of Leo was adopted as the orthodox faith:

"The divine and the human nature, each remaining perfect, have been united in one person, to the intent that the same Mediator

Leo's Great Victory

might die, being yet immortal and impassible.
* * * Neither nature is altered by the other; He who is truly God is also truly man. * * * The Word and the flesh preserve each its proper functions. The holy Scriptures prove equally the verity of the two natures. He is God, since it is written: 'In the beginning was the Word, and the Word was God.' He is also man, since it is written: 'The Word was made flesh, and dwelt among us.' "

Leo had won a notable victory. Through his representative he had presided over an ecumenical council, and his statement of faith had been accepted as binding. He won other equally significant victories. He interfered successfully with the affairs of the Church in Gaul. He met Attila, the terrible Hun, and saved Rome from his victorious hordes. He faced the Vandals and softened the fury of their invasion. By such achievements the bishops of Rome came to be looked up to as leaders and sovereigns.

But not without a long struggle. The African churches at first protested against the rule of Rome, but when they were torn

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by internal dissensions and disputes concerning Pelagianism and Donatism, they were glad to apply to Rome for counsel and help. In the Eastern churches Arianism was still rampant. In the year 483 Bishop Felix II, of Rome, ventured to summon the Patriarch of Constantinople to Rome to stand trial for heresy, and when the Patriarch refused to come, he was excommunicated. The successor of Felix, Gelasius I, did not notify the Patriarch of Constantinople of his election, thereby indicating that he considered him outside the Church.

A fierce rivalry between the Roman bishops and the patriarchs of Constantinople now ensued. Rome was aided, strange to say, by the invasion of foreign hordes, for through the inability of the emperors to protect Italy, the Roman bishops became the most important persons in that part of the empire. They treated with foreign kings and generals, and became politicians. They began to claim the right to appoint civil officers. They amassed property on the pre-

Final Surrender of the Church

text that it was needed for the support of the poor.

Gregory I. became bishop of Rome in the year 590 A. D. He was a man of great learning and unusual genius, and indomitable energy. He succeeded in saving the city of Rome from invasion by the Lombards, and brought about amicable relations between the people of that city and the strangers. He maintained an ambassador at the court of Constantinople, and when the Emperor and his family were cruelly murdered by Phocas, he hastened to send congratulations to the usurper. Gregory died in the year 604, and three years later the question of the supremacy of Rome was submitted to the Emperor Phocas, who decided in favor of Rome. *“Boniface III, who was pope for only ten months in the year 607, was the first to whom the title of Universal Bishop of Christendom was conceded by the Greek Emperor (Phocas).”*—(The New International Encyclopedia, Vol. 3, page 278.) By this imperial decree papacy was finally recognized as an established institution. It was the fin-

Apostasy
Completed.

The Reign of Antichrist

ishing touch of centuries of effort to revolutionize the government of the Church of Jesus Christ. By this decree the apostasy was completed.

Phocas.

The role played by the Emperor Phocas in this world drama causes us to pause a moment to inquire about his character and personality. Who was he to whom professed representatives of the Lord finally surrendered the right to decide a question belonging to the exclusive jurisdiction of Jesus Christ?

We first meet Phocas in the army of the Danube, as an obscure centurion. Then, when the soldiers rebelled against Emperor Maurice, murdered his adherents, and declared the throne vacant, Phocas led them toward Constantinople. The people of that city were in sympathy with the army. Fanatics ran through the streets and denounced Maurice in the name of God, and he was openly insulted by the rabble. On one occasion a slave was togged out as the Emperor and, seated on an ass, was led through

Emperor Phocas

the streets and hooted by the multitudes. Maurice knew that he was not safe in the city, wherefore he fled. Phocas then was proclaimed emperor and was duly consecrated by the Patriarch of Constantinople, in the church of St. John the Baptist.

The next concern of Phocas was to cause Maurice and his family to be murdered. The ministers of death, says Gibbon, were dispatched to Chalcedon: they dragged the Emperor from his sanctuary; and the five successive sons of Maurice were successively murdered before the eyes of their agonized parent. * * * The tragic scene was finally closed by the assassination of the Emperor himself.

Gibbon gives us a faithful portrait of the usurper, Phocas:

“The pencil of an impartial historian has delineated the portrait of a monster: his diminutive and deformed person, the closeness of his shaggy eye brows, his red hair, his beardless chin, and his cheek disfigured and discolored by a formidable scar. Ignorant of letter and of laws, and even of arms, he

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indulged in the supreme rank a more ample privilege of lust and drunkenness; and his brutal pleasures were either injurious to his subjects or disgraceful to himself. Without assuming the office of a prince, he renounced the profession of a soldier, and the reign of Phocas afflicted Europe with ignominious peace, and Asia with desolating war." (Decline and Fall of the Roman Empire, Vol. 4, page 454.)

Phocas continued his reign of lust and blood until the year 610 A. D., when he was captured by Heraclius. As a prisoner he suffered every indignity and torture. Finally his head was severed from the body, and the mangled remains were consigned to the flames. Such is the picture given of the Emperor Phocas; such was his fate. Such is the history of a man who was consecrated by the Patriarch of Constantinople, congratulated by the Bishop of Rome on his accession to the throne, and finally appealed to for a decree on the question of the supremacy of the Roman see.

Particular attention is called to the date

The 1260 Days

of this imperial decree. It was, as we have ^{An Important Date.} seen, issued in the year 607 A. D. That date, then, marks the completion of the apostasy. From that date we must count the flight of the "Woman" into the wilderness. (Rev. 12:6.) Her child had long ago ascended to the throne of God. That is, the Priesthood had been taken away; now the Church itself went into exile.

John the Revelator expressly states that this exile of the Church should last 1260 days, or years. But these are lunar years. And 1260 lunar years of 354 days each are equal to 1222.5 of our solar years. (See Lieutenant C. A. L. Totten, "Our Race," Series 2, number 8, page 218.) Accepting this calculation as correct, 1222.5 of our years (that is, 1260 prophetic lunar years) counting from the decree of Phocas (607 A. D.) sending the Church into the wilderness, take us to the year 1830 A. D., when the Church was re-established, through the Prophet Joseph Smith.

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4. THE RULE OF ANTICHRIST.

Testimony
of History.

We have followed, hastily, the various steps in the revolution by which the Church government of Jesus Christ was overturned and the government of antichrist established in its stead. We may now ask, Does history justify the conclusion arrived at, that the ecclesiastical government which succeeded the Primitive church is the government of antichrist?

According to the letters of Paul to the Saints in Thessalonica and to Timothy (2 Thess. 2:1-12; 1 Tim. 4:1-5) the principal characteristics of antichrist are these: 1. Boundless arrogance. He exalts himself above "all that is called god;" and, sitting in the very sanctuary, he claims supreme power on Earth. 2. Deceitfulness. He performs "signs and lying wonders" to deceive men. 3. Heresy. He departs from the faith and preaches false doctrines, forbidding marriage and urging asceticism. 4. To these should be added cruelty, for both Daniel and John the Revelator represents antichrist as a

Title of Pope Unscriptural

persecuting power. Are these characteristics found in the ecclesiastical government that ruled from the “eternal city?” If so, we need not look elsewhere for the throne of anti-christ.

Let us briefly consider :

A. Arrogance.

Jesus taught His Apostles that they should ^{Trampling} not suffer themselves to be called “masters,” ^{on Kings.} for there was to be only one Master in the kingdom of God. Nor were they to call anybody “father,” for that would be disrespectful to the heavenly Father. (Matt. 23: 8-10.) Papacy violates this law of the kingdom of God. The popes not only claim the title of Lord and Master, but the right to rule over all who have authority. And the very title of pope, which means “father,” is held in violation of the word of Jesus. The Master says: “Call no man your father;” do not use that term as a spiritual title, “for one is your Father, which is in heaven.” The pope says: “Call me father (pope); give me

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the title which belongs to your Father which is in heaven." This is arrogance.

