

## **Protestantism Imperiled**

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## **PREFACE**

THE purpose of this book is fourfold. First, to set forth the fundamentals of true Protestantism; secondly, to emphasize the danger that threatens our land through the religious reaction from Puritanism to paganism, from simplicity to ceremonialism; thirdly to indicate the cause of this reversion, and lastly, to suggest a remedy.

While we recognize that differences of opinion upon religious matters are unavoidable and that contention between rival denominations is to be deplored, nevertheless we feel it to be imperative that the facts recorded here shall be brought to the public attention. In the great religious struggle that lies before our country much will depend upon how far the masses understand the importance of the issues involved.

That the book may do its part in stemming the rising tide of sacerdotalism, preserving our blood-bought liberties, and bringing many wanderers back on to the one foundation of the Word of God, is the earnest prayer of

THE AUTHOR.

### ***FAITH OF OUR FATHERS***

Faith of our fathers! Living still In spite of dungeon,  
fire, and sword: O how our hearts beat high with joy  
Whenever we bear that glorious word: Faith of our  
fathers! Holy faith! We will be true to thee till death!

Faith of our fathers, chained in prisons dark, Were still in  
heart and conscience free: How sweet would be their  
children's fate, If they, like them, could die for thee!  
Faith of our fathers! Holy faith! We will be true to thee  
till death!

Faith of our fathers! We will love  
Both friend and foe in all our strife  
And Preach thee, too, as love knows bow.  
By kindly words and virtuous life  
Faith of our fathers! Holy faith!  
We will be true to thee till death."  
F. W. Faber

## **1. The Danger that Threatens**

BRITAIN is rapidly approaching the greatest religious crisis in her history. We are upon the eve of a struggle the magnitude of which is unimagined by the great mass of our population. During long years of peace and liberty the forces have been gathering for this conflict. Taking advantage of British tolerance, enemies of Protestantism have been busily at work, both openly and in secret, seeking to win back this country to the allegiance of the pope. So successful have been their machinations that it is now clear that the whole battleground of the Reformation will have to be fought over again.

Seventy years ago Lord Beaconsfield said: "We are sinking before a power before which the proudest conquerors have grown pale, and by which the nations most devoted to freedom have been enslaved-the power of a foreign priesthood. Your empire and your liberties are more in danger at this moment than when the army of invasion was encamped at Boulogne."

Seventy years have made these words seventy times more true, as will be evident to anyone who peruses the pages that follow. The danger has increased until it has become a peril which must not be allowed to pass unheeded. A clarion call must be sounded. The country must be aroused to a sense of the danger that threatens.

Yet what can be done to stem the rising tide of Romanism? First, it is essential that all professed Protestants shall understand the issues at stake. They must familiarize themselves with all that the Reformation has meant to the country and to the world. They must acquaint themselves anew with the history of the church and the nation, and recall the sufferings of those who endured the birth pangs of our liberties.

Secondly, and yet of primary importance, the lovers of truth must re-discover for themselves the value of the gospel. They must know in their own lives what it means to have direct and immediate communion with Jesus Christ. They themselves must experience the joy of direct contact with the throne of God. They must understand the full, spiritual meaning of true Protestantism.

Thirdly, these fundamental principles of the gospel and the great issues at stake in the present return to priestcraft and superstition must be made known to the people. By voice and pen the warning must be given. An arousement must come upon the seven thousand who have not yet bowed the knee to Baal. While yet there is time they must, in the fear and strength of God, and with hearts filled with the love of Christ, reaffirm the Reformation, and let it be known from Land's End to John O'Groats that there are men in Britain who will never exchange their glorious Protestant heritage for a mess of papal pottage. Certainly if, we value our liberties and all the blessings that the Reformation has brought to us and to the world, we shall awaken from our lethargy and indifference and take our stand among the active witnesses for the truth of God.

There is no time to be lost. The hour is late, and the enemy has become entrenched in many strategic positions. Already he feels that victory is within his grasp. If professed Protestants do not immediately arouse, the battle will be lost for ever. They will awaken to discover the enemy in control of church and press and government. Then, too late, they will find that the liberty which might have been preserved by active and prayerful witness must now be rebought by blood. The hour of crisis is upon us. There is a sound of a going in the tops of the mulberry trees. It is the divine signal to the people of God to bestir themselves. 2 Samuel 5:24.

