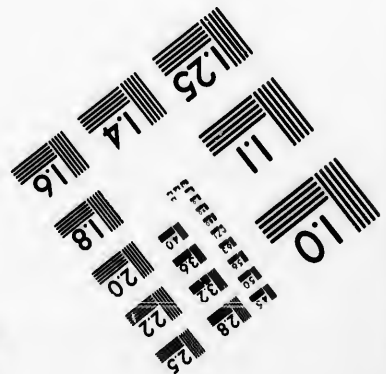
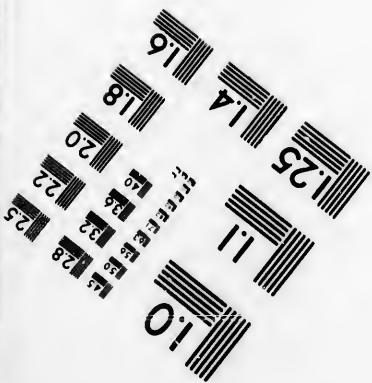
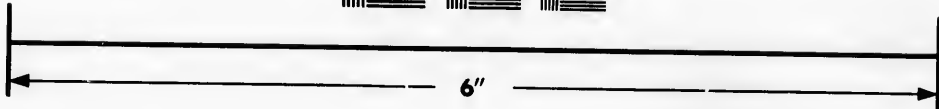
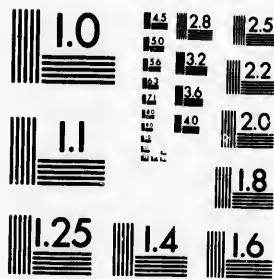


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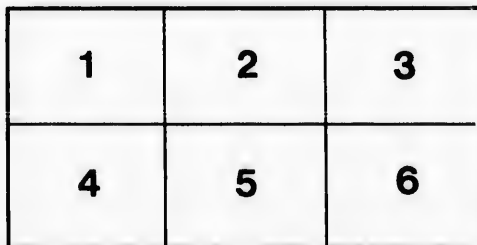
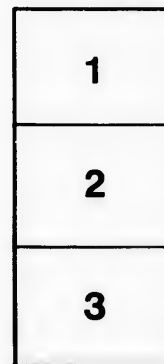
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# BIBLE PROTESTANTISM.

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BY THOMAS HANCOCK, FOREST, ONT.

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The Mighty Struggle Now in  
Progress.

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Romanism Considered from a Bible Standpoint.

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The Future of Political Protestantism and Its Final  
Triumph Over Popery.

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JULY, 12, 1895.

KARR & BRYANT, Publishers.

FOREST, ONT.

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## ENDORSEMENTS.

FOREST, Feb. 16, 1895.  
"I have carefully read the MSS. of Mr. Hancock's book, and consider it a most valuable treatise on the subject he so ably explains and elucidates."  
DR. R. OVENS.

FOREST, Feb. 18th, 1895.  
I have taken a general survey of the MSS. of Mr. Hancock's work on Protestantism, and read some of the parts more minutely, and am convinced that he has stuffed his subject with great care—deals with important matters that demand our earnest attention. I have no doubt but that his work will have a good circulation and awaken a great deal of interest.  
REV. JAMES WHITING.

SARNIA, Ont., March 22nd, 1895.  
TO WHOM IT MAY CONCERN:—  
Having examined the book of Mr. Hancock's, entitled "Bible Protestantism," I believe it to be one of the best books that can be placed in the hands of the people of this loved Dominion at the present time. It contains many historical facts in fulfillment of Bible Truth, and I sincerely hope that a copy may be placed in every home in the near future.

Would to God that we had more men of Mr. Hancock's stamp,  
J. C. MADILL,  
Pastor Zion Cong. Church, Sarnia, Ont.

FOREST, Ont., March 6th, 1895.  
TO WHOM IT MAY CONCERN:—  
This is to certify that I have seen the MSS. of Mr. T. Hancock's prospective book on "Bible Protestantism." So far as I am able to judge it is going to meet the very want that the times call for. I sincerely wish that it may meet with abundant success, which it surely deserves.  
REV. D. CARSCADEN, Forest, Ont.,  
Minister of the Church of England.

WATFORD, March 20th, 1895.  
I am pleased to say that I have had the pleasure of looking into Mr. Hancock's well thought out, and to my mind, very necessary work on Protestantism. I think it is a very useful book to awaken the Protestants, and to bring the individual Roman Catholic to the light. I would advise every person to buy one and read it.  
REV. W. H. MADILL,  
Pastor of Second Congregational Church, Watford.



# P R E F A C E .



**P**ROTESTANTS need offer no apology for pointing out to their intelligent readers the great Truths from the Great Inspired Book of their faith which are being fulfilled from time to time in their interest. It is very remarkable to see how clearly Infinite Wisdom has mapped out our pathway of life in His holy word. Now, I want to say that I am a CHRISTIAN FIRST, and a PROTESTANT NEXT, in the broadest sense in which it is possible to be, consistently with holy teaching, and the reading of this little book will prove it fairly, to every unprejudiced mind. I have written only against evil systems, and have only pure sympathy for the blind under them. I am called to point out the fulfilled Scriptures respecting ourselves and our enemies, and the nature of the history from the time of Martin Luther to the end of the Gentile Dispensation. That this history is one of interesting war, and hard struggle between the false and the true which must be continued for some time to come, and will be extremely exciting towards the end with complete victory to the Protestant will appear to all. The lines of Prophetic Truth can now be seen as never before respecting the origin and characters of two great symbolical servants fighting each other. (See Matt. 24:45-51 and Rev. 12; 1-12). The Roman and the Protestant have been, and are, and will thus be engaged altogether, under **NINE** different historic systems, or epochs; the revolutions brought about since 140 before Christ, embracing the whole history of Rome from that time to its terrible downfall about A. D. 2200, a period of 2410 years time, which I find are distributed about as follows: The first was a consular system of paganism, which was mistress of the world for 113 years; the second was the *Cæsar* rule of paganism reigning for 310 years; the third was a mixture of barbarism and Christianity, embracing the troubles and times of 214 years; the fourth was a despotic church and state, mistress of the world for 1200 years, according to Rev. 13; 5; the fifth was charged to ruin religiously only when the Republicanism of France triumphed over the world about four years, wounding the papacy almost to death, according to Rev. 13; 3; the sixth system was against civil and religious power of its age under Bonaparte-French protection for about 70 years; the seventh was a widowed affair, during which her evil horn was knocked off by the Italian government for about 14 years; but the eighth ruling system of popery is the present **TWO-HORNED** power of state and church popery which started through democratic risings of 1881, and must continue by various jesuitical schemes of visible union, and persecuting intrigues to devour Protestantism for some years. (See further explanation in Essay No. 31). I hereby submit to the public press this little volume of 40 short original sermons, presenting Truth and Facts, to help the Protestant everywhere in the discharge of his God-given duties, pointing out to him the work of the True Church, as the Bride of Christ, and the work of the Protestant as a True Arm of Justice.

Believing, that, He who moved on me your humble servant to write, must also move on the public mind to read the same to some corresponding profit to which your writer received during its study. Yours truly,  
T. H.



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## SUBJECTS WITH SUB-DIVISIONS.

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### I. Introduction to the Great Questions at Issue and their Great Present Need to be Held up Before the Light of God's Truth. My Threefold Rule for Interpreting Scripture.

1. What is the meaning intended in it of which I should conceive?
2. What is the nature and power of the truth invested in it of which I am to use?
3. What is the thing now in existence to which it refers and applies?
1. The question of denominationalism as a producing power for Good towards a political end.
2. The question of Roman Catholicism as it appears in Protestant countries.
3. The question of Protestantism as a power divinely intended to rule for the destruction of the idolatry of nations.
4. All the world cannot be saved till after Protestantism has fulfilled its mission.
5. We shall soon hear the great trumpet of warning which the Protestant press shall blow.

### II. The Divine Divisions of the Labor of Churches.

1. The same gospel flows from many wells.
2. The God-ordained plan is the best after all.
3. The unbelieving will not accept God's way of the Protestant ministry.
4. He who causes kings to reign, causes the sects to exist.
5. He who causes changes in earthly kingdoms, causes the rise of another good movement.
6. He who gives power to administer State laws gives power for church government.

### III. Their Present Standing Answers the Divine End.

1. Protestant sects are divinely led to do a needed work.
2. Protestant sects have succeeded in opening the mystery of the gospel that it might result in a political power.
3. Protestant sects are doing too great a work to be stopped.
4. Protestant ministry has made a grand proof of their God-sent mission.

### IV. Spiritual Oneness the Only Union Required.

1. The prayer of Christ was for spiritual, and not organic union.
2. Revival work is created from spiritual, and not organic union.
3. Prospering societies in Christ have this spiritual oneness.

### V. The Chosen Symbols of God Favor It.

1. There are many compartments in one building.
2. There are many roads leading to the same city of God.
3. There are many tribes forming one Israel.
4. There are many labor powers sent out by one Lord.

### VI. Biased Men Teach Evil Doctrines.

1. Why are they against church registry?
2. Why do they charge sectism as the evidence of backsliding?
3. Why do they say that they are cursed for trusting in man?

### VII. The Divine Truth Against Such Separatists.

1. Want of spirituality in them the cause of their separation.
2. Their desire to intermeddle the motive for separation.
3. To draw others after them the object of their separation.

### VIII. How to Reject them on Bible Lines.

1. What does the nature of their disobedience call for?
2. What does perversion of holy truth call for?
3. What does the example of their conduct call for?
4. What are the Bible ways to deal with them?
  - (a) Let them alone.
  - (b) After the first and second admonition reject.
  - (c) Give them no place in the church.
  - (d) Mark them, and avoid them because they are dangerous.
  - (e) Receive them not into your house.
  - (f) Keep in remembrance their deeds to prove their sin.

### IX. Two Witnesses Easily Understood. They Live in the Individual Christian.

1. Such testimony makes men believe to salvation.
2. Such testimony silences the noise of ungodly men.
3. Such testimony produces revival of Religion.

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XV

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## X. The Duty of Giving to God Simplified.

1. God's great character known by the gifts which he bestows.
2. Man's character known by what he does for God.
3. Divine government reveals a commonwealth society.
4. Bible instructions on the line of public collections.
  - (a) Commonsense favors it.
  - (b) Bible sense enjoins it.
  - (c) The Christian sense commands it.

## XI. Church Accommodation for Worship Made Plain.

1. Olden times reveal not only altars, but offerings unto God.
2. Life's conditions show need of holy ordinances as a farmer needs implements.
3. True Godliness is an active principle which cannot stay at home.
  - (a) A home needs means for cleansing.
  - (b) A home needs a leader in all good things.
  - (c) A home needs a united effort for support.

## XII. Spiritual Despotism Characterizes the Evil Servant.

1. Her reign is spiritual despotism.
2. Judaism was much the same spirit.
3. Many other movements with the same spirit.
4. Two opposite characters of good and evil foretold. The two contrasted.
5. Protestantism and Romanism are the two characters.

## XIII. His Apostacy Seen and Proved.

1. The great rule given to determine character.
2. The new life from above must have a new place of residence.
3. Anti-Christianity described and everywhere seen.
4. Even particular dogmas forenamed.
5. Love of gain appears to be the root of all the evil.

## XIV. His Deceiving Proclivities Ever Apparent.

1. It is Satan's gospel which it proclaims.
2. It is Satan's supremacy which it asserts.
3. It is Satan's edicts which it frames.
4. It is Satan's canon law which it makes.
5. Hence it is Satan's delusion which it maintains.

## XV. His Degrading Influence Seen and Proved.

1. The confessional proves it.
2. Spiritual bargains made prove it.
3. The condition of papal countries proves it.
4. Their curses upon Protestants fall upon themselves.

XVI. The Creator of Superstition, Infidelity and Idolatry. The Origin of Jesuitism.

1. They play with superstition to utilize it.
2. They play with infidelity to reap from it.
3. They play with idolatry.

XVII. The Spirit of Intolerance Always Avowed. Their Own Following Simply States It. An Infidel's Experience and Result. Jesuitism a Religious Snake. A Desperate Remedy Required. Do Not Believe Man Before You Would God.

1. Intolerance of the Roman beasts is no better than Egyptian bondage.
2. No better than Judaism.
3. No better than American slavery.

XVIII. Religious Inventions for Selfish Ends.

1. The treasures of ancient Babylon were ill-gotten.
2. The treasures of the rich Jew answered not the purpose.
3. The treasures of the Roman beasts must measure the amount of their covetousness. Historical facts prove hypocrisy. Their wealth in United States and Quebec.

XIX. The Attractions naturally Lead to Successes.

REV. E. BICKERSTECHE'S OPINION.  
W. E. GLADSTONE'S OPINION IN 1875.

1. The delusion is readily believed in.
2. It fits itself to meet all needs of the natural heart.
3. To overthrow civil and religious liberty the object.
4. Everybody falls a ready prey to the dragon.
5. Protestants must raise their protestations against the intrigues of Jesuitism.

XX. The Policy for Religious Favors to the Rich.

1. They make the poor pay dearly for popery as testified by Dr. Wilde.
2. They make the rich pay dearly for popery as testified by the sale of indulgences.
3. That such practices lead to sin, while true Christianity leads to holiness.

XXI. The Mixed Religious Principles to Meet General Classes.

1. Popery is adorned with "gold" to represent perverted Judaism
2. Popery is adorned with "precious stones" to represent perverted paganism.
3. Popery is adorned with "pearls" to represent perverted Christianity.
4. Popery put altogether makes a masterpiece of all Satan's devices. The creed of Pope Pius IX and what it teaches.

## XXII. Protestant Divisions Not Related to Him in Spirit. The Anti-Christ's Spirits Named.

1. You cannot be in the spirit of Christ without being in the spirit of all true Christians.
2. You cannot be a true Christian without the faith and works of Christ.
3. All anti-Christian principles necessarily at war with Protestant principles. Strong reasons for organization.

## XXIII. Her Own Secret Orders Even Answer for Her Daughters.

1. Prove the Romish beast violates the second commandment by multiplied idolatries.
2. Prove the Romish beast violates the third commandment by multiplied blasphemies.
3. Prove the Romish beast's hatred to the Book of our faith, giving the Jesuit oath thereon.
4. Prove their antagonism to the interest of public schools.

## XXIV. The Ambition to Rule the States of Nations.

1. He impudently steals from our Father in heaven the prerogatives which belong to Him.
2. He horribly degrades both kings and the people by his arrogant power.
3. But the power of true Christianity manifests itself in an opposite way.

## XXV. The Pretended and Assumed Right of Authority.

1. Their authority is a perverted one.
2. Their authority is asserted in hypocrisy.
3. Their authority is literally manifest in idolatry.
4. Their authority seeks the overthrow of England.

## XXVI. The Proud Spirit and the Swelling Words Not of Christ.

1. Such high pretensions must be insulting to God.
2. Such swelling words used in blessing their friends and cursing their enemies must be presumptuous.

3. Such revelations of the man of sin prove the position held by Dr. Adam Clarke.

### XXVII. The Confession Commits more Sin than it Forgives.

1. The cage of the confessional and the nunnery are an inducement to sin.
2. The cage of the confessional and the nunnery are a convenience to sin.
3. The cage of the confessional and the nunnery have been always hot beds of sin and political trickery.

### XXVIII. The Laws of her Being make her a Persecuting Power.

1. The spirit of persecution lived in the bosom of the apostate Jews.
  2. The spirit of persecution lived during the history of Pagan Rome.
  3. The spirit of persecution lived in the dark ages of Romish glory.
- And the spirit of persecution will yet live in double force from the same source.

- (a) They themselves are taught it.  
(b) The symbols of God declare it.

### XXIX. The coming "Image" the Political Scheme to Look For.

1. It is found in the history of the tower of Babel.
2. It is found in the history of Nebuchadnezzar's golden image.
3. It is now observed in the present tendency of the times. Two letters proposing it.
4. The three Christianities now advocated imply it.

### XXX. The "Mark" it must yet Impose, Signifies Much.

1. Idolatry was always anxious for everybody to join it.
2. Idolatry cunningly seeks to entrap its enemies.
3. But the purpose of the idolatrous "Mark" will be pushed to its bitter end, but victory is prophesied over the beast, and "Image" and "Mark" and the "Number" of the name.
4. That the number of the beast with the number of the man is a two-fold meaning, requiring our deep consideration.
5. The prophetic voice of Rev. Geo. Brown, of 1551.

### XXXI. The Infernal Plots to Entrap the Protestants.

1. The very name "Catholic Church," is a huge lie. The national figures and facts prove her to be the chief producer of illiteracy, crime and immorality.
2. The coming political schemes are just as deceiving. The oaths of the Jesuit order given. Their destructive features noticed.

### XXXII. The Future Situation brings out a Loud Note of Warning.

1. It is God's way to warn his people of danger before it comes.
2. It is God's way to punish his enemies with blindness for unbelief.
3. It is God's way to bring retribution upon the ungodly.
4. It is God's way to tell his people in what their safeguards lie.
  - (a) Must be free from the desire of changefulness.
  - (b) Must be free from the corruption of visible union.
  - (c) Must be free from the sin of the age we live in.
  - (d) Must be free from the doctrine of no eternal punishment.

### XXXIII. The End of the Two Beasts and their Violent Destruction. Thirteen Chosen Witnesses against Rome.

1. Their end a necessity to prove the veracity of the bible.
2. Their end a necessity to make way for a new world.

### XXXIV. Her own Following become her own Destroyers. The Nations will Rise up Against Her.

1. These means of justice may seem slow to us.
2. These means of justice are the same which obtained in every age of sin, to prove which the history of the heads of the beast are given.
3. These means of justice are surely in favor of God's people.
  - (a) The nature of the change expected.
  - (b) Effectually to make her "desolate."
  - (c) To make her "naked."
  - (d) To eat up her flesh.
  - (e) And to burn her with "fire."

### XXXV. The Lord's own People Finally Delivered.

1. A prophecy to prove a third part of the Protestant faith drawn into the snares of Jesuitism.
2. The wise will understand the contrast between the Roman and the Protestant.
3. The Protestant victory coming is sure, causing much rejoicing.

### XXXVI. The Bible will yet Rule the People in Righteousness.



1. At the abolishment of idolatry comes the resurrection morning.
2. At the abolishment of idolatry comes the call to the marriage supper of the lamb.
3. At the abolishment of idolatry comes the dawn of the millennium.

XXXVII. The present Necessity for Faithful Watchmen.

1. Set up the standard of the Protestant press against the enemy.
2. Make the watch of secrecy strong against the enemy.
3. Set up the watchmen of public representatives against the enemy.
4. Prepare the ambushes of the subordinate councils against the enemy.

XXXVIII. The Salvation of the World Becomes a Fact at Last. Dan. 2 : 44. But all Unrighteous Kingdoms must Pass Away First.

1. God's covenant with Abraham implies it.
2. God's decree with David shows it.
3. God's prophets declare it.
4. God's great mountain power of Protestantism claims it.
5. God's great salvation provides it.
6. God's Holy Spirit pours it.
7. God's flying angel spreads it. All of which applies in its fullness after the fall and destruction of Babylon.

XXXIX. Who is the Good Servant Appointed to Break up the Nations now in Idolatry?  
ANSWER: The Man Child of Protestantism.

1. Protestantism is a branch out of the roots of Jesus Christ.
2. Protestantism is intended to be the power to rule over the nations.
3. Protestantism is the white war-horse of righteousness and truth.
4. Protestantism is the arm of justice to execute judgement.
5. Protestantism is the Lord's army to come as a thief in the night.

XL. The great Political Lessons to be Gathered.

1. Denominational ministry defended by eleven essays, as God Himself ordained it.
2. Papal and Roman beasts exposed, by twenty-two essays, as God Himself sees them.

3. The line of Protestantism is the most interesting subject of all subjects, because God Himself has laid it down.
4. Three angel messengers of three distinct missions, show us our whereabouts and what to look for.
5. The Bible way to count the duration of great epochs is two-fold and very easy.
6. The enormous income of the pope, and the moral tale of the history of 260 popes.
7. A professed Christian institution not being a producer of the Protestant principle should be destroyed.
8. The promises given impart an untold amount of encouragement and consolation to the Protestant.
9. Can now read the bible with more interest, and must attain to that purity of character which alone gives the needed power.



## Introduction to the Great Questions at Issue.



Mat. 3; 18:—"Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Which is it, the Protestant faith or the Roman faith which serves Him? What cannot be of service and acceptance to, and approved of by God, cannot be of service and profit to man. Let this be a law by which to decide any political or religious question at issue under all the circumstances of life.

Of every passage of scripture which, at any time, comes before me, I have three questions to ask:

1. What is the meaning which God the Holy Spirit, at whose inspiration the words were recorded, has intended me to conceive from it?
2. What is the nature and power of the truth God has invested in it?
3. To what does it refer in the land in which I live?

It occurred to me more than four years ago that the Bible contained prophecies which represented every institution of power in the land, and that it would be very profitable, instructive, and interesting to realize it so.

We need no new revelation of a Mormon character or any other false prophet, to tell us what shall be concerning anything, because God has already represented and symbolized in His word everything needful for us to know; and there are many things yet of very vast importance found in the language of Truth which continue to appear to us as in a glass darkly.

Among such unconceived, and hitherto yet comparatively unknown truths among men and Christians generally, there are at least three great burning questions at issue to-day on which men discuss at large in a very dissatisfactory way, because ignorant of the Divine law which is intended to give the final decision, so that we can in consequence quietly settle down to positions in which Providence has placed us.

What are the questions to which I refer?

1. Denominationalism as it appears cut up into sects, and many are the uncharitable attacks made upon the cause of Protestantism just through ignorance of the scriptural ground line upon which Divine Providence has placed His divisions of labor. It is therefore desirable to set this matter before the revealed light of truth, not only to scatter the hard-hearted ignorance of some who call Protestant sectism "the Babylon of the Devil," and not only to clear away the doubts of others who through the unrighteous controversy against those fields of spiritual labor which have produced such a harvest of Protestants, so needed just now, thereby hindering sincere souls from Christian fellowship, but to defend the character of God by whom are all things in the creation and government of denominationalism.

What is the next question?

2. Roman Catholicism as it appears before the eyes of the public in Protestant countries, the trained priests of whom are well able to speak of Christian charity under their motto of the "Fatherhood of God and the Brotherhood of Man," causing the world and blind Protestants to believe that the Roman Church will compare favorably with any other church. With this ignorance prevailing, together with an army of Jesuit preachers filling the pulpits of the land advocating the insidious doctrine of the above motto, and adding thereto the sad disastrous consequences of political partyism, causing a dividing interest by which political Romanism jumps into the first positions in the gifts of the governments, all of which have blocked the true spirit of Protestantism out of about a third of those who were brought up in the principles of the Reformation. What is the real cause of this loss to the church and political governments? Ignorance of the word of God. How needful then to set this subject in the light of truth which is so clearly revealed to us.

What is the third question, which is really the greatest of all questions?

3. Protestantism organized into self-protective societies against which the cry is gone forth from the press of an un-Christian spirit, and in its narrowness causing the operation of another political party and so seriously damaging the cause of Christian union. Roman papers shout: "The second beast is come to reign," Orangeism, of course, being the first beast, so that such Protestant societies are persecuted above measure, and the weak-kneed Protestants are the worst persecutors. Why is this opposition against us? Ignorance, and nothing but ignorance is the cause. If our opponents did but know the Divine line of truth so clearly laid down in the Bible which shows so convincingly the necessity for the existence of such societies, their opposition would fly as chaff before the wind. Why does not the press of the Roman Church tell the public the real truth, the why and the wherefore of the existence of their own sacred societies? Why don't they tell us of the strong obligations under which they pledge themselves to damage and destroy not only the Book of our Faith, but every Protestant church, and every public school,

and every righteous government in the land? Knowing this, have we not the same right to obligate ourselves against them? How needful then that these things should be set before the light of holy truth, justifying the principles under which we have obligated ourselves to carry on the work, the great work, the Godly work which now lies before us.

To undertake to lay open the above lines of truth, to give light on the three great questions at issue, is important indeed, taking all into consideration.

4. Another question is, will the world ever be brought into the fold of Christ by the present machinery instituted for that purpose? Never, until after the total destruction of the two beasts of Rome and every other kindred spirit. This subject also needs putting forth in its right shape.

5. The greatest trumpet note of warning must be sounded soon. The insidious enemy of God and man has so matured his plans for the destruction of our rights and liberties, that the time is right at the door for Protestants to sound forth their warning.

6. The law laid down in I Peter 1; 20, must be followed strictly in handling the truth, "Knowing this first, that no prophecy is of any private (or single) interpretation." That is, not to rest on any one passage of Holy Writ to base an opinion, because another may be found to weaken or destroy it, as church convenanters use Rev. 18; 4, for self-justification against whom are found Jer. 51-6 and 45th vs. and Matt. 24; 16, showing that we are not to leave our church, but our country just when the voice of Providence favors it.

Dealing with the true and false in religion you shall see the difference of moral character which distinguish them, which is the great thing Gods looks at, for the one serves Him and our country, which the other cannot do.

## II. The Divine Divisions of the Protestant Labor of Churches.

I. Cor. 12; 20: "But now are they many members, yet one body." Rev. 21; 12: "And names written thereon which are the names of the twelve tribes of the children of Israel." Just as one master may have many gangs of men working for him in the same firm, and he governs the whole as he wills.

At first sight of so many churches having settled down in every town and village to bring the claims of God before them, we may be led to ask: "Are they not in one another's way?" and like too many stores in a place make hard times for themselves. Yet, it is a fact known everywhere that competition is the greater blessing. The people suffer where there is only one general store, which may be a gain to the one but losses to the many. God knows best whether to send one or many gospel

stores to a place. I have seen in England only a handful of people worshipping in a church in a parish, but the advent of another effort caused excitement and a good congregation for both and many converts. Since the introduction of Methodism in almost any one place caused revivals where before deadness existed. Is such work wrong? Competition works good every time. The system of many railways in one country, machine manufactories of many firms, the supply of medicine from many dispensaries, the oil business of many companies under any one government, causes a general benefit, otherwise the few would enrich themselves and the many grow poor. The few landsharks of any country may grab up their thousands and millions of acres of land, making it hard and difficult for the many to obtain a start on farming lines. Therefore, it is right to make it harder for the few and easier for the many. The same also obtains in the holy ministry of Protestant churches.

1. The same gospel flows from many wells even in one town. Isa. 12; 3: "Therefore, with joy shall ye draw water out of the wells of salvation."

Everybody should see that not only the provision of the gospel, but also the means of supply are Divinely appointed. Not only providing the railroad, but also the appliances, the locomotives, the stations and the general accommodation, by which the general public may avail themselves of the convenience, the opportunity, and the benefit of travelling from earth to heaven. You say, the Bible is a sufficient instrument to supply your need in this matter. Yes, the Bible supplies knowledge just as a railway guide book tells how and when to get to a certain place, but it gives you not the practical knowledge. It is the people of practical experience that are required to inspire in sinners' hearts the motive power inducing them to repentance and faith. The principles of confidence which our opponents destroy, are required to be engendered in the heart of society respecting the real nature and character of the Protestant ministry of the land in order to make the gospel a real success. If I have no confidence and faith in the ministry of a church it has no influence over me. Therefore, the latter provision of ministry is the most important. For what purpose is the railroad without the appliances for its use? What good is the gospel to the general public without the means, the God-sent ministry to bring it before them?

2. The God-ordained plan of the many is best after all.—Rom. 8; 28-30: "And we know that all things (yes, know all God-sent sects) work together (in spirit union) for good to them (not to intermeddlers) that love God, to them who are the called according to His purpose." Do not interfere with the purpose of God. It is His property, and His business, therefore keep your

hands off. "For whom He did fore-know He also did predestinate to be conformed to the image of His Son (an organization must obtain in this as well as an individual) that He might be the first born of many brethren." Whom He fore-knew would be founders of large societies, for which we should be thankful, and grumble not. "Moreover, whom He did predestinate them He also called (into an existing power) and whom He called them He also justified (by giving them fruit); and whom He justified them He also glorified." (by raising them up into positions of trust and honor.) "What shall we then say to these things?" Does it not settle the controversy for all time? Yes, the righteous are satisfied, but the wicked are not. "All things are of God (not of the world), who hath reconciled us by Jesus Christ, and hath given us the word of reconciliation." "He spared not His own Son, but delivered Him up for us all. How shall He not with Him also freely give us all things." That is, not only give us Christ, the railroad, but give the ministrations of His own divisions of labor through which we may reach heaven. This should be a full decision, enabling us to "give to Cæsar his own, and to God His own."

3. The unbelieving will not accept God's way of the Protestant ministry.—Titus 1; 15: "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure (the machinery of ministry is all wrong, why? because) even their mind and conscience is defiled," by some corruptible new thing which some biased mind conceived. You say, "These sects have so many faults." Are the Judases of this century without their faults and flaws? Wisdom says, "First fetch out the old rotten, stinking saw-logs from your own short-sighted eyeballs and straighten out the crooked places of your own characters, and cut off the ugly knots hanging round your own professions of charity to others, before you enter upon the miserable calling of fault-finding, and make better harmony, not only among yourselves, but between your own trumped-up theories." Don't put yourself in the seat of judgment of what is right and what is wrong as does the Pope of Rome. He condemns all others outside his own shop, as also does every other anti-Christ in the world. With all the faults and flaws found in the Protestant sects—and all human ministrations have them—they have a thousand times better show of justifiable fruit than have any of their corrupt judges. "Who is he that condemneth? It is God who justifieth."

4. He who causes kings to reign causes the good sects to exist.—Prov. 8; 14, 15: "Counsel is mine, and sound wisdom (intermeddlers haven't got it all); I am understanding, I have strength: by me kings reign, and princes decree justice, by me princes rule and nobles, even all the judges of the earth."

5. He who causes changes in earthly kingdoms causes the rise of another good movement for his own glory.—Dan. 2; 21: "And he changeth the times and seasons. He removeth kings and setteth up kings. He giveth wisdom and knowledge to them

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6 He who giveth power to administer state laws gives power for church government. Rom. 13; 1-2: "Let every soul be subject to the higher powers, for there is no power but of God. The powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation." But how much more so against those who resist the agencies and institutions of Christ? Has not nearly every national government many different colonies under one ruler? Can it not be so spiritually? Have we not the provinces with their separate governments? Have we not the counties, the townships, the towns, the cities, the farms and the homes of the people, each of which has its own organized form, and yet all under one government on earth, and the whole universe under the all-wise ruler of heaven? Therefore, it is clear there can be any amount of divisions of powers, whether temporal or spiritual, under one all-wise mind. Col. 1; 15, 16: "For by him were all things created that are in heaven (among Protestants, for all true characters are in the kingdom of heaven) and that are in earth, (among the non-Protestants) visible and invisible, (whether of the present or those to come) whether there be thrones, or dominions, or principalities or powers, for all things were created by Him and for Him." What is there plainer than this? Why ascribe to the devil the works which belong to God? Did not the Scribes and Pharisees do this and lose their day of grace? Therefore, by the light of revealed truth let us be willing to let God have his own way in regard to the sect divisions of the Protestant labor; for these compose the good servant of God, and the enemies, the evil servant, and every succeeding movement on this line is like cashing another promissory note, for each like promise of God is a promissory note, and the cash is given as they fall due from time to time.

### III. Their Present Standing Answers the Divine End.

Eph. 1; 11: "According to the purpose of him who worketh all things after the council of His own will."

How apt man is to enter a course of rebellion against God, according to the above truth, even before it is realized, because of existing ignorance! How necessary it is to take Gamaliel's common sense advice as given in the sanhedrim or the supreme court of the Jews when they persecuted the young church. Acts 5; 38, 39: "Now I say unto you, refrain from these men and let them alone, for if this work be of men it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." But our opponents are worse than were the Jews, because they agreed with the advice of Gamaliel, which our enemies do not do; although they must see



that their continued hatred is not only perfectly useless as far as gaining their end is concerned, but seriously damaging to the influence of their own-life, and to the lives of others. Remember, we cannot fight the holy positions of God's people without fighting the Lord himself. Speak against my wife and you speak against me. "In as much as ye have done to one of the least of these my brethren, ye have done it to me." Touch my property and you touch the apple of mine eye.

1. Protestant sects are divinely led to do a needed work.—John 10; 27: "My sheep hear my voice, and I know them, and they follow me." No mistake in this standard truth. The world needs in the worst way, Protestant converts, and that church which turns out the greatest number of sound converts is the greatest blessing, not only to the converts themselves, or to the church that is so successful, but to the welfare and safety of the country in which they live. Why? Because the enemy, idolatry, is rising up among us. Every Protestant convert made is a check upon its advancement. God is leading his own people on to victory over the organized idolatry of nations.

2. Protestant sects have succeeded in opening the mystery of the gospel.—Eph. 3; 9-11: "To make all men see what is the fellowship of the mystery, (causing the realization that saved humanity can dwell with divinity. He that dwelleth in God dwelleth in love. God and man can live together. This is the mystery that is revealed) which, from the beginning of the world, hath been hid in God. (and it is vastly hidden to-day) who created all things by Jesus Christ to the intent (Who is the chief intent of the gospel?) that now unto the principalities and powers in heavenly places (where all good Protestants are found to-day; but there are powers which are not in heavenly places, for there are powers of darkness and spiritual wickedness in high places) might be known by the church, the manifold wisdom of God, according to his eternal purpose which he purposed in Christ Jesus our Lord." This is one of the most comprehensive passages of holy writ. That the church might know the manifold wisdom of God. In what? First, in creating the church, organizations. Second, in giving them a host of converts. Third, in manifesting the mystery of God and man dwelling together. Fourth, in developing the Protestant principles of Luther. Fifth, in organizing the Protestants against Romish idolatry. Sixth, that the church might have victory over the devil. In all these propositions the manifold wisdom of God is seen, and will be more and more seen as the years go by, and as the Roman beasts develop themselves. There is more value in this knowledge than is generally conceived. It is the manufacture, so to speak, and the development of the Protestant principle to which the church gave birth in the days of Luther, spiritually and symbolically called the "man child" which shall arise to rule the nations with a rod of iron, which must be taken in a political sense to consume and waste away the iniquitous power of idolatry. The ultimate end of this dispensation is the creation of this Protest-

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ant power. God must have it. It is in the program of his great purposes. The church must have it to give it to God's political scheme. The world needs it to prepare for the condition of the millennial age. It will never come without it, and popery will never die until it is organized strongly enough to kill it. Either Romanism must die or Protestantism must die. They cannot be reconciled. I speak from revealed truth, which I shall yet bring under consideration. Therefore, how foolish the action of the opposition who call themselves Protestants, to oppose the machinery which turns out this power of Protestantism. It is an attempt to change the purpose of God. It is good to know they cannot do it. It is all vanity and vexation of spirit. They may just as well try to blow out the moon and stop the course of the sun. It is hard work to kick against the pricks. The pricks will hurt them more than the kicks will hurt us.

3. The Protestants are doing too great a work to be stopped. —Neh. 6; 3: "And I sent messengers unto them saying, I am doing a great work, so that I cannot come down. Why should the work cease whilst I leave it and come down to you?" Nehemiah had opposition like the Protestants have. His enemies thought to do him harm and laid a trap for that purpose. They planned for a discussion meeting and sent him an invitation, saying, "Come, let us meet together in the plains of Ono." But Nehemiah did well by answering back a plump refusal, saying, "I am doing a great work, so that I cannot come down." Protestant ministry is fraught with eternal destinies, and therefore, too important a business to give up to argue with the devil, who only wants to hinder and damage the work. We cannot even take time to listen to arguments that are grounded upon the sands of perversion, and consequently void of common sense.

4. Protestant ministry has made a grand proof of their God sent mission, —II Tim. 4; 6: "Make full proof of thy ministry." Herein our opponents fail every time. Why should people be so deluded in religion as to believe everybody wrong in the sects but themselves? Is the government of Christ so weak and defective that his sheep are found in the wrong places? Is not that very idea dishonoring to Christ? Not able to look after His own. But the Protestant ministry stands on a foundation which intermeddlers cannot move—from the very fact of there being so many churches to-day holding a good membership, besides having a cloud of witnesses to give evidence of past successes by the record of so many gone to heaven through their labors. Can opponents show such a proof? Do you say, "If the past successes and the present strength be offered as a proof for the divinity of their mission, then the Roman Catholic church can prove its divinity on the same ground? I answer: The R. C. church is entirely based upon a different footing, being not evangelical, but traditional, in the fundamentals. They plainly tell you there's no salvation without her. Protestants say "There's no salvation without Christ." Therefore, the difference is a vital one, and obvious to all. You might as well say, the successes and present

strength of anarchy proves its divinity, or the successes and present strength of the liquor traffic proves its divinity. Then how shall a Protestant government fight the Roman enemy when it is divided Grit and Tory? When our intelligence, strength and energy are wasted in the political strife now existing hundreds of years among ourselves, are we not giving the foe the advantage ground? Besides, I contend that the gate of temptation to corruption is thrown wide open, and will be, so long as the political Grit or Tory government exists under Protestant name; because either government will bid and make offers for the Roman support, and such a temptation means, in every country, millions of money by various channels made to run into the great exchequer of Rome. Protestantism must close this gate of temptation before national bankruptcy becomes a real fact. I say no government can be trusted with such a temptation before it. Better, infinitely better, maintain Protestant government and let Rome be the opposition, or vice versa.

#### IV. Spiritual Oneness the Only Union Required.

Eph. 4; 3: "Endeavoring to keep the unity of the spirit in the bond of peace."