Conflict in
Germany.

As soon as papacy had been established, the popes began to reach out for the crowns of kingdoms and empires. The quarrel between Pope Gregory VII (1075-83) and Henry IV, king of Germany, illustrates the arrogance of papacy. The Pope deposed some German bishops and threatened to hurl his anathema against some of the royal counselors. Papacy had received its power and authority from the secular princes, and these claimed a voice in the appointment of ecclesiastical officers. But the popes did not propose to accede to this natural demand. Henry treated Gregory with chilly indifference, whereupon he was summoned to come to Rome in person to defend himself against certain accusations. Gregory assumed that he was the master of the king. Henry then convened a great council at Worms, which was attended by many German clergymen, who urged him to depose Gregory. Acting on the counsel the king sent the pope a letter in which he called him a "false monk."

Gregory and Henry

Gregorius replied by excommunicating the king and all the German clergymen who had supported him.

The effect of this was magical. The excommunication was the signal for treasonable activity of many who had been apparently loyal. Several of the subordinate princes threatened to begin civil war. The Saxons armed themselves. And when Henry turned to the princes for counsel, they replied that unless he could fix up matters with the Pope, they would elect another king.

Henry reluctantly went to Rome. It was in the middle of the winter, but there was no time to lose. The journey across the Alps was attended with the greatest dangers. In many places the King and his attendants, among whom were ladies of the court, were compelled to crawl on hands and feet, and the women, in other places, were seated on ox-hides and by that means hauled over otherwise impassable places. The party lost many horses. In this manner a great

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king of Europe traveled to Rome to ask the Pope to forgive his sins!

Gregory, on hearing of the approach of Henry, fled to Canossa, where he took up his residence in the castle of the influential Countess Mathilda, of Tuscany. He was afraid of Henry. Or, perhaps he embraced the opportunity of spending a few days in the delightful company of the Countess. Henry proceeded to Canossa. The Pope refused to receive him, unless he would come in the garb of a penitent and acknowledge himself unworthy of wearing the crown. The King must have promised to do whatever was required of him, but the Pope kept him three days and three nights standing in the court yard, barefoot and clad only in a woolen shirt. It was a hard winter, and while the King was almost freezing to death, he could see the Pope feasted and feted in the palace by the Countess. On the fourth day he was received in audience, but there was no real reconciliation, even after the humiliation and absolution. The quarrel continued. Gregory died in exile, leaving, however, his

Popes and Emperors in Conflict

ambition to be the ruler of the world as a heritage to his successors.

During the conflict which followed the popes nominated emperors, and rival candidates sent ambassadors to Rome to ask the pope to decide their claims. Emperors deposed popes, and at times there were as many as three of them. Frederick Barbarossa, one of the most powerful of German princes, was compelled to hold the stirrup of the pope, and after a long conflict he finally submitted to the ceremony of kissing the toe of Pope Alexander III. It has been asserted that the Pope even put his foot on his neck and recited the following words of the psalm: "Thou shalt tread upon the lion and adder." (Psalm 91:13.)

The arrogance of papacy has no parallel in the history of the world. For a comparison one must go back to the conflict of Lucifer with the Son of God. The popes were willing instruments in the hands of the adversary to subjugate the entire Earth.

Another illustration:

Frederic II, of Germany, was a great and

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good monarch. He had many a victory against the Mohammedans to his credit. He was a genius with taste for literature, and poetry especially. He was beloved by his subjects. But when he refused to accede to the demands of the Pope, his own children were turned against him by promises of crowns and kingdoms. The empire was inundated by monks who went out to beg and to preach revolution against the King. His chancellor was bribed by the Pope to kill him by giving him poison. The King died brokenhearted, and the Pope was jubilant. But his wrath was not yet abated. He pursued the children and relatives of the King, until the family was extirpated. Pope Innocent IV finally became strong enough to offer the kingdom of Italy to the kings of England, France, and Denmark in succession, all of whom, however, declined the offer.

Conflict
in France.

From the conquest of Germany, the popes turned their attention to France, but here they met with less success. Boniface VIII, an old, proud pope, began the conflict. Philip

Philip and Boniface

the Fair decided that the French clergymen should bear their part of the taxes. Then Boniface interfered and commanded the clergymen to pay no attention to the demands of the French government. One of his representatives, Bernard Saisset, was arrested, whereupon the Pope issued his famous bull, "Unam Sanctam," in which the arrogant claims of papacy are set forth. But France was not prepared to yield to Rome. When the Pope wrote to Philip: "Boniface, bishop, and servant of the servants of the Lord, to the king of the French, greeting. Fear God and keep His commandments. Know that thou art subject to us in spiritual as well as temporal things," etc., and those who believe otherwise we declare to be heretics; the King replied: "Philip, by the grace of God, king of the French, to the alleged Pope Boniface, very little, or no, greeting. Know, you great Perversity, that we are subject to no man in temporal things, and that he who believes otherwise we declare to be insane and unreasonable." Philip now was declared unfit to reign, and

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the Pope released all his subjects from allegiance to him. Philip then sent an ambassador to Rome who succeeded in turning many of the cardinals away from the Pope, whereupon he was arrested in his palace. He died shortly afterwards.

Conflict in
England.

In England papacy was more successful, at this time. When King John, called Lackland, opposed the papal appointment of an archbishop of Canterbury, Pope Innocent, in the year 1208, placed the kingdom under an interdict. Divine services were discontinued; the churches were closed; and the sacrament was not administered; the dead were buried anywhere without any religious ceremonies. John confiscated the property of the church and banished the bishops. The King was then excommunicated by the Pope and his subjects released from allegiance. Finally the Pope declared John deposed, and the King of France was given the mission to see that this decree became effective. John at last made an abject apology to Rome, but the French were determined on conquest. The Pope was trium-

John Lackland and Innocent

phant. John promised to submit unconditionally to the Pope. He agreed to recall the exiled bishops. He virtually surrendered his crown to the Pope and received it back, as a gracious gift. He agreed to pay a yearly sum to the Pope, as an acknowledgment of his allegiance to him. The Pope now ruled with unrestrained arrogance. He sent his personal friends from Italy to live off the richest parishes. Fuller remarks that the oppression became intolerable, for it was evident to all that the income of the Italians—many of whom were mere boys, stupid and ignorant—amounted to 70,000 marks, when the entire revenue of the crown amounted to no more than 20,000.

Papacy, anciently, indeed, exalted itself and assumed the rights and prerogatives of kings and rulers.

B. Deceitfulness.

Perhaps the deceitfulness of papacy was most prominently in evidence in the many fraternal societies which sprang up under its protecting wings. To begin with, monks

Monks
and Nuns.

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and nuns, weary of the world, retreated for the purpose of devoting themselves to spiritual exercises. They were mistaken in their notions of spirituality, but they were sincere. Under the auspices of papacy, such societies multiplied rapidly. Friars overran ever country. Many of them made pretended asceticism a means of high living. They propagated ignorance, superstition, and immorality. Papacy made use of them as agents and spies. On the authority of Mosheim, and other historians, some monks and nuns lived together while claiming absolute chastity. Such nuns were known as "mulieres subintroductæ." But in spite of their laziness and immorality, the fraternal societies grew to such an extent that they became a burden to the state, although in the various fraternities there were many excellent, self-sacrificing men, as there were noble women among the nuns.

Deliberate
Falsehood.

Fraud was practised on a large scale in behalf of papacy. Monks, bishops, warriors, and others were canonized and declared to

Alleged Relics

be “saints,” merely to deceive the people. Chapels were built and churches erected in honor of these “saints.” Imposing processions were arranged, all of which brought money to the churches. It was customary to bury bones and then to dig them up and claim that they were the remains of some martyr, or “saint,” whereupon pilgrimages were in order. Hair, bones, rags, pieces of wood, and similar objects were sold to the superstitious people, and these learned to rely on such relics for health and salvation. Lying signs and wonders were many.