## ***A Solemn Warning***

By the Late Dr. Dale of Birmingham

"Let Protestantism loose Its hold on this country, and the life of the nation which, for three centuries has manifested Itself In such energetic and noble forms, has created the virtue which constitutes, the strength and stability of the English character, has inspired our intellectual triumphs, has built up our material prosperity, has made our reverence for the authority of law a principle and a habit, and our love for political freedom a passion. . . . this life, so rich, so deep, so robust, will pass for ever away. Let the nation cease to be Protestant, and England which, notwithstanding her faults, we have so passionately admired, will cease to exist."

## **2. What Is Protestantism?**

IN the consideration of a theme of this character and importance, a correct understanding of the terms employed is essential. Particularly is this the case with the word "Protestant," the true meaning of which, through long years of disuse and abuse, has been largely forgotten.

It is very generally believed today that the word "Protestant" implies a narrow, bigoted, and negative attitude. Such a conception, however, is the very opposite of the true meaning of the term. There is in it no suggestion of mere negation. Analyzed, it consists of pro (for, or in favor of), and testari (to bear witness). A true Protestant, therefore, is a witness for the truth; he bears testimony in favor of his cause. That which is simply negation of error is not true Protestantism.

The true Protestant will bear primarily a positive message. His attitude will be that of his Master who said: "I came not to judge the world, but to save the world." John 12:47. His words will be the savor of life unto life, not of death unto death. His attitude at all times will be that of Jesus Christ, "Who before Pontius Pilate witnessed a good confession." 1 Timothy 6:13. In this sense Protestantism at its birth in the sixteenth century was far more than a mere negation of popery. It was the "bursting into life of latent truths of Scripture" that rent the Papacy by reason of the explosive power of life itself.

## ***CHRIST, THE TRUE PROTESTANT***

It is well to remember that Christ was the divine Protestant. Throughout His earthly life He protested in favor of truth, and that, indeed, in behalf of all people. He was for everyone, against no one.

It may be suggested by some, and rightly so, that many of the statements of Christ were of a negative character. Truly, but His negatives were but intended to give weight to the positives asserted. "You have heard that it hath been said, Thou shalt love thy neighbor, and hate your enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matthew 5:43,44. His implied negation of the old time hatreds was expressed but to emphasize the glorious positive of Christian love.

To the church leaders of His day Christ seemed to be a bringer-in of novelties, an over turner of the doctrines and customs established by traditions and ecclesiastical authority. To them His work was a negation of all the accredited church customs of the time. Quite naturally they opposed Him; but the attitude of those church leaders was due to an entire misunderstanding of the work and teaching of Christ. He was not there merely to negative the errors of His time; He was not there to introduce novelties in place of the old truths of God; He stood for the eternal foundations. When they taunted Him with the question, "Why do your disciples transgress the tradition of the elders?" He replied: "Why do you also transgress the commandment of God because of your tradition? You have made void the Word of God because of your tradition." Matthew 15:2-6, RV.

Jesus witnessed for the Word and the commandments of God. Hoary with age as were the traditions of the elders, they were the novelties which had covered over and set aside the truth. Christ took a definite stand against these traditions, and an equally definite and positive stand for the truth of God as revealed in the Holy Scriptures.

The life of Christ is the pattern for every Protestant. As our Lord Himself fearlessly opposed everything that was contrary to the commandments of God, regardless of the age of the error or the number of those who believed it, so must the true follower of Christ protest against error today. And it must be done in the spirit of Christ. The Protestantism of Christ was against error, against sin, but against no man. It was for everyone, against no one. Likewise today, with the tenderness of Him who came to seek and to save the lost, is the exposure of error to be made.

From the example of Christ we are to copy His wonderful, positive Protestantism. Every negative of Christ prepared the way for the assertion of a tremendous positive. His negations swept away the ill-built structures of men and laid bare the foundation rock of righteousness and truth. That also is the task and the duty of every true Protestant today.