Church union is a subject much handled on all sides, yet it is even up to the present generally very badly understood, even by many clever ministers of the gospel. I have often wondered at the display of spiritual short-sightedness of so many people when the whole matter of the union required among all Christians is so simply explained and illustrated in the prayer of Christ and the simplicity of Paul's words: "Unity of the spirit." Unity of Christians, and judging of the matter from an outward standpoint, as do all the following of the R.C. Church, because of the great power its visible head represents. Now, were we living in the millennial age, when righteousness shall universally dwell on the earth, the advocacy from such a standpoint would be received generally, but during this Gentile apostasy it cannot be received by the true and faithful of Christ. I have no doubt that many a one will fall from the grace of God during the present discussion of union. Therefore, I am induced to deliberate more fully on this line, because I am under the conviction that right here is a most dangerous precipice into which many will fall to destruction. The powerful influence which the visible union of the R. C. Church wields and employs will draw untold numbers into the vortex of woe. Untold numbers of professed Protestants are already drawn that way. Whilst true Protestants are moved to protest against the evils which threaten their rights and liberties, the weaker Protestants lessen their protest and are in great danger of falling with the fall of Babylon. Therefore, the advocacy for visible church union leads to gigantic evils. Is not that the essence of true religion, which is love to God and man, living and dwelling in the inner life and heart of the man himself? Is not a right-minded man a spiritual-minded

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man? Can the spiritual unite with the unspiritual? II Cor. 6: 14-18, makes this matter very clear: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial (a word which represents all that is wrong and false), or what part hath He that believeth with an infidel? And what agreement hath the temple of God with idols? [Whoever goes towards Rome goes towards idolatry]. For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and they shall be my people." God's people will never unite themselves to systems of idolatry. The two elements of fire and water when put together make a struggle which shall be master, and the strong overcomes the weaker; so with light and darkness, and so it ever must be with the spiritual and the unspiritual. There is no true spirituality before God among the idolaters of our age whatever may be claimed for them. The foundation of our age standeth sure, having this seal: the Lord knoweth them that are His. The unrighteous of this age understand the truth no better than those Jews did who charged Christ with breaking the Sabbath upon the outward evidence of performing a miracle on that day, whilst they were blind to the principle of love which actuated Him to do good to the poor on the Sabbath day. Therefore, Christ said, "Judge not according to the appearance, but judge righteous judgment." Just so, we are not to look at or judge of outward divisions of Christians as far as divisions of their work is concerned, for this is no evidence of real division of spirit. Does not the Lord look at the condition of the heart? Then, the condition of the heart of man is where to find the standard to judge of Christian union.

Even a worldly institution will illustrate the union required: I worked in a pottery among two hundred employees. Going through the works you would see the men divided up into gangs, each having a foreman. Going out you might say: There's no union in that pottery, for I saw divisions there. Is not that a fallacious conclusion? I answer, no more so than that which our enemies arrive at concerning Protestant churches; for the wrong conception of the nature of things is apparent in both cases, and the result of bad reasoning should be easily seen.

I. The prayer of Christ was for spiritual oneness.—John 17; 11, is very plain: "And now I am no more in this world, but these (disciples) are in the world, and I come to thee (our humanity is required to be in this world). Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."

1. The ground of Christian union is found in the keeping power of God.

2. The example of Christian union is seen between Christ and His Father.

The grace of God must flow in the heart to produce the spirit

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of union; and the example of this union shows no visible union, for no human eye could see the Father in shape, as one was a spirit and the other was using a human form. Examine 21st vs.: "That they all may be one; as thou Father are in me (spiritual) and I in thee, that they also may be one in us: that the world may believe that thou has sent me."

It is not sinners who are reachable by the power of the gospel, who contend and expect visible and organic union, but professed Christians who seem to have the form without the power. These are the characters producing the agitation which is causing unbelief and want of confidence in Protestant organization. An example of spiritual union is also expressed by John 14; 23: "Lord, how is it that thou wilt manifest thyself unto us and not the world? Jesus answered: If a man love Me he will keep my words: and my Father will love him, and We will come unto him, and make Our abode with him." The above union of the Father, Son and the disciple cannot be organic and cannot be visible—therefore, it must be spiritual, and this is that which He prayed for. Should professors try to be wiser than revealed truth? Those who are filled with the spirit of contention, and make more noise on union than anybody else, are the very people who are furthest from it, for all their meetings are conducted on the principle of controversy and fault-finding, and they would tear to pieces what God has gathered together. Yet nominal Christians all over the world are moving towards organic union, which we shall find is not of God.

II. Revival work is created from spiritual oneness.—Act 2; 1: "When the day of Pentecost was fully come they were all with one accord in one place." This is the ground-work upon which the revival of three thousand converts started. But it took the one hundred and twenty disciples probably some days of prayer and preparation before this spiritual union came; and it never comes apart from the power of the Holy Ghost.

In pure religion the main object of a society must be disinterestedness pure and simple, having nothing but the salvation of others before it. There are any amount of societies, or clubs composed of members who meet together for selfish aims. But the Christian, full of the spirit of God, has lost all his self-interest.

But the above instance proves no organic union, and there has been no such religious union in all the history of the past, and Christ never praycd for it, nor encouraged it in His work of love. Mark 9; 38-40, proves this: "John said, Master, we saw one casting out devils in thy name, and he followed not us; and we forbade him, because he followeth not us (39). But Jesus said, Forbid him not; (no intolerance here as put forth in Rome) for there is no man which shall do a miracle in My name that can lightly speak evil of Me. For he that is not against Me is on our part."

This history of Christ at once shows up the folly and shortsightedness of those who contend for organic union. If the master put His foot on it, as shown He did, what authority or

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right have we to teach it? Is not Jesus Christ our highest authority? Therefore, by the truth of Jesus we dare do nothing against anybody or party who are beautifully engaged in the heavenly work of casting out devils.

III.—Prospering societies in Christ have this spiritual oneness.—I Cor. 1; 10, expresses the conditions needed for prosperity: "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing (not do as come-outers have done, speaking some other doctrine, and cutting themselves off from the brethren), and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." This is a Divine entreaty which separatists have violated and raised rebellion against God, and going in opposition to His order. But they say, "Christians of one city should all meet in one place, as did the one hundred and twenty meet at Jerusalem." But such a gospel of organic union is not practicable to-day. Where is found the accommodation in Toronto, Chicago, Philadelphia, New York or London, to hold all the Christians in any one of these places? If there were only one Christian in twenty in London it would require a room to hold two hundred and fifty thousand people. But Christ is wiser than all the wisdom of men put together, and it is infinitely better for us as it is.

## V. The Chosen Symbols Favor It.

I Cor. 12; 14: "For the body is not one member, but many. The symbols to represent to us the work of the Church of Christ as employed by Biblical writers are strikingly against organic union of all churches. There would be no harmony in the Bible were it not so. Not only the body has many members, but the organs of the mind are many distinct faculties, yet controlled by one persistent human will.

I. There are many compartments in the one building.

Eph. 2; 19-22: "Now, therefore, ye (church) are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together growth unto a holy temple in the Lord; in whom ye also are build together for the habitation of God through the Spirit."

Think of the fellowship here expressed by forming a part of the great temple of God, which brings the tie of the closest friendship not easily broken. Here is felt the oneness of spirit-love prayed for and answered by the God-head, but in respect to organic union never. No matter where born, or under what government protected, the conscious fellowship is enjoyed from the knowledge of being of the same household of God.

And, know you not that all large houses of rich families, or houses of considerable business, have business compartments of

the same so arranged to facilitate matters? Large banking houses have many branches, also dry goods houses, railway companies, and nations have government compartments, likewise the same arrangement is seen in the household of God. Are there any strangers and foreigners around? Yes, come-outers and church intermeddlers, for had they been of us they would have remained with us. (See I John 2; 19.) Of this great building I may offer the following remarks:

1. God himself has fitly framed it, "through the Spirit." Do not sin against Him.

2. It is a growing house in holiness. "Unto a holy temple." Its enemies get worse, and more and more deceiving.

3. One main interest runs through every branch. "Are builded together for an habitation of God." Advancement of the Kingdom is the key-note of denominationalism, for as each Protestant movement enlarges itself in spiritual interest, the one great spiritual house is built up.

It must be gratifying to Paul to see his church at Ephesus going up. It is encouraging to know the building you belong to is getting better and better, purer and purer, larger and larger, and will yet swell to fill the world. Whatever else decreases Christ must increase. Now, my personal work is to do something, be it ever so little, to make increase of His Body. It cannot be my business to find fault with the building or grumble over any part of it, or defame those whom God employs. I want grace to make me a live worker, and not smoke to make me an intermeddler.

II. There are many roads leading to the same city of God.

Rev. 21; 2, 10-14: "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband." Such is the growing church of to-day. Inspiration calls it a "city." There are many roads leading to one city—then there are many roads to Christ, but Christ is the only thoroughfare to heaven and God, for pardon, redemption, reconciliation, justification, sanctification, and glorification. To obtain and retain Christ, the great salvation He provided is our one thing needful. This is termed the "clothing upon with our house which is from heaven," a "house not made with hands," and which the psalmist calls the "prepared city for habitation," and John says, "it descends out of heaven from God."

Christ assumed the human form and joined it to the Divine. It is the human we have to deal with, to prepare it for the Divine. For this we have to learn our way to Christ, to become like Him, and to dwell in Him the city for habitation, "God is love; and he that dwelleth in love dwelleth in God and God in him." This is the highest point for humanity to reach, namely, to dwell in the city of God right in this world. But how shall we get there? This is the greatest of all questions. To find out the how and the means to use to reach it. I am not referring to head knowledge of Christ, which can be obtained from the Bible and the

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reading of good books, &c., but spiritual light and Holy Ghost instruction is what is needed to-day to place you right in the city of God. It is not joining a church in a nominal way, any hypocrite can do that and never reach the city. It is not coming through an outward ceremony, whoever imposes it, it is not obedience to man that takes me to God. Many are crying, "Eternal life! Eternal life!! Eternal life!!!" Till we are sick and tired of hearing the empty sound. Why don't they come down to common sense and tell us in the real spirit of holy truth how to get it.

I know, and nearly everybody knows, as far as the head is concerned, that Christ is the way, the truth, and the life, that He is the centre, the beginning, the end, the first, the last, the sum and substance of the city of God; but I must have spiritual light for the heart to see that Christ is the door, and Christ is the inside blessedness for me. I know I have got to choose—my whole heart must choose for myself—but through whom does the needed inspiration come upon the dead sinner, giving him the holy motive power, and pouring upon him the overwhelming conviction inducing him to make an immediate choice and at once seek Him for Whom his soul now longs. What we want is the first cause power, which produces repentance. Preaching without the Holy Ghost is always a failure. I know Christ is the living bread of that city, and the water of it, and the wardrobe of it, but I want the Divine power enabling me to appropriate those spiritual necessities to myself. I know Christ must be the the great joy of that city, and its marvelous light, and its wonderful glory, and its everlasting keeper; but I want the position in which I can drink of that joy, and walk in that light, and share in that glory, and come under that keeping power. Doubtless there are many good roads with proper finger boards pointing the way to God, and turnpike gate houses which kindly give travellers the needed instructions and sweet words of encouragement on the way. But which is my best and nearest way there? The Book informs us there are twelve gates as entrance ways into it, with porters or angels of instruction. There are three gates on the east side, three on the west side, three on the south side, and three on the north side, to call sinners to Christ on every hand, and salvation wells placed at the convenience of every man. Thus Protestant agencies are sent everywhere for the convenience of all mankind to come to God and leave the devil. These religious divisions are God-created for the spiritual convenience of man. As railroad systems are created by human governments for the convenience of the travelling public. And I should get into the first carriage of the first salvation locomotive, on the first Hallelujah line I come to.

Such symbols, as the above, are thus used to represent the complete ministry of the gospel to man. Wherein one denomination fails to do for Christ another will pick up. The angels at the gates, by representation of Protestant instrumentalities, are offering their services for the salvation of the world. Therefore,



the symbol in this chapter, Rev. 21, including the whole chapter with many other similar scriptures, is beautifully fulfilled as above intimated. My business is to show the intelligent reader how correctly God is fulfilling His own word and how interesting the Bible is when thus we can read it. But it is a spiritual book for the heart and by spiritual eyesight we shall see all things in beautiful harmony.

III. There are many tribes forming one Israel.

The Gentile church of Christ is represented by the symbol of "Israel" with "ten tribes." Gal. 3; 29: "And if ye be Christ's then ye are Abraham's seed and heirs according to the promise." The promise is: "In thee shall all the nations be blessed." Eph. 3; 6: "That the Gentiles should be fellow-heirs, of the same body, and partakers of His promise by the gospel." Rom. 2; 26: "Therefore, if the uncircumcision (Gentile) keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? Hence, he is a Jew which is one inwardly."

There is a remarkable connection right through the whole history of God's people from Abraham away down through all ages to the last sinner that will be saved through the blood of Christ. Hence God links all the Gentile converts to his people, Israel, as in "Isaac shall thy seed be called," and in Jesus only can we be called Abraham's seed. God gave Jacob the honored name of "Israel" because as a prince he prevailed with God in prayer. The term Israel properly signifies "children of prayer." Israel is known to God and the world as consisting of twelve tribes embracing the whole number of His people. But each tribe was separately organized, having its own laws and regulations and boundaries, the same as societies to-day protect themselves with, yet related to each other by natural ties through religion with the same distinct knowledge that they were the chosen people, a chosen nation for God, as is realized by each Protestant sect to-day. The national headquarters for religious communication and divine instruction was the ark of the holy covenant, and, later on, the temple of Jerusalem, but spiritual Israel's headquarters is the new Jerusalem city of Jesus Christ, in which every truly saved character is found to-day. Rev 7. 4. &c., contains symbolical representations which to-day the spiritual church fulfils by the very means which the history of each division of labor gives to the world, which indeed are living facts in fulfilment of God's word: "And I heard the number of them that were sealed, and there were sealed 144,000 of all the tribes of the children of Israel."

This much, then, is said by God of the Gentile church, and 144,000 of it are chosen, sealed or set apart. For what purpose? For holy service: "The servants of our God." Why are they thus called servants? Because the true ministers of the gospel are found in each true Protestant sect to-day. If the 144,000 represent the holy ministry of the church, has God also represented the Gentile Israel as well? The 9th verse gives the answer: "After this I beheld, and, lo, a

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great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

How interesting to thus see all the ministers and all their converts thus represented! The above scripture has always appeared wrapped up in mystery; now it is clear and plain.

Rev. 22; 1, is another wonderful symbol: "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

This scripture is being fulfilled to-day in the following way:

1. This glorious woman symbolizes the Gentile church right down to its present enlarged form.
2. The beautiful sun with which this heavenly queen is adorned symbolizes the marvelous light of spiritual Truth enjoyed by all the saved.
3. The moon under her feet symbolizes the evil servant of the wicked one, including every delusive power of idolatry, which the Protestant powers of the nations keep under control, more or less from the Reformation up to the present, with which every righteous historian must agree.
4. The crown of twelve stars carried by the Queen of spiritual Israel symbolizes the Protestant sects organized to do the work of the kingdom.
5. The "man-child" born out of the church symbolizes the principle of Protestantism which has arisen since the days of Luther, against which Rome is so bitter. This male principle power must yet develop itself and become an organized form before it can reach the political strength predicted.
6. The devil's endeavor to swamp true religion, represented by John, shows everything is resorted to particularly false forms of Christianity, and contentious arguments of false men "tossed to and fro, and carried about with every wind of doctrine by the sleight and cunning craftiness whereby they lie in wait to deceive," to overpower the work of God.

IV. Many labor powers sent out by the one Lord.

I. Cor. 12; 4-7: "Now, there are diversities of gifts (of spiritual talents bestowed upon right-minded souls fitting them for service, or upon divinely-called organizations, just for the same purpose), but the same spirit, and there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God who worketh all in all."

How broad and comprehensive are such holy words compared to the narrow separatists, who claim no sect can be as righteous and scriptural as they are?

Matt. 19; 28-30: "And Jesus said unto them (that which answers to the whole of His church), verily I say unto you, that ye which have followed Me (observe the tense: not you who are following Me merely) in the regeneration (the creation of My kingdom) when the Son of man shall sit upon the throne of glory

(mediatorial throne) ye also shall sit upon twelve thrones (or spiritually govern the whole working kingdom of My church) judging the twelve tribes of Israel." "And every one (individually) that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold (in this life) and shall inherit everlasting life. But many that are first shall be last; and the last shall be first."

This is the reward of inheritance given for faithful service over the flocks and sheep of Jesus, "over which the Holy Ghost placed them." Are we not commanded to love and highly esteem those ministers of truth for their "work sake?" But the teaching of infidels and come-outers and papists instruct us by the strongest language to hate them, as Romans hate Protestants, and pile in upon them, exterminate them as you would rats, always defaming them and damaging in every way possible their righteous influence to build up the holy branches of His kingdom. Shall we obey them, or obey God?

Matt. 20; 1-17: "For the kingdom of heaven is like unto a man (that is, the kingdom of saved people during its creation) that is an householder which went out early in the morning to hire laborers into his vineyard." This parable is an illustration to the answer which he gave to Peter's question: "What shall we have for following Thee?" I offer the following remarks in explanation:

1. Christ commenced the work of His kingdom "early in the morning," from the creation to His own history on earth, including the whole work done by the apostles and their co-workers, during the first century.

2. Christ continued His operations during the third hour of the Gentile dispensation day including, probably, the first six centuries of the age in which Origen, Cyprian, Constantine, &c., were called and placed in the vineyard of His kingdom, through whom religious sects were organized. After which, from the sixth down to the fifteenth century, which included the epoch of the darkest days of Christianity, when Popery, the devil's church, fettered the people, and cursed the nations with superstitions and idolatry, and the two witnesses fell and true spiritual testimony was neither seen nor heard and the Bible held in bondage.

3. Christ called, in the "sixth hour" of this history, and placed in His vineyard the celebrated Wickliffe, Luther, Calvin, Malancthon, Knox, &c., who wonderfully checked the papal preachers and blessedly shattered the power of popedom throughout Europe, which was done by the truth of inspiration and the knowledge of God through men, in whom the Protestant spirit was strong.

4. During the "ninth hour" of this dispensation Christ prepared the celebrated Whitfield and the Wesleys, &c., and placed them in His vineyard, resulting in the creation of the power of Methodism in all its branches which, as a holy instrument, divinely used for over 100 years, has brought millions of precious

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5. But in the "eleventh hour" of this holy history Christ found others standing idle when hired preachers had the honor of doing all the work, giving converts little or nothing to do. "Why stand ye here all the day idle?" Answer: "Because no man hath hired us." We are not to hire the sinner to work for God, a holy truth which, as a key to the parable, shows that I am rightly applying it. Therefore, God has called and sent in the field the "Salvation Army," resulting in the immediate employment of young converts to make converts, altogether fulfilling this truth.

6. The Hallelujah payment of the "penny" is the spiritual pay of souls for their hire, which is the highest reward heaven can bestow upon such laborers in contrast to false teachers, who only seek to change the mind of their hearers to their own way of thinking, which touches not the character and condition of the soul of man. Thus, in a condensed form, I have placed before the intelligent reader, the spiritual union of the good servant of God, with remarks against the visible union claimed by the evil servant of the devil.

## VI. Biased Men Teach Evil Doctrines.

Deut. 18; 22: The question often asked by the people.— "How shall we know the word or thing which the Lord hath not spoken?" Answer: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass; that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously, thou shalt not be afraid of him."

During the history of each soul saving organization many such a biased, perverted prophet has arisen to deceive young and older converts, to push them off to some side track doctrine, in which work papal and Jesuit preachers have taken the lead. All these biased men have made themselves full of Bible quotations, as the devil has done from the beginning. This is the cleverest thing the devil did with Christ, the same he causes his followers to do. He says, "Always take the Bible for it, only just twist it a little bit here and there so as to justify your own ground—always mind, justify yourself and then you do it well." Who has not been tested on these lines? Truly, "Many deceivers have entered into the world," Peter said, "But there were many false prophets also among the people, even as there shall be false teachers among you." Next to knowing Christ, it is necessary to know and realize this. How can we be prepared to meet the enemy unless we are made aware of his tactics and whereabouts? Separatists say they have discovered at last, in this 19th century the right idea, and have now preached it several years. They have discovered that we, in the Protestant sects, have got ourselves shut up in cages of corruption, filthy bondages which

they are pleased to call "Babylon." So in their great christian goodness they have come to the great cause of liberation. In their emancipation efforts they say. Now let us point out to you your sect bondage, and let us take you out of the terrible, terrible, terrible Babylon of bondage, and permit us to show you the land, the beautiful country of "Beulah," in which land of the "free" where we are, we have the privilege to say what we believe, and to do what we like." That is just what the devil likes. Indeed, like the Roman prelate, they assume the right to interfere in all church matters. They say the christian public should not give their money to support this sinful and abominable sectdom. Sunday Schools should be broken up, and even the temperance societies are of the devil. Yes, I presume they would do with the present system of the Protestant churches just what the devil himself would do, and what the church of Rome would do. What's that? Annihilate their existence.

I. Why are they against church registry?

Because they are ashamed to have their names coupled to what they believe in. They quote Jer. 17; 13: "Oh Lord, the hope of Israel, all they that forsake Thee shall be ashamed, and they that depart from Thee shall be written upon the earth, because they have forsaken the Lord, the fountain of living waters." Although they use this passage of Holy Writ against the present registry of churches, it is a most brilliant description of their own miserable fallen condition, and God has caused them in consequence to have their "names written on the earth," hereby connecting them with the heathens, as He did the backsliding Israelites. Mal. 3; 16: "They that feared the Lord spake often one to another. and the Lord hearkened, and heard it, and a book of remembrance was written before Him, for them that feared the Lord, and that thought upon His name." This is a flat contradiction of the application which the separatists give to Jer. 17; 13. Church people of all Protestant denominations fulfil this part of the word of God. Matt. 18; 18, is likewise fulfilled: "Whatsoever ye shall bind on earth is bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven." Here is the influence of binding to good, and loosing from evil which God ordained societies secure to us. Civil law illustrates it: What is more binding than the signing of your own name to a promissory note in money value? or to a pledge of sobriety? or to an agreement or contract? or to a covenant of matrimony? or to a policy of insurance? or to a deed of property? And as our names bind us to certain things in civil law, should they not bind us to spiritual things in religion? Therefore, the act of loosing my name from holy registry causes severance from the church of God and from the privileges of fellowship, and that such an act is recored in heaven. God, in His goodness, has so ordered it in the course of His holy work by the church in all ages, that the names of many of His people, and the names of many of their enemies coupled with their works, has been written down in His Book, from Genesis to Revelations, to exemplify those charac-

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ters before the world. Yet, separatists say, it is wrong doing. Who believes in them? "Whosoever was not found within in the Book of life was cast into the lake of fire." which passage must be coupled with Matt. 18; 18.

## 2. Why do they claim sectism an evidence of backsliding?

Because they want to cast upon us a sin of which they themselves are guilty. They quote II. Cor. 6; 17, for their position: "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." They claim sectism in Protestantism is the unclean thing, to separate from which saves from backsliding. Did Paul mean to teach such an idea? Answer in I. Cor. 5; 13: "Therefore, put away from among yourselves that wicked person." That is, put such out of the church that it may be pure, but in his second letter they claim he means, "Come out of the church that you may be pure." Who makes the mistake, separatists or Paul? Both scripture and facts prove too kinds of backsliders—the honest ones who will confess it, the dishonest ones who will not own it, and therefore will cling to the garb of religion to hide hypocrisy. This is the very course that Rome has taken, and the new apostacy is but a young daughter of the old apostate, who "swerved from the truth and turned aside unto vain jangling, desiring to be teachers of the law, but understanding neither what they say nor where f they affirm." Whereas, such professors, for some reason, have changed their religious views in regard to doctrine and government and gone in opposition to revealed truth fulfilled by Protestant sects, they have themselves fulfilled Bible statements by having their last state worse than the first.

## 3. Why do they say that Protestant sectism is cursed for trusting in the doctrines of men?

Because they wish to prove themselves right in opposition to us. They quote Jer. 17-5 for their position: "Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." All things considered, to whom does this text apply? Answer: The trees are known by their fruit. The signs of the curse is not upon the Protestant sects to-day, because each one has made a proof of its ministry: Each has a good following of real converts, which they themselves cannot show. We really have no reason to make a change in the constitution. We want no change, only more of the same thing. The dissatisfied intermeddlers always want a change; only it must be from bad to worse. But where is the real cause of their present intermeddling with churches? Answer: It is through the sin-cursed teaching of a biased mind—through a man whose perverse writings and public addresses, void of Christian love, sitting in the seat of judgment of condemnation, because something did not please him. Such a character made them what they are to-day, outcasts of the church of God. The cause of religious deception can always be traced down to such a

point, a biased mind! A subverted soul! Shipwrecked in faith! And gone to the devil!! Hence, the pit they digged to put Protestant sects into, they rushed into themselves, which always proves the scriptures true, and such men are liars of the first water, because they are of the evil servant in opposition to the good seryant which Protestant sects compose in the Holy Truth.

## VII. The Divine Truth Against Such Separatists.

II. Pet. 2 ; 15 : " Which have forsaken the right way and gone astray."

Such are the direct sayings of God against those biased men, who deliberately separate themselves from God's people, or from unjust causes sever themselves from any one of the God-sent Protestant divisions of labor, and who, like hogs finding holes, get out of their pens, and then turn round to root up what was their own houses of shelter. The little we have seen, and heard, and read, and known of such characters, is nothing compared to what God knows of them, or what is even implied from those inspired expressions concerning them. From what the outside world knows of them, it has led men to use the following crisp sayings : "Turn-coats," "good-for-nothings," "none-such," "no sects." I have heard Christians call them "spiritual outlaws," "religious detractors," "sheep stealers," "church come-outers," "covenant breakers," "intermeddlers," "janglers," "separatists" and "tramps." They call themselves "separatists," and will have that they are "saints and "Christians," but not consistently after Christ, who had to rebuke His disciples for forbidding a party who was not of their own following doing the same work as themselves. Were Christ like them He would not have tolerated an outcaster of devils who was not of His own following. Inconsistent is their claim to "saints," for they sit in the seat of judgment and unjustly accuse the Protestant divisions of labor of the very same sin and accursed abominations of which intolerant Rome and all her like following are alone guilty, and this they do without manifesting a shadow of the principle of Christian love.

What does God call such inconsistent characters? Jude 19 : " These be they which separate themselves, sensual, not having the spirit." Not having the spirit union of the saints, therefore their sensual religion judges after the flesh, after the outward forms—after the human side of things and not after the Divine side of the work : " For the natural man receiveth not the things of the spirit of God."

I Want of spirituality in them the cause of their separation, John says so. I John 2 ; 19 : "They went out from us, but they were not of us; for if they had been of us they would no doubt

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have continued with us; but they (come-outers) went out that they might be made manifest (prove themselves hogs and not sheep) that they were not all of us." The reason for leaving their church cannot be plainer.

2. Their desire for intermeddling was the motive for separation.

Solomon says so: Pro. 18; 1: "Through desire a man having separated himself, seeketh and intermeddeth with all wisdom." The margin reads: "He that separateth himself seeketh according to his desire, and intermeddeth in every business." These words make their case very plain. What a pity their heart's ambition did not take a higher stand and get at something nobler in life than what is implied in a religious "intermeddler." The idea of such a life to live before God and eternity, to live the life of grumbling at everybody else. He must reap what he sows. How true that holy word. "Unto the pure all things are pure; but unto them that are defiled and unbelieving nothing is pure." They must deserve the name and character which God himself gives them: If He calls them "separatists," "sensual," "intermeddlers," "defilers," "unbelievers," being "abominable, disobedient and reprobate," we may depend upon it they deserve it, for it is the character He looks at always, and thus He describes them.

3. To draw others after them is the object of their separation.

Paul says so. Act 20; 30, 31. "For I know that after my departing shall grievous wolves enter in among you, not sparing the flock, also of yourselves shall (some backsliding) men arise speaking perverse things to draw disciples after them." This scripture would not be fulfilled were not such grievous wolves found in fact speaking perverse things. One of the most perverse things and damnable doctrines in this century is the argument, and advocacy, and device of visible union of all factions of false religions and fallen churches. To promote such a cause the Chicago Fair held a Parliament of Religions, under the seductive heading of the "Fatherhood of God and the Brotherhood of Man." As if God's Fatherhood took into His kingdom all kinds of heathen darkness and superstition, including the nations that have forgotten God's covenant, with all such characters of whom Christ said: "Ye are of your father the devil for his works ye do." Nothing is more perverse under the sun; but it is in the course of the fulfilment of Bible truth about the "image" to be created, and separatists from Protestant churches advocate the same visible union as Babylon does! This is an intimation to show where to look for the "daughters" of the great apostacy.

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## VIII. How to Reject Them.

II. Tim. 3; 5: "From such turn away."

Seeing they often disturb the peaceful worship of churches, assuming, like Rome, the right to interfere in Protestant gatherings, and being bolder and more arrogant than papal priests, consequently they can do more harm to the cause of Protestantism; but like them occupying the seat of judgment, and intolerantly presuming to tell us what is right and what is wrong, as though they were the most righteous people in the world. It is certainly necessary to know how to deal with them. Through ignorance of their real character, by not knowing what God has revealed concerning them, many Christians are inclined to feelings of favor towards them, thinking we should give them a chance to say their say, and they, knowing this, are encouraged to make strong and crafty attacks upon us, and thereby do mischief; whereas, if promptly dealt with according to Divine instructions, ill-feeling would be prevented and other evils kept away. Let us inquire:

1. What does the nature of their disobedience call for?

In Tim. 3; 10, we are commanded: "To continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." The separatists have not done this. Is it not in the bosom of Protestant churches where is found the blessed law of liberty enjoyed in the exercise of good works? But they say the spirit of liberty means having a chance to speak perverse things anywhere. True liberty does not mean licentiousness. We are exhorted in Eph. 4; 14: "That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive." But they have not heeded this command. They boast of their knowledge of the Bible, but such portions as the above they do not want to know. If God saved them and nourished them in holy things by the ministry of a Protestant church, what good can they expect to accomplish by tearing themselves out of it? And remember God says they "separate themselves." If God separated them from holy callings, to engage them in a higher order of a calling, the result would be different. All the world was moved by the power which God gave to John the Baptist. All the world was moved by the miraculous signs in scripture fulfillment of Jesus Christ. All the world was moved by the Protestant principles directed against Romanism by Martin Luther; all the world was moved by the holy ministry of Methodism through Charles and John Wesley; all the world is being moved to-day by the evangelistic labors of the Salvation Army founded by William Booth, because the righteous fruit remains through which these God-ordained men are glorified in the glory of Christ's kingdom, proving that God himself did the separating business in the way they were brought out. But of the separatists under consideration God says they separated themselves; therefore the responsibility

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of their conduct is upon themselves, in the same way as Judas, the comeouter, had to bear his own punishment, of whom Christ said, "Better for that man if he had never been born." This, then, is the just punishment called for by such conduct.

2. What does their perversion of Holy Scripture call for?

John the Revelator answers. Rev. 22 : 18-19, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book ; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." They say they are not guilty of such perversion. I will prove they are guilty by my own personal knowledge. They use II Cor. 6 : 17 to make their comeoutism right, but I Cor. 5 : 13 makes it wrong. They use Rev. 18 : 4 for giving to their own conduct a Bible authority, but Jer. 51 : 6-9 and Matt. 24 : 16-18 destroys it, for instead of forsaking the church it is leaving the country at the time when God shall call for it. They use Jer. 17 : 13 against church account keeping, but Mal. 3 : 16 goes direct in favor of it. They use Jer. 17 : 5 against Protestants for trusting to human doctrines, but Deut. 18 : 22 shows that that sin lies in themselves. They use Isa. 55 : 1 and Rev. 22 : 17 against the collection business in churches for ministerial support, but II Cor. 9 : 12-13 and II Cor. 11 : 8-13-15 puts their position to the winds. Hence they are deserving of the punishment prophesied in Rev. 22 : 18-19.

3. What does the example of their conduct call for?

Jesus answered in Matt. 23 : 15, "Woe unto scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte, and when he is made ye make him two-fold more the child of hell than yourselves." Like begets like, and by the degenerating tendency of sin converts are often worse than the converter. II Tim. 3 ; 13, "But evil men and seducers shall wax worse and worse, deceiving and being deceived." Sheep clothed wolves will draw disciples after them, therefore watch, for their very existence is a curse on the land. Matt. 24 ; 10-12, "And then shall many be offended, and shall betray one another, and many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." How true in fact is this prophecy ! I John, 2 ; 18, "It is the last time : as ye have heard that antichrist shall come, even now are there many antichrists, whereby we know it is the last time." And we are now nearly through this last dispensation to bring in the fulness of the Gentiles. But the "many" antichrists are truly related to the great antichrist. Rome has many organized followers advocating the same doctrines of visible union under the "Fatherhood of God and the Brotherhood of man." Herein comes the "image" and the "mark" of the beast.

4. What are the Bible ways to deal with them?

(a). "Let them alone." Christ says so. Matt. 15 ; 14 : "Let them alone : they be blind leaders of the blind. If the blind lead the blind, both shall fall into the ditch."

(b). After the first and second admonition reject. Paul says so. Titus 3; 10-11: "A man that is a heretic after the first and second admonition reject; knowing that he that is such is subverted (shipwrecked) and sinneth being condemned (self condemned by perversion) of himself."

(c). Give them no place in the church. Paul would not. Gal. 2; 4-5: "And that because of false brethren unawares brought in, who came in privily to spy out our liberty (they don't like spiritual liberty) which we have in Christ Jesus; that they may bring us into bondage (where themselves are, having no liberty of conscience) to whom we give place by subjection, no, not for an hour that the Gospel might continue with you."

(d). Mark them and avoid them because they are dangerous. It is commanded: Rom. 16; 17, 18: "Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple."

(e). Receive them not into your house. John commands it. II. John, 9, 10: "Whosoever 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. If there come any unto you and bring not His doctrine, receive him not into your house, neither bid him God's speed. For he that biddeh him God speed is a partaker of his evil deeds."

(f). Keep in remembrance their deeds to prove their sin. III John; 9-10: "Diotrephes, who loveth to have the pre-eminence (great spouters) among them receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth prating against us with malicious words: And not content therewith, neither doeth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."

## IX The Two Witnesses Easily Understood.

Rev. 2; 12: "He which hath the sharp sword with two edges"

The nature of Christian testimony is not generally well understood. All anti-christs and false brethren belittle and make light of it. But God says in Rev. 12; 11: "And they overcame him by the blood of the Lamb, and by the word of their testimony." Therefore, next in importance to the Atonement of Christ is this Christian testimony. Rome allows it not of her people, and all like her will speak against it. Far more is found regarding testimony than on the preaching of sermons in the Bible, a fact to be noted.

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testimony, the practical side must be given by all the saved to form complete evidence. God's truth put into practice composes the two witnesses. You have bought a horse, but you do not know its value till you have proved him; you have bought your Bible, but do not know its value till you have proved it. You hear a good sermon, but when your own experience can apply its truth how much better you appreciate it. A good machine is offered in the market, but how much better it booms after a thorough trial has proved its goodness. For the success of your pills more depends upon the testimony of their good qualities. More so of the gospel of Christ of which Paul's testimony is: "It is the power of God unto salvation to everyone that believeth," and probably he had seen a million converts to this gospel. Isa. 40; 10: "Ye are my witnesses, saith the Lord, that ye may know and believe Me and understand that I am He; before Me there was no God formed; neither shall there be after Me. I, even I, am the Lord, and beside Me there is no Saviour." Isa. 44; 8: "I have declared it; ye are my witnesses!"

What a privilege, to realize you are one among a mighty cloud of witnesses in favor of Jesus Christ to the downfall of the devil.

The civil court, with its judge and jury, can do nothing for or against united testimony. No responsible position can be filled in large business houses—no application for holy ministry—and no government vacancy will be supplied without suitable testimony in favor of the applicant.

Now, mark, complete evidence on any one subject consists both in what our ears can hear and what our eyes can see. These are the two witnesses of God which have seemed mysterious to Bible readers. Through the ear we may conceive of a thing as being good, but we possess only imperfect knowledge of the same; but through the eye or experience we have understanding as well as knowledge.

Suppose a man preaching the gospel through what the letter enables him to conceive of it, that is only knowledge by the letter; but another preaches from his own experience of it, that is wisdom and power by the Holy Spirit. Put the two together and you have the two witnesses. One is the Bible, the source of letter knowledge, the other is your own individual experience giving actual wisdom to that knowledge. Rom. 10; 10: "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." The law of righteousness is the Bible; believing and confessing salvation is your practical experience. The Bible witnesseth forth a perfect heaven of delight. The Lord Jesus Christ came from heaven and spoke of it. The two form a complete evidence, worthy of all acceptation. Jesus said: "We speak that we do know, and testify that we have seen; and ye receive not our testimony. If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?" This should make the matter plain. Over seven hundred years before Christ, God said: Isa. 55; 4:

"Behold I have given Him for a witness to the people, a leader and commander to the people." Christ then proved all the record going before Him true.

John said: "I come for a witness, to bear witness of the light that all men through Him might believe." But Christ said: "I have greater witnesses than that of John, for the works that I do which the Father gave Me to finish the same works that I do bear witness of Me that the Father hath sent me." Faith and works were fallen before the epoch of the great Reformation under Martin Luther. At their fall Papal superstition became supreme and the devils rejoiced over it. Rev. 11; 3: "And I will give power unto my two witnesses, and they shall prophesy one thousand two hundred and sixty days, or years," which from the birth of Christ to the highest power of Romanism was the time which proved their fall. But the 11th verse shows the time of their resurrection: "And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them, which saw them." This symbolical representation is intensely interesting throughout its whole history, teaching us most strongly the wonderful power and the continued need of complete godly testimony. The devil, through popery, overcame them spiritually, and it will be repeated if the saints are not faithful.

1. Such testimony makes men believe to salvation.

Appealing to the Jews, Christ said: John 10. 37-38: "If I do not the works of my Father believe me not, but if I do, though ye believe Me not, believe the works, that ye may know and believe that the Father is in Me, and I in Him" More conclusive reasoning could not be adopted. Strong faith and works together will produce the like power.

2. Such testimony silences the noise of ungodly men.

Rev. 11; 11: "And great fear fell upon them, which saw them." Nothing is more convincing. Titus 3; 8: "This is a faithful saying, and these things I will that thou affirm constantly that they who believe in God might be careful to maintain good works, these things are good and profitable unto men."

We find three Bible expressions containing the same important meaning: "Faith and Works," "The Two Witnesses of God," and the Two-Edged Sword of Jesus." Herein is the power to destroy the nations in sin. The deeper your experience the greater your power over sin. No one can tell to what extent Rome has been effected since the restoration of holy testimony. Even now there is nothing shaking her more thoroughly than the clear-cut and bold ringing testimony of the saved.

3. Such testimony produces revival of religion.

We read in Rev. 15; 5: "And after that I looked, and behold the temple of the tabernacle of the testimony in heaven was opened." Such an opening of gospel shot would result in a mighty revival. Let us, therefore, "keep the commandments of God and the testimony of Jesus Christ," so that the good servant of God may go up in power, and that the evil servant may go

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## X. The Duty of Giving Simplified.

II. Cor. 9; 7: "For God loveth a cheerful giver."

To meet the claims of holy ministry both public and private  
collections have led to the opposition of infidels and separatists  
alike, which has been an inducement to me to write on the sub-  
ject, to defend it according to revealed truth. I submit the fol-  
lowing remarks:

1. God's character known by the gifts he bestows upon us.  
Rom. 8; 32: "He that spared not His own Son, but de-  
livered him up for us all, how shall He not with Him also freely  
give us all things."