During the reign of Henry VII, of Eng-
land, one Masters and some monks prevailed upon a girl, Elizabeth Barton, who suffered from convulsions, to become party to gross deception. Masters was a clergyman in Aldington, Kent, and the object of the fraud was to stem the tide of reformation. They therefore declared that she was inspired, and that the Virgin Mary spoke through her. They succeeded in deceiving the public, and even the Archbishop of Canterbury and

A Sample of
Inspiration.

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other dignitaries of the church were inclined to accept the condition of the girl as miraculous. The conspirators then became bold. They sent broadcast heavenly messages against the reformation, and in some of these threats against the King were openly made. Friars everywhere spread the falsehood. When the deception had gone too far, the girl was arrested, and an inquiry was instituted. It was found that Masters, the clergyman, and Dr. Bocking, a canon of Canterbury, had a secret passage to the apartments of the girl. The unfortunate instrument of the deception and several of the conspirators were executed as traitors.

The King now decided to tear down the monasteries and dissolve the fraternities. It is almost incredible, but the monks were strong enough to send two armies against the government. The first consisted of 20,000 men and was under the command of the Prior of Barlings, Lincolnshire. This was soon dispersed. But another army, 40,000 strong, came in its stead. Monks in the costume of their fraternity led the way, carry-

War on Fraternities

ing a cross. In their banner was a crucifix embroidered and a picture representing the sacramental cup, and the five wounds of our Lord. They declared under oath that their only object was to reform the nobility and exterminate heresy, and that their only motive was love of God and solicitude for the welfare of the King. Under their blasphemous banner they marched from place to place. They captured Hull, York, and some other cities, but were finally dispersed after a futile attempt to kindle the fire of revolution in defense of their fraternities.

During the long age of superstition it was ^{Lying} easy to impose upon the common people ^{Wonders.} with stories of miracles and wonders, and the opportunity was used to the fullest extent. Among the frauds practised upon credulity was the exhibition of what was alleged to be the blood of the Savior. For some time this was done at Hales, Gloucestershire, where the alleged sacred fluid was kept in a bottle. The blood, it was said, was not visible to anyone who had committed a deadly

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sin. Many pilgrims ordered masses, and gave donations to the church, in order to see the blood. And it has been asserted that the blood of a duck was used as a sacred relic.

The Story
of Jetzer

As an illustration of the boldness with which "lying wonders" were imposed upon the people, the story of Jetzer may here be briefly told. The Dominicans and Franciscans were always disputing about the immaculate conception of the Virgin Mary. The Franciscans held that she was born without sin; the Dominicans denied this. The Franciscans were more popular, while the Dominicans were more powerful, being the chief judges of the Inquisition, and the father confessors of kings and princes. In order to gain popular support, they decided to summon something supernatural to their aid. A frater named Jetzer, a stupid fanatic, was chosen as their tool.

One of the leading spirits in the enterprise went one evening to the cell of Jetzer, disguised and surrounded by dogs. He approached the cot on which the monk reclined and told him he was the spirit of a Dom-

The Story of Jetzer

inican who had been killed in Paris as a punishment of heaven because he had given away his costume. He had been sentenced to a term in purgatory for this sin, but Jetzer could save him from the awful torment, by placing himself on the floor of the church during mass in the form of a cross, and suffering the monks to beat him. In the morning the poor fool related to the fraternity the vision he had had, and the worthy paters advised him to do as the spirit had directed him. He obeyed and was regarded as a "saint" by those not in the conspiracy. Jetzer now continued to have visions and revelations, and sometimes the nightly visitors were disguised as devils, in order to impress the victim. Some of the visitors spoke to Jetzer about the Dominicans. They told him that the Virgin Mary loved them, because they taught the true doctrine concerning her sinful nature, and that those who denied that she was born with sin were to be tormented in purgatory. The city of Berne, they said, was to be destroyed for

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harboring the Franciscans within its gates.

One night the Virgin herself appeared. She made a long speech and then gave him a wafer—hostia—which changed from white to red in his hand. Then she said she would give him five wounds as a token of God's love for him. A nail was now driven through his hand. This caused him almost unbearable pain, but the stigmatization was continued the next night, the victim being rendered insensible through some narcotic potion. Having now five wounds, he was exhibited to public view, and, of course, whatever he told the superstitious crowd was believed.

Finally the deception went so far that even the idiotic Jetzer began to suspect it. And when he became aroused to the situation he was furious, and on one occasion he came very near committing murder. The conspirators then confessed all to him, but asked him to continue the fraud and promised him wealth and honor if he would comply. They did not trust him, but tried to kill him with poison, administered in the

Date of Some Errors.

• sacrament. However, he managed to escape and place himself under the protection of the civil authorities. His case was thoroughly investigated, and four of the conspirators were condemned and burned to death, the last day of May, 1509.

This is only one illustration of the methods by which adherents of papacy sought to perpetuate the institution. History is full of such instances of fraud and deceit.

C. Heresy.

It has already been noticed that errors of ^{Errors} doctrine crept into the Church together with ^{of Papacy.} the corruption of morals, and some of the leading errors have been pointed out. We here note that the canonical authority of the Apocrypha and the acceptance of tradition as the word of God was the work of the council of Trent, in the sixteenth century. In the seventh century the Latin tongue was adopted as the Church language, to the exclusion of the languages the people could understand. Transubstantiation was adopted in the eighth century. In the eleventh cen-

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ture it became the universal rule to mutilate the Sacrament by giving the people the bread only. In the twelfth century we hear the doctrine of seven sacraments taught as the orthodox faith. From the seventh century the doctrine of purgatory became fully developed. But the power of granting indulgences was not generally claimed till the twelfth century. Auricular confession was enjoined by the Lateran Council in the thirteenth century. The celibacy of the clergy was finally established by Gregory VII, at the end of the eleventh century. This shows the development of papacy away from the Scriptures, for a scriptural doctrine would not have had to wait for centuries for recognition.

We are aware that papacy claims that it has invented no new doctrine; that it has added nothing to the doctrines of the Scriptures, but that all these innovations are found in the "germ" in the Bible. But this is not strictly true. The fact is that the doctrinal system evolved by papacy is the result of human ingenuity, inspired by hunger and

The Doctrine of Lucifer.

thirst for world-conquest, after the Spirit of the Lord had been extinguished in the churches by sin. The system is a colossal monument of man-made religion.

D. Cruelty.

In the Pearl of Great Price we read that Lucifer, in the beginning, came before the Lord and, when the question of the redemption of man was discussed, offered to redeem every soul by the destruction of the free agency, provided the honor were given to him. But this plan of redemption, based upon compulsion, was rejected, whereupon he rebelled and was cast out. Ever since, however, he has fought the Son of God, whose plan of redemption, because not interfering with the free agency of man, was accepted, and wherever his influence has prevailed, persecution has been employed in the service of religion.

Origin of
Persecution.

Papacy, from the beginning, has been a persecuting power, thereby demonstrating its apostasy from the Lord Jesus, the Son of

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God, and its identity with the rule of His adversary. If it were possible to obtain a list of all the victims of religious persecution, it would comprise millions of names. How many millions it is not possible to even estimate. It has been claimed, though probably with exaggeration, that during the war of Ferdinand II against the Protestants—to refer to only one instance—about ten million souls perished. And this is only one chapter of the long story of persecution. From the very first day of apostasy those who dared to think for themselves were branded as heretics. Reason, science, poetry, philosophy, and every thought and sentiment had to be subject to one man, on the penalty of prison, torture, and death.

The
Albigenses.