He must believe the Word of God as Christ believed it. He must keep the commandments of God as Christ kept them. In other words, he must be a consistent believer and teacher of the foundation truths of God, his life being in harmony with his beliefs.

How much, then, is involved in this Protestantism! Clearly it is no light thing to be a true Protestant. In a word, it means being a 100-per-cent Christian—a sincere student of the Bible, a practice of its teachings, a lover of men, a hater of sin, a friend of God, and an obedient servant of Jesus Christ.

Only by taking such a position as this, only by living such a life as this, can anyone be a true and consistent Protestant, standing on unassailable ground. The man who thinks he can be a Protestant and yet reject the Bible or some portion of it, is making a profound mistake. Likewise also the man who seeks to be a Protestant and yet is out of touch with God, is in grave danger. And from these considerations it becomes apparent that true Protestantism cannot only be anti-Catholic. If it is to be consistent Protestantism, witnessing in favor of the truth and standing against error wherever it may be found, it must also be anti-modernist, anti-evolutionist and against every evil that is sapping the life of the Christian churches of today. At the same time it must be in favor of every good thing—prayer, Bible study, and all that is meant by Christian service. That is the Protestantism that is so sorely needed.

More than ever such Protestantism, with all its blessed outgrowths of righteousness and spiritual freedom, is in danger today. Sin in a thousand forms is pressing in upon the professed servants of Jesus Christ, undermining faith, and scattering confidence in the Word of God. Materialism, money-making, pleasure-seeking, and the still subtler snares of Spiritism and Catholicism are separating men from God and breaking that contact which alone can make them strong, faithful, and stalwart witnesses for His truth. If ever there was a time when true British Protestants needed divine help it is now; and it is for those who perceive the trend of events to pray for grace to enable them to witness a good confession. More than ever men and women are needed today who will stand like Daniel for the truth of God, and courageously contend for the faith once delivered to the saints.

Without question the hour has come for such a witness for the truth to be given to the world. This is the moment of supreme opportunity for those who still believe the simple, old-fashioned, everlasting gospel. Religions are in the melting pot. Creeds hoary with age are being scorched by the blazing light of modern knowledge. Tens of thousands are spiritually adrift, seeking truth but knowing not what to believe. Furthermore, a new generation is rising, separated from the moral habits and restrictions of the Victorian era as far as the east is from the west, and yet, with all the noble aspirations of youth, seeking some guiding star whereon to hitch the wagon of its outbursting life. All the future depends upon the lead that is given it today.

Speaking to the theological students at Cliffe Hall, Mr. Lloyd George said: "The one thing England needs is not material things which we are bound to fight for. No; what England needs is a spiritual awakening. It is needed now more than ever. I believe there are signs that it is coming."

Not long ago the following appeared in the editorial columns of the Daily Express:

*"The people are conscious of a spiritual hunger which worldly things do not satisfy. They feel a spiritual pang which is not alleviated by material anodynes. . . . There is something in them that asks for more than culture and learning. Deep below the surface of education there is a desire for spiritual peace and rest and faith. . . . All classes are alike in their half-conscious craving for the sustenance of the inner life."*

*"It may be that we are on the eve of a great awakening of the religious spirit. It may be that after a period of spiritual aridity we are entering upon an era of new faith and new hope. It may be that the people as a whole are on the verge of a great rediscovery of the eternal verities. There is a certain stirring in the depths. There is a certain troubling of the dark waters. Even a secular newspaper may be permitted to bear witness to happenings that augur well for the moral health and spiritual energy of a sorely, tried people,"*

All over the land, despite the prevailing materialism, there is unusual inquiry concerning the things of the soul. It is indeed the troubling of the waters. The Spirit of God is being poured upon all flesh. Not for many years has there been so great an interest in matters of religion.

At such a time as this, what is more needed than a restatement of the principles of Protestantism, a lifting up anew of the gospel of Christ in its purity, simplicity, and power? After all, this is what the people need more than anything else. Indeed it is what they are waiting, hoping, groping for. It is the only religion that will bring them enduring satisfaction, and could they but know it they would seek nothing else.