The character and power of any institution is known and  
honored in proportion to its beneficence. A tree is known by the  
fruit. Therefore, it is only by our own individual efforts of self-  
denial and disinterested consecration to service for the good of  
man and the glory of God that our love in any way can be proved.  
There is no ability required to prove God's love, but there often  
is failure in our attempt to prove the love of some people. Hence,  
John says: I John 3; 16-19: "Hereby perceive we the love of  
God, because He laid down His life for us; and we ought to lay  
down our lives for the brethren. But whoso hath this world's  
goods and seeth his brother have need, and shutteth up his bowels  
of compassion from him how dwelleth the love of God in him?  
My little children, let us not love in word, neither in tongue, but  
in deed and in truth, and hereby we know that we are of the  
truth and shall assure our hearts before Him." This is downright  
Bible truth, right to the point and on hand. This doctrine then  
is made clear: "If God so loved us, we ought also to love an-  
other." "Behold, what manner of love the Father hath bestowed  
upon us, that we should be called the Sons of God." They say  
that hatred and murder will out. True. "Be sure thy sin will  
find thee out." Contrastedly, I say, love will out. The Divine  
nature and essence came out towards hell deserving sinners.  
"God so loved the world." Could He not have kept it all in  
heaven? Could He not have kept His religion all to Himself? Some  
people would have us do so, which is the most evil thing in the  
world. But love is heavenly. It is heaven. "He that dwelleth  
in love dwelleth in God and God in him." If ever there is a new  
world, "wherein dwelleth righteousness," Divine love must per-  
meate and saturate and dwell in the whole. It is promised. God  
has done what He said He would do. He practises what He  
preaches. He gave His only Son for redemption. He gave His  
Holy Spirit for sanctification. He gave His holy ministry for

regeneration. He gave His Bible law for instruction, and gave the Protestant sects to work up His holy kingdom, and will give organized Protestantism to overthrow idolatry. What are you giving in return for such large gifts?

2. Man's character known by what he does for God.

II. Tim. 4; 5: "Make full proof of thy ministry." You say you are a good tree; then prove it by your fruit. You say you love God; then practice what you preach, as God has done. You say you follow Jesus Christ; then give your whole self to work as He did. You say you love your Bible; then do all that its principles command you. You say you do not love the presbyterian systems of Protestant ministry; then you do not love the order of God laid down in your Bible. You say you do not love the and pray for Protestant sects; then you do not love the people of the kingdom of God, for the advancement of which these sects were instituted. I John 4; 21: "And this commandment have we from Him that he who loveth God loveth his brother also." "Whoso hateth his brother is a murderer." This is just the plain situation of affairs, and not liking it, you must hate it. In every matter what your lips may utter, it is the spirit you manifest that is noted and the principle by which to judge of character. In the fall of the year the country is full of exhibitions of what the land produces. Then, go forth in God, showing what your heart and life and pocket can produce. If not called to the office of public ministry, earn all the money you can, giving a reasonable portion into God's treasury. Is not this the most practical way, and the most needed thing by which you can most effectually prove your Christianity to the world? Prove your own salvation true, by a show of fruit. Consistent Christians, real God-fearing people, require no arbitrary measures to induce them to give of their substance, as is often manifest in Rome, where they make their members pay to the priest. But you say there's need for money for that gospel which is to be had "without money and without price." Rightly taking in the human side with the Divine side of the gospel ministry, for the salvation rail line must be as free as the air you breath, or as the water you drink, but it must cost something to run the coaches and to build the stations. God's side is free, the human side is not, and God is not going to do for the ministry what we have the privilege to do ourselves. Therefore, II. Cor. 9; 7: "God loveth a cheerful giver." Luke 3: 10, 11: "And the people asked him, saying, What shall we do then? He answered: He that hath two coats let him impart to him that hath none; and to him that hath no meat let him impart likewise." James 1: 27: "Pure religion and undefiled before God and the Father is this (not speaking perverse things with great words and fair speeches), to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." But whatever way you look at it James simply means practical Christianity. Why do not our opponents talk sense and not the Holy Bible to propagate a lie, to please the fancy of turncoat

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3. Divine government reveals a commonwealth society of  
mutual beneficence.

Such was the first Christian society. Acts 2; 44. "And  
that believed were together and had all things common."

Such was the government of Moses: such was the govern-  
ment of Eden; and such is the government of Heaven; and such  
will be the government of the New World according to the sys-  
tem of the farm colony of the Salvation Army. Such a thing is  
possible and should ever be an object before us, for no other con-  
stitution of Christian religion will make a perfect government.  
Lev. 19: 17, "For behold, I create new heavens and a new earth,  
and the former shall not be remembered, nor come into mind."  
Such a kingdom means that every subject shall be obedient to  
every particular of its constitution—every God-lover will keep  
his commands. No harmony without it; no separatist can live  
it. Judas went to his place. Lovers of pre-eminence will  
sink to the lowest notch—Acts 2: 45, "And sold their possessions  
and goods, and parted them to all men (in the commonwealth) as  
every man had need." This Holy Ghost religion shows the extent  
of disinterestedness there was in this society—selfishness lost in  
love. Religion must reach us to the same extent to form a simi-  
lar power of God. It is a standing example for such an object  
at all time.

4. Bible Instructions on the Line of Public Collections.

Psalms 19: 8, "The statutes of the Lord are right, rejoicing  
in the heart." But I do not think the example given by the first  
Christian society is practicable during the history of this dispen-  
sation. The conflicting elements of the nations, the changing  
circumstances of common life, the mingling of saints and sinners,  
all the affairs and routine of business make it seem impossible  
for such a government before the millenium. But the principles  
needed to maintain gospel ministry for this age are are beauti-  
fully laid down by God.

1. Common Sense Favor It.

Nehem. 7: 27, "And that which the rest of the people gave.  
Common people, not biased minded, believe it is their duty to  
put something into the collection plate to help the good institu-  
tions of the land. When Nehemiah started out against much  
opposition to rebuild God's house, there were collections made  
and the same recorded. "And that which the rest of the people  
gave"—and the rest of the people gave 20,000 drams of gold and  
100 pounds of silver and 68 priests' garments. And besides these  
free-will offerings of the people, it is also mentioned what the  
chief of the fathers gave. These Bible-facts should give a heavy  
blow upon the hard-heads of the opposition who wish to rob us of  
the privilege of giving to the work. Is not the "Gold and silver  
of the Lord's and the cattle upon a thousand hills." The principle  
of giving is the same as ever it was. You say it is wrong to take  
anything from unsaved people. Cannot He prepare their minds



into willingness to contribute of their means. Paul said "Ye may judge them that are within (church), but them that are without God judgeth." If God gives them the disposition, to Him be the glory.

Look at the position held by the teaching of Christ. Mark 11; 14: "And Jesus sat over against the treasury." He saw the people cast money into the treasury, and many that were rich cast in much; and there came a certain poor widow, and she threw in two mites, which make a farthing, and Jesus called unto him His disciples, and saith unto them (to teach them a needed lesson) that this woman hath cast more in than all them which have cast into the treasury; for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living." This doctrine of Christ stands for all time, showing it must be part of our religion to give into the treasury of the ministry.

1. The Bible commands it.

II. Cor. 8; 11: "Now, therefore, perform the doing of it." The opposition party are generally too selfish to love this idea of Bible authority for giving, against their theory of a free gospel. But if our Christianity does not strike a death blow at our selfishness, we have not reached the place where God wants us to be. II. Cor. 9: 5-8: "As a matter of bounty (or a principle of generosity) and not of covetousness. But this I say, he which soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." Just reap what you sow! "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." For after all the great benefit of this ministration comes back upon ourselves. Reaping what we sow.

2. The Christian sense commends it.

Luke 6; 38: "Give and it shall be given unto you." If right-minded, it is the purpose and willingness of the heart, and what the Lord has put within let no devil steal away. No wonder so many are lean in their soul, because they let the enemy steal away the grace of giving from them. Claim the promise: II. Cor. 9: 9: "As it is written, he hath dispersed abroad, he hath given to the poor: (what is the result?) his righteousness remaineth forever." (12). "And the administration of this service, not only supplieth the want of the saints, as was the case at Jerusalem, but is abundant also by many thanksgivings unto God." Hereby causing thanksgiving to God, 13th vs.: "Whilst by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ and for your liberal distribution unto them, and unto all men." Let us thank God for a chance of giving.

How many begrudge this giving to-day? Like Judas did,

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who pleaded the cause of the poor, not that he cared for the poor, because he cared more for self. How people question the salary of the ministers. Are they not worthy of their hire? The Bible says so. But, you say, some have much more than others. The Providence of God knows best. Are not some men more worthy than others? All men are men in many respects, but all men are not called to do the same thing. You say, "Jack is as good as his master." Yes, in many cases better, still Jack cannot take the place of his master unless circumstances open the way. We are not all called to do as Paul or Peter did. According to the character of the position so the qualification and salary. If a good man get \$1000 or more a year, let us trust to the grace of God for the right management of the same. A righteous man spends his money righteously. Many say it is not right to give salary for preaching. I. Cor. 9; 6: "Have we not power to forbear working." etc. 11: "If we have sown unto you spiritual things is it a great thing (to stumble over) to reap your carnal things." You say Paul would take no salary to himself. If you want Paul's boast, the only thing he had for boasting and Paul's grace for preaching. I recommend that you go at it at once. Do as he did without salary. Nobody prevents you. You say there are many who cannot show that they are divinely called to the ministry and therefore do not make a proof of their ministry. It is true and such mistakes will be made to the great damage of the cause. But this is no real objection. On finding counterfeit money now and again, do you object to the whole system of money in your country? Because some men are dishonest are all men dishonest? Because some women depart from virtue are all women immoral? Therefore, because some ministers have missed their calling it is no proof that the system is wrong. But there is work for all to do in the ministry of the Lord; therefore, let us do that individual part of it to which we are divinely called and to which by the conditions of life we are fitted, keeping in view the reward promised to the faithful.

## XI. Church Accomodation for Worship Made Plain.

Rev. 1; 20: "The seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches.

Not many cherish much sympathy for common houseless tramps who prove themselves degraded by drink and dishonesty, and a strong indisposition to work. What about those spiritual tramps, who through unfaithfulness known to God, and disobedience to truth known to us, have separated themselves from the different callings of God? They are tramps of the most dangerous kind; for they would rob the homes of God's people

like Diotriphes casting them out of the church, and prating about spiritual things as though they were Lords of God's heritage. This mean, miserable opposition induces me to take up this subject to make it plain by the word of God, which speaks of churches with their angels or ministers.

1. Olden times reveal not only altars but offerings unto God. Rev. 2; 11: "He that hath an ear, let him hear what the Spirit saith unto the churches." Was not an altar then built as a place of God, and the offerings thereupon to prove their gratitude. That is what our churches are intended for. But our enemies have neither an altar nor gratitude for the work already done for God through the Protestant sects—but would rather destroy them.

Gen. 8; 20: "And Noah built an altar unto the Lord, and took of every clean beast, and every clean fowl and offered burnt offerings upon the altar." This act of Noah not only blessed himself and family but had a most happy effect on the mind of God, for he said under its influence, "I will not again curse the ground for man's sake." Gen. 12; 17: "And the Lord appeared unto Abraham and said, unto thy seed will I give this land: And there he built an altar unto the Lord who appeared unto him." This revelation caused in him gratitude and the altar resulted therefrom. Further on, he built another altar and "called upon the name of the Lord." Therefore such buildings are a place of prayer.

Jacob's Bethel must be noted. As he journeyed seeking a wife he came to a certain place and tarried all night, making himself a pillow of stones, and rested. During his sleep he dreamt he saw a ladder reaching from earth to heaven, and angels descending and ascending on it. "And behold the Lord stood before it, and said, I am the God of Abraham thy father, and the God of Isaac: the land wherein thou dwellest, to thee will I give it, and to thy seed." Jacob awoke out of his sleep and said: "Surely the Lord is in this place and I know it not." But he knew now and the revelation made him fear and he said: "How dreadful is this place! This is none other but the house of God; and the gate of heaven!" In his gratitude for such blessings he vowed before God, that he would give towards his house a tenth of all his possessions. Here are suggested lessons for all time. We have the same right and the privilege to exercise in worship in a place chosen for that purpose and expect the same results. The spirit of separatists and intermeddlers is the same as the Roman church has ever manifested to destroy our rights and also our liberty of conscience. Why should people attempt to be wiser than that which is written.

The new testament speaks of "heavenly places." What are they but spiritual homes—Bethels, chapels to the Lord? Were not the seven churches of Asia such? Eph. 1; 3: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Paul hired such a place in which he preached for two years and he

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commands us to "consider one another, to provoke unto love and good works, not forsaking the assembling of ourselves together as the manner of some is; but exhort one another, and so much the more as we see the day approaching." His inspired language implies places for the purpose named. How assemble together without a place in which to meet?

2. Life's conditions show need of holy ordinances as a farmer needs implements. 1. Peter 2; 13: "Submit yourselves to every ordinance of man for the Lord's sake." Can a farmer get along without his tools with which to work the ground and to reap his harvest? No more can christians succeed in their work without the use of some ordinance by which they may minister to their spiritual needs. You say religious performances are condemned and not required. Being subject to human conditions, are you capable of receiving Divine truth and causing others to do the same without the use of the human and natural means? There really is no religion without some performance, of the going through of some ordinance. Do you pray to God? You can do so without another hearing you uttering words but your heart and mind must exercise them so that a bystander can notice you thus engaged, which is performing. "From the heart the mouth speaketh." Did not Christ speak in prayer and command us to do likewise? Was there not singing of hymns? You may condemn the ceremony as much as you please, it is as much needed as eating and drinking in order to live. I know of no religious ordinance prohibited, or cancelled, or made void but the Jewish rites which had direct reference to the atonement of Christ, and those ceremonies virtually ended when Christ's blood was poured out for our salvation. Now, "There remaineth no more sacrifice for sin," because Christ went to the extreme end of the law and abolished it and this is the only law—the law of bloody sacrifice that we are not now under. Therefore the olden time's altar and its offerings illustrate that in what we have in common among all churches to-day, there is seen the same spirit and the same character in worship. John 4; 24: "God is a spirit, and they that worship Him must worship Him in spirit and in truth." That is in the Holy Spirit and in sincerity of heart.

3. True Godliness is an Active Principle which Cannot Stay at Home.

1 Tim. 1: 15, "Christ Jesus came into the world to save sinners." Our enemies say, "We can worship God in our homes and read the Bible there, and be thankful, and that is all that is needed." Abraham did all this at home, but he did not stay there with his religion. Why did not God Almighty keep his religion in heaven? Why did not Jesus stay where he was, and not come down here to trouble us about our sinful ways? Why did not the Holy Ghost stay in heaven, and not come down here revealing to us the condition of our hearts? These persons of the God-head have as much right to keep at home with their religion as men have. It would please the devil much to have it so. But true, Godly-love religion is too full of compassion and mercy to

stay in heaven—"When there was no eye to pity and no arm to save, His own arm brought salvation," and the Psalmist said, "Oh, that men would praise the Lord for his goodness and for His wonderful works to the children of men." This is the one burning desire of all the good in heaven and in earth, but devils and wicked men do not wish to have it so. These evil ones do not want altars to the Lord, and chapels to Jesus Christ, and Holy Ghost schemes to reach the masses in sin; to cleanse selfishness from the human heart; to make happiness for the people, and to bring glory to God. But heaven must have it so.

1. All Homes Need the Means for Cleansing.

Water, soap, broom and duster are in constant demand for the cleanliness of the home. Drink, dirt, debt and the devil are not wanted. So likewise, there must be the spiritual application for spiritual homes.

2. All Homes Need One to Lead in All Good Things.

So much depends upon the character of the father and the mother of the home. Invariably it is just what they make it. Like produces like. As are the parents, so the children; as is the preacher, so his members; as the king, so the people; as the fountain, so the stream; as the tree, so the fruit. This law cannot be changed—it is cause and effect. The college must have a principal; the bank must have the president; the railroad the manager; the watch the mainspring; therefore the church its ministers. Heb. 13 : 7, "Remember them that have the rule over you," etc.

3. All Homes Need United Effort for Support.

Not only the observance of the New Commandment, but the carefulness to maintain good works, to keep matters going prosperously. James 2 : 26 "For as the body without the spirit is dead, so faith without works is dead also." Our spiritual homes must give the two-fold testimony to the world to be the right power for its salvation, that is to so live that the eye of the world shall be able to see christianity in you as well as its ear shall hear it from you.

## XII. Spiritual Despotism Characterises the evil servant.

II Thes. 2 ; 4 : "Who opposeth and exalteth himself." Paul contends against spiritual wickedness in high places. John warns us against the coming of anti-christ, and in vision it is represented as having a name written, mystery (or unrevealed.) "Babylon the great, the mother of harlots and abominations of the earth." In Luke 4 ; 5-7 : (The power of the devil claiming the kingdoms of the world is set forth) "And the devil taketh him up into a high mountain, shewed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him,

all this power will I give thee and the glory of them ; for that is delivered unto me, and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." This is the great offer of the devil which Christ would not accept from his hands. but Romanism has accepted the great offer, the devil's gift, which constitutes her the "Man of sin." which must be revealed, called the "Great whore which reigneth over the nations of the earth." Christ then was offered the first chance to be at the head of Roman Catholicism ; the gift being flatly refused right in the teeth of the god of this world—papalism accepted it and will hold it until her iniquity drags her down to hell.

1. Her reign is spiritual despotism. II. Thess. 2 ; 4 : "As God sitteth in the temple of God." That is, she holds her own following with an iron grasp, making slaves of every one of her membership, holding the heart, the soul and the conscience of every one, causing the delusion of "no salvation without her."

Judaism was much the same kind of despotism. Luke 12 ; 1. "First of all, beware ye of the leaven of the Pharisees which is hypocrisy."

To me there is a great resemblance between Judaism based upon the traditions of the elders in contrast to the simplicity of the teaching of Christ, which provoked their jealousy and madness, and that of Romanism based upon the tradition of the fathers in contrast to Protestant Christianity, which they hate. And that, whereas in the circle of Christ's disciples there went out a traitor conferring with Pharisees and hypocrites to betray innocence and truth, so I am expecting that from the circle of Protestant societies there will go out many a Judas to confer with Roman hypocrites for the destruction of Protestantism, and that, whereas, this Judas was the son of perdition, as foreseen, and went head-long to his own place, together with Pharisaism, so it is foreseen likewise that Divine retribution will follow in the track of Protestant betrayers with the destruction of apostacy generally.

3. Many other movements with the same spirit of despotism. I John 2 ; 18 : "Even now are they many anti-christs." Christ said : "Many false prophets shall rise." Paul said : "Perilous times shall come." Then there must be now in existence, not only the one apostate organized in lying principles of doctrine deceiving nations, but many minor organizations against spiritual Protestantism, in spirit just as bad as the old mother, Satan's bride. Latter Day Saintism, Plymouthism, Separatism; and many others of the same spiritual brand, with which I am not so well acquainted, are living facts showing that the word of God is true.

4. The two opposite characters of good and evil foretold.

In Matt. 24 ; 45-51 : "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season. Blessed is that servant whom his Lord when he cometh shall find him so doing. Verily I say unto you that he shall make him ruler over all his goods." This parable represents a most distinguished system of power

immersed in Protestant Christian work leading the forces of God to victory, and by other scriptures, we shall find as we proceed, a mighty universal work done for man and God under its power. What of the evil character? (48 vs.) "But and if that evil servant shall say in his heart, (the great mainspring of human actions which the eye of God watches and judges) my Lord delayeth His coming (Rome has no teaching on the coming of Christ) and shall begin to smite his fellow-servants (persecution is a strong doctrine taught) and to eat and drink with the drunken (which is ever permitted by its priests); the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Showing my application to be a correct one.

Contrast the two characters as our Lord symbolizes them, to see how interesting they appear as now existing right before our very eyes. Five distinctive points belonging to each as follows:

THE EVIL SERVANT.

1. "That evil servant"
2. "Shall smite his fellow-servants."
3. "Eateth and drinketh with the drunken."
4. "Says, the Lord delayeth His coming."
5. "Is cut asunder and weeps in hell."

THE GOOD SERVANT.

- "Faithful and wise servant."
- "Ruling his own house."
- "Giving meat in due season."
- "Blessed is that servant when he cometh."
- "Appointed ruler over all his goods."

Undoubtedly Papal Jesuitism is meant for the first, the power of Protestantism for the second. Observe the one is engaged in the work of hell, the other in the work of Heaven. Let everyone see whom they represent. The devil must be the master of the one, and Jesus Christ of the other: hence, herein is represented the empire of sin, called the "man of sin," the other the kingdom of grace, called the kingdom of heaven. Thus God is engaged to fight and conquer his enemies by sanctified human agency protesting against all sin, removing it by the atonement of Jesus Christ; in opposition the devil uses every kind of human agency and religious delusions to bring the race of man down to dark infidelity, superstition, idolatry and death eternal.

In dealing with the subject of apostacy, showing in what the fall of mystical Babylon consists, I trust the intelligent reader will realize it is done in the way and manner found in the spirit of Divine prophecy. In godly sympathy for all those whose lot is cast under the delusive system in which millions of our race deplore their misery and slavery, I write without a prejudiced mind, and without any ill-feeling towards any particular one so deluded. I can but pity so many respectable and intelligent men and women, and innocent children who are born in the great deception and trained to hate the holy principles of Protestantism

It is not man I am against, but the system of sin under which vast millions are brought and under which they unconsciously fall a ready prey. I know that there are men of high political and social standing—men of talent capable of filling high positions in which they may be guides and lights for the needy and poor, were they not so linked to the false in religion. I can but pray that all the worthy ones shall be led out of their spiritual darkness and leave the old stranded wreck which is doomed, and shelter in something that is of God, and worthy of themselves.

5. Protestantism and Romanism are the two opposite characters which are meant. I John 4; 1: "Try the spirits." The two servants contrasted show vast difference in the principles which they represent, just such as seen between Romanism and Protestantism. The latter is modern christianity in motion, the former is mediæval superstition in conflict with modern progress. One is the religion of free and intelligent submission of the individual to the teaching of Bible truth, and to the spirit of Jesus Christ, but the other means unquestioning submission to the decrees of the priesthood. The former makes it a personal concern, the latter sinks the individual in the body of the church—or Rome. One evangelizes in spiritual simplicity; the other legalizes in mysterious ceremonialism. The one appeals to the intellect, the heart and the conscience, as trained in revealed truth; the other appeals to the depraved senses, the corrupt imaginations and perverted minds as trained through the system of separate schools. Protestantism is the Christianity of inspired truth, pure and simple; Romanism is the corruption of biased minded men leaving to the world certain traditions on which to build it up. The one directs to the fountain head, which is Jesus Christ; the other to the church, which is the priesthood. The one obtains salvation in Jesus only; the other says you can only have it in the church. The one makes it happy for believers; the other makes it nice for the priests. Protestantism says, the Bible is the book for the people. Romanism says, it is for priests, that their tradition may over-rule it. The one says, you can yourself, without representation, have communion with Christ; the other says, you can only have it through our system of mediation, through Mary, the priests and the saints. The one prays direct to Christ and direct answers are given; the other prays only through other humanly made intercessors. Protestantism just puts Christ before the church of God and makes Christliness the standard of churchliness; but Romanism virtually puts the church before Christ, and makes churchliness the condition and measure of piety. Therefore, she is properly called "Anti-Christ," and all other false teachers and organizations moving or ones or principles which are thought more of and held up higher than they do Christ himself, putting such things before Him and practically preferred before Him, are daughters of the same "mother" and properly, minor "anti-Christ's."



### XIII. His Apostacy Foretold.

II Thess. 2 ; 3 : "There come a falling away first."

We hear the admission from the east, west, north and south that Romanism, as a church from a traditional standpoint, has failed to do for God and the human race as claimed of it. A righteous organization righteously used, by a righteous people cannot fail to produce righteous results.

1. The great rule given to determine the character. Matt. 7; 20: "Wherefore by their fruits ye shall know them." The law of cause and effect never changes though Rome tries hard to change it by her attempt to bring purity out of corruption; but the simple law of God remains true, "A corrupt tree cannot bring forth good fruit." John 7; 15-18 beautifully determines upon the real character of Romanism: "And the Jews marvelled saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me (the authority of my teaching is not from beneath—not human—not traditional, my works prove it. Can Romanism to-day give the same negative?) If any man will do my will, (the Father's) he shall know of the doctrine, (knowledge without doubts) whether it be of God, or whether I speak of myself, (practically, Rome speaks only of and for herself—church authority.) He that speaketh of himself (the cherished theories of his own heart) seeketh his own glory (as Rome to-day seeks the glorification of her own church): but he that seeketh his glory (the Father's) that sent him, the same is true, and no unrighteousness is in him." If Romanism be God's creation her fruit must be generally good as God is good. We can't get away from this rule.

2. The new life from above must have a new place of residents. Matt. 9; 16-17: "No man putteth a piece of new cloth unto the old garment, for that which is put on to fill up taketh from the garment and the rent is made worse." Don't patch up old Adam nature, it is too corrupt. A new heart is wanted for the flow of the new life. In no other way can you profit by religion. We don't put new milk into unwashed vinegar bottles; nor money into broken down banks—and God cannot put his precious gift of eternal life into unregenerate souls. "Neither do men put new wine into old bottles (sinful hearts) lest the bottles break, (backslide) and the wine runneth out, and the bottles perish (go down to hell) but put new wine into new bottles and both are preserved." The seed of the kingdom must have suitable soil. A genuine christian is one in whom the soil of his soul has been put into a proper condition. Now then, a false teacher has put on the garments of a true teacher, but like a counterfeit coin will not bear the test of God. This is just where lies the whole trouble in Romanism or any other false ism. For, as it is with a man that is fallen from grace, and yet holds on tenaciously to the garb of profession to make his neighbors believe he is still a christian, just so it is with a body of men.

When God says, "It is fallen, it is fallen" we may depend upon it, the departure from truth has taken place, which is true, not only of Rome, but also of many other antichrists, who have, in like manner, created doctrinal theories, and set up dogmas of faith which are actually preferred and put before Christ. Plymouthism will not fellowship with you unless you avow with them their distinctive points of faith, namely, "Forever saved if they, the church, say you are "born again;" "Adam nature in them never changed;" "Immersion and weekly breaking of bread, held as commands in preference to all other Divine Commandments to holiness. Such dogmas preferred to the holy doctrine of Christliness constitute an antichrist. This spiritual degeneracy is everywhere in all Europe and America. It is a sad universal complaint. Long ago Rome shipped the Bible out of her borders and preferred the ritualisms invented and ordered by her own fathers.

3. Anti-christianity described and everywhere seen. Rom. 1; 21-25: "Because when they knew God they glorified him not as God, neither were they thankful, but became vain in their imaginations (the source of anti-christian doctrines) and their polish hearts were darkened (spiritual light extinguished) professing themselves to be wise (as all such originators have done) they became fools (and true believers know it) and change the glory of the incorruptable God into an image (a constituted power of christian organized union, a sensual religion in opposition to spiritual) made like unto a corruptable man (human creature) and birds and four footed beasts, and creeping things. Therefore, God gave them up (as they gave God's way up of salvation) to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves." Yet they must so meddle with religion as to "change the truth of God into a lie, and worship and serve (the Pope and other such like) creatures more than the Creator." Such is "anti-christ". There can be no human language more adequate to describe it.

4. Evan particular dogmas forenamed. I Tim. 4; 1-3: "Now the spirit speaketh expressly that in the latter times (present dispensation) some shall depart from the faith, (the simple teaching of the gospel) giving heed (to winds of doctrine) to seducing spirits and doctrines of devils, (dogmas which, when brought down to their legitimate conclusions mean robbing the poor to feed the selfishness of the priesthood) speaking lies in hypocrisy, using a religious cloak to cover up their sin) having their consciences seared with a hot iron, (the voice of God which warns of judgment choked down. Forbidding to marry (cilibacy dogma) and commanding to abstain from meats (as in lent and Fridays) which God hath created to be received with thanksgiving of them which believe and know the truth." Here are the very things particularized of which we all have knowledge. And what is "transubstantiation," "image worship," "the wafer," "holy water," "indulgences," "masses for the dead," "purgatory," veneration for relics," &c., &c., but the very doctrines of devils foretold, and by

which the sixth part of the human race are deceived and deluded. Such holy scriptures, when studied out to their legitimate conclusions, will cause my intelligent reader to realize that the church of Rome is nothing but a huge system of swindling upon the public, as nearly all her errors have been brought into her body since the 15th and 16th centuries. True, the backsliding condition of the church was felt away back in the third century in the days of Cyprian, the bishop of Carthage, who said, "Long peace corrupted discipline, the heads of the church watched their own patrimony, and heeded not the teaching of the apostles. They even possessed states by frauds and multiplied usury. Further on in history even kings and people were laid under tribute by the power of popedom; art, fraud and intimidation were employed that the treasures of christendom might flow into the exchequer; even pardons, benefices, honors and prayers for the living and the dead became articles of merchandise. New terms of bargains were constantly invented, that the wealth of the world might be speedily transferred to the church. Further on the nefarious schemes for money were so successful that Pope Leo said, "How profitable this fable of Jesus has been to us."

5. Love of gain appears to be the root of the evil. To gain money upon the name of Jesus must be a sin indeed. James 5: 1-3: "Go to now ye rich men and weep and howl for your miseries that shall come upon you, your riches are corrupted and your garments are moth eaten; your gold and your silver is cankered, and the rust of them shall be a witness against you and shall eat your flesh as it were fire. Ye have heaped up treasures together for the last days." When such treasures shall torment the evil servant instead of comfort, with nothing in view but eternal perdition, as in the case of Judas.

#### XIV. His Deceiving Proclivities Ever Apparent.

Rom. 1; 25: "Who change the truth of God into a lie"  
Uncivilized tribes in heathen nations are not more treacherous and underhanded between themselves, than are papal prelates in their treaties and treatment of Protestant powers; the massacre of the Huguenots, or Protestants of France, is one of the historical facts in proof thereof. Now, watch the harmony between scripture and the matter of which it describes now existing in fact. II. Thess. 2; 9-10: "Even Him, Whose coming is after the working of satan (thus it must be satan's church with all power (which the Pope says he has) and signs and lying wonders (such as the sign of the cross, and pretended miracle through their relic system) and with all deceivableness of unrighteousness in them that perish." This is just the character of Satan himself, of whom Christ said: John 8; 44: "He was a murderer from the beginning and abode not in the truth, because there is no truth in him; when he speaketh a lie (which at an

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time when a 'new light' religion springs up he thus speaks) he speakth of his own; for he is a liar and the father of it." I. Tim. 4; 2: "Speaking lies in hypocrisy," which is done under the garb of Christ. An honest professed liar may be tolerated, but a pious liar never. Rev. 18; 23: "For by thy sorceries were all the nations deceived." This universal deception Rome practised successfully for many years, before the advent of Luther and his colleagues. Religious swindling was great in those days.

Alwise prescience Himself has seen the reason for the permission of this great religious humbug to exist in our midst. Job, David, Isaiah, Jeremiah, Ezekiel, Daniel and other prophets of God saw into the scenes of this great delusion, an organized deception. Isaiah said, "The treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously." It is marvellous to think of, that such deception should be permitted for more than two thousand years. But satan gives this delusive power to use the most subtle means to prevent and lull all suspicions among the people. The doctrine of infallibility is the very acme of this deceiving ingenuity, casting over it the air of sanctity. They allow no suspicions to rise among themselves that their church has ever erred or ever can err. In this authority over the mind and conscience, they obtain an inlet to every sinful enormity to please carnal self. Yet, they try hard to make the world believe that they only have the key of heaven, and therefore can direct the civilized world into the kingdom of happiness.

1. It is Satan's gospel which it proclaims. II Thess. 2; 4: "So that he, as God, sitteth in the temple of God." Here in this seat of power he sits telling the world what to do, and what not to do for salvation. But Christ chose the humble fishermen of Galilee, and before he put them through a course of education, he sent them out to say that "men should repent and believe the gospel of Christ whose kingdom is not of this world.

2. It is Satan's supremacy which it asserts. Rev. 13; 2: "And the dragon gave him his power and his seat and great authority." (7 v) "And power was given unto him over all kindreds, and tongues and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life." So distinctive is this language, showing its diabolical source, and all its following under the same delusion; because not securing the registration of their names in heaven.

3. It is Satan's edict which it frames. Rev. 13; 5: "And there was given unto him a mouth speaking great things and blasphemies. And power was given unto him to continue 1260 years." "Mouth speaking great things." In 1199 King John was put on the throne of England. By the pope's intimidation he was made to swear the following oath:—"I, John, by the grace of God, king of England and Lord of Ireland, in order to expiate my sins from mine own free will, and the advice of my barons, give to the church of Rome, to Pope Innocent and his successors, the kingdom of England, and all other prerogatives of my crown. I will here-

after hold them as the Popes' vassal. I will be faithful to God, to the church of Rome, to the Pope, my master, and his successor legitimately elected. I promise to pay him a tribute of a thousand marks a year; seven hundred for the kingdom of England and three hundred for the kingdom of Ireland." This is Popery which is meant to enslave the whole world, as England was enslaved. This Pope Innocent also laid the whole of this country under an interdict, because John refused to pay the Pope's man in the city of Canterbury. By this edict of terror in the papal hands, every church door was closed, even the dead could not be buried in the usual way, but had to fling the human corpses in the ditch. Who can love such Christianity? Yet, the Pope of to-day says, "There is no other salvation."

4. It is Satan's canon laws which it makes. II. Thess. 2; 4: "Showing himself that he is God."

Rome, to-day, assumes the following power by right: "The Pope has the right to give countries and nations, which are non-Catholic, to Catholic regents who can reduce them to slavery. It has right to practise unconditional censure upon all books; to annul State laws, treaties, constitutions, &c., to absolve from obedience thereof, to cause remission of sins through persecution of heretics, and to make it no murder for him who kills one who is excommunicated." Such things as these fulfil such Scriptures as Jude 16 vs.: "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." This is the spirit of anti-christ, "that now worketh in the children of disobedience."

5. Hence it is Satan's delusion which it maintains.

Luke 4; 6: "And the devil said unto him, all this power will I give thee and the glory of them, for that is delivered unto me and to whomsoever I will I give it." And Christ said: "When he speaketh a lie he speaketh of his own."

Rome has accepted the devil's lie, and the devil's power to propagate it. But why do the millions of people willingly come under its tyranny? Answer: II. Thess. 2; 10: "Because they received not the love of the truth, that they might be saved." Hence, the eternally dark cloud of delusion is justly permitted to come over them, and over their children, and children's children, because the sins of their fathers are to be visited unto the third and fourth generation. Such is the punishment for not receiving the truth.

## XV. His Degrading Influence Seen and Proved.

Rev. 17; 12: 'And the inhabitants of the earth have been made drunk with the wine of her fornication.'

Just realize the power and influence which the priest wields over his people when he in his official capacity commands them, saying: "This week you will send your children to confession, you must make them understand this action is one of the most important of their lives. That for every one of them it will decide their eternal happiness, or ruin. They must confess everything to the priest who holds the place of God himself." Why? Because by right of their church, the gospel, and the benefits of the gospel, can only be obtained through the hands of the regularly appointed priests, no pardon of sin but through their lips; no peace of conscience but what comes through the confessional; no key to the door of heaven but what the Vatican gives. It is also "affirmed, declared and pronounced that it is necessary to salvation for every human creature to be subject to the Roman Pontiff." And every deluded man, woman and child readily believes every word of it. Rev. 17; 12, 13: "And the ten horns which thou sawest are ten kings. These have one mind (the organic union to come) and shall give their power and strength unto the beast." 17th vs.: "Until the words of God shall be fulfilled." This is full explanation of the matter which is now in process of fulfilment, showing the power and strength of Popery over all the world.

### 1. The Confessional proves it.

Rev. 17; 4: "Having a golden cup in her hand full of abominations and filthiness of her fornications." Such is the Confessional which Romanism holds with an iron grip, and Father Chiniquy's address to the Roman Catholic Vicar-General of London, proves it, in which he says: "With a blush on my face and regret in my heart, I confess before God and man that I have been, like you, and with you, through the confessional, plunged for twenty-five years, in that bottomless sea of iniquity, in which the blind priests of Rome have to swim day and night. I had to learn by heart, like you, the infamous questions which the church of Rome forces every priest to learn. I had to put those impure, immoral questions to old and young females who were confessing their sins to me. These questions, you know it, except a priest of Rome is sufficiently lost to every sense of shame, he would not put them to a woman. Yes, I was bound in conscience, as you are bound to-day, to put into the ears, mind, imagination, memory, the heart and soul of females, questions of such a nature, the direct and immediate tendency of which, you know it well, is to fill the minds and hearts of both priest and female penitents with thoughts, phantoms and temptations of such a nature that I don't know of any words adequate to express them. Pagan iniquity has never seen any institution more polluted than the confessional. I know nothing more corrupting than the law which forces the female to tell her thoughts, desires,

will be faithful to God, master, and his successor, a tribute of a thousand kingdoms of England and." This is Popery, as England was the whole of this country, the Pope's man in the papal dead could not be the human corpses in y? Yet, the Pope of

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and her most secret feelings and actions to the unmarried priests. The confessional is a school of perdition. You may deny that before the Protestants, but you cannot deny it before me. If you call me a degraded man because I have lived twenty-five years in the atmosphere of the confessional, you are right. I was a degraded man, just as yourself, and all the priests are to-day, in spite of your denigrations. If you call me a degraded man because my soul, mind and heart, as your own are to-day, plunged into the deep waters of iniquity which flow from the confessional, I confess "guilty." I was degraded and polluted by it, just as you are, and all the priests of Rome are, and it has required the blood of the great Christ to purify me, and I pray that the same blood may purify you also." Such then, is this golden calf of Rome.

2. The spiritual bargains made, prove it. II Peter 2; 3: "And through covetousness shall they with feigned words make merchandise of you." A man once said to me as a reason for not appearing at church: "I pay the priest a yearly sum of money, for which he engages to do my praying to God. If my soul be lost it is his fault, not mine. It is also on record by the authority of Rome, that for the sum of one dollar, a certain number of prayers, masses, &c., shall be said, and for 25c. a corresponding number given. Also papers of indulgence are frequently offered for a certain consideration. In fact, Romish history is full of such matters proving the truth of God. They make merchandise of their people."

3. The condition of Papal countries proves it.

II. Peter 2; 14; "An heart they have exercised with covetous practices; cursed children: which have forsaken the right way."