The first attempt at assassination on a really large scale, for heresy, was the cruel war of extermination of the Albigenses. In this war papacy extinguished the literature of the Troubadours, which diffused some light, though weak, throughout the thirteenth century. The Troubadours satirized

War on the Albigenses.

in their poetry the corruption of the priests. If it is the will of God, said Raymond de Castelnau, that the black monks shall excel in gluttony and lust, and the white in lying bulls, the Templars in pride, and the Domini in extortion, then I consider St. Peter and St. Andrew great fools for suffering so much for God's sake; and yet all these will be saved." For holding and expressing such views people were persecuted. After more than a hundred thousand victims had fallen, the others were dispersed. Some fled to Mohammedan countries; others to Bulgaria. In Languedoc and Lombardy they became known as Paterines, from their patience in sufferings. They were also known as Albigenses from the district of Alby.

In the year 1147, Catholic missionaries were sent to Languedoc to convert the heretics, but this was a failure. Innocent III then sent two emissaries with credentials, to hunt them down and to accuse them. These stirred up all the trouble they could, until, finally, one of them was killed. This furnished the opportunity Innocent was look-

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ing for, and he decided to shed the blood of the heretics. He wrote to the King of France, and to many other princes, as well as bishops, encouraging them to revenge, and the extirpation of heresy. As a result, three thousand crusaders, hungry for plunder, invaded the land of the Albigenses, shedding blood and committing every outrage imaginable for many years. The city of Berziers was taken, and 15,000 people murdered. When the order for extermination was issued, one of the spiritual advisers was asked how Catholics were to be known from Protestants. He is said to have answered: "Kill all; God knows His own." The city of Cacassone was defended by Raymond Roger. He was betrayed and killed by poison. Many of his followers were burned at the stake, and his title was given to Simon de Montford. From 1209 to 1229 the country was devastated. Murder and torture were the order of the day. Free religion was fettered. The light of knowledge seemed to be extinguished. The cause of humanity was trampled under foot. The

War on the Waldenses.

ancient house of Toulouse fell in the horrors of this persecution.

The Waldenses were so called from their leader, Peter Waldo, of Lyons, France. They taught that it was the duty of all men to study the Scriptures, and that laymen had a right to preach. For these "heresies" they were condemned by the church. When persecution broke over them many fled to Dauphine and Piedmont, and here they established headquarters in the thirteenth century. They suffered greatly from time to time, but in 1487 Innocent VIII preached a crusade against them. The Waldenses in Piedmont resisted heroically, but in vain. The cruelty of the inquisitors moved upon Louis XII of France, to interest himself in them, and he obtained some measure of relief from Pope Alexander VI. But the storm broke out again in 1545, when owners of the land tenanted by Waldenses were ordered to compel them to identify themselves with the church, or leave the land. This oppressive measure was followed by massacres. In 1655

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the Waldenses were again commanded to conform to the rules of the church, and as they refused many of them were sacrificed upon the altar of intolerance. The sufferings of the Waldenses fill the pages of history with one of the darkest chapters. But the people survived. In 1901 there were forty-seven Waldensian churches, with 6,180 communicants, principally in Piedmont, Lombardy, Tuscany, and Sicily.

A Waldensian historian writes of the result of the papal exterminating order issued by Innocent VII:

“There is no town in Piedmont where some of our brethren have not been put to death. Jordan Terbano was burnt alive at Susa; Hippolite Rossiero at Turin; Michael Sonato, an octogenarian, at Sarcena; Vilermin Ambrosio was hanged on the Col di Meano; Maria Romano was buried alive in Rocco Patia; Magdalena Teauno underwent the same fate at San Giovanni; Susana Michaelini was bound hand and foot, and left to perish of cold and hunger on the snow at Sarcena; Bartholomeo Foche, gashed with sabers, had the wounds filled up with quick-

Heresy Declared a Crime.

lime, and perished thus in agony at Fenilo; Daniel Michelini had his tongue torn out at Robo for having praised God; James Boridardi perished covered with sulphurous matches which had been forced into his flesh.”

It is vain to urge that this was in accordance with the spirit of the times. It was. This is true. But the mission of the Church of Christ is to save the world from that spirit, and give to men the Spirit of God. No church that is party to such inhumanity has the slightest claim to the distinction of being the Church of Christ.

We have seen that the Council of Nicæa^{The} resulted in a declaration condemning “her-^{Inquisition.}etics” to exile, or even death. From that time heresy was regarded as a crime, and gradually it became the duty of bishops to hunt heretics and to deliver them to the state for punishment. There was no special heresy tribunal until the Albigenses and Waldenses excited the alarm of the church and state alike. Innocent III sent an extraordinary

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commission to the south of France to aid the local authorities, and the Council of Avignon, 1209, directed that in each parish the priest and two or three laymen should act as a commission to report on heresy cases. After the Lateran council, 1215, heresy trials were entrusted principally to the Dominicans, and thus the Inquisition became a general institution.

A person suspected of heresy could be arrested and held indefinitely. He was not confronted with his accusers. The proceedings were secret. Torture was frequently used to extort a confession. This had to be repeated in court, but if the accused refused to repeat it, he could be tortured again. This tribunal flourished in Languedoc, Spain, Portugal, and Italy, except Venice, but in Northern Europe it met with no success. The Inquisition still exists under the direction of the Congregation called "Congregatio Sancti Officii," but its authority is limited to excommunication and similar punishments.

There is a great deal of difference be-

Ignatius Loyola.

tween the estimated number of victims of the Inquisition. Llorente, for a time the secretary of the tribunal, claims that over 300,000 heretics were condemned and executed, but Catholics deny this, and estimate the number at only 4,000.

It is a peculiar fact that about the time when Luther was born, who was destined to become the champion of the Reformation, Ignatius Loyola, who became the most ardent adversary of religious freedom, was ushered into the world. Ignatius grew up with the desire to give to the world a fraternal order that should make him famous to the end of time. He saw monks of all orders, who were rich, weaklings, ignorant, and scandalously immoral, and he understood that an order which should in reality be a strength to papacy would have to be built on principles of a high character. In 1534 Loyola and six associates took a vow to make a pilgrimage to the Holy Land, but this was postponed on account of the Turks. They went, instead, to Rome and laid a con-

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stitution for their proposed new order before the Pope, Paul III, who approved it. The motto of the order was: "Ad majorem dei gloriam." (To the greater glory of God.) The members bound themselves to poverty, chastity, obedience, and willingness to go as missionaries wherever the pope should send them. The name of the order was the Society of Jesus. The order grew rapidly. Its members and schools were soon found in every part of the world. The Jesuits were distinguished for learning. They were fine diplomats. As merchants they displayed business genius. As missionaries they were devoted and self-sacrificing. Francis Xavier's missionary work in the Indies became the pattern of other missionaries. Anchieta organized missions in Brazil, and similar missions were founded in Paraguay, where they were known as "Reductions," and these settlements have been the admiration of social students ever since. Ricci went to China, and through his skill in mathematics and mechanics he obtained favor with the Emperor. Xavier began his mission in Japan in

Crimes of Jesuits.

the year 1549, and in thirty years he reported 200,000 converts.

We willingly give even to the Jesuits the credit they richly deserve. But they were determined to defend papacy against the Reformation, and in pursuance of this object they thrust themselves into the political affairs of states. This was their error. Through their intrigues Poland and Sweden were separated during the reign of Sigismund, and it was only through the firm policy of Charles, and his successors, that Sweden was saved from the final fate of Poland. In England they intrigued against the lives of Elizabeth and James I, and in Ireland the massacre of Protestants in 1641 is charged to them.