Such a revival of true godliness as this, is, moreover, the only way that an effective bulwark can be formed against the intruding evils of the age-the only way to prevent our beloved country from falling back on the one hand into paganism, and on the other into the darkness of medieval superstition.

God help the professed Protestants that yet remain in the land to witness a good confession!

### **3. What Britain Owes to the Reformation**

THERE is a growing disposition upon the part of many to undervalue the Protestant Reformation. More and more boldly it is being stated by ritualists that the Reformation was a blunder; that it would have been much better for Britain to have remained in the fold of Rome. Reference is made to the "good old days" before the separation took place, when Roman Catholicism was supreme throughout the land.

Time has a wonderful power of dimming men's eyes and obscuring all the disadvantages of the past, together with the sacrifices of those who made possible the blessings of the present. Three centuries have elapsed since England broke with Rome, and today another generation has arisen which, like Israel in Canaan, has forgotten the pains and perils of the Protestant exodus, and the wanderings in the wilderness of persecution.

#### ***BRITAIN BEFORE THE REFORMATION***

It is well at this time to recall the conditions which prevailed in Britain prior to the Reformation, so that we may judge for ourselves whether that great epoch in our history was a blessing or a curse.

Consideration of the history of the past four centuries makes plain the fact that we owe an enormous debt to the Protestant Reformation. Britain, before and after the great change, was as different as darkness from light, as night from day. The Reformation delivered our country from a reign of ignorance, vice, immorality, and priestcraft such as we can scarcely conceive today, and freed us from the blighting concomitants of a sensuous and superstitious religious system.

#### ***IGNORANCE***

The ignorance of the clergy and populace of pre Reformation days was appalling. Darkness covered the land and gross darkness the people. Except for a few scattered copies of Wycliffe's translation of the Vulgate, there were no English Bibles in the land. Comparatively few people could read at all. The great majority of the clergy did little more than say masses, repeat Latin prayers, and chant Latin hymns. When Hooper was appointed Bishop of Gloucester in 1551, he took a census of the 311 clergy in his diocese and found that out of this number, "168 were unable to repeat the Ten Commandments. Thirty-one could not say in what part of the Scriptures they were to be found. Forty could not tell where the Lord's prayer was written, and thirty-one of the forty did not know who was the author of the Lord's prayer."

It is not too much to say that the religion of the English people before the Reformation was a religion without knowledge and without faith. Instinctive desires for religious satisfaction, coupled with ignorance, led to idolatry, saint-worship, relic-worship, Mary-worship, and the whole Roman system of worshipping God by deputy. It must never be forgotten that from this awful abysmal ignorance our country was delivered by the Reformation.

#### ***SUPERSTITION***

The superstitious practices carried on in Britain prior to the Reformation can scarcely be believed. If they had not been recorded by reliable historians no one would credit that such foolishness could have been accepted by the entire British public less than four centuries ago.

The historians Strype, Fuller, and Burnet have left on record the sordid story of the relic-worship of those pre Reformation days. Anyone can read their works in the British Museum or in the other great public libraries of the country.

Gilbert Burnet, Bishop of Salisbury, and one of the most voluminous writers of the seventeenth century, has preserved in his "History of the Reformation of the Church of England," the following authentic examples of the gross impostures foisted upon the people by the dissolute priests:

At the Abbey of Hales, in Gloucestershire, a vial, said to contain the blood of Christ, was on great occasions shown by the priest to those who offered alms. When examined by the Royal Commissioners appointed in the reign of Henry VIII, this notable vial was found to contain the blood of a duck, which was renewed every week.

In the city of Worcester, there was a huge image of the Virgin Mary in one of the churches, held in special reverence. When examined by the same Royal Commissioners and stripped of certain veils which covered it, it was found to be not even an image of the Virgin, but the statue of an old bishop.

At Bury St. Edmunds, there were exhibited the coals that roasted St. Lawrence, the parings of St. Edmund's toe-nails, Thomas A Becket's penknife and boots, and as many pieces of the Savior's cross as would have made together one whole cross. They had also relies whose help was invoked at times when there was an excessive growth of weeds' or an unusually heavy fall of rain. (Olar 1, Book 3, page 242.)