The nations ruled by papal power show the sad condition—"cursed children"—wherever you go. Lower Canada is fifty or more years behind the progress of Protestant Ontario. Indeed there is not a nation or tribe of people which has not more or less been damaged, cursed and degraded by her hypocrisy, fornication and idolatry. Even the beautiful name of Christ is mocked and disgraced and degraded by the horrible sham which Roman Catholicism's Christianity (?) presents to the world. A while ago I received testimony of the bad effect which Rome's presentation of it has had upon the Chinese Empire. The people generally are disgusted with the name of "Christ's religion by the disgraceful sham their hypocrites have made of it." God says: Rev. 17; 2 "With whom the kings of the earth have committed fornication (the sin of idolatry) and the inhabitants of the earth have been made drunk (made mad against Protestants by the power of popery) with the wine (hatred which is created in the separate schools) of her fornication." No wonder the nations under such a sin are degraded and cursed! What produces degradation in a family will also do so for a nation, provided the cause is universal enough. The cause of one man's downfall is often sufficient

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Brigham Young's religion would have brought down America before now had it not been severely checked. Popery would have destroyed the nations of the world long before now were it not for the mighty checks it has repeatedly received. Indeed, on Divine authority, on the day it shall appear to universally reign it must fall to rise no more. It leans that way to-day. Why is it that the Irish Roman is so irreparably degraded and clothed in rags? What caused the downfall of France? Why is it that Spain is so miserable, poor, foolish and cruel in herself? Likewise China and Spanish America? Because they let the priests of Rome rule their daughters and lord over their sons. In contrast look at Protestant homes and Protestant countries where the truth of the Holy Bible is only partly received. What a difference there is to be realized! Mark two families under similar circumstances of life; the one devoted to his Roman church and obedient to all her demands, the other a good Protestant in one of the Evangelical churches devoted to his Christ, and a diligent searcher of the will of God. The one under the supreme rule of the priesthood, his family of sons and daughters regularly going to confession and having the unmarried priest put to them all the immoral and dirty questions of his church; but the other simply under the simple ministry of holy truth, and his family carefully trained in the principles of Protestantism. Now watch the contrast which their history presents during three or four generations, and I leave you to judge of the results.

4. Their curses upon Protestants fall upon themselves. Jas. 3: 10-12: "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter?" Romanism claims it does, and therefore contradicts the word of God. I claim that both blessing and cursing should never come out of the mouth of the same fountain head. The true church should always bless, and never curse, for God says, "vengeance is mine; I will repay." Is it right for the human to usurp the prerogative of the Divine? The idea is preposterous. This alone proves the Roman anti-christ; for professedly, she does considerable in the way of cursing Protestants; nay, she lives only to curse them and exterminate them and send them to the deepest hell. At St. Louis some time ago, one of their great lights when speaking to a large meeting on the subject of Protestantism, said, "Protestantism, we would draw and quarter it, and hang it up for crow's meat. We would tear it with pinchers, and fire it with hot irons. We would fill it with molten lead, and sink it into hell five hundred fathoms deep." Bishop Spottswood said, "I would rather half of the people of this nation should be brought to the stake and burned, than that one man should read the Bible and form his judgment from its contents." Let us not forget the Romish hatred to Protestants. Such things prove to us their hatred, the wine of their wrath, which they



drink in their separate schools. Undoubtedly the policy of the doctrine of cursing, which they use as a church upon heretics, is intended to make all people fear them and to partake of the same spirit. But eventually it will all return upon themselves, for "with what measure ye mete it shall be measured to you again." Rev. 13; 10: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." Haman was hung on the same gallows he built himself to put away Mordecai. The men who conspired to put Daniel in the lion's den were themselves ingloriously thrown there. The conspiracy against the three Hebrew worthies returned upon the conspirators, justly destroying them root and branch in the fiery furnace. Their cursing has met, and must finally meet with the same law of punishment. "Let no man deceive you with vain words, for because of these things, cometh the wrath of God upon the children of disobedience."

## XVI. The Creator of Superstition, Infidelity and Idolatry.

Rev. 18; 23: "For by thy sorceries were all nations deceived," "Deceiving them that dwell upon the earth by means of those miracles which he had power to do in the sight of the beast." Rev. 13; 14.

The two beasts of great power described by the revelator of God will fitly apply in every leading feature of their characters to Romanism under the Pope and to Jesuitism under its father in general. The first beast rises from the "sea," openly, and seen by everybody; the second beast comes up from the earth which among the multitudes of its productions is not so openly and not so easily seen and known among men, therefore, it has a more secretive, conspirative and subtle character than has the open sea monster of Popery, for Jesuitism comes out of the earth like a snake, wherein it lies watching, ready to jump up and grasp the prey for which it seeks. Popery, or the first beast boldly assumes the religion which bears the characteristics of, first, the leopard, being nice to look at; second, the feet of a bear, being broad in the tread of its fundamentals, that is catholic, and third, the mouth of a lion, being loud and great in its demands. But Jesuitism, whilst exercising all the power of the first beast, has two horns like a lamb, being Christlike, meek and lowly in disposition, imitating Him, as Christ was the Lamb of God; yet in works and general conduct and actions; he speaks to us like a dragon or the devil himself. The first beast, representing Popery, actually worships the devil, from whom he obtains his power, and glory, and his seat of judgment, and the authority with which he speaks, and also uses blasphemies by employing holy

tedly the policy of the church upon heretics. To partake of the same upon themselves, for assured to you again, activity shall go into captivity shall be killed with the sword. follows he built him a conspiracy to put Danielously thrown there forthies returned upon foot and branch in the must finally meet with an deceive you with meth the wrath of God

Christian names to gain diabolical ends against all protesting principles of truth, which I claim is the blasphemy and sin against the Holy Ghost unto death. But the second beast, representing Jesuitism, which creates dark unfaithomable schemes against all righteous governments, is said to arrange itself to occupy positions in all the world, to cause men everywhere to acknowledge and obey the orders of the Pope of Rome, for this is the worship it claims, and which is met to-day by millions of professed Protestants. How such Scriptures are fulfilled! Then it is Jesuitism which uses the "sorceries" and the "miracles" of which the Bible speaks, for the words "sorceries" and "miracles" imply all that Jesuitical intrigues are capable of.

1. They play with superstition to utilize it.

Rev. 13: 13: "And He doeth great wonders, so that He maketh fire come down from heaven on the earth in the sight of men."

The thorough training in varied courses of education in those Jesuit colleges, through which they put their pupils, makes them quite capable to fulfil the above scripture. Innumerable are the secret places in which cunning craftiness and sleight of hand practices are cleverly attained for such purposes. In many of their large churches, fire, at the will of the priest, is made to come down from above in sight of the people. On one occasion the man put up to let down the fire at the sign of the priest, on not succeeding, put out his head from above and said: "I can't do it, sir!" which was an eye opener to his deceived congregation. A priest once caused the Virgin Mary to shed tears at his will when preaching on the subject of sympathy. A boy behind the scenes, not succeeding in his business, put out his head and shouted: "The wire is broken, sir!" that being the cause of the tears not coming—which was also an eye opener to the deceived audience. One celebrated priest, Alphonso, invented a scheme by which in his pulpit he could be lifted towards heaven bodily when in the act of praying to the Virgin Mary before the people, who, on seeing it, shouted: "Mercy! Mercy!! A miracle! a miracle!!" A priest was once called to find out the thief who had stolen a valuable watch at a barn-raising. He being educated in all the arts of Jesuitical trickery and the power of superstition, at once engaged to do so. A common rooster was demanded, which was put under a black pot in the centre of the room, upon which every man was required to place his right hand, being told when the thief's hand touched the pot the rooster would crow. But it did not crow. "Show me your hands," said the priest, then he discovered a man whose hand showed no "mark" of the pot on it! "Hello! Didn't I tell you to put your hand on the pot?" "Yes, sir." "Why disobey your priest?" "I was afraid the rooster would crow, sir!" "Boys, this man is your thief!" said this trained Jesuit. All such, and every other kind of superstition, is carefully used to augment the power of the priest over his people.

2. They play with infidelity to reap from it. II. Thess. 2: 4:

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"Who opposeth and exalteth himself above all that is called God, or that is worshipped."

This Scripture is the very language and essence of infidelity pure and simple; to say that there is no God you have got to put yourself up in the very highest mental capacity to prove what you say, for which you must be higher up in knowledge than God is Himself, because you know better than God does, as He says: "I Am." You say: "He is not." Who is at the head of the power of the Anarchy of America? or the Communism of France? or the Nihilists of other countries? Answer: Educated Jesuits who diligently seek, by all imaginable schemes, to destroy every government opposed to themselves. I claim there would be little or no infidelity in the world were it not for the deliberate efforts of Jesuitism, which fulfills, to the very letter, the above Scripture.

3. They play with idolatry to gain by it. II Thess. 2; 4: "So that he as God, sitteth (in the seat of the devil against the God of heaven) in the temple of God, showing himself (in opposition) that he (the Pope) is God." This is the very essence of idolatry, a sin most strongly spoken against throughout the scriptures. There is no power existing on earth that can possibly answer to the fulfilment of the above words but Papal and Jesuit Romanism. Don't they put their church where Christ should be? Don't they say, "In our church is salvation only?" The Protestant says, "Jesus only." Such an anti-christ must be idolatry pure and simple. They make it so as a means to gain power to the priesthood. In fact they bring everything imaginable up to put between themselves and Christ. Where do they put the Virgin Mary, who was mother of six or more children? (See Mark 6; 3). Where do they put the shrine of St. Ann? In Beupre, in Quebec, with an imaginary three-inch bone of her right arm, claiming to have healing power, at which, during the time between May 1st and Sept. 1st, 1893, no less than 63,000 bowed the knee and worshipped it as God? Yes, such is the idolatry of Rome in every country, from which the priests reap a golden harvest.

## XVII. The Spirit of Intolerance Always Avowed.

Rev. 13; 5: "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue 1260 years." Second beast—11 v.: "And he had two horns like a lamb, and he spake as a dragon." 17 v.: "And that no man might buy or sell save he that had the mark." Such are the lion like claims put forth by the spirit of popery to-day, which is ever intolerant, just as the spirit and character of the two beasts of revelation. No government, religious or civil, is to be tolerated apart from themselves. The truth of the above

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scripture can be seen from the statements of the following ex-  
 tract from a Roman magazine, September, 1851 :—" You ask if  
 the Roman were Lord in the land, and you, the Protestant, in  
 the minority, what would he do? That, we say, would entirely  
 depend upon circumstances. If it would benefit our cause, we  
 might tolerate you; if expedient, we would imprison you—fine  
 you—possibly we might hang you. But be assured of one thing,  
 we would never tolerate you for the sake of the glorious prin-  
 ciples of civil and religious liberty. Shall I hold out hopes to  
 the Protestant, that I will not meddle with his creed if he will  
 not meddle with mine? or, shall I lead him to think that religion  
 is a matter of private opinion, and tell him to forget that he has  
 no more right to his religious views than he has to my purse, or  
 my house, or my life blood? NO! Romanism is the most in-  
 tolerant of creeds—it is intolerance itself. For it is the truth  
 itself." So it is; and hence is in fulfilment of God's Truth on the  
 beasts of prey going about to-day seeking whom they may devour.  
 No words can explain the enemy's position better.

This devouring spirit of intolerance made one man, at least,  
 an infidel, an atheist, who said: "I saw—to what purpose shall  
 I enumerate the turpitude, the atrocities and the iniquities which  
 I saw claiming fiance with sacrilegious Rome? In one word, I  
 saw enough to make me an infidel, an atheist. Yes, sir, I be-  
 came an atheist! Tremendous confession! But I could wish it  
 were heard by all the devotees of Rome. I became an atheist be-  
 cause I could not imagine there existed a God whose religion was  
 destined to be a scourge of the whole human race; the herald of  
 tyranny; the advocate of ignorance and superstition and error;  
 that would prohibit the reading of the sacred oracles as they  
 emanated from the hands of their author, that would canonize  
 and register to their number some of the worst monsters of sin;  
 that would trample upon the sacredness of an oath; that would  
 burst the bonds of civilized society; that would plunge into  
 misery the nations of the world, and render the fair regions of  
 Protestantism a desolate condition."

Such language from such an experience is worthy of our con-  
 sideration, because it fulfils the letter of the Divine description,  
 implying no less than ten terrible evils charged upon the united  
 monsters, the beasts of Rome.

1. Advocating ignorance in its followers.
2. Encouraging the superstition of heathenism.
3. Promulgating abominable errors against truth.
4. Heralding the tyrannical cause of intolerance.
5. Prohibiting the general reading of the Holy Bible.
6. Canonizing to themselves the worst monsters of sin.
7. Trampling upon the sacred oaths of the upright.
8. Aiming to burst the bands of moral society.
9. Plunging into misery the peaceful conditions of nations.
10. And finally, becoming the great scourge of the whole human race.

Yet, Rome dares, in the face of the above truth, to call her-

self "Christianity," "the only salvation" of the world—outside of which none can be saved. Yes, but it must have the Divine word, "anti" put before it to make it "The antichrist." Protestant Christianity (as Christ was Protestant to all intents and purposes, particularly protesting against the sin of His-age Pharisaism) is the truth, the only truth to save.

How needful to know these things as a security to ourselves and to our children and as an inducement to compassion for others. How necessary the whole community of Protestants should have put before them the vital questions now under consideration, that they wake up to watch as well as pray and contend for the faith once delivered to the saints—to cling more closely than ever to the declaration: "The Bible and the Bible only is our religion.", Protestants must make more effort for unity of purpose against the monster beasts of Rome. Jesuitism, the religious snake, must be fought by a power adapted to throttle its diabolical work. This apostate disease needs a desperate remedy. The C. P. Association is a necessity, as much so as medicines to keep down the ravages of its enemy, disease, but it must have the power of God to make it successful; to secure which there must be a departing from "all iniquity" by its followers.

Remember the particular sin in the second beast of Jesuitism is "idolatry" of the worst type. The shrine at St. Anne de Beaupre, Quebec, to which 63,000 bowed the knee in one season, is only a minor part of what this huge deceiver is carrying on in all the world. We have compassion for the deceived crowd, but contempt and righteous indignation for the deceiver. We pity those Indians who are made to believe they will have passages to the better world, if they have the good luck to die with their hands holding on to the tail of a cow; but we don't pity the upholder of such superstition. Are the words of absolutism pronounced by the lips of any priest of the beasts less superstitious and insulting to the common intelligence of Protestants? The dirty tail of a cow, and the Romish confessional are alike ridiculous, in the light of God. Both are inventions of the Devil, and equally idolatrous and deceiving, substituting the imaginary power of the vile creature for the blood of Christ. It is clear cut idolatry which caused infinite trouble to the children of Israel. Therefore, don't ask from man what God alone can grant. God has given us only one mediator, don't address your prayers to another whom you put between yourselves and Christ, for such is antichrist. Don't believe in man before you would believe in God. The pope claims God head power; yield not to that claim, because it is a lie of the Devil whose seat and authority alone he holds. When the pope says, "I acknowledge no civil power, I am the subject of no prince; I claim more than this: I claim to be the supreme judge and director of the consciences of men; of the peasant in the field, the prince on his throne and the legislator that makes laws for kingdoms, I am sole, last, and supreme judge of what is right and wrong." Don't receive such a spirit of intolerance, who has a mouth like a lion, because the Son of God

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manifests no such a spirit, for he was meek and lowly, "who came in humility to serve in our interest, thereby drawing the heart of man to himself, a friend with friends, dwelling in each other's love." Popery drives; Jesus draws. Popery makes the nations drink of the wine of her spirit. Christianity, knowing the terror of apostacy, persuades men to flee from the wrath to come. Popery when lord of the land will let no man buy or sell without swearing allegiance to her law. But Christ said, "whom the Son maketh free shall be free indeed," entering into the perfect "law of liberty."

1. The intolerance of these Roman beasts is no better than Egyptian bondage.

1 Peter 2; 19: "While they promise them liberty they themselves are the servants of corruption." Always promising, never fulfilling, because servants of corruption by clinging to tradition. As a result the hardships of its slaves are felt just as it was in Egypt.

2. The intolerance of these Roman beasts is no better than perverted Judaism.

Mat. 15; 9: "In vain they do worship me, teaching for doctrines the commandments of men." Every dogma of Rome has the same origin, and same results following. No man can change the principles laid down by Christ without being guilty of perversion, that of adding to, or taking from, Divine truth to make it into a lie, and no such a liar can enter heaven.

3. The intolerance of these Roman beasts is no better than American slavery.

Rev. 13; 10: "He that leadeth into captivity shall go into captivity."

The very men who legislated to uphold the slavery laws in the United States were brought to trouble by that war which emancipated our colored brothers and their families. So likewise of the moral slavery of Rome, retribution will fall upon the guilty slave-holders who build up the constitution of the priesthood. The one system was a power constituted to favor and protect the few in the interest of mowey making. So also the large political system of Popery, and both at the expense of their poor slaves.

## XVIII. Religious Inventions for Selfish Ends.

Mark 7; 9: "Full well ye reject the commandments of God, that ye might keep your own traditions." They lived for self. Luke 11; 52. "Woe unto ye lawyers, for ye have taken away the key of knowledge; (closed the door of spiritual truth and liberty) ye entered not in yourselves, and they that were entering in ye hindered." Because they sought to make for themselves a worldly church, the business of which shall be a source of gain to themselves. I Tim. 4; 5: "Supposing that gain is Godliness," instead of making Godliness the source of gain. Jer. 51; 13: "Oh, thou

that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness." It must be an awful thing in the sight of God when that which a man possesses as treasures, or riches, will, in the course of divine retribution, become the measurement of his covetousness. In such a case the "love of money is the root of all evil."

1. The treasures of ancient Babylon were ill-gotten.

Jer. 50; 35-37: "A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men. A sword is upon the liars, and they shall die; a sword is upon the mighty men, and they shall be dismayed. A sword is upon their horses, and upon their chariots, and upon their mingled people that are in the midst of her, and they shall become as women. A sword is upon her treasures, and they shall be robbed." In fact, a sword of retribution and judgment is upon all ill-gotten property by whomsoever acquired. Temperance people say, a sword hangs over the property gotten through the traffic in alcoholic liquors—the cause of much poverty, ill health and home wretchedness. Philanthropists say, a sword hangs over the accumulated piles gotten by the system of gambling, which degrades young men, or gotten by the system of immorality, which degrades young women; or gotten by the two united systems of the Roman beasts which degrade not only beautiful young women and young men and young boys and girls, but they degrade and demoralize nations and peoples and tongues. "Because she maketh all nations drunk of the wine of the wrath of her fornication, having in her hand a golden cup full of her abominations and filthiness of her fornications.

2 The treasures of the rich Jew answer not the purpose intended. Luke 12; 20: "But God said unto him, thou fool, this night thy soul shall be required of thee; then whose shall be those things which thou hast provided." The parable of this rich Jew represents the worldly condition of the Jewish national church, which was Pharisaism in the state of Apostacy, which is clearly defined by the words of Esaias the prophet. Acts 28; 26-27: "Go unto this people and say, hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive; for the heart of this people is waxed gross (which goes in for the praise of men and not of God) and their ears are dull of hearing and their eyes (spiritual) have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." And, said Christ, "Ye would not! Behold your house (your church) is left unto you desolate." The destruction of that nation in A. D. 70, by Titus, the son of the Emperor, Vespasian proved the reality of the Divine words. Will not the fate of the Roman beasts of popery be even worse when its time comes for judgment.

3 The treasures of the Roman beasts must measure the amount of their covetousness.

II. Peter, 2; 3: "And through covetousness shall they

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with feigned words make merchandise of you." That is with pious talk in religious conventions and ecclesiastical councils convoked in the name of pure religion, in which such hypocrites will create dogmas of doctrine, and with pious deliberation will push them through every critical turn progressing them little by little until they come out of their nests of iniquity full grown, after which they are declared and adopted; the next thing we hear of them is they become the public decrees of the apostolic church. Is not this so of every ecclesiastical council held by the Roman beasts?

The hypocrisy of Popery is proved by the following facts about its councils:

- Before A.D. 700 Invocation of the saints was not heard of.
- Before 787 the worship of images was not a Papal doctrine.
- Before 1076 the infallibility of the churce was not a dogma.
- Before 1215 the supremacy of the Pope was not.
- Before 1415 the withholding of the cup from the laity was not.
- Before 1438 purgatory was not.
- Before 1547 the Seven Sacraments were not.
- Before 1547 the doctrine of priestly intention was not.
- Before 1563 the revelation of venial sins was not.
- Before 1563 the sacrifice of the mass was not.

And Pope Pius IV decreed 12 new articles in 1564, and added them to the Nicene creed of A.D. 325, when this apostacy started. In view of such inventions for selfish ends, is not the C.P.A. power a necessity for the security of religious liberty?

It is estimated that Rome has property in the United States valued at \$3,000,000,000. General Grant said, "I call attention to the importance of a growing evil, that if permitted to continue will probably lead to great trouble before the close of the 19th century. It is the acquisition of a vast amount of untaxed church property in the United States, which pays no taxes, municipal or state, amounting in 1850 to \$87,000,000; in 1860, to \$114,000,000; in 1870, to \$354,483,587." At 2% taxation on \$3,000,000,000 of property, would fetch \$60,000,000 per annum.

The wealth of popery in Quebec is put down thus:—

From the tithesystem, yearly .....	\$ 700,000
Contributions of the people yearly .....	300,000
Free gifts, solicitations, legacies, death fees, &c. yearly .....	3,000,000
Other revenues, baptisms, marriages, funerals, masses, &c., yearly .....	2,000,000
Church schools, cemeteries, clerical residences, church repairing, &c. ....	2,000,000
<b>Their yearly income is .....</b>	<b>\$ 8,000,000</b>

900 churches, valued at .....	\$ 37,000,000
900 clerical residences .....	9,000,000
12 seminaries .....	3,000,000
17 ecclesiastical colleges .....	800,000



259 church schools.....	6,000,000
800 convents.....	4,000,000
68 hospitals and asylums.....	4,000,000
	\$ 64,800,000

Then there are business establishments which Rome runs, and many secret societies' investments; over twenty in number using the most sacred names of scripture, and they themselves claim that the "Sulpicians" alone are richer than the bank of Montreal, of which the wealth is placed at \$30,000,000. And then, who knows the real wealth of the Jesuits, which was increased during the premiership of Sir John A. Macdonald by a grant of \$400,000, which will considerably help them in their work of attempting to overthrow the Protestant interest. The above estimates, whether overdrawn or not, show plainly, the cause of poverty in Quebec and other priest-ridden countries.

Let Protestants rally in their work of protection, before it is forever too late, for their enemy steadily advances.

### XIX. The Attractions Naturally Lead to Successes.

II Peter, 2; 2: "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." Rev. 18; 3: "For all nations have drunk of the wine (hated to truth) of the wrath of her fornication, and the kings of the earth have committed fornication with her (sin of idolatry) and the merchants of the earth are waxed rich through the abundance of her delicacies." Thus God has testified to us by his own truth, how universal and widespread this Gentile apostasy must be. He foresaw the ruinous condition of hypocrisy into which the present generation would fall, and therefore has duly warned us of the danger to which we are exposed. The precious Saviour had a generation of vipers to contend with, so have we now, only the vipers are a thousand times more numerous, who will successfully go on with their work of sin with the conscience seared as with a hot iron. They are always sneaking about gracing their lie of Romanism over with the oil of good words, by which the delusion is readily believed in and accepted for the salvation of their souls. This cup of iniquity sugar-coated with "good words" and made to glitter with the gold of piety is eagerly received by over five millions of fresh comers every year. The pious music of the Vatican skillfully played by christian gloved hands produces the charm that draws untold multitudes to her feet. The church rituals are covered over with sacred names, and the ceremonies are performed by educated rascals, solemnizing the heart of the deluded, making them ready to worship anything. But it is like the butcher with his hand-

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ful of beans drawing the pigs to the slaughter house. The attracting and drawing influences of this masterpiece of all satan's devices are much stronger and more prevalent than many people are aware of. Rev. E. Bickeratethe very truly says: "That popery has the wherewith to meet the needs of the natural heart, and soothe the anxiety about the soul; for the literate she has prodigious stores of learning; for the illiterate, she has images, beads, pomps and shows; for the self-righteous, she has innumerable ways of external service; for the most devout she has unceasing prayers; for the musical she has most exquisite chants; for the painter she has most splendid efforts of human art; for the imaginative she has all the visions of fancy. To quiet the conscience she has doctrines of merit. To alarm the indifferent she preaches the torments of purgatory. To soothe anxiety which occasionally comes upon all men, she has a satisfying sop which sends them into the sleep of death." Thus in her adaptability she covers over every lust of the flesh, and calms every fear of the soul. This is a master device leading countless millions down to perdition. Rev. 17; 15: "And he said unto me the waters which thou sawest where the whore sitteth, are peoples, and multitudes, and nations." Thus her vastness is represented. every word of which must be fulfilled. Mr. Tarbutt, of Cranbrook, Kent, culled from Hon. W. E. Gladstone's book on "Rome and the Newest Fashion in Religion." This book was published in 1875. These are his remarks:

1. "To disturb civil society, and to proceed when it may be requisite and practicable, to the issue of blood for the accomplishment of the aims of the papacy."
2. "My duty is to point out the evil which the newspaper press passes by unnoticed."
3. "My duty is to show proofs of the intention of the Roman church wherever she thinks it may be safely ventured to trample the law under foot."
4. "Externally it maintains the right and duty of the spiritual thus organized, to over-ride at will, in respect to right or wrong, the entire action of the civil power! And likewise to employ forces, as when it may think fit, for the fulfilment of its purposes."
5. "Rome just now uses words of a mild tune, after some years of desperation. At the proper time she, will be more outspoken and a more sanguinary strain will of course be resumed."
6. "That she has refurnished and paraded anew every rusty tool she was fondly thought to have disused."
7. "That no one now can be her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another."
8. "I am afraid that the cry for peace in the quarters from which it comes is 'complaint of the foeman,' scaling the walls against the sentry who gives the alarm. But that alarm every man is entitled to give towards the Crown and State to which we

are all bound in common, and in which, the common interest is so close, that the non-performance of that duty would be an injury to all the rest."

9. "I am convinced that the time has come when true religion should put forth a vigorous protest against this kind of religionism."

10. "That the claims asserted by the Pope are such as to place civil allegiance at his mercy."

11. "I can see great personages under ill-advice (of Jesuits aiming heavy—as far as they can make them so, deadly—blows at the freedom of mankind, and therein not only the structure of society, but at the very constitution of our nature, and the high designs of Providence. I cannot convey an adequate idea of such tremendous mischief."

12 "Upon that system it has been my duty to make the state, as far as possible, independent of the Pope, and I must say that it is in itself, adverse to freedom in the state, the family and the individual—that when weak it is too crafty, and when strong, tyrannical."

13 "I am aware that this is no light matter, and I have acted through out under a sense of no trivial responsibility. Rarely in the complicated combinations of politics when holding high place in the councils of my sovereign, and when error was commonly visited by some form of sharp and speedy retribution, have I felt that sense as keenly. At any rate, I may, and I must say that all the words of these tracts were written as by one who knows that he must answer for them to a power higher than that of published opinion."

Such was Mr. Gladstone's testimony against popery in 1873. On and I must add, on the Divine basis of the history of the second Jesuit beast which is now in the full swing of its huge swindling business, that during the little while just ahead of us great and mighty blows will fall on the present structure of society in every country, and the basis of every civil government shall be shaken. For this end, the thin end of their gigantic wedge has already made an entrance under the insidious motto, "The Fatherhood of God and the Brotherhood of man." Seeking the organized unity of humanity, forming a central council into which all power shall be concentrated, bringing into it every civil government and religious organization, both the Christian and the heathen of the world. This is now the union aimed at by the Jesuits, and success will follow every step of that insidious and diabolical power. Every man whose name is not written in heaven will readily fall a prey to this dragon of hell. Its magical and its inventions will draw the people into the spirit of idolatry and they will not think how cleverly they are deceived until too late. Then the conclusions on this point are these:

1. The delusion is readily believed and accepted by the present generation.

2. It fits itself to meet all needs as testified by Rev. E. Bickersteth.

3. Civil and religious liberty will be over-ridden, as testified by W. E. Gladstone.

4. Everybody falls a prey to the dragon as testified by the Revelator.

Therefore Protestants must raise their protestations against the intrigues of Jesuitism.

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## XX. The Policy for Religious Favors to the Rich.

II. Peter 1; 16: "For we have not followed cunningly devised fables." But Popery must do so. II. Peter 2; 14: "An unclean heart they have exercised with covetous practices."

The graces and dispensations of the Pope's gospel are mostly available to the rich. Christ said: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven." But Popery makes it impossible to keep them out, providing they accept its terms. One of their own mouths writes: "Note well; graces and dispensations of this kind are not conceded to the poor, because they have no means, therefore they cannot be comforted."

1. They make the poor pay dearly for their Popery, as testified by Dr. Wilde.

II. Peter 2; 15: "They love the wages of unrighteousness."

On one occasion, July 25th, 1891, the editor of "The Unionist," the organ of the R. C. Church in England, said: "Congregationalism has nothing about it that a devout Catholic can call religion. It is a large benefit society whose rules revolutionize the revenues derived from the superstitious fires of a convent. It is a large benefit society whose rules revolutionize the revenues derived from the superstitious fires of a convent. I consider it much more preferable to be a member of such a benefit society than a member of a church that feasts and fattens on the revenues derived from the superstitious fires of a convent. The Fatherhood of God and the brotherhood of man, and an insult to the common sense, the treachery of which is intensified by the fact that it is time Popery gave up her show business. Can they sell out their old coats, towels, handkerchiefs, teeth, rusty nails and other relics to some Barnum? The exhibition of the holy coat in 1814 led to the secession of Rouget and many of the German Romans. Professor Winschied, of Leipsic, became disaffected and turned Protestant through the holy coat business. For two months of 1892 this famous coat was exhibited at Treves, in Romish Prussia. Bishops, by the scores, priests by the

hundreds, and pilgrims by the thousands vied with each other in reverencing this old coat. Hundreds of priests took part to unweave the veil, and the bishops urged the multitudes to venerate it, because it had virtue for them. The coat is said to be the very same seamless garment which Christ wore. The French claim to have another, and their's, they say, is the genuine one—no doubt, they are both genuine—genuine humbugs.

Newman Hall, of London, brought from St. Praxede of Rome an official list of sacred relics: "Bones of Zacharius; bones of John the Baptist; bones of St. Luke and St. Bartholemew; an arm of St. Mathew; tooth of St Peter; a finger of St. Philip; an arm of St. Barnabas; an ear of St. Gregory; a piece of the chemise of the Blessed Virgin; part of the swaddling clothes in which the child Jesus was wrapped; part of His seamless coat; His girdle; the towel He wiped His disciples' feet with; three thorns of the crown; four pieces of His cross; the reed that bore the sponge; one stone that killed St. Stephen, and Moses's rod."

The following list was brought from St. Croce, of Rome: "Three pieces of the true cross; the title which was placed over by Pilate; one of the nails; a transverse beam of the cross of the penitent thief; a finger of St. Thomas; part of the seamless vest of Christ; a tooth of St. Peter; a piece of the stone on which the angel stood at the annunciation; a piece of the stone on which Christ sat after fasting in the wilderness; part of the veil and hair of the Virgin, and a bottle of Christ's blood."

Such is an idea of the show business Popery uses to perpetrate barefaced frauds upon poor people. This is one of her ways to pull money out of their pockets and "make merchandise of them." The Bible is true every time.

2. They make the rich also pay dearly for their Popery, as testified by indulgences.

Rev. 17: 18: "And the woman which thou sawest is that great city (of Popery) which reigneth over the kings of the earth."

Remarkable as it may seem, that such superstitious humbugs and idolatrous frauds, of which the Papal beasts are capable, can be perpetrated and imposed upon the credulity and the intelligence of the educated, such as kings and queens and the more refined of society. Notwithstanding, it is true in fact, as it is true in Revelation. What do those letters of indulgence simply mean? Was it not the sale of these letters that roused the spirit of Luther to consider it under the light of truth?

In 1709 a Bristol privateer captured a vessel from Spain going to America having on board upwards of 3,000,000 indulgences, to be sold at various prices, from 40c. to the poor to \$50 to the rich.

In 1800 there was captured another Spanish ship by Admiral Harvey, near the coast of South America, in which were found large bales of paper, valued at \$36,000. On examination, it was found they were large sheets of paper, some printed in Spanish, others in Latin, but all bore the seals of ecclesiastical courts of

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Spain and Rome. They were indulgences for sale, with prices on them from 50c. to \$35 each.

The practice of saying mass is another humbug, because prayers for the dead must be paid for. Priests do not pray for anything. In fact the whole matter of Romanism is conducted on business principles, showing it to be a church of this world only. God says of the beasts that one came up from the "sea," the other came up from the "earth." The "New Jerusalem," the "bride" of Christ, came down from God. Their origin is as different as their character and work are different.

3. That such practices lead to sin, while true Christianity leads to holiness.

Eph. 2; 21: "Groweth unto a holy temple in the Lord."  
II. Thess. 2; 7: "The mystery of iniquity doth already work."

Ballarmine testified, that men who were guilty every moment of their lives of perjury and blasphemy received pardons from the Pope's clergy through the purchase of indulgences for even thousands of years to come. Surely such teaching must be an unbounded license to sin. Nay, it is an encouragement and permission to commit sin. For when a purchaser of indulgence holds his paper of pardon, signed by the head authority of his church, stating the pardon of his sin for years to come, he has every inducement to wrong, with no conscience to check him. But the truth, as it is in Jesus, is just opposite to sin, and just opposite to Popery. Therefore, Protestantism is a necessity.

## XXI. The Mixed Religious Principles, to Meet General Classes.

II. Peter 2; 1: "Who privily shall bring in damnable heresies."

Such heresies were brought into action by the secret councils, which, from time to time, they convoked for that purpose. I. Cor. 10; 20: "I say that the things which the Gentiles sacrifice, they sacrifice to devils and not to God." Just what Popery does. Rev. 9; 29: "Yet repented they not of the works of their hands, that they should not worship devils and idols of gold and silver, and brass, and stones, and wood, which neither can see, nor hear, nor walk. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." Though the above is expressive of heathenism, yet every word of it is too true of Romanism to-day, for it is seen they will heed and magnify the works of their own hands, clinging to the traditions of their own inventions, with no hope of change for the better as far as their whole fundamental elements are concerned. Rev. 17; 4: "And the woman was arrayed in purple and scarlet colour (dressed attractively) and decked with gold, and precious stones, and pearls." Decked off with costly adornments. The

Roman churches are especially made attractive, and the officiating priests are dressed, as divinely stated, looking more like a woman than a man, dressed with the attractive colours named. But what about the costly adornments she is decked with? Every symbol means something. Seeing Popery is a mixture in doctrines and habits, composed, more or less, of three systems: Judaism, Paganism and Christianity. I think the adornments of the priesthood, "gold," "precious stones," and "pearls" will symbolize to us respectively the three named systems mingled to deck the man of sin.

1. Popery is adorned with "gold" to represent perverted Judaism.

Mark 7; 8: "For laying aside the commandment of God, ye hold the tradition of men."

This was perverted Judaism, of which the Pharisees were guilty—and Popery is right on the same line: Its officers, as those of the temple, are called "priests," or the "priesthood." The sacrifice of the mass is borrowed from the same source. Thus Rome has decked herself with "gold," the borrowed gold of God's ancient temple, and some of its customs.

2. Popery is adorned with "precious stones" to represent perverted Paganism.

Rom. 1; 22: "Professing themselves to be wise, they became fools." The wise heads of Rome deemed it a piece of wisdom to retain many habits with which they deck themselves when performing their priestly functions, the same as those used in the rites and rituals of Paganism. Were we more acquainted with the history of such things, we should find much in Romanism partaking of Paganism in the worship of idols, in fact most of Rome's idolatry to-day came from this very source. And she still loves such "precious stones" with which to adorn her religion. Chiniquy and others speak of her in this way: Even the symbols, "the cross," the time of "Lent," the "cap" and "gowns" worn were of Pagan origin.

3. Popery is adorned with "pearls" to represent perverted Christianity.

Rev. 13; 11: And he had two horns like a lamb." Can be Christlike for a purpose; the two horns may symbolize the twofold power of Jesuitism, the one horn pointing towards Christian religion and the other pointing towards civil government. It is, however, a well known fact that Popery asserts herself in the most determined manner against every possible opposition for the two highest positions in this broad world—to rule in politics and control in religion. the headmaster and judge of what is right and wrong, both in religion and civil government. Therefore, God is true to the very letter in this matter. He foresaw Popery from its beginning right along to its better end.

Popery, then, has adorned herself with "pearls," the pearls of Christian doctrines, she has put them on; decked herself with Christian dogmas; she is not Christian in herself, she never was of that character, but she wears the adornments of Christian

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"pearls" to deceive the world. The form of her many prayers partakes of such pearls; the creed set for Roman Catholics to follow has an outward show of such "pearls," but it is all perverted to suit the character of the beasts: therefore, the spirit, the one thing needful in Christianity, is wanting. Constantine the Great introduced Christism A.D. 328, and made it a system of power.

4. Popery put altogether makes a masterpiece of all Satan's devices.

II. Thess. 2; 4: "Showing himself that he is God."

The Pope claims it. His children call him "Our Lord God upon earth," and worship him as such. His infallibility is the leading dogma in the constitution of Popery. Take away this corner stone and the whole fabrication falls to perdition. But the adornments of "gold, precious stones and pearls," to make the hierarchy look pleasing to himself and nice in the eyes of the world, of which parts of Judaism, and parts of Paganism, and parts of Christism are all mingled together in proper organic order, would be the things desired, and for which it has an existence, namely, to be the Lord over all, both of earth and heaven. Because, by means of the use of these three great systems of popular powers, it was thought there would be larger and more extensive influence through which to reach the masses of all those peoples who were more or less brought up under the influence of those systems.

I will here introduce the creed set for Roman Catholics by Pope Pius IX.: "I N., believe and profess with a firm faith, all and everything contained in the symbol of faith (the cross) which the holy Roman Catholic Church uses (God uses the moon as the symbol of apostacy) namely, I believe in one God the Father, maker of heaven and earth. to the end (to make you a Roman and not a Christian). what is called the Nicene creed, including the following articles: The Apostolical and Ecclesiastical Traditions, and the rest of the observances and appointments of the same church I most freely embrace (to make you a Roman idolator and not a Christian), I also receive the Holy Scriptures according to that sense (Roman and not Christian) which the mother church to whom it belongs. to judge of the true sense, hath held and doth hold; nor will I understand it, nor interpret it, otherwise than according to the unanimous consent of the fathers. I profess also that there are truly and properly Seven Sacraments (to make you a Roman and not a Christian) of the new law instituted by Jesus Christ our Lord (not so—they had no existence in Rome before 1547) and necessary to the salvation of mankind, namely, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders and Matrimony: that they confer grace (of the Pope) and that these, Baptism, Confirmation and Orders cannot be repeated without sacrilege.