History lays the murder of Henry III and Henry IV, in France, at their door. In 1563 the Catholic League was formed for the extirpation of Protestantism, and Henry III convened the parliament to consider this league. From this time he became the object of Jesuit persecution. Sammier traveled through Germany, Italy, and Spain,

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and created an adverse sentiment against him in these countries, and Matthieu went to the Pope and asked for a bull against him. Finally some of the most radical of the order decided to murder the King. The decree was carried out on the 1st of August, 1589. Henry IV. was raised a Protestant. When he had ascended the throne the Jesuits made life so bitter for him that he consented to become a Catholic, but as he continued to have opinions of his own, the persecution continued. On several occasions Jesuits tried to murder him, whereupon the order was driven out. The expulsion was, however, annulled in a few years, and the Jesuits repaid this generosity by the fatal stab which ended his life, May 14, 1610, Ravail-lac being the tool.

About this time books were written in which the murder of kings was defended as a "praiseworthy, noble and heroic act," and through such writings the murderer was inspired to his awful deed. His confessor, Aubigny, a Jesuit, when confronted with the murderer, declared that he knew him.

The Inquisition

not. When this was proved a falsehood, he answered: "God has given to some the gift to speak in tongues; to others the gift of prophecy; and to me the gift of forgetting confessions of sin."

The Spanish Inquisition as instituted by Pope Alexander VI and Ferdinand the Catholic was the most infamous engine of persecution ever invented by the fallen angel. It was originally intended for the extermination of Jews and Moors, but was soon put into operation against "heretics." Torquemada, a Dominican monk, was the first executor of the blood and fire rule. Motley, in his history of the Dutch nation, claims that this demon in human form, during eighteen years, murdered 10,220 individuals and condemned 97,321 to various punishments, including confiscation of property and perpetual imprisonment. Under this monk the rack was the court of justice; the accused had no counsel; he was tortured at midnight, in a gloomy dungeon. The victim, whether man or woman, was stripped

The Spanish
Inquisition.

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to the skin and stretched on the wooden bench, where all the tortures of hell were applied to compel a confession. Execution followed confession, but many victims were held for special days, on which their torture and death in the flames added to the festivities of that age. The monarchs, the nobles, the clergy, even the ladies, went to those functions as to a place of amusement. And what did they see? Human beings, dressed in grotesque clothes upon which devils had been painted, led to the stake where they were murdered in cold blood.

Charles V and Philip II, of Spain, conceived the idea of exterminating heresy from the Netherlands as a preliminary to making that country an integral part of Spain. By the decrees of Philip heretics were to be excluded from all social privileges. Inns were not to receive them as guests, and the schools were to exclude their children. Their dead were not to be buried in consecrated ground. Midwives of the Catholic faith alone were to exercise their functions, and Catholic baptism was to be compulsory. The

Revolt of the Netherlands

heretic was to be excluded from both earth and heaven. The decree caused terror and wrath among the people. Nothing else was talked about in the streets, in the homes, at funerals, at weddings. And little by little the sentiment prevailed that it would be better to fall with arms in hand, in battle, than to be tortured and butchered by the Inquisition. The war of independence followed, in which William of Orange became the father and savior of his country, after a long and heroic struggle.

The war of extermination waged against heretics in France is another evidence of the true nature of the great church of the world. From the first day the Protestants began to multiply in France, the Jesuits prevailed upon the government to persecute them. But the Protestants had influential defenders, such as Admiral Coligny, Prince Conde, and others, and these led their friends in armed conflicts, and for seventy years the country was the scene of bloodshed and all the outrages of a religious war.

Massacre
of St. Bar-
tholomew.

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Catherine de Medici, a niece of Pope Clement VII, was one of the persecutors. She did not hesitate at the use of poison, or any other means of gaining her object.

During the religious conflict, Protestants, we must admit, desecrated Catholic churches, destroyed paintings and images, levied contributions upon clergymen, and even murdered some of their tormentors. But the Catholic acts of revenge surpass even the most active imagination. We prefer not to recite the details. The great tragedy of this "war" is the massacre of St. Bartholomew, which was perpetrated as an attempt to exterminate Protestantism by one terrible blow. Charles IX, to satisfy the bloodthirst of Catharine de Medici, gave the command secretly. On the 24th of August, 1572, when the bell in the church of St. Germain tolled, the butchery began. The queen of Navarra had been poisoned. Admiral Coligny was assassinated in his house and his body thrown into the street. His head was cut off and sent to the king and his evil genius, de Medici. The massacre

Praise God for Murder

continued for three days. Ten thousand persons were killed, and their bodies were thrown into the streets of Paris. From Paris the spirit of murder spread to the provinces. Orleans, Angers, Troyes Bourges, La Charite, and Lyons were the scenes of the most inhuman barbarities, and finally both soldiers and public executioners refused to kill any more. They were sick of blood.

When the news of this massacre reached Rome, the Pope and the cardinals, it is said, went in solemn procession to the church of St. Mary and offered thanks to God for the blessings He had poured out upon the Christian world.

One of the great monarchs of ancient times was Frederick II, “holy Roman emperor” from 1215 to 1250. He was tolerant and liberal, devoted to learning and the general welfare of the people. He founded a university at Naples; instituted a representative assembly; assured equal rights as far as possible, of nobles and peasants; and provided for the toleration of Christians,

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Jews, and Mohammedans. He emancipated the slaves, established courts of justice for the poor, and regulated trade and commerce. Here was a grand opportunity for papacy to offer a helping hand in the interest of human advancement. What was the attitude of papacy? Pope Gregory IX hurled against this benefactor of the people the excommunication of the church, on the pretext that he had promised to go on a crusade to the Holy Land and failed to keep the promise! Frederick and his parliament, his seat of learning, his benevolent laws and measures in the interest of arts and sciences were denounced, and the Emperor himself delivered to Satan. He went on a crusade, later, and returned successful, but his life was embittered by struggles with the Popes, Gregory IX and Innocent IV, and he finally succumbed. He died suddenly in the year 1250. Papacy revealed its true nature in this struggle against human progress.

Thirty-
years' War.

The Thirty-years' War, by which Europe was devastated, in some parts almost to de-

Destroying Angels

population, was provoked by Jesuit influence. The storm broke when the Bohemians were commanded to crown as their prospective king Duke Ferdinand, of Styria, who was known for his relentless persecution of Protestants in his dominions. On May 18, 1618, a number of Protestants entered the royal palace at Prague and hurled two representatives of the crown out of the window. That was the beginning of the terrible struggle. Soon the Bohemians were up in arms, led by Count Thurn, and Vienna was threatened by his victorious hosts. In the meantime Ferdinand had been elected "holy Roman emperor." The Roman League came to his aid, and he was successful in suppressing the insurrection. The success gained emboldened Ferdinand and the Catholics to decide upon the extermination of German Protestantism, but in this they utterly failed. Tilly and Wallenstein, like destroying angels, burned and murdered wherever they went, and none seemed able to check them, until King Gustavus Adolphus, of Sweden, took up arms against them, in defense of Protes-

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tantism. He fell at Luetzen, in the year 1632, but Protestantism was saved.

The most barbarous atrocities were perpetrated during this war. The soldiers of the Emperor gave free reins to their brutal instincts. They mutilated those who fell into their hands; they killed little children and gathered up the women and drove them like cattle to their camps. From one end of the country to the other detachments of the army marched and everywhere they murdered and plundered the people. Jesuits followed by dragoons went from house to house endeavoring to "convert" the heretics to Rome. The Emperor, under the spiritual guidance of two Jesuits, said his prayers on the rosary and gave instructions for the extermination of the Protestants.

General Observations.

In recording these facts, which are but a few of an unlimited number, we cheerfully add that no reflection whatever is intended upon the genuine piety and honest faith of the many Catholics who shine as lights throughout history. They are not respon-

Test of True Religion

sible for the apostasy, and they will not be held accountable for the deeds perpetrated under it. But in the study of the subject it is necessary to review history with a view to ascertain how far it accords with the prophetic word. And this is the only object of these paragraphs. We believe the enlightened Catholics themselves of our own time regret that the church ever became a state church, a political engine. They know that this is a condition which the world today, because of the greater light it enjoys, is eagerly seeking to change.