At Bruton Priory, in Somerset, was kept a girdle of the Virgin Mary, made of red silk. This solemn relic was lent as a special favor to women in child birth, to ensure them a safe delivery. The same Was done with a white girdle of Mary Magdalene, kept at Farley Abbey in Wiltshire. (Strype, 1, 391.)

At St. Mary's Nunnery, in Derby, the nuns had a piece of St. Thomas's shirt, which was worshipped by women expecting, confinement. At Dale Abbey, near Derby, they worshipped part of the girdle of the Virgin Mary, and some of her milk! (Strype, 1, 396.)

At Boxley, in Kent, a great crucifix was exhibited, which received peculiar honor and large offerings, because of a continual miracle which was said to attend its exhibition. When the worshippers offered copper coin, the face of the figure on the cross looked grave; when they offered silver it relaxed its severity; when they offered gold it openly smiled. When this famous crucifix was examined in the days of Henry VIII, wires were found within it by which the attendant priests could move the face of the image and make it assume any expression they pleased. (Burnet's "Reformation," Part 1, Book 3, 243.)

According to these historians, Britain, from end to end, was full of these spurious relies. The debasing, superstitious relic-worship which may still be witnessed in Rome and other Catholic cities, was then openly practiced everywhere throughout the land. Let us never forget that it was from such degrading, mind-fettering slavery as this that the British people were delivered by the Reformation.

## IMMORALITY

Ignorance, superstition, and a Bible-less religion brought forth the inevitable fruit of immorality. Those who paint the "good old days" in glowing colors must do so with conscious disregard of the facts of the case. The shameless covetousness and impurity of the priesthood of pre-Reformation times is an ineffaceable blot upon the history of the Roman Catholic Church in England. It is worth remembering that when this church was supreme and had abundant opportunity to utilize its full powers and demonstrate its capacity for good or ill, this was the awful fruit that it bore.

The parochial clergy became notorious for their gluttony, drunkenness, and gambling. "Too often," says Professor Blunt, in his "History of the Reformation," page 66, "they were persons taken from the lowest of the people, with all the gross habits of the class from which they sprang-loiterers on the ale-house bench dicers. Scarce able to read by rote their paternoster, often unable to repeat the Ten Commandments-mass priests who could just read their breviaries, and no more. In fact, the carnal living and general secularity of ministers of religion were proverbial before the Reformation."

When the Commissioners of Henry VIII began their investigations of the monasteries and nunneries, they discovered conditions which it is impossible to describe in detail. In the words of Paul, "It is a shame even to speak of them." The inevitable results of herding large numbers of men and women in religious houses were revealed. In the preamble of the "Acts for the Dissolution of Religious Houses," passed in the reign of Henry VIII, the following statement occurs:

*"That manifest sin, vicious, carnal, and abominable living, is daily used and permitted, in abbeys, priories, and other religious houses of monks, canons, and nuns. And that albeit many continual visitations have been had, by the space of two hundred years or more, for an honest and charitable reformation of such unthrifty, carnal, and abominable living, yet that, nevertheless, little or none amendment was hitherto had, but that their vicious living shamefully increased, and augmented."* (Fuller, 2, 208.)

Says Bishop Burnet, referring to the reports made by the officers sent to investigate the monasteries and nunneries:

"In most houses, they found monstrous disorders. They found great factions in the houses, and barbarous cruelties exercised by one faction against another as either of them prevailed. They were all extremely addicted to idolatry and superstition. In some they found the instruments for multiplying and coining.

"But for the lewdness of the confessors of nunneries, and the great corruption of that state, whole houses being found almost all with child; for the dissoluteness of abbots and the other monks and friars, not only with. whores, but married women; and for their unnatural lusts and other brutal practices; these are not fit to be spoken of!" – "History of the Reformation of the Church of England," Part 1, Book 3, pages 190, 191. (1679.)

Such was the state of Britain less than four hundred years ago. Let us never forget that our deliverance from this morass of iniquity, ignorance, and superstition was due to the Protestant Reformation. We have mentioned but three of the outstanding evils which were banished by the Reformers. What shall we say of the blessings received in exchange?