"I likewise receive and admit all the received and approved rites of the Catholic Church in the solemn administration of all the above mentioned sacraments, all and everything which was



defined and declared about original sin and justification by the most Holy Council of Trent I embrace and receive; I profess likewise that in the Mass is offered to God a true and proper propitiatory sacrifice for the living and dead (Then Christ's atonement is not required); that in the most Holy Sacrament of the Eucharist there are truly and really and substantially the body and blood of Christ; (This is idolatry because the previous article denies his sacrifice); and that there is a conversion made of the total substance of the bread into His body, and the whole substance of the wine into the blood, which conversion the Holy Catholic Church calls Transubstantiation (such a supposition is an imposition); I profess also that under either species that naturally a whole and entire Christ from this sacrament is received (The Romish faith is received but not Christ's faith, which only can save.) I constantly hold there is a Purgatory, that the souls there detained are helped by the suffrage of the faithful. I also admit that the saints who reign together with Christ are to be worshipped and invoked; that they offer prayers to God for us; that their relics are to be venerated. I most solemnly assert that the images of Christ, and the mother of God, always the virgin (mother of six children), as also all others are to be had and retained and due honor and veneration bestowed upon them. I affirm also that the power of indulgence was left by Christ in His church, and that their uses are most wholesome to a christian people (Rather most profitable to the priesthood of Rome.) I acknowledge the holy Catholic and Apostolic Roman Church to be the mother and mistress of all churches (Mother of all such harlots); and I promise to swear true obedience to the bishop of Rome, successor of Peter, the Prince of the Apostles, and vicar of Jesus Christ (of satan); all the rest also, delivered, deferred and declared by the holy canons and council established by the most holy Senate of Trent, I receive and profess without doubt. And likewise, all things contrary and whatsoever heresy condemned and anathematized and rejected by the church, I in like manner condemn, anathematize and reject. This true Catholic faith, without which no one can be saved, which at present I freely profess and truly hold and will most constantly retain, confess entire and inviolate to my last breath; and I will take care as much as in me lies that it be held, taught and preached by my subjects, or who may be subjected to me or under my care in the discharge of my duty. I aforesaid promise and vow and swear, so help me God, and those holy gospels."

Such are the gospels of popery which really contain no good news of glad tidings to sinners, but they are conditions of spiritual slavery to bind you to the Roman power, which must go into perdition. The spirit of the above creed comes from Judaism, from Paganism, with a little of Christianity.

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## XXII. Protestant Divisions Not Related to Him in Spirit.

I John 4; 1-6: "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. (separated themselves from the church and went forth preaching another doctrine) Hereby know ye the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God, (is come to live in the lives, in the thoughts and in the works of His people, is of God) and every spirit that confesseth not (in the way indicated) that Jesus Christ is come in the flesh, is not of God, (though having a form of religion, but if it has no saying power among men, believe them not) for this is the spirit of anti-Christ, whereof ye have heard that it should come, and even now already is it in the world. Ye are of God little children, and have overcome them, because greater is he that is in you than he (the devil) that is in the world. They are of the world; therefore speak they of the world, and the world heareth them (because the world will love its own). We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error."

The simplicity of the above law in regard to spiritual character of knowing the false from the true, of telling who are of God and who are not of God, is an important matter which cannot be considered too much. The spirit of the Protestant Christism, and the spirit of the Roman anti-Christism, really are as far apart from each other as the east is from the west. There really is no relationship between them, as there is none between Christ and the devil. The difference is as light from darkness; as the sun is from the moon. Protestants in name, will mix up with Romans because they are not Protestants in spirit. Pharisaim could not agree with Christianism, which history plainly shows, and Romanism can no more agree with Protestantism than oil and water can agree. "The spirit of error and the spirit of truth" is not only manifest, as known by Protestantism and Romanism in conflict, but we are living in the days of many anti-Christ's. Rome is mother of many like harlots who manifest the same spirit of error. All of whom were come-outers; like the false prophets, they are "going out into the world." I John 2; 19: "They went from us, (from evangelical churches) but they were not of us," because they were not of the same spirit. The desire for water baptism causes some to leave us, deeming the literal use preferable to the spiritual, the washing of the word of God; thus regarding the typical, and putting it before the promised power of the Holy Ghost, of whom water is a simple type. Is not that spirit an anti-christ? The desire to meddle in religion has caused many to leave us, doting about questions of no baptism by water, no sacrament of the Lord's supper, no churches, as they now occupy the Protestant divisions of labor in God's vineyard, and no collections in support of any kind of

work done by societies, for such organizations compose Babylon, not knowing that the great Babylon of apostacy is not yet organized, and will not be until after the creation of the great image. Is not that spirit an anti-christ?

The desire to make religion easier and nicer for Adam nature has caused many, very many, to leave us, making assenting faith to certain Bible statements the principal condition for being born again in Christ, and leaving in the back ground repentance and restitution for wrong doing, and the crucifixion of self, allowing the Adam man to rise in eternal life, and putting forward and foremost the literal and outward ceremonies of immersion and the weekly breaking of bread, and even making it appear that these are Bible commands. Is not that spirit an anti-christ? The desire to be at once finished-up Christians—completed in Christ at once, having no more conflict—has caused many to leave us, putting their darling completeness and fulness of Holy Ghost power before everything, no more hunger, no more thirst, no need to pray for themselves. One said he had not prayed for himself twelve years. The work was all done up at once. Is not that spirit an anti-christ?

The desire to fill the first ranks, the most honorable positions in the kingdom of heaven, has caused many to leave us, making it appear that through performing certain imaginary conditions, such as immersion head downwards, not allowing the head to be shaven nor the hair to be cut, &c., will entitle them to be of the favored number of the 144,000 sealed servants of God. Is not such that spirit of anti-christ? And the world contains to-day many such spirits of error, fulfilling Prov. 18; 1: "Through desire a man having separated himself seeking and intermeddling with all wisdom," and many other similar scriptures, as Christ said: "Many shall come in My name, saying, I am Christ, and shall deceive many." But Paul tells us "Not to be carried about with divers strange doctrines," "avoid them," "have no company with them." Be Protestant! The object of the old serpent in the invention of these new doctrines is to destroy the usefulness of Christians by engaging their minds on something new, which has been his most successful way. God wants every Christian to be a vessel for service, Christ in his flesh, in his vessel to carry messages for him, and not to be good-for-nothings to please the devil. The latest lie from the pit which the serpent now uses as a bait aiming to destroy your usefulness, is: "You can be a Christian without joining a church." And thousands are taking the poison which surely brings the death intended, proving this bait to be a poison to Christian life and work:

1. You cannot be in the Spirit of Christ without being in the spirit of all true Christians. Eph. 4; 4: "There is one body and one spirit." All New Testament Christians joined in with Christians wherever and whenever practicable, if not in actual organic fellowship, they did so in spirit. It is so now. When men cannot do this it is because "they are not all of us." I. John 4; 20: "If a man say, I love God, and hateth (sitteth in judgment over)

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his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Nothing can be more convincing and to the point. Admitting, of course, there are many good saved Christians everywhere who are really in the Spirit of Truth, being Protestant, having never united themselves to a church in an organic sense, but must necessarily be with us in spirit. But for the sake of the great work to be done for the practical advancement of Christ's kingdom against the kingdoms of this world and for certain lines of work in the same general cause, there must be organic societies created. The objects of general life are so planned and instituted. The objects of Popery are organized in every shape and form imaginable to accomplish the one object for which they exist. Protestantism is no exception to the general rule of all the world, for it is seen in all nature which God has made. I believe Rome has more societies with names of blasphemy, under one visible head, than Protestantism has under our invisible Head.

2. You cannot be a true Christian without the faith and works of Christ.

John 14; 12: "Verily, verily, I say unto you (the highest authority) he that believeth in Me, the works that I do, shall he do also; and greater works than these shall he do, because I go unto My Father." If you cannot follow Christ in the same regeneration of faithful works, showing your Protestant principles as He showed them, there must be something wrong in your faith. Was Christ a Protestant? I answer yes, just as much as Luther was against the sin of his age, so was Christ against His enemy. The greatest enemy which confronted His holy life was the organized power of the national church of His country. Wherever He went doing good, Pharisaism bunted up against Him, just as Rome is against us. Further, Christ was so much against the Pharisee's sins that whenever a member of that fraternity came before Him, even in a friendly manner, desiring to be taught by One so popular as Christ, observe the severe and searching scrutiny with which He personally analyzed him. Take the case of Nicodemus, the Pharisee who met Christ for instruction. John 3; 1-13—Was not his Pharisaism severely handled? Take the case of Simon, the Pharisee, who in a friendly way invited Christ to his house to dine with his family. Luke 7; 36-50. Was not his Pharisaism severely handled? Why should not we severely handle a member of the Roman power when we meet him under similar circumstances? What made Christ so Protestant against the church of his nation? Because it had changed the commandments of God into human traditions, or commandments of men. Matt. 15; 6. Therefore, to-day, with the Roman sin so deadly against us as the same sin was against Christ, it is extremely needful there should be thorough organization amongst us, and so perfected in all the objects we seek to accomplish, as is the organization of Jesuitism, which is so bitter and deadly against us. What do I know of Jesuitism? The history of

Rome's second beast is in our hands, the bitterest foe known to man, purposely organized to fight the Protestant.

One of the ablest writers of to-day recommends Protestant organization thus :

1. Church membership will be natural to real piety.
2. The true Christian will so unite to a church of his choice.
3. It is the evident stand to show your principles in an honest way.
4. Brotherhood love impels him to so unite.
5. Evangelistic work demands the true men to so unite.
6. To use such a righteous equipment is the most effectual way to make your own influence tell for the good of others.

It is evident that He who foreordained and created the spiritual powers, and in His alwise providence has so arranged those divisions of labor of his church in the vineyard of his kingdom, must be wise enough in his infinite wisdom to know that it is the most effectual way to carry on the work of salvation among the lost in sin. And at the same time he has called, and does call, every saved man and woman and child to be co-workers with God in some one of those existing divisions organized for work. This is God's order. Can you have any hope of a man's salvation who constantly lives in opposition to God's order ?

3. All anti-Christian Principles Necessarily at War with Protestant Principles.

Eph. 6 : 11-12, "Put on the whole armor of God (of the Protestant faith) that ye may be able to stand against the wiles of the devil (Popery). For we wrestle not with flesh and blood (in mortal combat), but against principalities, against powers, against the rulers of the darkness of this world (who, by apostate hatred to truth, curse it) against spiritual wickedness in high places." The apostle Paul therefore was a Protestant of the first water—as his language proves, as we have seen. All anti-Christian spirits separate themselves from truth and "go out into the world" where spiritual wickedness is found, where the beasts come up from the 'sea' and from the 'earth,' and the spirit of error contending presumptuously that no body is right but us, which proves the source from whence they came, as seen by popery, the mother of all such harlots, and the devil their father, the father of all such delusions. But the records of victory found in every true church of Christ prove them of God everywhere, because stubborn facts overthrow the gainsaying arguments of the enemy every time. Then the branches of evangelism are not the daughters of the old mother of popery, as many have so strongly contended, because they have bourne enough fruit to prove their origin. Popish daughters must be altogether evil like their mother, and the real character of their fruit will prove this to be true—therefore Protestant divisions are not related to such a mother.

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### XXIII. Her Own Secret Orders Even Answer for Her Daughters.

Rev. 17; 3: "And I saw a woman sit upon a scarlet colored beast full of names of blasphemy, having seven heads and ten horns."

Rev. 13; 5: "And there was given unto him a mouth speaking great things and blasphemies."

Exodus 20; 7: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain."

We have seen that popery is the very essence of idolatry, and therefore guilty of the violation of the second law of the Divine commandments. The above language of God shows that she is guilty of the third law of commandments, which is blasphemy of the worst type.

1. Prove the Romish beasts violate the second commandment by multiplied idolatries.--Exodus 20; 5: "Thou shalt not bow down thyself to them, nor serve them."

(a) The church of Rome commands us to worship angels. But Paul condemned it. "Let no man beguile you in the worship of angels." John was excited by the wonders he saw and under it fell down to worship the revealing angel, but was at once rebuked. "See thou do it not--worship God." Romanists have corrupted this text, using the first part of it, and leaving out the rebuke of the angel, "See thou do it not-- worship God."

(b) The church of Rome commands us to worship saints.-- Paul and Barnabas, when seeing the people of Lystra attempting to worship them, rent their clothes and cried out in alarm against it, declaring, "God alone is to be worshipped."

(c) The church of Rome commands us to believe that saints, angels and the Virgin Mary, are all mediators, to plead with the Son to answer our prayers, but God emphatically declares, "There is one mediator between God and man, the man Christ Jesus." How dishonoring to our willing Lord, to teach the world His unwillingness to answer penitent prayers without the many intercessors coming between Him and you. Who interceded for the penitent of the Gospel? Yet his short prayer of "God be merciful to me a sinner," was immediately answered in striking contrast to that of his neighbor, the Pharisee.

(d) The church of Rome worships a bit of bread as her God. So did the heathen. Isa. 44; 15: "And baketh bread; yea, he maketh a God and worshipped it." Cicero did not think it possible for a man to sink so low in idolatry as this, for he said, "Among all the religions of his time, there was no man so foolish as to pretend to eat his God." But had Cicero lived now he would see thousands who call themselves Christians, eat their own God.

(e) The church of Rome worships images and pictures. God says: "Thou shalt not make unto thyself any graven image, or the likeness of anything that is in heaven above, or in the water

under the earth. Thou shalt not bow down thyself to them nor serve them." To get over this command, she has had to mutilate it and change the reading to suit her purpose. But the whole Bible is one loud solemn protest against idolatry; but Rome makes it an article of faith and practice, and in the council of Trent curses those who denounce it. Can there be committed a greater sin?

2. Prove the Romish beasts violate the third commandment by multiplied blasphemies. Rev. 18; 2: "The habitation of devils and the hold of every foul spirit, and the cage of every unclean and hateful bird." What a nest of corruption the Romish power must be, from the Divine stand-point, which is the surest authority to go by. The "hold of every foul spirit," "Names of blasphemy." Are such things true in the Roman church? Answer.—The Weekly-Globe of April 8th, 1891, gives the names—the names of blasphemy—because used by foul spirits for devilish ends—of 21 secret orders of men and women in the Roman church of Canada, as follows:—

1. Carmelites.
2. Trappists.
3. Brothers of Saint Viature.
4. Brothers of the Congregation of Mary.
5. Dominicans.
6. Franciscans.
7. Brothers of the Christian Schools.
8. Brothers of Christian Instruction
9. Jesuits.
10. Society of Mary.
11. Oblates of Mary.
12. Immaculate.
13. Little Brothers of Mary.
14. Fathers of the Resurrection of our Lord Jesus Christ.
15. Institute of the Brothers of the Sacred Heart.
16. Priests of St. Brazil.
17. Congregation of the Holy Cross.
18. Saldicans.
19. Brothers of St. Vincent.
20. Brothers of the Congregations of the Holy Redeemer.
21. Adoring Fathers.

And the Sulpicians, whose accumulated wealth is put down at a higher sum than the Bank of Montreal holds, which is \$30,000,000. So, Popery sits in the seat of power "full of such names of blasphemy," because used in hypocrisy to bring the whole world down to the sin of idolatry. Christ told His people to "beware of the leaven of the Pharisees, which is hypocrisy." All the secret orders of Rome is a leaven of hypocrisy to bring humanity to the level of themselves.

3. Prove the Romish beasts' hatred to the Book of Faith.

Rev. 12; 12: "For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." I. John 3; 13: "Marvel not my brethren, if the world hate you."

The second beasts of Revelation represent the origin, the

diabolical order, the Church.

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diabolical work, and the universal secret power of the Jesuit order, the adviser, mover, and plotter for the Roman Catholic Church. The nature and character of the Jesuits will be seen as I relate the circumstances of one entering their order. When a candidate presents himself to take their oaths of iniquity he is made to take one against the Bible. A copy of what they are pleased to call the "accursed book" is placed before them. The legate, the Pope's messenger, steps forward and addresses the candidate before a congregation of priests and Jesuit emissaries in the following words: "That book is the great enemy of our order; it must perish from the earth, or we must cease to exist. Curse and burn it in token of your and our enmity to it, and your determination to do all that lies in you for its destruction, with that of all heretics." The candidate here repeats: "I curse and burn thee thou text book of heresy"—placing the Bible upon the blazing coals of fire—"I spit upon thee thou vile cheat and uncompromising enemy of my order. I burn thee, and as thou consumest in that flame so may heretics burn in that fierce flame which shall wreath upon them in that hell prepared for the reception and punishment of all those that put their trust in thee, and reject the true Scriptures, the only dear and infallible church."

"As this book of our faith, the charter of human liberties and the mouthpiece of God, glowed under the power of fire, with the smoke ascending heavenward like the spirits of martyrs when burnt at the stake for their faith in the Bible, a mighty shout wild and fierce shook the room from the priests, making a token of their future triumph." But they not only hate the Bible, but every movement for the good of the people. They acknowledge no allegiance to the laws of our land, no obligation to regard the demands of truth and justice. They make it right for men to do wrong and wrong for doing right. They make falsehood the handmaid of truth and clothe the truth in garments of falsehood and will take no appeal from the authority which they hold. Their code of laws makes merit of deception. They give names of virtue to acts of transgression against national laws. They put on holy garments to cover their guilt and crime. The members of this dark and dreaded conclave are sworn to use the sacred rights of citizenship in every possible way to establish in this and all other countries a despotism which holds reason, conscience, body and soul in abject and hopeless slavery. They claim for their organization immaculate purity. Divine enlightenment and infinite wisdom, yet they ascribe Divine honors to profligates and criminals because united to them. They put forth all their power to hold the world in subjection to shams of hypocrisy and the shadows of superstition. They secure large appropriations of public monies for support of institutions which they themselves manage with dark and suspicious secrecy, giving no account of funds received, shutting out the public and shutting in the inmates with barred doors and bolted windows. They say that the supreme control of education in the family in the school and all other institutions belongs to them. They forbid the use of history which gives the



unvarnished truth. They seek to belittle the mind and degrade the manhood of their pupils by their senseless ceremonies and petty tyranny, sending them forth to the world without having taught them the lessons of real manhood, holy truthfulness and noble patriotism. Shall we quietly submit to such intrigues of Jesuitism and the deep hypocrisy of the Roman church to ruin the world?

4. Prove their antagonism to the welfare of the public schools. II Tim. 3; 7: "Ever learning, and never able to come to the knowledge of the truth." If public schools, instituted for the education of our children, that they may grow up in the knowledge of the arts and sciences of life, are good for one race of people, they must be good for another. What a pickle society would be put into if we had separate schools for Romanism, for the church of England, for the Presbyterians, for the Congregationalists, for the Methodists, for the Baptists. Also for infidels, for Jesuits, for Plymouths, for Latter Day Saints, and every other good and bad sect of the land? Would not such things burst the bonds of society? Will persons of common sense agree to be split up into factions in that way by training young children in endless differences of sectarianism? But then if popery has a right in Protestant countries to her separate schools, then every pretended religious sect must have the same right, and no government should refuse it. From whence comes the power that sets race against race, and creed against creed? Is there anything under the sun that sets man against man and government against government more than the establishment of papal separate schools? Are not the very germs of hatred to Protestants engendered in the very hearts and souls of the children in such schools? Read separate school text books and you will see for yourselves the very ground upon which grows the spirit of hatred to Protestants. Of course they want to train their children for their church, and not to make them men and women fitted for this world. They care not to save their lives from ignorance, squalor and crime, but to save them from thinking, reasoning and acting for themselves. Cardinal Antonelli says, "The essential part of education is the Catechism, while arithmetic geography and other studies may be useful, they are not essential." Bishop Spottswood said, "I would rather half of the people of this nation should be brought to the stake and burnt, than that one man should read the Bible and form his judgment from its contents." Ecuador is the only one of the South American Republics holding on to the separate school system. It has no railroads or stage coach, only one newspaper, and 47 post offices, and about 4 per cent. of the people can read and write, and there no person can vote unless he is a Roman Catholic. Likewise all other papal countries show the same results. But many of the old Roman nations are throwing off this inefficient system, and seeking the establishment of public schools.

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## XXIV. The Ambition to Rule the States of Nations.

Rev. 13; 2: "And the beast which I saw was like unto a leopard (attractive to look at) and his feet were as the feet of a bear (broad tread, Catholic fundamentals) and his mouth as the mouth of a lion (loud voice and great, being from the king of the forest) and the dragon gave him his power and his seat and great authority."

The symbols of God here used to represent the terrible character of Popery are most strikingly true. The presumptuous spirit and the tremendous ambition of which it is known to manifest itself to obtain religious and civil control of the world beautifully answers the Divine description, showing the Bible true every time. But the power thereof, the seat of judgment, and the great authority, are from the devil himself. How important it is that we all should know this! Was the Bible more studied and understood the world would not be so deceived by Popery. But the Pope says: "I look like the leopard carrying the colors of the Roman emperors and descending from their line of dignity as was Constantine the Great; I am attractive to all mankind, and I have the broad feet of a bear for my fundamentals, as I am catholic and apostolic in my views, taking into my arms the sympathies of the whole world; therefore, my mouth shall speak as when the lion speaks, my voice shall be heard far and wide, for I am the great visible head of my church, I am master of the whole situation, to me everybody shall bow, and my authority shall cover the earth and the seas." Such is the spirit of holy prophecy, which certainly is fulfilled to the very letter. The original leader of this apostasy was the Bishop of Rome, then beginning to be known as the Pope or Father, in the highest sense of that appellation. In this seat of power he claims homage which even rivals that of Jehovah himself, for the titles they ascribe to him, a mortal man, is disgusting and most idolatrous in a Christian sense: "Most Holy Lord," "God upon Earth," "Our Lord God the Pope," as given by Roman authors themselves.

1. He impudently steals from our Father in heaven the prerogatives which belong to Him.

II Thess. 2; 4: "Who opposeth and exalteth himself above all that is called God." What they did in the middle ages proved it, for throughout the whole of this period the Popes assumed the power of deposing and appointing kings and emperors, thus usurping the prerogatives of Him by whom kings reign. Then the Pope delegates to every priest the right to sit in the church, to hear the sins of the people, to sit in judgment over their conscience, and to grant them absolution as he wills, thus attempting to do what God Himself alone can do, and has the peculiar right to do. This haughty presumptuous popery reminds us of satan, the author of this sin, when he temptingly offered our Lord the kingdoms of the world and the glory of them as a reward, if he would worship him. He was ready to launch out this popery scheme then. At last he has found men wicked enough to take

it from his hands, through which they throw the spirit of its gigantic rebellion right in the teeth of our heavenly King.

2. He horribly degrades both the kings and the people by his arrogant power.

II Thes., 3; 4: "Showing himself that he is God."

At the dictation of the popes, men from private life have been raised to sceptres and to thrones. From them, monarchs and empires received their titles, and to be deposed when their will and pleasure saw fit, fulfilling Rev. 17; 13: "The kings of the earth gave their power and strength unto the beast," proving, as a result, how abject their degradation was. It was even a custom for the Roman pontiff to tread on the necks of emperors, to throw off their crowns with his foot, and that they had to hold the stirrups while their lord the pope mounted his horse. Philip IX of France, had to lead pope Clemens' horse on his return from church where he had been crowned. King John of England, felt his power when the pope held the country under an interdict, during which there could be no religious service held; nor could the people eat fresh meat, or go to entertainments, or salute each other, or put on their decent clothes, or bury their dead. When certain individuals had the sentence of excommunication passed upon them, they had to be regarded as being polluted—Even King John was under this sentence and was not revoked until 40,000 marks were paid into his lord's treasury. This was popery in the middle and dark ages, and the same spirit is rising again.

3. But the power of true Christianity manifests itself in an opposite way.

Luke 6; 40: "The disciple is not above his matter; but every one that is perfect (in love) shall be as his master," which is the true spirit of a servant, who ministers in holy things.

This we must bear in mind. The great desire for power which even a priest of Rome shows, must be far from our hearts. It is contrary and opposite as much as possible to Christ. We must not even encourage such a spirit of arrogance and tyranny. Humility must be the leading characteristic; and the greater the position we are called to fill, the deeper must be the spirit of the Master. If we claim membership in His household we must be like Him. In no authority whatever in the world, must we exercise the spirit of proud dignity, or magnify ourselves above our measure, or boast in the position we occupy. We must be brethren in the love of Jesus, which results in the loving submission of ourselves to those whom he promotes to a position to rule in love. Priestly rule, either from Rome or any other anti-christ, is entirely different, because they seek to show off their superiority, and cannot rest in any satisfaction to themselves, until every one of us either is put out of the way and made to bow in humble submission to their corrupt teaching. Such are the two great spirits, the two Servants in contrast and in constant conflict.

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## XXV. The Pretended and Assumed Right of Authority.

Matt. 16; 15-20: "He said unto them, but whom say ye that I Am?" (Not Peter, the pretended foundation of the Romish church). And Simon Peter answered and said: "Thou art the Christ, the Son of the living God." (Our faith in Christ's divinity, not Peter's name, is the foundation of the true church). And Jesus answered and said unto him (for making such a confession of faith, which the Roman church would in no wise receive because it is the authority of the man, the Pope, whom you must confess for them): "Blessed art thou, Simon, Barjona (or rock), for flesh and blood have not revealed it (your confession of faith in Me), but my Father, which is in Heaven (no salvation unless we, too, receive the same revelation), and I say also unto thee, that thou art Peter (rock) and upon this rock (of My Divinity and your faith upon it) I will build My church (not Popery church) and the gates of hell shall not prevail against it. And I will give unto thee (My church, the self-ruling power of God) the keys of the Kingdom of Heaven: and whatsoever thou (the human side of My church) shall bind on earth shall be bound in heaven (as in church work unfaithful ones are expelled). Then charged he His disciples that they should tell no man that He was Jesus The Christ," which is the key note of the whole matter. Christ's divinity and not the Pope's authority, which is the first principle of the Roman church, and our faith placed upon that Divinity is the first principle of true religion. Rome has always boldly published and unhesitatingly declared their authority from Matt. 16: 15-20. Brownson's Review of their own property in 1851 said: "The power of the church exercised over the sovereigns in the middle ages was not an usurpation (notwithstanding it was), was not derived from the concession of princes or the consent of the people, but held by Divine right." Assumed from Matt. 16; 15-20. But this Scripture, like all other Scriptures, they have corrupted to suit themselves. In commenting thereon they avoid Peter's confession of faith, which goes before the keys of the church there given; therefore, the church is not built upon Peter, the man who soon afterwards backslid, but Christ's Divinity. The rock meant by Peter's name is used as a figure, or symbol, to illustrate and represent the explanation of the prophecy, and Peter's important conception of the truth which Romans deny, came not from his own cleverness, and hence he could have no more reward, or title to authority than could the rest of the disciples, for Christ gives no unjust rewards.

### 1. Their authority is a perverted one.

Matt. 16; 6: "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees." Pharisaism and Saddusaism stood in the same relationship to Christ as Romanism and Jesuitism do to true Protestants of today. They stand upon a perverted character. Each one has had

to pervert and change the Word of God to make it appear they have the right foundation. This is just how all false churches create themselves upon the sand. You can always trace false positions to the iniquitous perversion and abuse of Holy Things. This is what makes all the hypocrisy of the present age.

2. Their authority is asserted in hypocrisy.

I. Tim. 4; 2. "Speaking lies in hypocrisy." Which must be true.

The following are some of the bill of rights asserted in sheep clothing:

"The Church of Rome is the only one that God has founded."

"The title of universal belongs to the Roman Pontiff alone."

"He alone can depose and absent bishops."

"His legates preside over all the bishops in every council and may pronounce sentence of deposition against them."

"The Pope can depose and absent all persons in authority."

"It is not lawful to live with those whom his lordship has excommunicated."

"He has power to make new laws and to create new churches."

"He alone has the right to assume the attributes of empire."

"All princes must kiss his feet."

"His name is the only name of power in the world."

"He has the right to depose emperors."

"No chapter, no book, can be repudiated canonically without his authority."

"No one can invalidate his sentence."

"He cannot be judged by any one." (But God's book judges him.)

"The Roman church is never wrong and will never fall into error."

"Every Roman Pontiff canonically ordained becomes holy and infallible."

"It is only lawful to accuse when he permits or when he commands."

"He is no Catholic who is not united to the Roman church."

Thus the "dragon has give him his power and his seat and great authority." Which ought we to believe, God or the Pope?

3. Their authority is literally manifest in idolatry.

II. Thess. 2; 4: "Who opposeth and exalteth himself above all that is called God."

Paul's words are even literally fulfilled. The installation or coronation of a new Pope, which takes place in the church of St. Lateran, the Pope is conducted from the Vatican of that church in solemn procession, all the principal persons in Rome taking part. The consecrated Host (the sacrifice of the mass, which denies the great atonement of Christ) is carried on a white horse, a servant holding the reins, while a bell tingles to invite the adoration of the crowd while their god passes by, which is idolatry in the very seat of the church. At the close of this procession comes the Pope, himself on horseback, under a canopy, supported by

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eight great nobles, or, if he prefers it, in a litter. In the former case, the emperor, is to hold the right hand rein, and the king of the highest dignity the left rein of the horse's bridle. In the latter case the four most illustrious princes are to bear the litter on their shoulders for some distance. A groom conducts his god the host; but he himself is conducted by the emperor or the king. On reaching the church of St. Lateran, the host is taken to the high altar and placed there; afterwards the pope going to the high altar kneels down and prays before it; then rising from his knees he ascends the throne above the high altar, and with his god at his feet, receives himself the adoration of the canons of the church. All of which is commemorated in a medal on which the scene is represented, and on it is inscribed the legend, "Quen, Creant Adorant;" that is, they first create their God, and then they fall down and worship him; the medal testifying to the truth of the sin of idolatry, as well as to the fulfillment of Paul's prophecy, "Showing himself that he is God;" or as the Romans say, "Our Lord God upon earth."

This presumption, usurpation and idolatry has been going on, more or less, since Constantine the Great, who first assumed the appellation, Christian emperor, A. D. 328. In this way and sense, satan is being allowed to rule this world along with the assistance of all the other antichrists, and the reason of this delusion being given is stated in II. Thess; 2: 10, "Because they received not the love of truth that they might be saved." Thus we may see for ourselves that satan is the god of this world and popery is his church. The wealth, the power, the influence and the hearts of the people generally are, more or less, on his side. Though he told a lie to Jesus Christ, it is founded on fact to-day, that which his own words imply, "To whomsoever I will, I give it." The devil is now in the greatest rage of earnestness to have his church established all over the world and to shut Jesus Christ out of it altogether, as did the Jews. "He hath made all, yes, made all nations drink of the wine of the wrath of his fornication." This is the devil's wrath through the agency of popedom.

4. Their authority seeks the re-overthrow of England.

Rev.; 13: 12, "And he exerciseth all the power of the first beast before him."

England was once bound down to slavery by the first beast of Rome, but the second beast of Jesuitism, which is now more generally and universally established in its diabolical encroachments than it was in the first centuries of its existence, is strongly now on its way, deeply engaged in plotting her downfall into her own evil hands. The question how to regain their lost seat in England has been thoroughly studied, and the plans for her recapture are now well understood. Whatever may be the views entertained by others, unquestionably it is the object of Jesuitism to regain their lost dominion which was taken from them during the first conflicts of the Great Reformation. If succeeding it will be done on the following ground: The en-

dowments of several Bishoprics which were the properties of Benedictines. This property was wrested from them at the time indicated; and being considered by them, unlawfully taken away, they regularly appoint officers to these Bishoprics and to the other monastic properties, extant at the chapter of their order, which is held every four years. In this way they entertain the hope, which has some foundation, to which they tenaciously cling, of some day, through the decision of the civil rulers, in which they themselves are taking part, to make England return to popery. After the death of our beloved Sovereign, the Queen, their opportunities will be more propitious for them; when each of their appointed officers will proceed to his allotted station. Whatever aversion the Protestants may have against this, no difficulty would arise to them. They have no questions to propose, no colations of claims would occur in their arrangement: but according to plans steadfastly pursued from the Reformation to the present time, the whole ecclesiastical property, simultaneously, as a matter of course, having all things cut and dried before hand, would be appropriated by the papists. And then nothing less than an absolute supremacy of their church in both things, temporal and spiritual will satisfy Romanists.

Meanwhile, they cherish hope that ultimately it will be their's, and will refuse no effort in any way likely to secure its realization. Their avowed intention is by missionary labor, which is now Jesuitically carried on with the greatest care and persevering determination, to bring back the lost sheep to their fold of iniquity. These monastic institutions are sustained under the direction of the Vicar of the Apostolic Order, who resides in England as the representative of the Pope. The Jesuit College at Stonehurst, Lancashire, with many other places for training their colleagues in the sin of hypocrisy, will be a mighty force towards the accomplishment of their object, for this second beast is constantly pouring into Protestant pulpits of England, especially of the high Episcopal church, an army of Jesuit preachers in sheep's clothing to destroy the spirit of Protestantism. Herein lies their secret power of success, that by feign words and fair speeches, their motto ever, being "The end will justify the means," and with their later motto, the "Fatherhood of God, and the Brotherhood of Man," through which they expect to slay every principle of Protestantism to make Roman Catholics of us all. Shall we hide our faces from these facts and politically go to sleep? Let us rouse ourselves from the indifference into which Protestants have fallen. God gave us grand victories through the history of the Reformation. Shall we surrender them to this dread enemy? Let us prepare for the battle, as they are prepared. Let us put on every armour of truth, as they have put on every armour of religious hypocrisy. The great coming victory is ours if we go for it.

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## XXVI. The Proud Spirit and the Swelling Words Not of Christ.

Isa. 14; 14-15: "For thou has said in thine heart I will ascend into heaven, I will exalt my throne above the stars of God. I will sit upon the mount of the congregation, in the sides of the north, I will ascend above the highest clouds, I will be like the Most high. Yet thou shalt be brought down to hell." Ezek. 28; 2: "Because thine heart is lifted up, and thou has said, I am a God, I sit in the seat of God in the midst of the seas; yet art thou a man and not a God, thou hast thine heart as the heart of God." Jude 16: "And their mouth speaking great swelling words, having men's persons in admiration because of advantage." Solomon says: "Pride goeth before a fall."

The spiritual conceit always manifest by the promoters of Romanism is beyond the common conception of our minds. The self-conscious greatness, exulting itself above all things, looking down contemptuously and disdainfully upon other organizations, and sneeringly calling them "heretics," is the very spirit expressed in the above prophecy. Such a spirit of arrogance, boasting in their proud pretensions of holiness, is infinitely different to the lowly and meek spirit of Revealed religion.

1. Such high pretensions are most insulting to God.

Rev. 18; 5: "For her sins have reached unto heaven and God hath remembered her iniquities."

Can a man dare assume the Divine prerogatives as does the Roman Pontiff without the righteous judgment of heaven upon him? Can a man dare assert such a thing as infallibility in the face of Almighty God's plain truth, which proves all men sinful, fallible and full of error, without expecting to be retributed for such presumption? Can a man dare claim the right to get into the seat of judgment, deciding on moral questions of conscience, daring presumptuously upon the work of the Holy Spirit, without the terrible sin unto death? Can a man dare put himself where Herod did and receive homage from the people without being punished as he was? The Lord says, "I am a jealous God,"

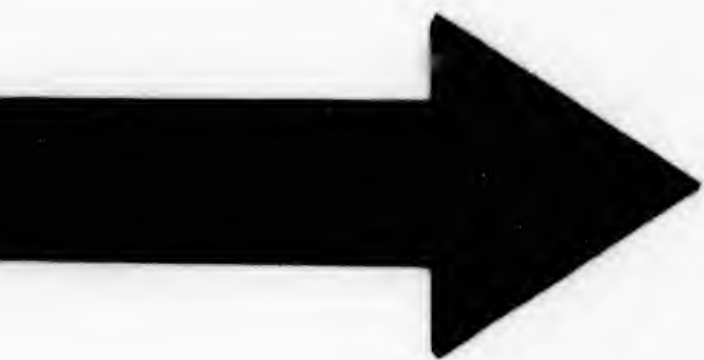
2. Such swelling words used in blessing their friends and cursing their enemies must be presumptuous.

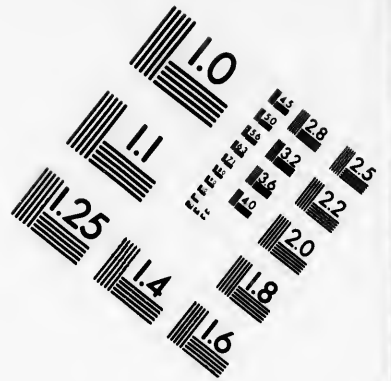
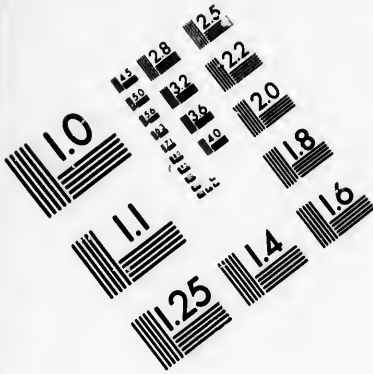
II. Peter 2; 10: "Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities."

Victor Emanuel received the Papal curse and was excommunicated, but shortly afterwards occupied the City of Rome against the Papal troops. To-day Humbert, son of Victor Emanuel, is King of Italy, with a regal residence in Rome. England has been under the Papal curse, as also her colonies. But England and the United States are the most powerful nations in the world. Ireland has ever been blessed, but it will never know peace so long as two ministers remain, one of them being a priest. He cursed all who favored the reformed laws in Mexico, still such laws are in operation in spite of all Romish opposition. Mexico is beginning to feel that a Papal curse is preferable to a

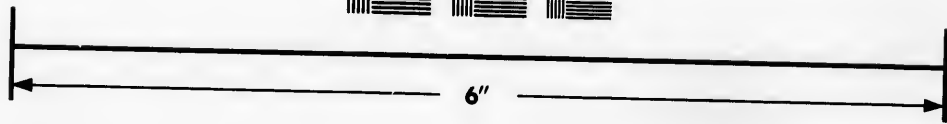
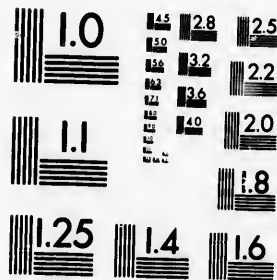








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Papal blessing. In 1870 the French army received the Papal blessing, and in less than a year it was utterly routed by Germany. The Pope blessed the Archbishop of Peru, and he drank poison at his own altar, and died there. Upon the formal inauguration of the great house of the Jesuit order, in Buenos Ayres, in 1871, the Papal benediction was the leading card at the ceremony, but in less than a week thereafter it took fire. Rather have his curse than his blessing.