E. Weakness of Papacy.

The gospel of Jesus Christ was given to the world for its salvation. Jesus came to save His people from their sins. And wherever it was accepted and applied, it had that effect. Sinners were converted. If they had stolen they stole no more. If they had delighted in lust, they became pure. With the love of God in their hearts they abounded in love towards their brethren. They gave freely of their property. Slaves were ac-

Gospel is
Salvation.

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cepted as brethren, for they were all the children of God. Superstition fled for reason, and ignorance for enlightenment. The great goal of Christianity is the establishment of that universal brotherhood which is known as the kingdom of God, and in which knowledge, peace, truth and righteousness shall prevail.

We have a right to test the church which succeeded the Church of Christ by this criterion. We have a right to ask whether under the influence of that church government the world grew light or dark; whether ignorance was dispelled and knowledge diffused; whether freedom prevailed, or slavery; whether peace was established between men in the various strata of society; and whether purity was the fruit of the doctrine of asceticism; whether, in fact, the church was an influence for salvation.

Illiteracy.

Did the church save the people from ignorance? The statistics on illiteracy furnish a decisive answer to that question. According to the report of the United States Com-

Rome and Ignorance

missioner of Education for 1900, the percentage of people in Germany who could not read and write was 0.11; in Switzerland the percentage was 0.30; in Scotland, 3.57; in Holland, 4; in England, 5.80. These countries are Protestant. What are the figures for the Catholic world? France, which though classed as Catholic, is very little Catholic in spirit, has a percentage of only 4.90 illiterates, but Belgium has 12.80; Ireland 17; Austria 23.80; Hungary 28.10; Italy 38.30; Spain 68.10, and Portugal 79. This is a condemning showing for the entire Catholic world, including Italy, where, one would suppose, the saving influence of papacy would be most strongly felt. There have been many learned men in the countries controlled by Rome, and civilization owes a debt of gratitude to Catholic students, inventors, explorers, etc. But the great masses of the people in that church have been kept in ignorance, as they are to-day except where the influence of the Reformation has made itself felt so strongly as to overcome opposition.

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Freedom
or Slavery?

There are principally two kinds of government. One assumes that the rulers are the masters of the people, not accountable to any man for their acts. The other regards rulers as the servants of the people. One is despotism; the other is democracy. Christianity is, in its very essence, democracy, because it teaches that all men are brethren, children of the same Father. Despotism was the principle to which Rome gave its sanction, and the result was the oppression of nations by arrogant rulers under the ægis of popes, until the tyranny became unbearable and resulted in revolutions and infidelity. The failure of Romanism to save the world from despotism and to establish freedom, is very largely responsible for the rapid spread of anarchism and kindred movements.

Slavery was an institution from which Christianity would save the world. That is clear from the letter of Paul to Philemon, concerning the run-away slave Onesimus. But the modern church failed to save the nations from that curse. When the world was

Rome and Slavery

overrun by Saracens and Turks, Christians were made slaves and sold in the markets. Catholic Portugal in the day of its power adopted this custom and began the African slave trade in Europe in the year 1442. For half a century Portugal monopolized this traffic in human flesh, which finally embraced the Spanish possessions in America. Catholic Spain entered the slave trade in 1517; the English, in 1553; the French, in 1624. It is no excuse to say that Protestant countries also have been guilty of slave traffic. The Catholic church could have stopped it from the beginning if it had been so inclined, through its influence upon the governments of the Catholic countries, but it failed to do its duty. The opposition to slavery emanated from Protestant countries, especially England and the United States, and the Catholic world followed suit very reluctantly. Spain still permitted slavery in Porto Rico in 1873. And the abolition did not come in response to the teachings of the church, but because of humanizing influences too strong even for Rome to withstand.

The Reign of Antichrist

Rome viewed with complacency her children hunting human beings, tearing them from their homes and families, killing many of them like beasts, chaining others and driving them to the slave markets. It closed its eyes to the moral corruption practised. It failed to save the world from the greatest evil of history.

Peace
or War.

Jesus did not permit His followers to use the sword in His defense. To Peter, on the night of betrayal, He said: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." (Matt. 26:52.) This is almost identical with the command for the safeguard of human life during the patriarchal dispensation: "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made He man." (Gen. 9:6.) The religion of Jesus is one of peace, for it enjoins on its followers to suffer injustice rather than to do wrong, and to overcome evil with good. It enjoins love for enemies—the love of God, who gave His Son to save the fallen world. When the religion of Jesus becomes univer-

Rome and War

sal there will be universal peace. No one will learn to war in the Millennium. It follows that a religion which does not tend to the establishment of peace between nations and peace between individuals, is not the religion of Jesus. It is not Christianity.

What are the facts in this respect under the religion, or religions, of the Christian world today? Everybody is aware of the fact that wars have not been abolished. Catholic countries, no less than Protestant, have in countless conflicts slain millions of human beings, whose blood can be traced as a crimson line through the pages of history. Riding at the head of the hosts who trample their fellowmen into the dust as so much refuse matter are such ancient savages as Rameses II, and Attila, and such conquerors as Hannibal, Julius Cæsar, and Alexander the Great, but there are also such Christian savages as Charlemagne and Napoleon, not to mention the butchers who massacred the natives of America in their alleged zeal for their religion. Armies and navies were the curse of the ancient world.

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They have been still more the curse of the world under the Christian regime. Popes have encouraged princes to make war, sometimes for the sake of religion; sometimes for the gratification of personal ambition. Popes have blessed armies and navies and, sacrilegiously, with prayers and religious ceremonies, sent them forth to kill.

The Fall of
Magdeburg. War at best is awful, but under Christianity it has become doubly ferocious. The destruction of Magdeburg, during the Thirty-years' War, is an illustration. When that city fell, in 1631, into the hands of Tilly, it was almost totally destroyed, and 30,000 out of 36,000 inhabitants were butchered, without regard to sex or age. This is but one illustration of "Christian" warfare. The horrors of such butchery did not seem to concern the head of the Christian religion, but a note of protest came from an exile who wandered about destitute, in the remarkable work, "De Jure Belli et Pacis," which was written by the Hollander Hugo Grotius, and which is now recognized as the basis of international law. Grotius

Martyrs for Peace

lived during the indescribable horrors of the Thirty-years' War. The church was silent while the outcast for his faith sought to arouse the conscience of the world. It follows that the church cannot claim to be Christian.

“It is an historical fact that the leaders of the church of the first three centuries not only taught that ‘it was unlawful for Christians to bear arms and go to war,’ but stood firm by their teaching, and some of them suffered martyrdom in the cause of peace. The truth of this fact is shown by the recorded examples of Martin the trained soldier, and Maximilian the young conscript, who before his judge said, ‘I am a Christian, and therefore I cannot fight.’ They sealed their testimony, and their fidelity to Christ, by their death. A sad picture presents itself to our view in connection with the churches of today, with their semi-military Boys’ and Lads’ brigades. Such brigades in connection with churches and chapels are a departure from New Testament teaching; and also from the practice of the Primitive church; they are a snare to youth, but no doubt a source of pleasure to our military authorities, who see that the churches are thereby making it easier for them

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to enforce conscription. It was a sad misfortune for the children of God, when the compact between the church and the Roman empire was concluded at the Council of Arles, A. D. 314. The act of this council, which the Council of Nicæa, A. D. 325, confirmed, and the church has endorsed ever since, united the church to the state. From this mischievous union the children of God have suffered in many ways, and untold misery has befallen the human race. Before this time military service was considered by Christians a stain on their Christian profession. After this date it became obligatory, an advantage to the emperor, but an injury to the 'Church of Christ.' " (Rev. W. J. Spriggs-Smith, Vicar of Terrington St. John, Norfolk, in "Christ vs. Militarism.")*