3. Such revelations of the man of sin prove the position held by Dr. Adam Clark.

II. Thess. 2; 3: "And the man of sin to be revealed, the Son of perdition."

Dr. Adam Clarke was a friend of Newton, and one of the ablest writers and reasoners the world ever saw. He says: "I would feel no hesitation in putting the truth of revealed religion entirely upon the reality of Paul's words. If there was then any appearance of probability that could make it infer into the heart of man to imagine that there could be any such kind of power, much less in the temple of God; and if there be any such power actually and conspicuously exercised in the world, or any picture of this power drawn after the events, could describe more plainly and exactly then it was originally described in the words of prophecy, then, may it be said with some degree of plausibility, that the prophecies are nothing more than enthusiastic inventions." Adam Clarke has put the matter in a very strong form. He makes it unquestionable. There is no one link missing in the whole long chain of evidence from all the facts of history occurring in complete fulfilment of truth. Our infallible guide, then, is not the Pope of Rome. Our Divinely written authority for doctrines comes not from the Vatican. What kind of infallible guide is Rome when, during the history of their council at Constance, which was convoked to put an end to great divisions in the Papal body, when three popes, and sometimes four, battled against each other and called one another terrible names every morning when coming to sit in council, such as "anti-christs" "demons," "adulterers," "Sodomists," "murderers," and "enemies of God and man!" What kind of infallible guides are the ruling popes who, as Chiniquy tells us, bore such infamous characters, such as Pope John XXII., who appeared before the council to give an account of his conduct, during which it was proven by thirty-seven witnesses, mostly priests and bishops, of having been guilty of fornication, adultery, incest, Sodomy, Simony, theft and murder; it was likewise proved by a legion of witnesses that he had violated and seduced three hundred nuns, and even his own secretary said he had, at Boulogne, kept a harem, where not less than two hundred had been his victims? What kind of infallible guide was Pope Alexander VI., who lived in incest with his two sisters and his own daughter, Sactetia, from whom also he got off-spring? What kind of infallible guide was Pope Pius IX., of more recent date, of whom the people of Italy can point to two of his daughters he had from two of his mistresses, and

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## XXVII.

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can tell the names of five other mistresses, three of whom were nuns, with whom he lived in the sin of uncleanness? What kind of an infallible guide was Pope Gregory XVI., predecessor of Pius, against whom there is a terrible record of drunkenness, and who also kept mistresses, one of whom was the wife of his barber? What kind of infallible guide was Cardinal Antonelli, who seduced Countess Lambertine, resulting in an illegitimate off-spring, which was the subject of a disgraceful case in court, filling all Italy and the world with shame and disgust? Yet, they say, it is a perfect church! Only true church! Church without error! No salvation out of it! Evidently no salvation from sin in it! And the world to-day would be infinitely better without it! Is not Protestantism a necessity?

## XXVII. The Confessional Commits more Sin than it Forgives.

Jude 10: "But what they know naturally as brute beasts in these things they corrupt themselves." II. Tim. 3; 6: "For of this sort are they which creep into houses and lead captive silly women, laden with sins, led away with divers lusts."

The "man of sin" that must be revealed is spiritual wickedness in high places, committed under the garb of piety, for which there is no forgiveness, either here or hereafter, as it is all done in direct opposition to the work of the Holy Spirit. What debauchery and murder of innocent victims could be made known to the public from the institutions of the confessional and the nunneries, were it possible for those unclean cages to be opened to the public eye, or if the birds themselves could only speak out to the world what they have witnessed perpetrated within their walls, after the manner of Maria Monk and others. But the exposure of these cages to the world will come.

1. The Cage of the Confessional and the Nunnery is an Inducement to Sin.

Rev. 17: 5, "Filthiness of her fornication." A man pursuing a profligate course was once asked, "Are you a Roman Catholic?" "Yes, certainly I am." "Do you ever go to confession? Do you confess to the priest what you have acknowledged to me?" "To be sure I do; how else can I get absolution?" "But I suppose you can get it the second time?" "Oh, yes, I always do, for there are many priests in the city; I never confess to the same priest twice." From this incident it is an evil system affording opportunities to commit debauchery and crime, for his church was not only the means by absolution forgiving his hideous sin, thereby causing him ease of conscience, relieving him of future fear, but was also a cloak

to cover it over, which was too bad for revelation. The confessional truly is a fruitful source of untold amount of covered debauchery and crime, believing as they do in a certain absolution as pronounced by the priests, and can feel safe to go and repeat it again and again.

## 2. The Cage of the Confessional and Nunnery is a Convenience to Sin.

Rev. 17 : 5, "Having in her hand a golden cup full of abominations." The golden cup of the confessional, which they hold as a fundamental doctrine, contains the very wine which the unmarried priests would naturally say it is the very article to suit their unconquered passions for women. Out of this beautiful golden cup, representing the confessional, millions are daily drinking of its deadly sin. The fulness of the animal propensities, which must possess the unsaved by grace divine, found in the unmarried priesthood of Rome, must kindle an unconquerable fire in their hearts at sight of a beautiful woman on whom their wicked eyes would fasten as she enters the secret place to talk to her of her sins. It is especially so, which must appear to all, when we consider the room in which this unclean wine sparkles and moves itself so temptingly, and made more exciting through the many immoral questions and answers which they must indulge in, and with no third party to hear their dirty language. The facts of the inducement and convenience being so great it is no wonder prophecy says : "It is abomination and filthiness of fornication." It is not because Chiniquy and others, whose experience know that this sin is true in the church of Rome, that I believe this abomination does exist in the confessional, but I believe it more truly that it is so, because God himself makes the revelation. Even common sense tells us under the inducement and the convenience named, the facilities make the temptation too strong for resistance for a young priest living on the best food, doing little bodily exercise, to be placed in a private room with a full-grown, beautiful looking woman, either married or single. With the law making them converse on a subject so delicate, it is even too horrible to think of and to disgraceful to write about. The very idea of the law making such parties come together under such circumstances and making them use such language on such immoral questions, is most disgraceful before the living powers of the world. Still worse ! —it is done under the name of religion ! Pure religion says, "Lead us not into temptation," but popery leads her children right into it ! It presents the most captivative, and really the very strongest, temptation to the very weakest part of fallen nature. There is nothing under the sun of which the mind of man can conceive more diabolical, degrading, and sinful before God, and demoralizing the manhood and womanhood of about the sixth part of the world's population ! This is what shows up the devil in it. The infernal tempter thoroughly understands the power of this audacious business to ruin mankind.

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Yet governments and great peoples are attracted and influenced to protect such a church, whose law cannot be changed!

3. The cage of the confessional and the nunnery has always been the hot-beds of sin.

II. Tim. 3; 9: "Their folly shall be manifest unto all men." Their religion cannot cover their real character forever. No matter how they try to secure themselves by the arts of secrecy, the leaven of their hypocrisy will burst open the bolted doors of iniquity, for what has been done in the secret chambers shall be proclaimed on the house tops. "Their folly shall be manifest unto all men." Their folly in the confessional; their folly in the nunnery; their folly in the Jesuit chambers, and their folly in high places in every land, will be manifest and revealed and exposed and exhibited before the gaze of the whole civilized world. Sin will out. The hot-beds of sin kept under cover of religion will yet develop themselves into public crimes, which the law shall crush out of existence. The crimes of popery must be dealt with as Divine justice demands. Mr. Chiniquy gives the following incidents: "Who would not be struck with horror at the sight of that confessor, Father Maher, who struggled with his dying penitent to satisfy his vile propensity? A dying woman obliged to fight and struggle against her confessor to keep her purity and honor intact, and had to call her husband for deliverance! The public court of Malone, New York State, can show records how Father McNully seduced Miss McFarlane, was prosecuted, and got a verdict against him of \$2,129 for damage, which he refused to pay. He was incarcerated, but he broke jail, and went to Canada, where he was welcomed by the bishops, and employed among the confessors of the Irish girls of the Dominion." And Mr. Chiniquy said: "I have met in Montreal a nephew of that nun, Barbara Ubryk, who, in Cracow Nunnery, Australia, refused to live their life of infamy with Father Pankeiwicz, of that nunnery, and because of such refusal she was ultimately found absolutely naked in the most horribly dark, damp and filthy dungeon, where she had been kept prisoner by the nuns. But that miserable priest corroborated all that was brought against him by putting an end to himself like Judas of old. Weak-kneed Protestants say peace, peace with Rome, in order to sell their wares and to seek their suffrage, but they do not understand the intolerant and wicked character of Rome." Father Hyacinth has publicly declared that 99 per cent. of the priesthood live in sin with their female penitents. Likewise the bishops, the cardinals and the popes.

In France, Father Achazias, Superior of the Nunnery in Duren, used to sanctify the young and old ladies who confessed to him. The number of his victims was so great and their standing in society so high, that Napoleon thought it was his duty to take the scandalous affair before him. He did so. The sinful revelation was made by a young nun who had escaped from the snares of the priests by marrying a superior officer of the army who was friendly with the emperor. This husband drew his at-



tention to the whole matter. But the investigations by the state councillors, Le'Clerg and Professor Gall, found that their delicate work was compromising so many other priests and so many ladies in high society, that the emperor was absolutely disheartened and feared that the exposure before the whole of France would cause the people to renew the awful slaughters of 1792-3, when 30,000 priests, monks and nuns had been mercilessly hung or shot dead, being thought to be the most implacable enemies to public morality and liberty. Napoleon, therefore, ordered the court of investigation to stop the inquiry under the pretext of saving the honor of so many females. He thought that prudence and shame were urging him not to lift up any more of the dark and thick veil, behind which priests conceal their dirty practices. But Father Achazias and some of the other priests were confined for life in a dungeon. "Their folly shall be manifest unto all men." And infinitely more revelations of a like character must follow, and as soon as this great gigantic iniquity has been fully revealed, the general public, on receiving the knowledge of the same, will cause her downfall and destruction.

## XXVIII. The Laws of her Being make her a Persecuting Power.

Rev. 12; 17: "And the dragon (of popery) was wroth with the woman (of Protestantism) and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." Rev. 17; 6: "And I saw the woman (of popery) drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

That Romish Popery is a system of not only cursing and excommunicating heretics who choose the Bible for their religion, but that she holds a dogma in her constitution to persecute them to death. This satanic principle was first set forth in the fourth council of Trent, Session 25, A.D. 1563. This law of the Roman church is still in force. Their system of cursing was not adopted for logic till 1454 and 1563 by the Council of Trent, in which were decreed twenty-six anathemas to be poured upon all heretics. These laws, which cannot be changed, as God assures us they will not be, constitutes their popery of to-day, a most inveterate and insidious power of persecution.

I refer to this truth more particularly because Protestant ministers and people generally have received the impression, through the intrigues of Jesuitism, found operating in many a Protestant pulpit to-day, say that no such spirit of persecution now exists as it once existed. Herein lies the greatest deception of the present age. Jesuitism being not a subject which comes under the lire of the serious consideration of the Protestant powers, and, therefore, not knowing the hidden power of this

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second beast of popery, how that it not only exerciseth all the power of popery before it, as in the dark ages, but being ignorant of the leading features of its character, that of organizing plots of deception under the name of pure religion, they do not believe there is any such popery existing to-day. They say Jesuitism cannot be so powerful because the governments of many nations have put their iron foot upon them. I answer, yes, it has had such checks, but upon the written authority of God, I know that it must be now in the dark glory of power, and increasing every day in the broad fields of its iniquitous work. Jesuitism was founded in A.D. 1534 by a Spaniard called Ignatius Loyola, who grew tired of cutting men's throats as a soldier. From first to last he was an accomplished blackleg and an inveterate intriguer. His followers were chipped from the same block. True, they fomented a revolution in China, where they divided their forces, consisting of Jesuit priests, who stirred up the Imperialists, and the soldiery leaders who attacked the Imperialists, that between them and the rebels, they themselves may be more established in that country. But the Chinese heathen kicked the schemers out neck and crop, evidently thinking that the Jesuits were a greater curse than opium. The motto under which the Jesuit works is short and concise, but imbraces every crime imaginable: "The end justifies the means." This motto is simple, and looks inoffensive to read; yet under its diction more throats have been cut in the last three centuries than for ten centuries before them, and before three hundred years more have past, to complete the time of Jesuitism, quite a few millions of our race will be hurried into eternity by them. Remember the voice of the Jesuit is seldom heard, his hand is seldom seen, his work is seldom understood at first; yet the hand, and voice, and work are there just the same, as many a nation has realized to its sorrow. It is true Europeans have kicked them bodily, bag and baggage, out of their countries upon the same principle that we kill rattlesnakes, and bedbugs, because they are poisonous and offensive, conscienceless, and disrupters of domestic harmony.

The above motto, "The end justifies the means," coupled with the one they have recently introduced into the broad world, which looks equally simple, inoffensive, and even more universally charitable; is: "The Fatherhood of God, and the Brotherhood of Man." The first giving them the trickery of a hidden serpent, this last, the charity of Christianity, shows that these mottos are the two horns on a lamb, by which to conquer the world. But before, or at the time, of the end gained by Jesuitism, it must speak like a dragon that its persecuting character may be developed, for however like an angel it may be at first, the dragon part must come out of her. I refer to these things to show my intelligent reader the possible extent and strength of the great persecution coming against every Protestant power in the land. As sure as Scripture has been fulfilled in all the ages of the past, so sure will the church of Rome make it hot for the saints in the time to come. If, on this point, we could unravel

and unearth the past in all its realities and picture forth by suitable language the Divinely revealed future, what a sight would be seen and how our feelings would be horrified by that system which many now think harmless. But Rome is not content with her pleasures of sin, in which she revels from day to day, nor with the taste of blood in which she gloried a few hundred years ago, but it must proceed again to originate diabolical plans and push their adoption against the children of God. "For in her was found the blood of the prophets and saints, and all that were slain upon the earth."

1. The spirit of persecution lived in the bosom of the apostate Jews. Matt. 23; 30-36: "If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets, wherefore ye be witnesses unto yourselves that ye be the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, (how Protestant) ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold I send unto you prophets and wise men and scribes, and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous able unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, all these things shall come upon this generation." Thus Christ appealed to the Jews, his own nation, against their blindness and pride and arrogance brought on by unbelief. His prophecy was fulfilled upon them. All the eight woes of which He named, came upon them during the finishing up of their history. In the siege of Jerusalem, in the reign of Vespasian, by his son, Titus, there was destroyed in the city alone, 1,100,000, in A. D. 70, of those persecuting apostates. Even those who were instrumental in the rebellion were ordered to be crucified in the same punishment which they gave to the children of God, 11,000 more perished by hunger, 92,000 more were taken prisoners, some of whom were sold into Egypt. Greater calamities could hardly be imagined than those which befell these rejectors of Christ, the real cause of their down-fall. In A. D. 130, a five years' war destroyed 500,000 more of them, which utterly defeated them as a nation, and the residue were banished and disappeared.

2. The spirit of persecution lived during the history of Pagan Rome.

Rev. 5; 9: "And when he had opened the fifth seal, I saw under the altar, the souls of them that were slain for the word of God and for the testimony which they held." The first three centuries were marked for great out-pourings of the Holy Spirit, and there was a grand gathering of souls into the fold of Christ. But the fifth seal of John's vision proclaimed a scene of bloody persecution and holy martyrs everywhere under Dioclesian and other pagan emperors before him, went home to glory.

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3. The spirit of persecution lived in the dark ages of Romish glory.

Rev. 12; 15: "And the serpent cast out of his mouth water as a flood, after the woman (of Protestantism in the Lutheran age) that he might cause her to be carried away of the flood." In the twelfth century, Louis, of France, caused 7,000 Waldenses to be killed in one day. In Picardy he caused 3,000 gentlemen's houses to be burnt, and multitudes committed to the flames. At this time the Pope forbid the reading of the scriptures. In 1458 terrible Papal butcheries took place to stamp out the truth of God. In the sixteenth century they again raged against the Waldenses. For nineteen years in the reign of Henry VIII, the English Christians suffered cruelly. The bishops, the priests and the monks were trained in the spirit of oppression, and thirsted for blood. The slightest provocation, and often imaginary, such as learning the Lord's prayer in English, or the church creed, or ten commandments, or any other part of the Bible, or uttering a single word which bore upon the clergy, it was sufficient to be put to a Martyr's death. They fleeced the people out of their property at their pleasure, and there could be no interference. Shall the spirit of Protestantism so fall as to permit that cruelty to be repeated?

1. And the spirit of persecution will yet be doubled from the same source.

Rev. 13; 15: "That as many as would not worship (obey the image (the centre power of nations) should be killed."

Rev. 16; 6: "For they have shed the blood of saints and prophets, and thou has given them blood to drink for they are worthy."

These prophecies, in no way, are yet fulfilled. With many the question is, will popery every gain the position in which she can dare to do such a thing? No true Protestant must dare doubt God's truth. If the middle ages saw 50,000,000 carried away by the Romish fire of persecution will she ever be able to re-kindle that fire in double forces.

(a) The Catholic people are taught it and believe it with all their hearts. A woman once refused to take a tract because I was a heretic, and said, "she hoped to see the day when this street of the town of Poole, England, will run down with Protestant blood." Such a belief is general among them.

(b) Pope Leo's Encyclical of 1891 implies it and meant it. This edict of command from the Pope which was addressed to faithful friends and co-workers in iniquity, the Jesuits' Patriarch, Primates and Archbishops of the United States of America. I understand it is thoroughly authenticated, and would have been executed in a worse bloody scene than that of the extermination of the Huguenots of France. This infernal edict of 1891 gave the Roman Catholics of the continent of America one year and nine months to prepare for the bloody plot to be executed some time in the fall of 1893; but Divine Providence caused the publication of the devil's plot before the whole of the American Protestants.

who under its influence organized themselves into a protective association. The power of this exposure caused the Jesuit Patriarch to suspend the execution of the edict.

A few quotations from this infernal Encyclical will explain what was meant if circumstances favored. It says: "The Republic under Protestant rule is with the worst enemies of the church, having seized upon the lands discovered by Christopher Columbus, a Roman Catholic, and usurped the authority and jurisdiction of the supreme head of the church; the United States is filled with obscure heresies—the Catholics have been oppressed and the preachers of iniquity established—the sacrifice of the mass, prayers, fastings, abstinence, celibacy and all the rites of Catholicity have been ignored by the Protestant. Naturalization oaths have been demanded in order that the subjects of the true church might be made to subscribe to the United States' constitution—dishonoring him who is the head of both church and state. With deep sorrow we are now constrained to have recourse to the arm of justice. We do declare that all heresy, together with all adherents, have incurred the sentence of excommunication and they are hereby cut off from the unity of the church. Moreover, we proclaim the people of the United States of America to have forfeited all right to rule said Republic, and also all dominion, dignity, and privileges appertaining to it. We likewise declare that all subjects of every rank and condition in the United States and every individual who has taken any oath of loyalty to the United States in any way whatever, may be absolved from said oath, and also from all duty, fidelity, or obedience, on or about the 5th Sept., 1893, when the Roman Catholic congress shall convene at Chicago, as we shall exonerate them from all engagements, on, or about the feast of Ignatius Loyola of 1893; it will be the duty of the faithful to exterminate all heretics found within the jurisdiction of the United States of America."

So we may see that popery is not only naturally a persecuting power, but a persecuting plotter to exterminate all heretics, and all of which is to be executed in a most scientific way.

(c) The symbols of God declare that it must come to pass as described in the great "Harvest" and to be followed by the great "Vintage," Rev. 14; 12-20: "This prophecy is placed by the revelator after the three commissioned angels bearing to the world three distinct commissions, viz., one in military form, with the salvation of God; and one in exhibition form, expressing the universal sin of the Romish beasts, and the last in a warning form, showing up the devilish plots against the Protestants." Then the great tribulation begins, saying: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." The whole company of the Protestants are here seen under deep trial, kept distinct from the entanglements of the Roman apostacy. But many of them are required to join the martyr's throng, and there is a voice to encourage them, "Blessed are the dead which die in the Lord from henceforth," from now to the end of the harvest. Some tens of thous-

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ands and millions must die under the power of the "Image" scheme which is to be created under the direction of the Jesuit beast.

It may seem strange to some that God's children should be put through the great tribulation. Is it not to test our moral character and to exhibit before the world the power and comfort of His grace at such times to sustain us, proving us to be not of this world? His people must always have something to suffer. Think of the closing scene of our Blessed Christ on earth! Will the closing scene of His bride come under similar circumstances? I affirm it must be so. But there are promises to cheer, and the martyr's grace will be given. It is right to realize that the harvest of the saints does not imply any particular raptures to be experienced, as on the joyful morning of the resurrection, which is shown by the sharpness of the act, for the sharp sickle is used, the severity of which comes at the time when the crop was ready. But the Son of man is seen with a golden crown as of sovereign grace to strengthen in time of tribulation, which is held out to the faithful. Then, after the calling away of the "ready" ones, the great work of wrath commences, during which the vials of wrath will be poured out, ending in a general war and slaughter and destruction of the man of sin. For instead of upholding and maintaining the truth of God as a church ought to do, it will for the last time seek, with all its fury of which it is capable, to overthrow Protestants, but then, just when in the midst of the terrible deeds of human butchery, and general slaughter of the saints, and just when popery thinks they have got the victory, as when Christ was crucified victory appeared to be on the side of the apostate Jews, but behold, victory comes on the side of truth. So victory will be over popery forever.

## XXIX. The coming "Image" the Political Scheme to Look For.

Rev. 13; 14: "Saying unto them that dwell on the earth, that they should make an image to the beast which had the wound by the sword and did live."

The study of popery from the Bible and history is intensely interesting just now. Let us now look for the key to understand the coming "image," which we term is the political scheme to look for.

1 It is found in the history of the tower of Babel.

Gen. 11; 4-9. "They said, go to, let us build a city and a tower, whose top may reach unto heaven; and let us make a name lest we be scattered abroad upon the face of the whole earth." This decision was not of God, neither is the decision of Jesuits to make the "image," and the confusion which followed

the scheme will also follow the coming image. Remember Babylon comes from Babel, meaning confusion and mixtures, the very idea which obtains in modern Babylon of popery, which holds idolatrous principles of devils, and the Chicago Parliament of Religions verifies it; and that Parliament obtains much of the scene of Babel. The ancient city of Babylon was founded near upon the same spot where the tower of Babel was built, in the plains of Shiner. Nimrod started it 2,234 years before Christ. It became the Capital of old Chaldea, and continued 1,634 years a noted city, till 600 years before Christ. When under Nebuchadnezzar, it was the city of universal empire to the extent that rendered it the wonder of the world. And popery is the wonder of the world to-day—and still greater its "image" will be! Chaldean Babylon is a type of the future. Unbelief built the tower of Babel, popery also came from this source. Unbelief made the condition of apostasy of the Jewish nation, the same also of the Gentile. "And the Lord came down to see the city and tower which the children of men builded, and he said, the people are one, and they have one language, and nothing will restrain from them which they have imagine to do." These sons of Noah were determined to have their own way, and God let them have it, this same also obtains in popery to-day. Nothing can change their purpose on the question of union—visible union. They united to build the tower, but God wanted them scattered to people the earth. Jesuitism makes the world unite to create the "image," but God wants his people scattered on the face of the earth with his salvation, "Go into all the world," etc.

2. It is seen in the history of Nebuchadnezzar's golden "Image."

Dan. 3; 2: "Then Nebuchadnezzar, the king, sent to gather together the princes, the governors, the captains, the judges, the treasurers, the counsellors, the sheriffs and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar, the king, had set up."

This image was made 110 feet high and 10 feet square. of the best gold of the land, given to the cause of idolatry. The best of the land to-day runs in the same channel for the same object. Here again is Babylon the type of the modern. What an effort they made to prepare for the day of dedication. How idolatry appeared to triumph. How imposing was that worship of gold. How this worship still obtains. Thousands upon thousands mustered together on the plains of Dura to render homage to that which the human hand had made. It was the popular religion; nations and tongues joined in it, but Chaldean idolatry is vastly better than that which obtains to-day. The summer of 1893 saw 63,000 bow down to the shrine of St. Ann, of Beauport, Quebec. Here also is the union of nations, and the heads of the nations fall down at the shrine of gold. A herald was employed to go forth in the name of the king, showing the people how to worship gold, but the people to-day are doing this without being told how. The Jesuits are heralding the people of the whole world to the

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service of the coming image, but the Chaldeans found some Protestants who would not partake of their sin, which made those idolaters angry, and the fiery furnace was purposely prepared for them, but they burnt themselves, the Protestants they could not burn, nor will popery destroy them all during the coming tribulation.

3. It is now observed in the present tendency of the times.

Rev 17; 13: "These have one mind and shall give their power and strength unto the beast."

You say, this prophecy of the European nations uniting together in favor of popery was fulfilled in the dark ages, which the Protestant movements have broken as God broke the purpose of the Babel builders, also the purpose of idol worshippers by the Chaldean plot to destroy the three Christian Hebrews. But the above scripture was not fulfilled during the time of the middle ages in the real connection in which the revelator gives it; because it is during the history of the eighth head of the beast, which Germany has again admitted into her states, the second beast of Jesuitism; consequently the whore of Babylon is getting well established in that country, and from here, through the stratagems and intrigues of the Jesuits, I look for the means which shall secure the fulfilment of Rev. 17; 13, under which union of the nations the coming great power of the "image" will be created fulfilling Rev. 13; 14, just what Jesuitism is now saying all over the world: "That they (in every nationality) should make an image unto the beast which had the wound by the sword (even as when Germany conquered papal France) and did live." Yes the very power which inflicted that "wound" as in the downfall of France, has healed it up. When was Germany reconciled to popery for humbling France? On the 18th day of Sept., 1883, Prince Frederick Charles, of Germany, went to Rome and had one hour's interview with his lordship, the Pope. What did he want with popery when Germany was professing the Protestant faith? Prince Frederick Charles was afraid of the rising democratic power (caused by Jesuitism) and he approached the Pope in the deepest humility, craving his holy protection, going to the earthly God instead of the heavenly. What was the result? This one hour's interview at the headquarters of idolatry was the starting point to give the papacy the entering wedge to the first place of honor. From that time to the present Protestants in official positions have been removed and Romanists substituted. Since 1883 all the great heads of the world have sent presents to his lordship, the Pope, together with letters of congratulation, for which he returns professions of love in hypocrisy. Lately such professions have been heard of frequently, and it is known at the same time that the Jesuits are pulling the wires to precipitate the nation into some financial, or some other trouble. We are now living in the reign of the second beast of Jesuitism, and every clause of Rev. 13; 11 to 18, must be fulfilled. Jesuitical troubles will arise everywhere for some time of which much is yet to come. This enemy in sheep clothing is working now harder than



ever, scheming against Protestants as never before. Its principle object now is with the civil powers, introducing bills into the legislatures and urging the progress of their passage, the tendency of which is to form a basis upon which the union of nations and churches may be feasible and look promising, that there may be the creation of the one desirable idea of their existence, namely, that the controlment of the world by themselves may be attained. They are thirsting for that council power which the image shall give them, when once it shall have a central place to locate, which shall finally govern the universe. For this one ruling council composed of representatives of all countries, is at present the one attractive idea, the hope through which the Vatican of Rome can gain her object. Rome was wounded through the fall of France, therefore the Jesuits say to the civil powers, "To save society from the sword in the future and promote eternal peace, unite into one state and one church, and we shall have the condition of the Millennium governed from one visible centre. That is the nature of the coming image of popery. Rome just now is very anxious for a change in the civil machinery. Having lost that vantage ground she held by party politics, Protestants divided into Grits and Tories, being like two dogs fighting over a bone, but the Jesuit dog walked off with the bone whilst the Protestant sham fight of politics was going on. I have seen two chickens fight over a corn cob thrown to them for feed but whilst they fought the hog came and ate it up. Now the Jesuit hog, since the better union of Protestants, does not get his food so well in the gifts of civil governments. What will he do? Why turn to root up the many governments by establishing one more to his liking.

The following letters give the proposition of the image of prophecy:—"Let us suppose Europe to form only one State; who would think of disturbing its unity? To whom would the idea occur. I ask, of disturbing the peace of Europe, the sovereign of the world? Is it not better than all those political combinations, that tear, torture and agitate the poor people?" A church of England deacon replies: "Every well-informed Christian will reply, that what men must look forward to, and desire, and move one another to desire and prepare for, is an Ecumenical Council—difficult, and almost impossible as is the undertaking, to unite the church so long divided may seem, there are circumstances which promise that the time has come when such a council if convoked may more easily meet and deliberate with more independence than before. To render the residents of the Pope out of Italy perfectly consistent with his independence and greatness, the Apostolic See should be translated into a neutral city, free from all political combinations of the west, where, after his long sorrows, the papacy may commence a new era of faithful apostleship, and no other city would be more suitable for him than the city of Jerusalem. It is easy to perceive what facilities the presence of the sovereign pontiff in the East would afford for the union of the church there. There is in

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the present age no other solution of the question of the schism of the East than this: 1. The abandonment of dogmatic polemics with the Easterners as only irritative and useless, 2. Agreement with them as to the necessity of union of all the churches, carefully preserving to the East their prized ceremonies, 3. The convocation, with the help of all the patriarchs, archbishops, and bishops of the church of the East and West so united, of a (Ecumenical Council, to reform the abuses and bring the discipline of both Eastern and Western into harmony. May not one suppose that this one grand fact of union would have its influence on the sects (Protestants) of the West which call themselves Christians, but are completely separated from the unity of the church and reject the Pope, which is its centre, they would feel themselves thoroughly isolated."

What was the purport of the Parliament of Religions held at Chicago in September, 1893, ingeniously represented and ingeniously mottoed, "The Fatherhood of God and the Brotherhood of Man?" Is not such a motto a blind? Are not the Jesuits at the bottom of it? Will not the Protestants of the world try to understand what infernal plotters the Jesuits are? Let us buckle on the armour to withstand them.

4. The three Christianities now advocated implies it.

The following extract has appeared in many papers of a recent date: Modern Christianity has taken on three quite distinct types corresponding to what in the church of England are known as High Church and Low Church, and Broad Church. The first enjoins as the essential duties, obedience, sacrifice, and worship. The second, intellectual acceptance of a certain plan of salvation (really the only way of salvation.) The third, moral and humane lives. To the first, Christ is an object of solemn adoration and worship; to the second, a Friend to whom a great burden of debt is due (the only acceptable fruit before God); to the third, a mere exemplar of a perfect life. These three general types, no doubt, embrace all religious bodies from the Roman Catholic on one hand to the Salvation Army on the other, and the Unitarian on the third—the types of obedience, faith and charity.

As long as men are differently constituted by nature, and differently educated (by creeds) there will be those who can worship God sincerely in one class who would be at sea and rudderless in either of the others. Who shall take it upon him (many a one can) to say that our minds and sentiments must be brought to one gauge (there is but the one gauge) or we are in error? (Is there no religious error?) The great glory of the Church of England (?) is that it is broad enough, charitable enough to take in all the classes—Puseys, the Ryles and the Stanleys. Such, too, is the growing tendencies of the Christian church at large. (I certainly admit it.) The days of intolerance, whether Catholic or Protestant are over (?) so far as any general sympathy is enlisted.

The above language clearly shows which way the wind blows, evidently favoring the creation of the coming "image" and woe

to the inhabitants of the earth after its history has begun.

Jesuitism is willing to do anything to-day to federate the human family. It has no distinctive regard for moral character.

No matter how righteous or how wicked the human species may be, rope them in together. Whether it be of them whom Christ said, "These shall go away into everlasting punishment," or of them, "Who shall go into life eternal," bring them under one visible Head. Bring the heathens and all the devil worshippers together with all the intelligent divisions of the Protestant faith under the Catholic league of Rome, and do not respect character, for their motto, "The Fatherhood of God and the Brotherhood of Man," implies it. But it will come, for such a work will compose the great Babylon of the Revelator, the city to reign over the world.

### XXX. The "Mark" it must yet Impose, Signifies Much.

Rev. 13; 16: "And He causeth all, both small and great, rich and poor, free and bond, to receive a mark in the right hand, or in their foreheads."

From the mighty alliance in sin now in course of formation, symbolically called "image," must result in the institution of another imposition called the "mark," to be used as a visible test of allegiance, as means to reach and catch the Protestants.

1. Idolatry was always anxious for everybody to join it.

Rev. 14; 8: "Because she hath made all nations drink of the wine of the wrath of her fornication."

Rome earnestly desires the whole world to partake of her idolatrous wine; she even takes steps to enforce it. The Justinian code of laws of popery, the same which are in force to-day, obtained the idea of either to convert or kill all heretics. Haman, the Prime Minister to King Ahasuerus, became an inveterate enemy to Protestant Mordecai because he was a rebuke to Haman's devilish pride. His enmity grew on him until he plotted the slaughter of all the people of the Jews and built a gallows fifty cubits high to hang Mordecai thereon, but Providence fought against him, and caused Haman to hang on his own gallows, and his ten sons met the fate he meant the Jews to have.

2. Idolatry Cunningly Seeks to Entrap Its Enemies.

II. Tim. 2: 13, "Evil men and seducers shall wax worse and worse deceiving and being deceived." Jesuitism obtains every word of this prophecy. The Egyptians obtained it and made every effort to make the people of God return to slavery and bondage, even pursuing them to the Red Sea, thinking to entrap them there, but whilst standing still to see the salvation of God

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a road of deliverance was made which brought them triumphantly through. The same victory awaits the Protestant.

3. But the Purpose of the Idolatrous Mark will be Pushed to its Bitter End.

Rev. 13 : 17, "That no man might buy or sell save he that had the mark." So the test mark will be imposed, whatever it might be, as an infernal trap similar to that they laid for Daniel, to catch the Protestant societies, to make them servants of the pope. Will many Protestants yield to this devilish imposition? Undoubtedly many a weak-kneed one will; but I thank God to know that unnumbered multitudes will not yield. Black as this terrible cloud is that is now rising to come over us, Heaven will take care of its own. By faith I can hear the shout of victory rising from the camp of the true warriors of Jesus. For they shall be enabled, by providential provision, to move out of the gunshot of the enemy. Rev. 15 : 2 proclaims the news of that victory. There are four victories foretold implying four devils to fight from now right to the bitter end.

(1). VICTORY OVER THE BEAST. Jesuitism is the worst enemy known to society, because it is a secret enemy, and must be secretly met. But it shall be successfully met.

(2) VICTORY OVER THE IMAGE. Realize that this will be a Jesuit law-board of councillors that shall frame laws and cause them to be enforced in the interest of popery, but a determined adherence to Protestant principles will win the day.

(3) VICTORY OVER THE MARK. A badge, if received, will insure Jesuitical protection, but, if refused, you can claim Divine protection without which damnation is sure. But true Christians will have victory over the insidious mark of the beast.

(4) VICTORY OVER THE NUMBER of his name and 666 the "number of a man." Passing by every human opinion expressed in commentaries I have my own reasons for applying 666 to the number of years that Jesuitism is to reign, which, if true, (and I cannot doubt it) it has the most significant meaning to us, and in no other way can we have a significant victory over it. Therefore, I submit the following remarks to the consideration of my intelligent readers.

4 That the number of the beast with the number of the man is a twofold meaning requiring our deep consideration.

Rev. 13; 18: "Here is wisdom, let him that hath understanding count the number of the beast, for it is the number of a man (or an evil principle which a human organization was to develop and its duration is actually given) for his number is six hundred and threescore and six."

The true interpretation is of very important significance to us; and yet with the key thereto pointed out is easy to understand.

Now see, why are we to count the number of the beast? Why count it when the number is actually given? Why tell a boy to count the number of his fingers when every body knows how many he has? Herein is an enigma which has puzzled so many

Bible students. Yet every short expression of holy writ must be noted, and nothing must be passed by if we know it.

Now I take the Divine command to count the number of the beast to use as a key to unlock the mystic number of 666.

How do I propose to do it?

First, 666 is the actual number of the name of the first beast of popery; second, that the same number counts the time of the age of the second beast of Jesuitism which is the prime minister of the first beast.

This is the twofold meaning requiring our deep consideration.

First prove 666 is the actual number of the first beast of popery.

The whole chapter of eighteen verses is devoted to the description of the character of the two beasts, and how that the latter one, whom I claim is the representation of Jesuitism and who is the prime minister and adviser of the former, the Roman Church of to-day, and therefore it is but the one beast with the above mystic number, representing the one and same government, hence it is the church of Rome which is meant, including every secret agency now working for her. Now I will give the mystic number of the name. It is the number of the Hebrew word, Romiith, as given by Benson's and other commentaries, as follows:

Resh.....	200
“ (its vowel).....	6
Mem.....	40
“ (its vowel).....	10
“ “.....	10
Keth.....	400
	—
Total.....	666

2. It is the number of the Greek word, Lateinos, meaning the Latin Church of Rome, as given by Benson's and other commentaries:

L. Lamed.....	30
A. Alpha.....	1
T. Tau.....	300
E. Fpision.....	5
I. Iota.....	10
N. Nu.....	50
O. Omicron.....	70
S. Sigma.....	200
	—
Total.....	666

3. It is the Vatican standing i

4. It is Joseph Smith's "Iwter of God," according to ing number

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3. It is the number of the Latin inscription over the door of the Vatican, which is Vicarius Fili Dei, meaning "Acting and standing in the place of God," as follows.

V.....	5	F.....		D.....	500
I.....	1	I.....	1	I.....	1
C.....	100	L.....	50	E.....	
A.....		I.....	1	I.....	1
R.....					
I.....	1			Total.....	666
U.....	5				
S.....					

4. It is the number of the Pope's title, as given by Rev. Joseph Sutcliffe's Commentary, which is: "Vicarious Dei Generalis Iwteris," meaning, the "Lord God of the earth in the place of God," according to II. Thess. 2; 4, which also has the following numbers:

V....	5	G....			
I....	1	E....			
C....	100	N....		I....	1
A....		E....		W....	
R....		R....		T....	
I....	1	A....		E....	
U....	5	D....	500	L....	50
S....		E....		I....	1
		I....	1	I....	1
		S....		S....	
				Total...	666

I contend that the above evidence is all sufficient to prove the fulfilment of the prophecy of Rev. 13: 18 in regard to the number of the name thus applied to the Roman church.

My second position is that Rev. 13: 18 contains also another meaning out of the number 666 which has yet a greater significance to us.

Seeing we are commanded to count the number of the beast, for it is the number of a man. I take it that the same number is to be applied to the time of the age in which the second beast of Jesuitism is to reign. This then is apart and distinct from the number of the name as given above. If I am to count the number of the beast distinctly from the number of its name I must of necessity turn my attention to the number of the man who is existing 666 years and secretly working as a wheel within and underneath the mighty machinery of Roman Catholicism, therefore it is the prophetic symbol of the second beast which so clearly represents to us the working machinery of the power of Jesuitism to-day.

It being a matter of fact history known to all nations, I need but name the date of 1534 as the time when Ignatius Loyola, an

Italian soldier, started his wheel of blasphemous Jesuitism, and count or add 666 from the birth of that satan-born principle which was used against Luther's work of Protestantism, thereby we come to the conclusion, and I think a most legitimate conclusion of the whole of Jesuitism in conjunction with the beast of popery in complete fulfilment of the measure of its awful iniquity, to end away down ahead of us about A. D. 2200.

## A Prophetic Voice—The Work of the Jesuits Foretold.

The following is an extract from a sermon preached by the Rev. George Brown, first Protestant Archbishop of Ireland, in 1551:—

"But there is a new fraternity of late springing up, who call themselves Jesuits, which will deceive many, who are much after the scribes and Pharisees manner amongst the Jews; they shall strive to abolish the truth, and shall come very near to do it; for those sorts will turn themselves in several forms; with the heathen, a heathen; with the Jews, a Jew; with the Reformers, a Reformer; purposely to know your intentions, your minds, your hearts and your inclinations; and thereby bring you at last to be like the fool that said in his heart, 'There was no God.' These shall spread over the whole world, shall be admitted into the council of princes, and they be never the wiser; charming of them, yea, making your princes reveal their hearts and secrets therein unto them, and yet, they not perceive it; which will happen from falling from the law of God, by neglect of fulfilling the law of God, and by winking at their sins. Yet in the end, God, to justify his law, shall suddenly cut off this society, even by the hands of those who have most succored them; so that at the end they shall become odious to all nations (Canada is now rising against it); they shall be worse than the Jews, having no resting place upon the earth, and then a Jew shall have more favor than a Jesuit."

This voice of prophecy agrees with Rev. 17; 13-18: "These (the nations of popery) have one mind and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings, and they that are with him are called, and chosen, and faithful."

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### XXXI. The Infernal Plots to Entrap the Protestants.

Rev. 13; 15: "And he (Jesuitism) had power to give life (as a board of law makers) unto the image of the beast, that the image of the beast should both speak (as a board of law makers can) and cause as many as would not worship the image of the beast should be killed."

Such words proclaim the wonderful extent of the coming Jesuitical power, not only to make laws for all nations, but see to their universal enforcement, and exterminate all those who shall dare disobey the court and board of directors of the image or council. Such, certainly, is the meaning of this prophecy. What an infernal deception popery must be! Hear what John Wesley, the founder of the Methodist church, says. He declared his lack of faith in the loyalty of Roman Catholics to any power but that of the Pope in the *Public Advertiser* of Jan. 21st, 1780, in the following words. He says: "I insist upon it that no government not Roman Catholic, ought to tolerate men of the Roman Catholic persuasion. I prove this by a plain argument. Let him answer it who can—That no Roman Catholic does or can give security for his allegiance or peaceable behavior. I prove it thus: It is a Roman Catholic maxim established, not by private men, but by a public council, that 'No faith is to be kept with heretics.' This has been openly avowed by the Council of Constance, and has never been openly disclaimed. Whether private persons avow or disavow it, it is a fixed maxim of the Church of Rome. Meantime, as long as this is so, it is plain that the members of that church can give no reasonable security to any government of their allegiance or peaceable behavior; therefore, by no government ought they to be tolerated, whether Protestants, Mohammedian or Pagan."

1. The very name, Catholic Church, is a huge lie.

Rev. 22; 15: "For without are dogs and sorcerers and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

All the words of this verse fully obtain in and apply to the Catholic Church, for it is founded on a big religious lie and it dearly loves it, and all the degraded characters are found in it today. It is, therefore, not a church in the truth of Jesus Christ, but it is a Roman Catholic, or "universal house of ungodliness," or using Bible terms, "Spiritual wickedness in high places." Its beneficial claims are false. There are authenticated facts to prove it. Roman Catholic Spain is reduced to beggary, having 80 per cent. illiteracy. Protestant America, with a sixth part Roman and with much of the other foreign population, is less than 16 per cent. unable to read and write. And Quebec is worse still. The nations of South America, Central America and Europe say that the parochial schools have failed to teach the people, and



progressive Romans knowing this, are prepared against priestly influence and to stand in favor of public schools.

The eight Roman Catholic countries of Venezuela, Austria, Hungary, France, Brazil, Portugal, Belgium and Italy, with an area of 4,452,275 square miles, and a population of 148,087,027, of which the average is 31 per cent, Roman Catholic, shows an illiteracy of 60 per cent. The eight Protestant countries of Victoria, Sweden, Switzerland, Netherlands, Germany, Denmark, Great Britain and United States, with an area of 4,134,304 square miles and a population of 149,702,800, of which the average is 80 per cent. Protestant, shows an illiteracy of 4 per cent. This statement is from data furnished by the reports of United States through the Commissioner of Education, the documents issued by the Bureau of Education, the census of 1880 and the statement of the Year Book for 1889. Take the United States Bureau figures of education for 1890: Roman Catholic countries, Austria, 39 per cent. illiteracy; Hungary, 42 per cent.; Italy, 48 per cent.; Portugal, 92 per cent.; Spain, 63 per cent.; Ireland, 21 per cent.; Belgium, 23 per cent. The Protestant countries stand: Germany, 1 per cent.; Norway, 1 per cent.; Denmark, 1 per cent.; Sweden, 1 per cent.; England, 9 per cent.; Switzerland, 2½ per cent., and Scotland 7 per cent. The following words are found in a Roman Catholic essay: "Why is it that the greatest men of our nation have been, and are, and will continue to be Protestant? The great philanthropists, the great orators, the great writers, thinkers, leaders, scientists, inventors and teachers have been Protestants?"

Brattonson's Review states: "Those who are educated in our (parochial) schools seem misplaced and mistimed in the world, as if born and educated for a world that has ceased to exist. The cause of failure of what is called Catholic education lies, in our judgment, in the fact that we educate not for the present, or the future, but for the past." Such is truth easily understood, and significant. A large proportion of the desperate people of society under Romish control is another fact. This ought not to be if there be any virtue in her sacraments. All over the world we find more wrong doers under Rome, according to population, than we find outside of it. The official figures of Halifax prove it. In 1891-92 crimes committed by universalists, 8; Salvationists, 4; Lutherans, 28; Methodists, 61; Presbyterians, 68; Baptists, 82; Church of England, 284; Roman Catholic, 743! Take the combined crimes of all the sects and to them the crimes of 100 sinners who profess no religion, and we have the total of 635 of which Rome produces 108 black marks. She is only a third of the population and yet furnishes more than half the city's crime. These are stubborn things proving no virtue, no efficacy, no power of saving grace in the sacraments of Romanism. Thus as a crime producer she doubles and as an illiteracy producer she is 14 times worse than other organizations. How is she on immorality? For every 100 legitimate births in London there are 4 illegitimacies; Brussels, 9; Paris, 48; Rome, 143. In 1870 the city of Rome gave

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4,378 births, and 3,163 illegitimates. England, one to every 187,000 inhabitants; Holland, one to every 168,000; Russia, one to 100,000; Austria, one to 4,113; Naples, one to 2,750; in the states of the Pope, one to every 750 inhabitants. Such are stubborn facts proving the truth of God, that her "folly is being made manifest unto all men," of which revelation must take place before the end.

Macaulay says: "Under Romish rule the loveliest and the most fertile portions of Europe have been sunk in poverty, in political servitude and intellectual stupor. Whilst Protestant countries, once proverbial for sterility and barbarism have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets.

The descent of Spain, once among the first of monarchies, to the lowest degradation; the elevation of Holland, in spite of many disadvantages, to a position such as no commonwealth so small has ever reached teaches the same lesson.

Whoever passes in Germany from a Roman Catholic to a Protestant principality; in Switzerland from Roman Catholic to a Protestant canton; in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization, and this same law of contrast works all over the world. Therefore, the very name, "Catholic Church" is a huge lie in all societies. Yet party governments pay millions for her support.

The coming political schemes are just as deceiving.

Rev. 19; 20: "And the beast (popery) was taken, and with him the false prophet (Jesuitism) that wrought miracles before him, with which he (Jesuitism) deceived them that had received the "mark" of the beast (popery) and them that worshiped his image. These both (popery and Jesuitism) were cast alive (their deception all came to light) into the lake of fire burning with brimstone."

This scripture proves the trickery and treachery system of Rome. The time will come when this deep deception, this deep huge swindling, and plotism will come to light, when the deluded, themselves, will discover the delusion under which they so long lived, and were cursed. "And then shall that wicked be revealed whom the Lord shall consume (by intelligent truth) with the spirit of his mouth, and shall destroy with the brightness of his coming." How beautifully clear this truth is! Now, it stands clear that the second beast, of Jesuitism, the prime minister of popery is, from the divine symbols, the reigning power of evil to-day and will be to the end of this dispensation.

The study of the constitution or some of the obligations of an organization will always assist us in knowing the real character of it, and the nature of the work it engages to do, just as the Baptist church can be known in theory from the character of the principles printed in their discipline, or as Christianity is known in theory from the principles laid down in the Bible. But Jesuitism is a secret order, and its obligations, rules and regulations

are not supposed to be known to the public. But the Bible, with God's authority, gives us a right to make known an evilism, if possessing any means to do so. Did not Christ make known the evilism of Pharisaism? I have seen copies of the oaths of Jesuits in public print, but I have some doubt as to their correctness in every detail, because their wording differed a little to those Jesuit oaths in my own possession. The ones I have were published many years ago in a small book bearing no author's name, but from the character of the contents of this book I would think of them as being pretty nearly correct, especially so when I compare them in the light of revealed truth, respecting the character of the second beast. History calls them, the "Dread society for promoting the faith." It has one secret motto, "The End Justifies the Means." It has a public motto more lately adopted to serve in working up the image, "The fatherhood of God and the brotherhood of man." But, secretly, they are made to swear to keep the following obligations:—

1. I most sincerely and solemnly swear that I will, and do, renounce all allegiance to the king, prince, potentate and power of every kingdom however constituted, which may now or hereafter hold civil rule in this or any other country in which I may be called upon to reside; acknowledging now and forever no other civil and religious power on earth whatever, save that of his holiness, the Pope, the vicegerent and vicar of Christ, and of the father general of St. Ignatius Loyola, hereby acknowledging, and to surrender myself at all times as I now do body, soul and spirit unreservedly to their sole control, and to have no will of my own unhesitatingly and without question in all things to think and speak, and act as they may direct.

2. I swear eternal hatred to all forms of government, whether Monarchical or Republican, or by whomsoever administered, whose tendency is in anywise directly and indirectly to limit or subvert or control the supreme and rightful authority of his holiness, the Pope, or to the Father General of the order of Jesuits to reign over all the world, and to use my best endeavors at all times for the overthrow of all such governments, and the universal extention of that order of which I am a member.

3. I do also swear eternal hatred to all sects, societies, and institutions of every kind whether political or religious, which tends to the establishment of religious freedom, in this or any other land, and to use my best endeavors for their destruction ever keeping in mind the Divine maxium, "The end justifies the means."

4. I also solemnly swear that I will not appropriate to my own purpose any funds that may be entrusted to my care and keeping which belong to the treasury of the order, but will secretly apply the same to the uses to which they are set apart rendering to the father general at Rome quarterly, a true and faithful account of the same; and that I will further use all possible means to increase the wealth of the order for the better accomplishment of the purposes for which it has been instituted.

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5. I also swear that I will regard the orders, instructions and requirements of the father general of the order of Jesuits; and should I discover any plot or conspiracy or intention of evil in any person or persons whatsoever towards the interest or safety of the order, I will without delay communicate the same to the father general, and do all in my power to contravene and thwart such a plot, conspiracy or intention of evil.

6. I also solemnly swear that I will keep a true and faithful and permanent registry and forward a copy thereof quarterly to the father general, of all events, political or religious, that may come to my knowledge, and of all persons by name, residence and occupation, whether Protestant or Catholic, who in any wise or of intent obstruct the progress of our order, or say or do ought against it; and by my agents, officers and emissaries, do all in my power to injure their business and ruin their fortune.

I do also solemnly and sincerely swear that I will, at whatever inconvenience or sacrifice to myself, repair, without delay, to Rome, or whatever other place I may be ordained by the father general; and should I in any way violate this holy order, I will undergo any punishment that he may think proper to inflict upon me; and to do, and to keep, and to perform all this I devoutly call upon the ever blessed Trinity to witness my sincerity: and should I ever prove a traitor to the order, or betray its interests, or its secrets, may the severest pains of purgatory be suffered by me without cessation or mitigation for ever."

The chief things to regard in these Jesuit oaths, are:

1. Allegiance to no other power whatever, but to the two beasts of Rome.
2. Hatred and every effort for the destruction of all civil governments.
3. Hatred to religious liberty and every sect power which teaches it.
4. Using every possible means, no matter what or how, to increase the wealth of the order.
5. To injure the business and ruin the fortune of any one who may do ought against them.

Such are the destructive features of the evil reign of Jesuitism, and every member of it is made an active tool in the hands of one man, all and every one controlled by one mind and will and purpose.

1. Their mind, will and purpose is now to undermine, corrupt, honey-comb and destroy every Protestant Government. Are they not so tampering with the constitution of the Canadian Government? Likewise all religious governments?
2. Their mind, will and purpose is to prepare the way for national union, general confederation, aiming for one centre of international parliament for church and state.
3. Their mind, will and purpose is after the creation of the above, symbolically called "image," as it will turn out to be the

very image and power of popery in the dark ages, to make all men acknowledge it, worship it, obey it, and Jesuitism will have the power to command it.

4. Their mind, will and purpose is the popery custom of punishment of heretics for any kind of resistance or disobedience to the existing international parliament, for then will be the days of persecution and tribulation.

5. Their mind, will and purpose is to institute an international test "mark" to distinguish their friends from their enemies, with the order of boycott, of not being able to buy or sell without possessing their "mark." These will be the dark days of Protestantism.

## XXXII. The Future Situation brings out a Loud Note of Warning.

Rev. 14; 9-11: "And the third angel (sent to warn us) followed them, saying with a loud voice (the warning must be heard) Babylon is fallen, is fallen, that great city, (the international city of the world, probably Jerusalem, the headquarters and image of popery) because she hath made all nations drink of the wine of the wrath of her fornication (having one mind giving their power and strength unto the beast) saying with a loud voice, if any man worship the beast and his image (of popery set up in the international headquarters at Jerusalem) and receive his mark in his forehead, or in his hand, (What will be the consequences of giving in with the popular religion of the world?) The same shall drink of the wine of the wrath of God (as a retributive judgment for drinking the wine of popery) which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torments ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

I gather from this last message of God which includes every other striking message, that we are approaching a time when there will be something in the form of the error of popery, which will then present itself, so beautiful, so seductive, so dazzling and so overpowering that such a warning message will be needed to keep even the very elect from falling. It is plainly indicative of some fearful temptation against which so fearful a warning is required. If it was only an ordinary snare of which there are many in life, surely the most awful words in all the scripture utterances would not be so employed to give forth to the world the very loudest note of warning. It must be because the

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danger will be so great. The goodness of God is seen in this, to let us know it beforehand.

1. It is God's way to warn his people of danger before it comes.

II Peter, 3; 17: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, (of popery) fall from your own steadfastness.

But everybody around us to-day do not know these things, and are therefore not aware of the danger to which their ignorance will expose them. But God would give us all this knowledge, for He would have all men saved. Before He drowned by a flood the wickedness of the antediluvians He commissioned Noah, giving him 120 years dispensation of warning. Before He burnt up with fire and brimstone the sin of Sodom Abraham went there to warn them. Before He destroyed the nation of the Jews Christ Himself fairly warned them. And before the downfall of Babylon He gives us the third angel's message of Rev. 14; 9-11, and by all the corresponding scriptures there is a full description of what is meant for us to shun and what to do under the circumstances of temptation before us. The prayer of "Lead us not into temptation, but deliver us from evil," will have a meaning as never before. So much does this appear to me from the natural tendency of things—things so temptingly placed before the Protestant in the lurking, alluring, and even of an assuming Christ-like persuasion, of which the "two-horned beast like a lamb" Jesuit is capable of doing, on the largest scale, of a business-like spirit having behind it all the pomp and show under which a very large majority of society naturally falls, that I am led to believe that the true Protestant—sad as it may appear—will be in the minority. It is a sad and terrible fact to realize that after the great and grand achievements and triumphant victories won under the reformed banner of Protestantism there should come such falling away and sliding down into the spirit and condition of an indifference, of which the Jesuit enemy can take such an advantage; so much so is this true that the cause of the Protestant is weaker to-day, and getting weaker all the time than it was some years ago. We have, to some extent, lost the determined spirit of the great Reformation, in which the Protestant divisions were once so successful. You say Protestant denominationalism is fairly holding its own. I answer, yes, it may be they are, so far as membership and numbers are concerned. But are they now manifesting the true Protestant no-give-in spirit to the enemy, wide-awake, watchful spirit of the great reformers? Protestant Christianity in the spirit of Jesus Christ, I tell you, is gone—and is going out of the people, and the Jesuit knows it, and is round gathering up the spoils, and our churches do not know it. Political partyism among Protestants and ministerial indifferentism in our pulpits are to-day killing the cause of the Protestant and strengthening the cause of the Jesuit. The whole country, and the whole world, is falling into

the unseen hands of Jesuitism. My Bible tells me so. Therefore, God gives us the terrible warning of Rev. 14; 9-11.

It is God's way to punish his enemies with blindness for their unbelief. II Cor. 4; 3-4: "But if our Gospel be hid, it is hid to them that are lost (in some delusion) in whom the god of this world (popery) hath blinded the minds of them which believe not." The Jew entered not into his rest of Christian love because of his unbelief in the principles of Christianity, preferring the adoption of traditionalism, the Pharisaism of Judea. The Gentile also is proving himself guilty of the same sin, because he prefers to live in the spirit of hypocrisy which obtains so much in Jesuit Romanism to-day. As God says: "Because they receive not the love of truth (the loving truth of Salvation from sin) that they might be saved (by the great salvation of Jesus Christ) and for this cause (of unbelief which rejects the simplicity of Jesus) and for this cause God shall send them strong delusion, (religious blindness which goes straight into the spirit of idolatry), that they should believe a lie (such is Jesuit Romanism to-day) that they all might be damned who believe not the truth, but had pleasure in unrighteousness." Such as inventing erroneous doctrines found in the Romish system of idolatry.

Then, seeing this religious blindness is prevailing to-day, not only as far as Rome is concerned, but that the same spirit of blindness is taking hold of the professed Protestant Divisions, causing them to slide downward into indifferentism, just where Jesuit Rome is pleased to find them, because it gives her just the vantage ground upon which she can lay her schemes to further the cause of visible union under which their dream shall be accomplished to put the nations under the thumbscrew of popery. Seeing this is the natural tendency of things let us take the warning of God in Rev. 14; 9-11 and strengthen ourselves into a united force against the foe.

3. It is God's way to bring sudden retribution upon the ungodly.

Matt. 24; 50: "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of."

The ante-deluvians did not believe in the doctrine which Noah taught them that their sin would bring sudden destruction. Pharisaism did not believe in the doctrine which Christ taught them, saying "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered the children together (in the arms of my love) as a hen doth gather her brood under her wings, and ye would not! Behold your house is left unto you desolate:" which is true in fact. Likewise, Gentile and Jesuit delusion do not believe in the doctrine which Protestantism teaches respecting Christ's coming in retributive judgment to destroy the leading sin of the present age, for such a doctrine obtains not in their code of law; the coming of Christ to judge the world in righteousness finds no place in the list of dogmas which the various councils of

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Rome created. Remarkable as it may be, it is a fact that such a power calling itself "church" does not believe in the second coming of Christ. Why is Rome infidel on this doctrine? because Christ said: "The Lord of that (Roman) servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him (Roman Catholicity) asunder (break it up, the gigantic organized power into fragments) and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

Therefore, seeing all these things are so true, and the tendency of the times corroborating every statement, and that Jesuitism is bringing all the world under the thumb-screw of popery, let us in all loving faith receive the warning contained in the message which God's third angel gives in Rev. 14; 9-11.

It is God's way to tell his people in what their safeguards lie.

Rev. 16; 15: "Blessed is he (the Protestant) that watcheth, and keepeth his garment, lest he walk naked and they see his shame."

From the fact that God has used his right to reserve from us the day and date of his coming to destroy popery, it is needful not only to pray for grace, for spiritual supplies direct from God, but also to watch the progress of Jesuit popery in direct fulfillment of truth, for, "Blessed is he that watcheth and keepeth his garments." Look after your garments!

(a) Keep your garments clean from the desire of changefulness.

Many have fallen lately from the want of steadfastness. Some change their religion as often as ladies change their dresses. People doing this are almost sure to land in Rome wearing the garments of popery. Just keep yourself right just where God found you and where his grace will come and help you.

(b) Keep your garments clean from the corruption of visible union.

Never judge from outward appearances. Herein the Jews strayed. God was against such union when they tried to build the tower of Babel. God was against it in the idolatrous worship of gold when Nebuchadnezzar was the visible head. God never changes. When you know Jesuitism is leading the world under the visible head of the Pope, or rather under the coming international council of Jerusalem which will be the Pope's "image," put your heavy foot on it, and never mind if it takes you to the martyr's stake for it.

(c) Keep your garments clean from the sin of the age we live in.

Evil will appear to be good because Jesuitical cunning can make it so. Beware of the deception. The sin of this age is hypocrisy. The air we breathe is full of it. The press is full of it. The literature is full of it. The Jesuit is not Jesus Christ of holy Christianity. Jesuitism is the dragon, like a lamb wearing two horns. It is the wolf in sheep's clothing. It is the religious



snake creeping all over in the dark, clothed in the garments of a Christian. The proposed union cannot work: It is the biggest deception of all deceptions. Don't think it is a crime not to be like other people. Those who please God cannot please the world. What is highly esteemed among men is an abomination in the sight of God. A true Christian cannot be of this world.

(d) Keep your garments clean from the doctrine of no eternal punishment.

Such a doctrine is, and will be, strongly taught. The message of Rev. 14; 9-11, implies it. It is a particular warning against a particular sin, in a particular age, and that age is during the creation of the image of popery and the imposition of the Jesuit mark, the acknowledging and the receiving of which insures everlasting hell and eternal banishment from God. Beware of Bible commentators who are unwilling to take references to hell in the light in which they stand. God is holy and strictly honest, saying what he means, and meaning just what he says. Human opinions are nothing before Him. The "fire," the "worm," the "outer darkness," the "second death," the "damnation of hell," are expressions which remain unchanged in spite of what anybody may say. The feeling is horrible whilst presenting only the thought of it, but what must it be to be there? Is it not the sewer of all that is abominable and abandoned, into which the reckless, the unprincipled and the depraved in morals are put? Is it not the eddy into which every polluted, rotten and filthy thing is gathered? "The lake of fire and brimstone." It must mean something. Let us give it just the meaning with which the Holy Ghost hath invested in it: "Outer Darkness." It is the everlasting night in whose darkness you cannot sleep. It is the dark side of eternity. The worm that dieth not, and the fire that cannot be quenched. The gnashing of teeth, the weeping of tears that cannot be wiped away; the wailing of the heart that cannot be comforted; the groaning of the mind that cannot be eased. "The wicked shall be turned into hell with all the nations that forget God." Don't teach everlasting heaven unless willing to teach everlasting hell, for the same lips spoke them both. "These shall go away into everlasting punishment, but the righteous into life eternal, and the smoke of their torments ascendeth up forever and ever." This is the message meant for the last age of the Gentile dispensation—read it often, study it more and more until you fully understand it. Rev. 14; 9, 10, 11. It is the third and last message of God.



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### XXXIII. But the End of the Two Beasts and their Violent Destruction is Certain.

Rev. 18; 5-8. "For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you and double unto her double according to her works; in the cup which she hath filled fill to her double (in two different ages she raised to the power of persecution, therefore her retribution is twofold or double). How much she hath glorified herself and lived deliciously so much sorrow and torment give her; for she sayeth in her heart, I sit a queen, and am no widow and shall see no sorrow (her system embraces not the doctrine of Divine judgment); therefore shall her plagues come in one day, death and mourning, and famine; she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

Divine prescience and prophecy never made a mistake or blundered in all the thousands of years during which He has governed the human race. Upon the histories of great kingdoms He put forth many a prediction about their rise and fall, and never a mistake. God is light with no darkness. Known to Him is the end from the beginning of all things in heaven or earth. Therefore, His judgment is just and right. The truth regarding popery was made known to no less than thirteen prophets at least, whom I will here name as witnesses against popery:

1. Job prophesied B.C. 1520. Job 31; 3; Job 34; 20: "The mighty shall be taken without hand."
2. David prophesied B.C. 1008. Ps. 92; 5-9: "All the workers of iniquity shall be scattered."
3. Solomon prophesied B.C. 1000.—Prov. 1: 24-29: "Your destruction cometh as a whirlwind."
4. Isaiah prophesied B.C. 712.—Isa. 14; 12-27: "Cut down to the ground which did weaken the nations."
5. Jeremiah prophesied B.C. 595.—Jer. 51; 67-58: "The broad walls of Babylon shall be utterly broken."
6. Ezekiel prophesied B.C. 588.—Eze. 28; 8-19: "Thou shalt be a terror, and never shalt thou be any more."
7. Daniel prophesied B.C. 555.—Dan. 11; 45: "Yet he shall come to his end and none shall help him."
8. Christ Himself.—Matt. 23-50: "Shall cut him asunder, and appoint him his portion with hypocrites."
9. Paul prophesied A.D. 54.—II. Thess. 2-5: "Shall destroy with the brightness of His coming."
10. James prophesied A.D. 60.—Jam. 5-3: "Ye have heaped up treasure together for the last days."
11. Peter prophesied A.D. 66.—II. Pt. 2; 7: "And bring upon themselves swift destruction."
12. Jude prophesied A.D. 66.—Jude 13: "To whom is reserved the blackness of darkness forever."
13. John prophesied A.D. 06.—Rev. 18; 21: "With violence

shall that great city Babylon be thrown down and shall be no more at all."

These thirteen witnesses have furnished sufficient evidence against the man of sin and the certainty of his ruin, death and destruction. Moreover, this overthrow of idolatry is a necessity.

1. The end of the Roman beasts is a necessity to prove the veracity of the Bible.

I. Thess. 5; 21. "Prove all things; hold fast that which is good."

The rise, the character, the work, and destiny of Roman Catholicity and Jesuit secrecy, as far as the knowledge of man goes up to the present, are strikingly represented under the figures of the first and second beasts of Revelations. The most deadly sin, resulting in the most deadly consequences upon mankind, is the sin of perversion, which has so fully obtained in both the papist and the Jesuit, both using revealed religion as a cloak to deceive and delude the whole world. How necessary to know this!

2. The end of the Roman beasts is a necessity to make way for a new world.

Rev. 21; 1: "I saw a new heaven and a new earth."

Roman Catholicity is a complete failure in making this world what the Creator intended it must be finally. God has permitted His enemy the devil, with his church of popery and deception, to reign on the face of the globe to teach man what sin can do. But He sent His only begotten Son to destroy the works of the devil, including this popery, to teach man what His grace can do. I believe popery will have about 2300 years from its beginning to the end to fill up the measure of its iniquity. Surely it will have had all the chance imaginable to save this poor world by the salvation it offers us! But its salvation is a complete failure. We do not want it pushed down our throats. Its idolatry was always a curse. It must be destroyed to make room for the salvation of Jesus Christ. The substitution of man's righteousness for God's righteousness does not answer the end claimed for it. The millennium of man will never do. The "new heaven and the new earth" cannot come, therefore, till the old one with its reigning sin of apostacy is removed, as in ourselves individually, the new creation of spiritual life cannot be complete till the destruction of old Adam is a reality.

#### XXXIV. Her own Following become her own Destroyers.

Rev. 17; 16-18: "And the ten horns which thou sawest upon the beast (the Pope with the nations supporting) these shall hate the whore, (the idolatry of which popery has imposed upon them) and shall make her desolate (because their eyes will be opened to the truth) and naked (expose the iniquities of which she is guilty)

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and shall eat her flesh (withdraw their support and the means with which she thrived and prospered for thousands of years, since B. C. 140), and burn her with fire. (In their madness they will use, in a universal sense, this destructive element to destroy the costly churches, nunneries, seminaries and every other popish institution.) For God hath put in their hearts to fulfil his will, and to agree (first supporting popery even the national union scheme, its image) and give their kingdoms unto the beast, until the words and prophecies of God shall be fulfilled. And the woman, (the image which Jesuit and papal popery superintends the law chamber whose representatives are from all nations) which thou sawest is that great city (the Babylon which is about to be organized and established (probably) in Jerusalem, not the Pope residing there. but his "image" which must rule the world) which reigneth over the kings of the earth."

All the matter of the above scripture is to come.

The subject of this prophecy is the way popery will be destroyed at last, which is simply according to the heading of this subject, namely, "Her own following become her own destroyers." It is the provision which Divine justice secures for the punishment of the gigantic sin of Gentile apostacy.

1. This means of justice may seem slow to us.

II Peter 3; 8-10: "But beloved, be not ignorant of this one thing, that one day (or age of sin) is with the Lord as a thousand years and a thousand years as one day (or epoch of time). The Lord is not slack concerning his promise (in his work of saving his people and retributing his enemies) as some men count slackness (as the work of infidel Rome says, "Where is the promise of His coming?") but his long-suffering toward us (who believe in the principles of Protestantism) not willing that any should perish, but that all should come to repentance. (What a beautiful spirit of love!) But the day of the Lord will come as a thief in the night (the nations, at the right time, will secretly prepare for Rome's downfall and will come upon her as a thief) in which the heavens (the Protestant powers of the nations whom Christ will use to destroy idolatry) shall pass away with a great noise, out of the night of secrecy to confront the enemy and the elements (the deluded people of the nations under the thumb-screw of Romanism) shall melt with fervent heat (by the knowledge of their delusion will be fired up against Rome) and the earth also, and the works that are therein shall be burnt up." To complete the overthrow of Romish idolatry under which those national elements were so long deceived, fulfilling Rev. 12; 5. It must take much time for those elements, which are symbolically called "waters" (Rev 17; 15) of which the angel said to John in explanation, "are peoples and multitudes and nations and tongues," meaning millions upon millions of the human race who will, during this very epoch, gradually, as they receive light, scatter the gloom of their delusion probably to amalgamate themselves into a gigantic organized body secretly preparing, "as a thief in the night," for the overthrow of the great sin of idolatry of which

they will have seen Rome to be so guilty. This provision of holy justice, we are told is in the hands of God himself, and therefore we must patiently work in the knowledge of the same. It may take, and I think it will, from the number of the name of the Jesuit Order, our great enemy, if meaning the age of its existence, 663—some two or three hundred years to complete the measure of its iniquity. But it will take all that time for the Protestant element to get ready for her downfall. Therefore seeing the situation, and understanding our position as contained in Rev. 17; 15-18 let us do our work so placed before us in that spirit of patience for which it calls, and in which it is necessary for future success.

2. These means of justice are the same which obtained in every age of sin.

Lament. 5; 7: "Our fathers sinned and are not." I need but name the idea in regard to the idolatrous systems which flourished in past histories, to their rise and fall, to show that as soon as the measure of the cup of their iniquity was full, Divine Providence secured the provision whereby they were cut down as cumbrers of the ground. The idolatry of the old Chaldean Babylon met this just judgment. The idolatry of many a pagan nation came down on these lines. The long history of the Jewish nation proves the existence of the righteous judgment of God. Such sin must find the people out, for the wages of sin is death.

There are stages and epochs in the long reign of the Roman beast having seven heads or systems of evil governments, which prove the justice of God. Rev. 17; 9: "The seven heads are seven mountains (surrounding the city of Rome) on which the woman (the religion of idolatry) sitteth." 11 v.: "And the beast that was and is not, even he is the eighth and is of the seven." I will just give a condensed history of them:

**THE FIRST HEAD.**—This form of government which overthrew Greece in B. C. 140, is named Consular, having a chief magistrate. This Paganism reigned 113 years, during which it was master of the world and was thrown down at the rise of the Cæsars.

**THE SECOND HEAD.**—Augustus Cæsar ascended the throne B. C. 27, and continued under twenty-eight emperors. Augustulus Romulus being the last of the age at A. D. 476, having 349 years for the second Pagan head.

**THE THIRD HEAD.**—Odoacer, Gothic warrior, overpowered the Roman idolatry, putting an end to Roman succession in the west, and took in Italy, putting it under a Barbarian rule, lasting altogether, 214 years.

**THE FOURTH HEAD.**—The east coveted the western empire, and Justin sent Belsarius with the army in A. D. 536, to drive out the Barbarians and reclaim the empire, and succeeded. Justin, about this time, issued his famous code of laws in which he declared the pope the head of all bishops, and the firm and efficient corrector of all heretics, and the decree was issued for the purpose to unite the whole world in one faith—Roman Catho-

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tic—that all who did not, within the space of three months, embrace and profess the Roman faith, should be excluded from all employment, rendered incapable of leaving anything by will, and have all their property confiscated, and the law was carried out to the letter. Most of the above remains Roman law to-day. Pope Agapetus triumphed even over the civil power, and persecution prevailed. This fourth head lasted 1260, ending about 1796, called the Christian system of popery.

**THE FIFTH HEAD.**—This head started when the people of France rose up and made war and overthrew the state and church system of government, and proclaimed the Roman Republic in about 1796. Napoleon Bonaparte, through the people of France, bereft papacy of her temporal power, and even compelled the Pope to cede certain territories to France. This Roman Republic government continued about four years, during which she was nearly wounded to death.

**THE SIXTH HEAD.**—This came about 1800, when thirty-five cardinals met at Venice and elected a Pope. About this time Bonaparte obligated himself to support the papacy, and restored to it certain rights and privileges. This government of papal restoration lasted till 1870, or about seventy years.

**THE SEVENTH HEAD.**—September, 1870, Victor Emanuel and the Italian army captured Rome, and on November 1st issued a decree that all political authority of the Pope was abolished, and it was carried out. Two years later Germany passed laws to divest popery of all civil power in that country. In fact, most, if not all the nations, at this time took the civil power out of the hands of Rome, and made her, in a sense, a widow, and she was such a widow till 1884, lasting 14 years.

**THE EIGHTH HEAD.**—Under this reign we have again union of church and state, which came about through the troubles caused by the secret intrigues of the Jesuits, exciting and working up communism, socialism, nihilism, and anarchism against the crowned heads of the nations of the world. The threatening attitude of these corrupt powers of democracy caused Prince Frederick Charles of Germany, on 18th Dec. 1883 to go to the feet of his lordship, the Pope, whose grace permitted him to have "one hour's interview," which has resulted in the above union, giving Rome the right and privilege, as under the fourth head, to interfere in civil governments, and Germany will have a sorry day in consequence. It was through her that the place of honor was again assigned to the papacy. Fifteen days later the German Roman papers joined in a chorus of congratulations, upon the announcement of the official Gazette, that the Roman Catholic clergy had been again placed upon the state pay roll from which they had been cut off by the "May Laws" of 1872, which have since been repealed and the Jesuits established in that country. I believe Germany to be the present headquarters of Jesuitism, spreading its poisonous influence all over the world. During the last ten years they have done a mighty missionary work everywhere, compared to which the Protestant divisions are no where. But

under the above facts, stated in the most condensed form, we shall find some solid encouragement in the prophecy of Rev. 17; 9-18.

These means of justice are surely in favor of God's own people.

II Thes. 1; 6-9: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you. (What has troubled us more than Rome?) And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire (under a mission of justice) taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power,

These will be the days when the principles of our glorious Protestantism will triumph, and we shall have victory over the beasts, over the image, over the mark, and over the number of his name. By faith we may have this victory now! Divine justice through the people will bring this change.

(a) The gradual change of attitude expected from Romish nations to a spirit of independence is encouraging. "These shall hate the whore." For many a long year Rome has enslaved them, and cursed them, and hindered them, and kept from them the true religion of the Bible. When the light of truth dawns upon them their attitude towards her shall change, and will turn them Protestant, loving what they once hated.

(b) The change will be effectual, making the Romish cause "desolate." Their breaking away from the yoke and thumbscrew of Jesuitism and papal Rome produces the desolation, and Rome being not a church in reality, but a political schemer, I have every reason to believe that the power causing the change is also a political one. The Divine expression "Shall come as a thief in the night," conveys to me the idea that there will be a secret political power which shall come to make her domains desolate—power causing her to fear. "Shall come as a thief in the night" may be used as a motto.

(c) The desolation of Rome by the powers goes still further—they shall make her "naked," exposing the iniquities of her dogmas and the fornication of her institutions. In this way they will pull off her sanctimonious clothes in which for years she has claimed to be a true teacher of the world, her priests, true men of God, true men of prayer, true men of holiness, and true examples of righteousness. Their victims will then say they have kept us in the dark, deceived us, deceived our fathers, deceived our mothers, deceived our brothers and sisters, and would deceive our children, the blind leading the blind down into the ditch of hell. "For by thy sorceries were all nations deceived."

(c) The desolation of Rome by the powers goes yet further—"They shall eat her flesh." Devouring her body up by coming out of her, withdrawing their influence, stopping their financial support, keeping their children from the parochial schools, keep-

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(e) The desolation of Rome by the powers reaches still further—"They shall burn her with fire." The elements of the nations shall "melt with fervent heat" caused by the "brightness of Christ's coming" into the darkness of their delusion to such an extent as shall move them to madness against that priesthood who kept them in the dark, destroying all the institutions and idolatrous churches of popery, probably using fire for that purpose. Seeing then all these things will be obtained against the beasts of Rome according to Rev. 17; 15-18, let us gather for ourselves the encouragement which this beautiful promise contains.

### XXXV. The Lord's own People Finally Delivered.

Rev. 17; 14: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."

I have learned to realize that the war referred to cannot be a carnal warfare, as Paul says, "we wrestle not against flesh and blood, but against principalities against powers, (of the ten horn kingdoms) against the rulers of the darkness (of the idolatry) of this world (the two beasts which have come up from the sea and the earth) and against spiritual wickedness in high places;" the Pope sitting in the seat of Satan, calling himself God, showing himself that he is God. "Wherefore, take unto you the whole armour of God that ye may be able to stand in the evil day," which will begin at the creation of the international image of popery, to the power of which we must either yield or die, and by the test "mark" of which we shall be discovered either Protestant or Papist, and be dealt with accordingly. Hence, the Divine armour of firmness and courage will be a necessity to be able to stand in that "evil day, and having done all to stand." In this connection such holy words have weight and influence, which in no other way they can have. The war between Romanism and God's two holy witnesses—the two-fold testimony of his people, of faith and works, the word of God and the personal experience of the saved, was one of spiritual conflict in which Rome had the victory till after the Great Reformation, through which there was a resurrection of the power of testimony, by the rising again of the spirit of true Protestantism. But Jesuit and Papal Rome cannot conquer to the same extent again, which is a matter of very great consolation to the Protestant. Rev. 17; 14, is a glorious proof of it. But all Protestants obtain not the victory which the promise offers them, and the cause of truth, religious and political truth, is sadly weakened thereby. Did God



foresee this sad calamity? and did He record a prophecy which represents not only the fact but the consequences of weak-kneecism? Answer:

1. A third part of the professed Protestant faith will be drawn into the snare of Jesuitism. Rev. 12; 4: "And his tail (of Jesuitism, which the Dragon uses to-day, the red dragon of seven heads and crowns, representing the whole history of Romanism) drew the third part of the stars of heaven (Protestantism always is represented by the term "Heaven") and cast them to the earth," out of which the second beast of Jesuitism arose, showing the spiritual doom into which this class of Protestants fall.