*The church of the world has failed to establish peace between nations, and as a consequence we have an intolerable tax burden which weighs heavily upon the laborer especially. According to Dr. David Starr Jordan, the taxes of the world have been doubled since 1897. Supported by these additional taxes, millions of men have been drawn from productive labor. In 1911 the bonded debt of the world for past expenditures (pawn checks for wars already fought) amounted to \$37,000,000,000. The annual interest charges on this was \$1,400,000,000. The annual naval expense of the seven most "progressive"—that is, most wasteful—nations rose from about \$250,000,000 in 1897 to

War in the World of Labor

If we look at the conditions prevailing in the industrial world today, we cannot but notice that class stands arrayed against class. There is no peace. One class combines for the purpose of extracting every profit possible from the labor of the other class, and this in turn combines for the purpose of resisting measures of oppression. How bitter the tension is appears during strikes, when men do not hesitate at the destruction of property, or murder. Socialism aims at the reconstruction of society from the very foundation, and the dethronement of what it regards as the "ruling class." Industrialism, or Syndicalism, which is the newest manifestation of social unrest, openly preaches revolution, advising the laboring men to take possession of mills and factories and operate them for their own benefit. There is a struggle in the world for bread, for power, for

Industrial
Warfare.

\$629,000,000 in 1911. The total military expenses of these same nations doubled in this time, with a corresponding withdrawal of men from industry to militarism. And the effect of it all is that there is unrest in the industrial world which will eventually result in trouble.

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comfort, which must end in "tribulation, such as was not since the beginning of the world." (Matt. 24:21.) The church has failed to save the world from social strife and misery. It stands helpless today in the midst of the revolution that is threatening the fall of the social structure.

As an illustration of the murderous spirit which animates the labor disputes, we need not refer to the dynamite outrages that have been perpetrated. Consider the boycott, which has been defended as a peaceful means of agitation. Samuel P. Orth, in an article in the *World's Work* for December, 1912, says:

"No one realizes the effectiveness of ostracism as a war measure, until he has come into touch with its victims. It is the subtlest and deadliest of poniards. Banishment from social intercourse is the most poignant of social pains. Many workmen have told me that they joined the union because they wanted to be in fellowship with their neighbors, a perfectly natural instinct. 'Scab' is the death brand that union orthodoxy places on the brow of the militant non-conformist.

Effect of Boycott

An experienced 'strike-breaker' told me that he has seen men shrink from this word, who were not afraid of guns and cudgels.

"The ban extends to the 'scab's' family. The word itself is the most horribly expressive in our language. It suggests running sores, abhorrent festers, revolting stench. During the fever of a strike, this potent expletive has shattered friendships, split congregations, and broken promises of marriage.

"The boycott extends this ostracism to the town and the neighborhood beyond the limits of personal acquaintance. The necessities of life are often denied strike-breakers; dairymen have been known to refuse them milk, bakers to deny them bread, bartenders to withhold them beer, even the church has hesitated to offer the consolation of faith to the dying, and undertakers to refuse the burial of their dead."

The great world church has had as little ^{Immorality.} success in saving mankind from immorality as from strife and ignorance. Nearly all over the world we find today the establishments in which women are sold and defiled. Statistics give us appalling figures on ille-

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gitimacy in the larger cities. According to tables published in 1896, Vienna had 449 births to persons not married, for each 1,000 births. Rome had 194; Paris 268; Venice 198, and Naples 86. Another set of figures show the declining birth rate, due to what Mr. Theodore Roosevelt used to call "race suicide," but which more appropriately would be termed "infanticide." So alarming has this decline of the birth rate become in France, for instance, that M. Paul Leroy-Beaulieu, the celebrated statistician, in the *Journal des Debats*, urged a campaign against that particular form of immorality, declaring that it threatened the country with either depopulation or a change of ownership. And France is not a sinner par excellence in this respect. All over the Christian world race suicide is becoming a menace. In the United States, according to figures published by the Chicago Medical society, it is estimated that one infant is killed by criminal operation for every five born.

It is not necessary to consider the helplessness of modern Christianity against

Helplessness of the Churches

drunkenness, Sabbath breaking, infidelity, dishonesty in public office, class distinction, pauperism, insanity, and the thousand and one evils the existence of which is in evidence every day. They are all symptoms of the moral disease from which humanity is suffering without any prospect of relief from modern Christianity; all of which proves that the modern brand is not the Christianity of Jesus, but a substitute.

We have spoken of the failure of the Roman church to save the world. It is necessary to add that the same must be the verdict whenever the Protestant churches, with all their subdivisions, are on trial. The reformers proceeded from the supposition that the great mother church had deviated from the original church, but not so far that a return could not be effected by dropping a few doctrines and picking up others. They failed to realize that the revolution had been so complete as to necessitate a reconstruction under the guidance of divine inspiration. Luther and Melancthon had lived in

The
Reformation

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the papal atmosphere. They were used to the Roman yoke, and they were unable to shake it off completely and to go forth into the pure air of gospel freedom. Their reformation was a grand beginning of the work of liberation, but before long kings and princes interfered, and the work of liberty was very much retarded. In some places the reformation was drowned in blood. In others the church was set free from Rome to become the serf of the state.

In England the reformation was not the result of a desire to purify the church. Henry VIII was the reformer. When he found that the Pope refused to sanction his plans for the gratification of his desires, he decided on a reformation by which he, himself, should become a pope. He declared himself the head of the church in his kingdom. He abolished the monasteries and gambled away the money their confiscation brought him. It is related that he lost the steeple bells in a parish near St. Paul, London, throwing dice with Sir Miles Part-ridge, who took the bells and sold them.

Reformation, a Failure

He gave a monastery to a lady for a pudding she had made and which pleased him very much. Henry, who never spared a man in his wrath, or a woman in his desire, reformed the church by means of oppression and tyranny. The liturgy of his church was arranged by the prelates of Elizabeth, a ruler who was very much inclined toward Rome, and who has been called Henry VIII in the disguise of a woman.

The following paragraphs from the *Freeman's Journal*, an English religious periodical, commenting on a sermon delivered in Liverpool, point unmistakably to the failure of the Reformation:

“The present day results and developments of the ‘Reformation’ were well shown and emphasized in a sermon in Liverpool by Rev. J. Ashton, S. J. How many churches are there (he asked) deriving their religion under their numerous types from the ‘Reformers’ of the sixteenth century, which are upholding with success the lofty supernatural ideals of Christianity before the people of the nation? Are the people of the nation as a whole attached to those super-

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natural ideals? Are they growing more spiritual? Or are many of them asking, some sincerely, others with tongues in their cheeks, 'Do we really believe?' Are they falling away into infidelity? Do they confess, as an Anglican bishop has said they do, that in the words of the late Cecil Rhodes, the Anglican church does not interest them? What is the belief of the man in the street, the typical man of business? the woman of fashion? and more important still, the poor? and, most important of all, is the inability of the Church to influence the mass of the people on the increase?

"If so, what are we to say of that movement which began in the sixteenth century? Must we not conclude that, as Froude has said, it was merely a branch lopped off from the parent stem? and that it must die from want of nourishment and vigor? that from the beginning it was destined merely to cumber the ground, and to wither? 'The Church of England is confessedly losing her hold on the great majority of the English people,' wrote an Anglican clergyman in the *Times*, and it is losing that hold, not because its members are leaving it to adopt another creed, but because they are falling away into secularism and unbelief.