Therefore God forseeing the fact of the existence of such falling away from the principles of holy Protestantism, rendering them guilty of the sin of apostasy which obtains so fully in Rome. let us prepare ourselves accordingly and take consolation from the promise in Rev. 17; 14, which is intended for the encouragement of all true Protestants.

2. The wise will understand the contrast between the Roman and the Protestant, Dan. 12; 10: "Many shall be purified and made white; but the wicked shall do wickedly and none of the wicked shall understand; but the wise shall understand."

Don't forget there is an eternal conflict between the Roman and the Protestant which started away back in B. C. 140 continuing to increase in power down through every age of its history and the war is raging more to-day than ever and increasing more strongly to the bitter end. My Bible tells me so on every hand. When Rome had the victory it was in the dark ages when the light of true Christianity was nearly extinguished and holy testimony fell to the ground. In the ages in which Rome was checked and kept under control the light of Christianity rose and flourished, the greater the pressure brought to bear on her, the more glorious the spread of truth. History proves this: so does the Bible. Such as the internal conflict between the carnal and the spiritual, which is a personal matter with all true Christians so it is externally between the Protestant and the Roman, the false and the true. It was this external warfare which John, the revelator saw in symbolical vision during the whole period of the Gentile dispensation. This Political and Religious war must continue. Therefore let Rome go on with her mangled corpse and a weeping face in darkness and taking her sepulchre of death for the salvation of her soul. The Protestant will go on rejoicing in the light which the glorious resurrection of Christ gives. The two for and against are contrary as is the grave death and life, with misery and happiness. Downward toward the lake of fire, is the sure tendency of the one; upward towards the home of God is the hopeful feature of the other. The funeral procession of sorrow, with sin and shame allied, is the consequence of the first; the salvation of the human race as a returning prodigal to glory is the sure triumph of the second. These therefore can never be harmonized. For Rome is

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Let us discern between the righteous and the wicked, those who serve God and those who do not. "None of the wicked shall understand, but the wise shall understand." Therefore, there is everlasting consolation contained in the promise of Rev. 17; 14, to cheer us under all circumstances.

3. The Protestant victory coming is sure to cause much rejoicing.

Rev. 15; 2: "And I saw as it were a sea of glass mingled with fire (expressive of transparency and excitement over great victories gained) and they that had gotten the victory over the beast, and over his image, and over his mark, and over the number of the beast, stand on the sea of glass and having the harps of God."

So the war shall end triumphantly for the Protestant, as Rev. 17; 14 promises, the language of which implies, as clearly as possible, that it is a political religious victory over the papacy of the ten-horn kingdoms. For He who is at the head of this war is Lord of lords and King of kings, and they that are with Him in the Protestant faith, as He Himself was, are the called, and chosen, and faithful, the three degrees in the order of truth that shall visibly conquer the nations of the world.

What a glory awaits the Protestants! What a promise of power, the fulfilment of which is a certainty, just as sure as popery must fall. This deliverance of idolatry will raise eternal rejoicing for all following ages.

### XXXVI. The Bible will yet Rule the People in Righteousness.

Rev. 11; 15: "And the seventh angel sounded, and there were great voices in heaven (Protestant rejoicings in every nation) saying, the kingdoms of this world (so long under the thumbscrew of popery) are become the kingdoms of our Lord, and of his Christ, and He shall reign forever and ever."

When once religious and political liberty has taken the universal stand, which the Divine language about the message of the seventh angel's trumpet sounding forth the principles of holy Protestantism, which shall finally root up the sinful dogmas of idolatry, it means that the Bible is better read and better loved, and better understood than it is at the present. To please the liking of many antichrists the Bible has been so perverted, wrested and twisted, and the consequent renderings so contradictory, that the people generally have lost faith in their ability to understand it sufficiently, and too many have trusted in the

explanations of the Protestant ministry. So much so is this true, that the Bible, the most common Book in all the world, is the Book of all books the least understood by the people.

The church of the Protestant faith, and there is no other church in truth, which the Revelator sets forth under the figure of the woman clothed with the sun of righteousness, the moon of political popery under her, wearing the crown of twelve Protestant stars, implying the sect divisions of Protestant labor, is driven in the wilderness of gloom and doubt by the Jesuitical intrigues of persecution against her. This gloominess and unbelief of Protestants prevail to-day. But at the destruction of all antichrist doctrines Protestantism will sail out into the light and love of truth, where all things will appear just as they really are, fulfilling the promise of Rev. 11; 15, in a general sense.

1. At the abolishment of idolatry comes the resurrection morning.

Rev. 21: 1-5: "And I saw a new heaven (the Protestant faith put under new circumstances having no political enemy to fight) and a new earth (the second beast of the earth being no more): for the first heaven and the first earth (as they stood Protestant and Jesuit in warfare) were passed away; and there was no more sea (of Romanism) and I, John, saw the holy city (the true church of Christ) New Jerusalem, coming down from God (the source of spiritual power) out of heaven (the body of the Protestant faith) prepared as a bride adorned for her husband. And I heard a great voice out of heaven (of the Protestant body of people) saying, Behold the tabernacle of God (the power of holy resurrection here commences) is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes (of which during the great tribulation of warfare there were many a bitter tear shed) and there shall be no more death, (by persecution) neither sorrow, nor crying, neither shall there be any more pain (as formerly): for the former things are passed away, (showing the correctness of this view of things harmonizing the whole compact of Holy Truth) and he that sat upon the throne (the Lamb of God, by whom the great victory over idolatry was won) said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

What a scene of prosperity will this world present, after all that is false in religion and politics is thoroughly destroyed. It will indeed be a new heaven and a new earth wherein dwelleth righteousness. The prayer of our Lord answered, "They will be done on earth as it is in heaven." No more conflict and war between earth and heaven, as the Jesuit evil and the Protestant power acting as a remedy, exist no more. No more use for Protestant societies; no more political combat, for the truth of the promise recorded in Rev. 11; 15, will be realized and become a living fact.

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2. At the abolishment of idolatry comes the call to the marriage supper of the Lamb.

Rev. 19; 5-9: "And a voice came out of the throne, saying, Praise our God all ye his servants, and ye that fear him, both small and great, and I heard as it were a voice of a great multitude, and as the voice of many waters and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife (the church) hath made herself ready."

On the morning of the resurrection of the righteous into holy spirituality and power comes the marriage celebration in which such untold numbers are privileged to take part. What a grand and happy time it must be! Showing no enemy to mar the happiness or destroy the unity. There could be no marriage union between the people and Christ so long as there existed the sin of idolatry as it now exists in Rome. Nothing on earth can hinder the union of people to Christ more than this awful conflict and war between the Roman and the Protestant. The former will not give in without the force of circumstances making her do so, and the latter dare not give in to her on any consideration, for that: would be giving in to the devil himself. Therefore the nations of men will not unite to Christ in spiritual matrimony until the conflict is over. After then the time of rejoicing, as John represents it, will come, and the consequent union will follow. Nothing is more reasonable than this view of it; therefore expect the fulfillment of the promise contained in Rev. 11; 15, that the above happy result may follow.

3. At the abolishment of idolatry comes the dawn of the millennium.

Rev. 20; 4: "And I saw thrones (formerly in the hands of Rome) and they that sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years."

Such holy words prove beyond a doubt or a shadow of a doubt, that there can be no such millennium whilst the beast of popery is allowed to have any control of either church or state, or before the coming evils which its image, and its mark, and the number of its name must threaten upon the Protestant communities; for those who live and reign with Christ are the very ones who would not give in to the schemes of popery, neither to the beast himself, neither to the image of the international council chamber, neither to the mark plot to catch the Protestant, or to the snare of their name-number, but had victory over the same. Therefore, to live and reign with Christ in the time of

the millennium, we must not only gain complete victory over the plotting systems of Jesuit and papal impositions, and obtain the marriage union with Christ, and expect part in the first resurrection, but believe for the fulfilment of Rev. 11; 15.

### XXXVII. The present Necessity for Faithful Watchmen.

Jer. 51; 12: "Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes; for the Lord hath both devised and done that which he spake against the inhabitants of Babylon."

This, with many other scriptures, grants the true Protestants the privilege and the duty to organize a secret society against a great enemy so divinely spoken against, and further, the granted privilege and duty extend into a necessity when we have an immeasurably strong secret society to contend against. Such is the secret society of the order of Jesuits which so exactly fulfils the prophetic mould of the second beast of Revelation, the evils of which can only be successfully met and checked, by the careful watchful hand of a Protestant order. The necessity of this work divides itself into four business sections.

Set up the standard of Protestantism against the enemy.

Eph. 6; 11: "Put on the whole armour of God that ye may be able to stand against the wiles of the devil."

A clear spoken newspaper thoroughly armed with the bright principles of Protestantism widely circulated upon the walls of Jesuitical intrigues would properly answer the Divine mould. We cannot do too much on this line. Let every one do his share to promulgate the principles of religious and civil liberty, thereby defending ourselves under the authority of Jer. 51; 12.

2. Make the watch of secrecy strong against the enemy.

Ps. 25; 14: "The secret of the Lord is with them that fear him; and he will show them his covenant." The covenant of the Protestant faith must now be carried out in every detail. The Jesuit enemy has a covenant against us. What is the secret covenant of the Jesuit? Pro. 9; 17-18 "Stolen waters are sweet and the bread eaten in secret is pleasant. But he knoweth not that the dead are there, and that her guests are in the depths of hell." These guests in the depths of hell using the waters and bread of sacred and religious names are constantly planing against the Protestant. By the secrets of righteousness we must oppose them and check them in every possible way under the authority of Jer. 51; 12.

3. Set up the watchmen of representatives in Parliament against the enemy.

Eph. 6; 12: "Against the rulers of the darkness of this world, against spiritual wickedness in high places." We must

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have men who are not afraid to stand up against the sleek policies of Roman bishops and Jesuit intriguers who in high places make demands upon our rights and privileges as they have already done in every country. We must set up such independent watchmen in our own defense, that by a good army of such independents, who will not subject themselves to any rule of the hierarchy in any particular scheme, that we may feel safe in the positions assigned to us and our families by the order of Divine Providence. Partysm among Protestants has divided our interests and the enemy has taken the advantage. The governments of our age must have opposition. Let that opposition exist only between the Protestant and the Roman, which now in every country is found in fair proportions, especially so when we take into consideration the fact of the fulfilment of Rev. 12; 4, that the Roman has now the third part of the Protestant populations to vote direct and indirect in favor of the hierarchy.

Canada in 1895 is 45 per cent. Roman, which with a third of the Protestant element added makes them the strongest party. Similar proportions will obtain in most countries to-day, a fact which should rouse us into action, organizing ourselves as directed by Jer; 51; 12.

• 4. Prepare the ambushes of the subordinate council against the enemy.

Job 11; 6: "That he may show thee the secrets of wisdom, that they are double to that which is. "For greater is he who has led us into council than he who is the enemy of the world." Our council chambers are ambushments of wisdom in which we deliberate on every subject of interest to the cause of Protestantism. Solomon said, Pro. 11; 14: "Where no council is the people fall; but in the multitude of councillors there is safety." Applying the same to ourselves under the circumstances into which the Jesuit enemy has forced us, such words have weight and authority. Jesuitism is in constant council against us. Ps. 83; 3-5: "They have taken crafty (or secret) council against thy people, and consulted against thy hidden ones (the secret councils of Protestants). They have said, come and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent; they are confederate against thee." Just what our enemy is doing now. These words remind us of the image plot, the confederacy of nations to form one parliament to represent the world in conspiracy against Protestantism. In like manner we must also confederate all Protestants in every country against the Jesuitism of this age, that the words of Solomon may be fulfilled. Pro. 24; 9: "For by wise council thou shalt make thy war, and in multitude of councillors there is safety." If, then, by confederating all Protestants into multitudes of councillors, thereby creating safety to ourselves and to our families, and to our country, let us each do our share in the work under the direction and command of Jer. 51; 12.

### XXXVIII. The Salvation of the World Becomes a Fact at Last.

Dan. 2; 44: "And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

To all lovers of holy truth and the revealed principles of the Bible, there is one thought which delights the heart of the Christian above all things else—it is that the Kingdom, of which Christ is King, and in which we are subjects, is one which must stand forever and ever. When on earth Our Saviour admitted the fact that He was King, but His Kingdom was not of this world in the same sense as Rome was, and is, and, more than this, His Kingdom abides through all the changes of times and seasons, the rise and fall of many human powers, and increases steadily and surely, and will finally embrace the sceptres of the whole world. But the heaven-born principle of Protestantism must rise in power to defend it and consume the false kingdoms against it, because it is not to be left to "others" of a false character.

1. God's covenant with Abraham implies it. Gen. 18; 18: "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." And being in Christ, we are Abraham's seed, and heirs according to the promise. After the great power of Romanism is broken, and the delusion has been lifted from the children of disobedience, they will flow into the Kingdom of Christ.

2. God's decree to David shows it. Ps. 2; 7-8: "I will declare the decree: The Lord hath said unto me, thou art my Son, this day have I begotten thee, ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." This shall be obtained after the fall of idolatry.

3. God's prophets declare it. Ps. 22; 27: "All the ends of the world shall remember and turn unto the Lord." Ps. 72; 11: "Yea, all kings shall fall down before him: all nations shall serve him." After they are freed from their present bondage.

4. God's mountain of power claims it. Isa. 2; 2: "It shall come to pass in the last days that the mountain (of the Protestant principle) of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it." There must be a future for this, as no past history shows it, and that chief mountain of mountains is the principle which the idea of Protestantism gives us, therefore cling to it.

5. God's great salvation provides it. Isa. 24; 14: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." For God sent not his Son into the world to condemn it, but that through him it might be saved—

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For he would have all men saved, as his love is manifested to all. His grace hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Knowledge, Salvation and Protestantism are the three links to conquer.

6. God's Holy Spirit pours it Acts 2; 16-17: "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh; and your sons and your daughters shall prophecy and your young men shall see visions and your old men shall dream dreams." Divine inspiration is a necessity to knowledge, salvation and Protestantism.

7. God's flying angel spreads it. Rev. 14; 6-7: "And I saw another angel (many denominational angels came into the gospel field before this particular one) fly (as with military wings to make the last effort in this age to save man) in the midst of heaven (in the midst of the Protestant divisions of labor) having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Implying a special messenger of mercy with a world wide interest, doing a special work on gospel lines, which no other denomination was called to do. What is the import of the message which it carries?" "Saying with a loud voice (a voice which draws the attention of the people as every God-sent messenger has always done) fear God, and give glory to him [for this is the beginning of wisdom]; for the hour of his judgment is come [the time for judging and destroying the power of Romish idolatry, under which many must fall] and worship him that made heaven, and earth, and the sea, and the fountains of waters."

The above movement, having the "world for God" for its motto, and during the time of the hour of judgment must imply the very age in which we now live, and therefore it stands pretty clear as to the character of the power which is thus represented by the revelator. And, who fills this prophetic mould better than that military organization which has already become a very great historical fact? Namely, that military missionary now operating in fourteen different nationalities. Of this movement, Miss Francis Willard, D. D., says: "I regard the Booth family and those that are associated with them, and the vast work with which they are connected, as the greatest religious gift of God to this present century. General Booth was raised up and anointed to develop this possibility just when it was needed." Rev. J. Cook, D. D., Boston, says: "The Salvation Army is a Divine drag net for the dregs of humanity. Whom God crowns let no man try to discrown." Rev. Dr. Douglas, Montreal, says: "The name of General W. Booth will be perpetuated along the ages, as the man who widened the realm of Christian endeavor." Mr. J. Bell, M. D., Boston, says: "I look upon it as a special Providential agency, and my earnest hope and prayer is that it may never lose any of its present devotedness, nor let down its standard of, "Blood and Fire." Acts 2: 19: "And I will show



wonders in heaven, and signs in the earth beneath: blood and fire, and vapour of smoke." The Blood and Fire earth sign is included in the promise of the Holy Spirit; so that it is not to be wondered at that the Salvation Army should hold up their standard of, "Blood and Fire." All these things tend to the possibility of the world being brought to God some day, nay, it must go beyond the possibility, for all God's declarations have with it the "shall be," implying that it must be so, and therefore it must be according to the truth of Dan. 2; 44. And let every movement which is a real producer of good men, and good moral characters, and good principles and which properly harmonize together in the Kingdom of God, be properly protected under the principles of Protestantism; because the Kingdom which Daniel saw is our Kingdom, and it must not be left to other people whose principles cannot accord with revealed truth.

### XXXIX Who is the Good Servant Appointed to Break up the Nations now in Idolatry?

Rev. 12; 5: "And she (the church of Christ) brought forth a man child (a principle which in the dark ages of idolatry had no existence) who was to rule all nations with a rod of iron (Protestantism organized which partly obtained through the history of King William, prince of Orange, the deliverer of England and Ireland and Scotland under the principle of Protestantism); and her child (which the church of Christ produced when that good man, Luther, struggled, laboring to shake himself from the errors of Romanism) was caught up unto God, (to be installed with the sceptre of power), and to his throne," to rule for God. Therefore, the male child of revealed truth is a heaven born principle of no insignificant power and that principle is all, including what it has been from the days of Luther before whom it had no formal existence, and including all that it now implies among all nations, and including every possibility of what the future may bring through it, and organized Protestantism, (I am not afraid to announce it) has before us infinite possibilities, provided that we never abuse it. No wonder the enemy of the city of St. Louis said. "We would draw and quarter and hang it up for crows meat; we would strangle it and fire it with molten lead, and bury it in hell forever"! They are more afraid of what this heaven born principle will do to them than anything else in the world. Jesuitism is doing its level best to murder it. And they partly do it by occupying the Protestant pulpits, saying to the people: "God loves everybody and everybody should be brothers, all brought into one family," and this they do regardless of moral character, the principle to distinguish between the righteous and wicked, hiding this to make the Jesuitical bait take, to

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kill the spirit of Protestantism. Do they succeed? Rev. 12; 4 proves they have drawn into their net the third part of the Protestant element, in whom is found no spirit of Protestantism today. If the Protestant pulpits are not guilty of all this result party politics have helped to make it so.

Rev. 12; 13: "And when the dragon [serpent, called the devil and Satan] saw that he was cast unto the earth [out of which the second beast arose to make Jesuitism do more successfully than what the first beast of Romanism did, because he allowed Luther to leave her body causing so much damage to Romanism, so that now since the work of Luther, the devil has the instrument of Jesuitism for his vicegerent, which comes up from the earth to "persecute the woman [the church] which brought forth the man child." the principle, Protestant, a word composed of ten letters, to embrace all the kingdoms of the world and finally conquer them for the King of kings and Lord of lords. Therefore the "man child" of holy writ is the Protestant principle now grown into mighty proportions of power in the land.

1. Protestantism is a branch out of the roots of Jesus Christ. Isa. 11; 1: "And there shall come forth a rod (Protestantism when organized) out of the stem of Jesse, and a branch (appearing as though a twofold power is implied) shall grow out of his roots; and the spirit of the Lord shall rest upon him (no good can be done without that spirit) the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge and of the fear of the Lord." These are all necessary qualifications for the Protestant organized body. 4 v: "But with righteousness shall He judge the poor and reprove with equity for the meek of the earth: (defending every Protestant producer.) And he shall smite the earth with the rod of his mouth (our Protestant press shall do this) and with the breath of his lips shall he slay the wicked." Again and again this shall completely obtain by the planks of our public platform.

Therefore Protestantism has a great mission to fulfil, to smite the evils of Jesuitism, and Matt. 24; 45-51 is a strong corroboration of the above, showing what must be done before the end comes.

2. Protestantism is intended to be a power to rule over the nations.

Rev. 2; 25-28: "But that which ye have already (secured to yourselves as a church) hold fast till I come, (not divide up into partyism as Protestants have done in our day) and he that overcometh, (which the principle of Protestantism implies protesting against evil) and keepeth my works (protecting them, just the C. P. A. business) unto the end (of this present dispensation) to him (the organized body) shall I give power over the nations (in a political sense) and he shall rule them with a rod of iron (according to the sworn principles under which it is obligated); as the vessels of a potter shall they be broken to shivers; even as I received of my Father (as testified in second Psalm im-

plying undoubtedly, that the foundations of the governments of the nations referred to stand upon unrighteous principles, which cannot remain when Christ comes as a (thief in the night.) "And I will give him the (Protestant) the morning star," of honor and rejoicing.

Remember, the objector to this application of truth, to succeed must be prepared, before he begins, to give a better and more acceptable interpretation, and that will fit the mould of holy prophecy in a higher sense. But it cannot be done. More than thirty years ago your humble servant was called by a Divine call, since which it has been confirmed in a most significant way, that I must do something on these lines, and must leave the results to Him in whose service I am pleased to be.

3. Protestantism is the white war horse of righteousness and truth.

Rev. 19; 11-16: "And I saw heaven opened, and behold a white horse. (where right minded people, such as Protestants, are always found, on the side of heaven, in which John saw a war-horse prepared for battle) he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." (The rider of this Protestant war-horse is he who says, "council is mine and sound wisdom, I am understanding. I have strength. "By me kings reign and princes decree justice. By me princes rule and nobles, even all the judges of the earth." Jesuit and papal Rome have assumed the divine prerogatives and insulted the holy dignity of the white war-horse Rider and therefore must go forth against the army of the Protestant faith who destroy the usurpers and worshippers of idolatry.) "His eyes were as a flame of fire expressive of the wrath of the Lamb, and on his head were many crowns (which the Protestants of many nations gave him) and he had a name written, that no man knew but he himself (which may refer to the name of the Protestant body politic) and he was clothed in vesture dipped in blood, and his name is called the word of God, (as in John 1; 1) and the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. (implying that every Protestant body will follow on in the one line marked out by the great Protestant war-horse in conflict with the great evils of idolatry) and out of his mouth goeth a sharp sword (of the press of real Protestant truth) that with it he might smite the nations, [showing that they need it, and that there shall follow a thorough revolution] and he shall rule them with a rod of iron, [to break up the evil governments under the thumbscrew of Rome] and he treadeth the wine press of the fierceness and wrath of Almighty God; [the judgment promised upon Babylon] and he [the white war horse rider, who is Christ] hath on his vesture and on his thigh, a name written [of a political aspect] "King of Kings, and Lord of Lords."

All the symbols in the above vision used to represent what is to come upon the nations now in idolatry cannot be rightly construed to symbolize church work, because the soul saving idea is

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not conveyed to the mind in any sense to have weight and force. In fact, the soul saving work in a direct sense, is not included in any of the four scriptures which I have brought under consideration. Ruling with rods of iron and breaking up nations, does not fitly apply to church work. Therefore the holy symbols must be used to represent the political work now in the hands of good commonsense Protestants, remembering that He who is the author and finisher of the great salvation which is held forth in all good churches, is the same Lord of lords, and King of kings who rides and governs the political white war-horse of Protestantism. This is one thing to remember whilst deliberating on the great questions at issue under every circumstance through which we may be called upon to pass. Does not all this precious truth imply that the great God of heaven has placed upon all good Protestants a grand position of trust and honor to scatter the foes against us, and root up every branch of idolatry in the land, to make a straight path for the feet of Him who carries the news of salvation to men who shall be ready to receive it? Priest ridden and papal cursed people are not now ready for this, a patent fact to all. First break the back-bone of popery and scatter the beasts of prey, and lift the delusion from the people by the Protestant press, then an army of salvation carriers can be sent forth among them and success will follow their efforts.

Great is the responsibility resting upon us. Having a great work to do, great will be the punishment if through neglect or abuse of privileges we go wrong, and great the reward will be for faithful and constant service.

4. Protestantism is the arm of justice to execute judgment.

Jude 14, 15: "Behold the Lord cometh with ten thousands of his saints" (or ten thousands of thousands properly organized in every province of the world, each having a thorough live public press would efficiently fill the mould of this prophecy.) What to do? "To execute judgment upon all, and to convince all that are ungodly (or unrighteous both in religion and politics) among them, of all their ungodly deeds which they have ungodly committed, and all their hard speeches which ungodly sinners have spoken against Him," or against the truth. Here, I believe, is, more particularly expressed the great mission of a righteous and well conducted press. The Divine language expresses it so fully as an arm of moral justice exercised against the foes of good government and Protestant religion. Let every one of us see this, and do our level best to encourage it to remove the temptation to political corruption now existing through party government.

5. Protestantism is the Lord's army, to come as a thief in the night.

II Ps. 3; 10 "But the day of the Lord will come as a thief in the night, in which the heavens (of the Protestant faith, the secret organized bodies of all nation, for they will be in large proportions by this time, perhaps two or three hundred years from now) shall pass away (not out of the world, but out of secrecy under which they lie hidden, as it were, as a thief in the

night, pass away out openly and boldly to confront their enemy) with a great noise (causing the greatest excitement of excitements) and the elements, (the crowds of the enemy's followers) shall melt with fervent heat (which the brightness and the glory of His coming by such means will melt away and destroy, perhaps not destroy the people of Rome, but will destroy their Romanism) and the earth of Jesuitism also, and the works that are therein (Roman Churches and their institutions) shall be burned up." What a destruction!

With this view of holy writ, which is in perfect harmony with all other scriptures and Divine symbols, it has a weight and a force in producing conviction upon the mind as nothing else can possibly do, and seeing it is the most natural, as a matter of fact business of cause and effect view of the whole situation of what must take place. Let every one of us believe and accept this truth, knowing it is from Him who knows all things from the beginning to the end, and before Whom we all have to stand to give an account of the knowledge we have received from Him.

I. Thess. 5; 1-6, is another passage of holy truth to encourage us in our important work. "But of the times and seasons brethren (I certainly have pointed out the simplicity of Bible dates) ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord cometh as a thief in the night. For when they shall say (the Romanizing elements say to-day) peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye brethren are not in darkness (what a good thing Protestant light is!) that that day should overtake you as a thief, ye are all the children of light, and the children of the day, we are not of the night, nor of darkness, therefore, let us not sleep as do others, but let us watch and be sober." Let such inspired language have its due weight upon our hearts, for it means a great deal to us.

## XL. The great Political Lessons to be Gathered.

Rev. 1; 3: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand."

Whilst bearing in mind all the foregoing truth brought under consideration, this holy passage has a meaning which all should covet because of the blessing offered. The Bible is ever a mine of truth, which no one age, or epoch, or body of men, or college institution, can possibly exhaust. As epochs roll past, new ages appear, through the historical events which, from time to time, take place, and one event running into another, the symbols of God come before you in new connections in which it is often difficult to find the right key of knowledge. But, if finding the key,

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which no one can without the Divine permission, the line of prophetic truth will open before you as never before, enabling you to find scripture after scripture fulfilled in a most interesting manner, as was the case in the days of Christ, giving reasons why certain powers were allowed to exist, thereby you are more ready to reverence and glorify Him by whom are all things. Let this thought be an inducement to cling closer to the Word of God. For blessed is he who readeth and heareth it.

Your humble servant has been enabled to point to three distinct lines of Divine Truth which are seen as never before, which are distinctly laid down in Rev. 12; 1-5.

1. The line of scriptural defence of Protestant denominational ministry, through which this world reaps a harvest of good Protestant converts. This is the first and most important business. I have contributed eleven essays, showing the divine position those divisions of labor occupy in His great vineyard. Many are the enemies besides Rome which have attacked these servants of God, and the right way to deal with them is pointed out.

2. The line of scriptural exposure of the papal and Jesuit beasts is clearly seen—their rise, their spirit, their power, their corruption, their blasphemy, their judgment and their fall come one after the other—the plottism of the "image," the "mark" and the "number" of the name, or the years of its age are all clearly seen as never before, and pointing out what we must shortly see for ourselves, and the dangers to which we shall be exposed; contributing twenty-two essays on the same.

3. The line of political Protestantism is the most interesting subject of all subjects in this age. This may be termed the great conquering line to gain victory after victory, and the last victory will be the greatest victory of all victories. This line of thought and great power may appear to be a new discovery, but it is as old as the Bible. No holy passage has been changed from a lawful import of meaning to an unlawful one, thereby lessening the force and weight its truth should have upon the mind. On the contrary, the political view taken has mightily increased its force and weight, otherwise meaningless and lacking that common sense of which all scripture must abound. I have contributed six essays on this line, showing the clearness of the position it occupies, the necessity for its existence, and the greatness of the work it must do. That it is a heaven-born principle arising out of the great reformation in which Luther was the principal; that it is the branch of the roots of Jesus Christ, and partakes of him; that it is intended to be the power to rule over the nations; that it is the white war horse of righteousness and truth which the Lord of lords rides from conquest to conquest; that it is His arm of justice to execute judgment upon the whore of Babylon, and that it is the Lord's army to come as a thief in the night, and at the right time to fly out of the night of secrecy to confront the enemy of God and man, lifting the delusion of

idolatry of 2,000 years duration, and burning up the works of popedom which for ages have cursed the world.

Seeing all these things, having a Divine foresight, and a Divine standing, and a Divine meaning, let us thank Him for the privilege, for the call, for the training, for the ministry, and for the literature which has made us what we are now, Protestant, and the place in which we are found, and the organization which now binds us together, and the great hope which gives life to our actions, we should thank Him for it. Our calling is a great calling, our work is a great work, the enemy we fight is a great enemy, and the end we seek is a great end.

4. The three angel messengers of three distinct missions recorded in the fourteenth chapter of the Revelator, are intended to show us clearly our whereabouts in the day of the age in which we live.

The first of these is a mission of mercy and salvation flying into all parts of the world, and according to the promised blessing of the Holy Spirit, the missionary bears the known ensign of "Blood and Fire."

The second angel is commissioned to expose, to lay open, and to reveal the wickedness, the corruption and the hypocrisy of the church of Rome, whose dogmatic pretensions to holiness has made all nations drink of her sin and partake of her spirit of deception.

The third angel is commissioned to blow the great and last trumpet of warning—warning against the visible union of church and state; warning against federating the nations; warning against the institution of the "image" of an international construction; warning against the popery spirit with which it must be imbued; warning against the visible test "mark" of allegiance, which it must impose to entrap the Protestant; warning against the Jesuit number which it shall seek to imprint upon your person, and warning against the idolatrous worship and obedience which it shall seek to demand of you, for disregarding such warning no hope whatever can be given, or chance of salvation can be found.

I believe the mould of the first angel is filled, and will continue to fill, having over twenty-five years' growth.

I believe the second mould is being filled, and Mr. Chiniquy was the principal actor in that program of the "vapor of smoke" of the iniquity of Rome.

And I believe the third one will soon shape itself in an organization which will finally grow to be the strongest in the world. Who will compose it? The Protestants of the world. What will be the visible form of its warning mission? The Protestant press of all countries.

Just as soon as Jesuitism is in the act of instituting anything like the prophetic image, just so soon it must be attacked by true Protestants, by the power of the press.

5. The Bible way to count the duration of great epochs may look simple in certain ways, but great Bible students have made

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great mistakes, and so may I. The simplest form to get at it is just this:—Two times 1260 is 2520, making about 600 years more before the millennium. But why double 1260? Because 1260 was the duration in which God's two witnesses prophesied which occupied the time from the birth of Christ to their fall in the middle ages, about the thirteenth century; also 1260 years is the duration of the church's stay in the wilderness, which counts the whole time of the history of the Reformation from its very beginning to the end of this dispensation to be about A.D. 2520. Another standpoint to base an opinion on is this:—Taking 666 to be the probable period for the second beast of Jesuitism to reign, and adding it to the time when Ignatius Loyola lived, the first wicked Jesuit, which was about 1534, making the end of its reign about A. D. 2200, which will be its terrible end, and virtually the end of organized Protestantism which, as an arm of justice, has a work of 300 years duration. After the destruction of Babylon it may take between two and three hundred years to shape the nations so degraded by popery into a condition of prosperity sufficiently to call it the "Millennium," called the Lord's day of the history of the world. Be this as it may, "No man knoweth the day nor the hour when the Son of man cometh." The probabilities are, from the way the nations are shaping themselves at the present time and calculating on the probable history of the coming image and the mark, &c., and calculating on the time it shall take to formulate, and to bring into proper organized power the Protestant elements of the world, two or three hundred years will not be too long for the wonderful work it has before it. Therefore, about A. D. 2200 is likely near the mark for the time of the fall and destruction of papal and Jesuit Rome, and about 300 years after that to make ready for the great millennium.

What a gigantic power of iniquity our enemy is!

The present Pope has an income, from Peter's pence, of from one to two million dollars per year. The gifts from the great heads of nations at his last two jubilees amounted to two million dollars. He has immense investments in stocks and bonds under the care of the Rotshilds in Protestant countries. He spends \$100,000 per year on his own direct personal wants. He spends \$140,000 annually on his Cardinals and \$360,000 on the administration of the Vatican and pays his Sec. of State \$200,000 per year, and other employees, \$300,000—in all \$1,100,000. He lives in a palace containing 4,442 rooms; the gold vessels, medals, &c, in the Vatican, if coined would make more gold coins than are at present in circulation in the world. The length of the statue museum alone filled with art treasures is more than a mile. And while his starving children cry for bread he most generally bestows on them—What? Money! Never. Usually an encyclical.

Are the Popes the most righteous class of men in the world? All is well that ends well. What is the moral state of their whole history?



Roman Catholics enumerate 260 Popes. Of the whole number 26 were deposed, 19 were compelled to give up the tiara and leave Rome, 64 died violent deaths, 8 were poisoned, one shut up in a cage, 1 was strangled, 1 was smothered to death, 1 died having nails driven into his temples and one was hanged.

Does not the virtue of the sacraments of that true church count for something? Does not the sacrifice of the Mass make men good and virtuous? Let the huge sham be exposed before the intelligence and before the commonsense of the common people, and the great verdict of judgment shall be passed, and Rome shall be no more.

6. I have set before the Christian politician this great lesson, that that movement in the land under the name of a Christian institution which is not a generator, or a creator, or a producer of the true Protestant principle against the political machinations of Rome is not only false before God and man, but a positive injury to the greatest cause of God; and I have certainly pointed out enough of Bible truth to settle it forever, therefore, organized Protestantism will be justified to put its iron rod upon it to destroy it.

7. I have set before the Christian politician this great lesson, which is one of very great importance for encouragement and consolation, that whilst engaged under the various circumstances of life, in the great conflict between idolatry and truth, he can go to his Bible and read the following beautiful promises of God, as before pointed out: Rev. 17; 14, Rev. 15; 2, Rev. 11; 15, Jer. 51; 12, Dan. 2; 44, Rev. 12; 5, Isa. 11; 1-4, Rev. 2; 25-28, Rev. 10; 11-16, Jude 14; 15, and II Pet. 3; 10, and many others which show the political standpoint from which he must work and the political victory of which he is sure and certain.

8. And the last lesson I shall name is this;—that whilst we can now read our Bibles with more interest, and with better understanding than ever before, let us each attain to that purity of character which is so divinely enforced, remembering that morality, righteousness and holiness when following every step of our every day life, will bring the power needed to silence the noise of the enemy, and shall gradually make her "desolate" and "naked," and "eat her flesh," and "finally burn her with fire," and ever realizing, that, all through, Rome is a usurper in every sense in which that word can be used. No matter what her claims may be in the light of God's truth, her whole being on the face of the Globe is nothing but a usurpation, yet her existence is one of Divine permission, just as old Satan himself is permitted to be a "roaring lion seeking whom he may devour." But the reason of her existence and reign is the manifestation and development of moral character which the continual warfare between the good and the evil constantly reveals.

I firmly believe, as much as I believe in anything, that, in regard to the public knowledge of the character and power of

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either Romanism or Protestantism, not one half is yet told—not even a tenth part is generally known about them as it must be before the end. II Thess. 2; 6: "And now ye know what withholdeth that he might be revealed in his time."

The Bible is likewise the sure foundation on which to base our righteous duty towards Roman Catholics. This is implied in and learned from Rev. 15; 1: "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up (completing the history of Rome during the time of its judgment) the wrath of God." Other scriptures also show this, especially that one in Eph. 5; 6: "Let no man deceive you with vain words, for because of these things (ungodly deeds) cometh the wrath of God upon the children of disobedience." It seems, therefore, fitting and reasonable to us that there should be seven plague angels to follow the track of the seven-headed monster of Rome. Then, it must be observed that so much time and history are required to fill up the measure of divine wrath. Hence, the legitimate conclusion arrived at, is that the Roman citizen is come into the world to abide his time. The question has been a difficult one to settle, so much so that people have run to extremes in the treatment of and legislation for Roman Catholics. But we see that the designs of God, along with their citizenship, are circumstances over which we have no control, because they are in the world to stay their time. This knowledge should cause us to adopt certain expedients on behalf of their existence, and for their welfare, and never prevent or attempt to withhold from them what are their just dues; remembering that it is through the cunning devices of their priesthood, that they are Romans instead of Christians, hence they are our enemies and never our friends; but they are with us in the world, and thus made to be against us both in religion and politics. I have pointed out that Rome is a divinely permitted evil, undoubtedly intended for the development of moral character. Prophecy declares it to be so; just as strong drink is so permitted, and the tobacco weed and other evils. Even the very old devil himself is thus permitted to be the source of evil in order to develop the good and the evil which are in the world. Was not the evil reign of Pharisaism for this purpose? Christ said, Luke 12; 1: "First of all beware of the leaven of the Pharisees, which is hypocrisy." The reason of its existence is given in Acts 28; 26-27, which has been already noted as the sum and substance of the apospacy of the Jews. The same reason is given for the existence of Romanism. What is it? II. Thess. 2; 10-11: "Because they received not the love of the truth that they might be saved. For this cause God shall send them strong delusion that they should believe a lie (as a punishment) that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

We cannot expel the papists from the land in which they

have come to live, because they are appointed to abide their time, and we have no right to drive them away so long as they behave themselves. Therefore, we, as Protestants, must put ourselves in a position in which we shall be able to say to them respectfully and with Christian firmness: "So far you can come and go, and no further." I believe this to be the only righteous course to follow, and no other course would be right in the light of Revealed Religion.

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