Children Falling Away

“Knowing this, we understand how it is that the Protestant Bishop of Liverpool, though we sincerely sympathize with him, recently had occasion to deplore the fact that the Church of England only got 310 children of the 1,000 it ought to have got for an increase of 10,000 of population, last year. ‘He had been much surprised,’ he said, ‘to find in certain schools that the Catechism was tabooed altogether, and he was even more surprised to find certain teachers who had honestly confessed their doubt whether they could subscribe heartily to the tenets of the church Catechism. * * They had to face the fact that at present tens of thousands of children were leaving the day schools who had no knowledge whatever of the church Catechism, and yet they were church children.’ And what is to become of these children when they grow up? How much Christian doctrine will they retain and profess? About as much as those who have been brought up in the Council (public) schools.

“And that, Father Ashton might have added, means very little, if any at all. In short, the ‘Reformation’ and its ways are reforming Christianity out of existence in England.”

The Reign of Antichrist

5. HOW ERROR BECAME POSSIBLE.

Tendency
Downward.

The thoughtful reader will naturally ask how it was possible for the evil powers to overthrow the government of the kingdom of God so completely as here shown. But this should cause no surprise. There always is a tendency to degeneration. Excellency can be kept up only by a continual struggle for it. As soon as this effort ceases, there is a relapse to primitive conditions. But consider more especially the following facts:

Pagan
Fathers.

The early Christians were converts from paganism, or Judaism, and they carried many of their old notions and views with them. Judaism at that time was mixed with Oriental theosophy, and paganism, even in its best composition, was largely flavored with falsely so-called philosophy. The Apostles rose above the errors of the time, because they were guided by the Spirit of God, but their successors, the Apostolic Fathers, and the Church Fathers, show the absence of higher inspiration and revelation, which

Errors of Church Fathers

places them in a class distinct from the Apostles. Justin Martyr, for instance, though vigorous and sincere, shows plain evidences of laboring under pagan traditions. When he tried to account for persecution, he said: "When God made the world He put the Earth under angels, who fell in love with women that bare to them demons, who are the persecutors of the just! That, evidently, was the best understanding he had of Genesis 6:2. As soon as any of the prominent pagan philosophers embraced Christianity, he was eagerly promoted to the office of preacher and leader of the people, whether he was thoroughly conversant with the doctrines of the Church, or not. Synesius was made a bishop in defiance of his own better judgment.

Ireneus declared that Jesus lived to become a very old man, and he claims that the Gospel so states. He says: "It is asserted by the Gospel and all the Elders who in Asia met together with John, and John delivered that very thing to them. But he remained with them to the times of Trajan;

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and some of them not only saw John, but the other Apostles, and heard these same things from them, and testify concerning this kind of narrative." Justin Martyr maintains that all who have lived a righteous life are Christians, and he puts in one class Socrates and Heraclitus, Abraham and Elijah. Clement of Alexandria is of the opinion that the worship of the heavenly bodies was instituted in order to keep men from worshipping images, although the adoration of the heavenly hosts is denounced in the Scriptures.

Ignorant
of the
Scriptures.

The fact is that the Fathers were more ignorant of the Scriptures than many in our day realize. They, or many of them, placed the Epistle to the Hebrews among the doubtful books, and rejected the Catholic epistles. At the same time they accepted apocryphal books as authority. They relied largely on the Septuagint translation of the Bible, while the Syriac, which is now considered of invaluable aid to the student, was unknown, or neglected. In their interpreta-

Ignorant of the Scriptures

tion they allegorized, sometimes to the very verge of foolishness. Tertullian says the Prince of Tyre, in Ezekiel, means the devil. They believed in the fable of the “apples of Sodom.” Tertullian asserts: “A fiery shower burnt up Sodom and Gomorrah. The land still smells of fire; and if apples grow on the trees, it is to the eye only; for, being touched, they turn into ashes.” He also has the following explanation why Jesus chose twelve Apostles: “I find the figures of the number with the Creator: there were twelve fountains of Elim, and twelve gems in the sacerdotal tunic of Aaron, and twelve stones set up in Jordan.” Justin says that “dwelling under one’s own vine” means having but one wife. Is it any wonder if false doctrines were introduced at a time when the guardians of the faith were so incompetent as some of the Fathers were?

Through persecution the Church lost its best men. The gifted leaders were thrown to the lions, or were killed in some other way, or exiled, and the leadership de-

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volved upon men less competent. During the persecution that sent Cyprian into hiding, many bishops were held captives in the mines of Numidia, where they labored as convicts, and he addressed them in their exile, but it is easy to understand the difficulties under which they labored, while so situated.

But if persecution was a disadvantage, prosperity was no less so. For when peace and tranquility prevailed, and the Christians were prosperous, the churches got many converts who were not genuine Christians, and their influence was felt both in the corruption of morals and the perversion of doctrine. An equally deteriorating influence was exercised by the accession of children of Christians who never had experienced a conversion, but were at heart one with the world.

Immediately after the Apostles there were no great expounders of the doctrines of Christianity, until we come to Tertullian and Origen, and neither of these Fathers was thoroughly sound. Later, when peace

Influence of Heretics

prevailed many writers arose who produced commentaries of great value. But the mischief had already been done, and was irreparable.

Ireneus considered it his mission to combat heresy; so important had the schismatics become in that early age. Tertullian compared the many new sects to wasps' nests. Their existence shows clearly the lack of inspired leadership, for if there had been Apostles to whom questions of doctrine could have been referred for a decision in the name of the Lord, as to the council of Jerusalem (Acts 15), there would have been unity of faith. Inspired leadership is given by the Lord for the preservation of unity. But the Church, shortly after the days of the Apostles, was torn by schisms. These had a detrimental effect upon the church leaders, too. For it made them polemic instead of exponents of the gospel, more anxious to make a point than to state the exact truth, and in the heat of controversy, they were apt to go to the extreme opposite of their

Heretics
Numerous.

The Reign of Antichrist

opponents, and thus to fall into error themselves. Dr. James Bennett, in his *Theology of the Early Christian Church*, very well observes that:

“Justin’s *Dialogue* betrays the ambition of the polemic, and if he was acquainted with the *Epistle to the Hebrews*, he had profited little by that which would have contributed more to the conversion of the Jews than all the Martyr’s allegories. Ireneus was a St. George hunting dragons, and who can read his volume without wishing that he had devoted the time he bestowed on heresies, to the more thorough study of the Scriptures? Had he let the heretics alone, they would all have died of themselves; but while he was immortalizing what deserved nothing but oblivion, he betrayed the secret, that the weakness of the orthodox was the only strength of their foes. Clement of Alexandria had the Gnostics in view in his work on the true gnosis, or knowledge; and the ambition to appear still more knowing than they has betrayed him into many learned follies. * * * Origen’s principal work, being a defense of Christianity against a pagan philosopher, is not open to the censure directed against his master. But Tertullian

The Church of Christ

was, by constitution, a fierce controversialist. His whole theology is polemical, and he cannot teach truth but in the form of an attack upon some error, for which he often substitutes another.”

When all the facts of early church history are considered, it causes no surprise to learn that the prophecies concerning the apostasy were already then being fulfilled, and that, when the government of Rome was removed from the imperial city on the hills, everything was ripe for the enthronement there of the antichrist, as predicted by the Apostles of the Lamb.

But as already stated, the existence of the Church in the wilderness, hidden from the world, was limited to a period of 1260 days. Accordingly it was again re-established through the instrumentality of the Prophet Joseph Smith, in the year 1830. The divine form of government was again given to man, with all the powers, gifts, authority, and ordinances pertaining thereto. The Church was brought out of the wilderness

The Reign of Antichrist

and planted on the hills, where the light is shining and enlightening the world, preparatory to the coming of the Millennial day.

Now we turn from the past to the future. In the light of history we have seen the rise and temporary triumph of the kingdom of the antichrist. In the light of revelation we see the coming of the kingdom of the Redeemer, and in contemplation of its glory we pray: "Even so, come, Lord Jesus."



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