## BLESSINGS OF THE REFORMATION

TO the Reformation we owe the English Bible, and liberty for every man, woman, and child in the land to read it, when and where he will. Foxe records that six men and a woman were burned at Coventry in 1519 for teaching their children the Lord's prayer

and the Ten Commandments. The charge against the accused persons was, not the possession of a Bible, but of an English Bible, or "Book of the New Law in England." Indeed nothing seems to have alarmed and enraged the Roman priesthood so much as the spread of English Bibles. The hierarchy was shrewd enough to perceive the inevitable result to itself of the circulation of the Word of God. It was this that cost Tyndale his life.

Moreover, to the Reformation we owe the reaffirmation of the principle that the Bible is superior to Court or Council—that no church decree can set aside or override the authority of the Word of God. Enwrapped in this fundamental is the liberty of the individual to worship God according to the dictates of his conscience. Consequently, it is to the Reformation that we owe our freedom of thought, speech, and worship which we enjoy today.

With the spread of the Bible came the reaffirmation of the apostolic doctrine of justification by faith, of immediate access to the throne of God for every repentant sinner. The way to salvation, so long blocked by creeds, penances, confessions, masses, priests, and saints, was cleared for all people by the Reformation.

The blessings of the Reformation, indeed, reach into every walk of life. We are unconscious of them except if we compare our present privileges with those of pre-Reformation times. In the words of the late Bishop Ryle:

"We have neither an adequate conception of the evils from which the Reformation freed us, nor of the enormous good which it brought in. . . . Whatever England is among the nations of the earth as a Christian country—whatever political liberty we have—whatever light and freedom in religion—whatever purity and happiness there is in our homes—whatever protection and care for the poor—we owe it to the Protestant Reformation.

"The Reformation found Englishmen steeped in ignorance, and left them possessed of knowledge—found them without Bibles, and left them with a Bible in every parish—found them in darkness, and left them in comparative light—found them priest-ridden. And left them enjoying the liberty which Christ bestows—found them strangers to the blood of atonement, to faith and grace and holiness, and left them with the key to those things in their hands. Found them blind and left them seeing—found them slaves and left them free. Forever let us thank God for the Reformation. It lighted the candle which ought never to be extinguished or allowed to grow dim."

"Shall we entertain for a moment the idea of forsaking the Reformation principles and going back to Rome? God forbid! The man who counsels such base apostasy and suicidal folly must be judicially blind. . . . The iron collar has been broken; let us not put it on again. The prison has been thrown open; let us not resume the yoke and return to our chains.

"Let the Israelite return to Egypt if he will. Let the prodigal go back to his husks among the swine. Let the dog return to his vomit. But let no Englishman with brains in his head ever listen to the idea of exchanging Protestantism for popery, and returning to the bondage of the Church of Rome."

## 4. The Price Paid for Freedom

THE blessings of the Reformation were purchased at awful cost. Ours is a blood-bought heritage. In the great struggle for truth and freedom, millions of men, women, and children lost their lives at the hands of the agents of the church of Rome.

As the light of the gospel, rekindled by Wycliffe and spread abroad by Huss, Luther, Zwingli, Knox, and other Reformers, stirred Europe to the depths, the Papacy determined to stem the rising tide of revolt against its authority. With dragon-like ferocity it invented the most diabolical schemes for the rooting out of the supposed heresy. The "Holy Office" of the Inquisition, inaugurated at the beginning of the thirteenth century to crush out the last remnants of resistance among the Albigenses, was given increased powers, and tens of thousands of suspected heretics were tortured and killed at its instigation. In Spain, Italy, Portugal, and Poland the Reformation was almost totally crushed by fire and sword. In France, by persecution and massacre, the Protestant cause was likewise well nigh obliterated. According to the historian Llorente, no less than 31,912 persons were burned alive in Spain by order of the Inquisition, and, 291,450 so-called penitents were forced into submission. By water, weights, fire, pulleys, and screws," and "all the apparatus by which the sinews could be strained without cracking, the bones bruised without breaking, the body racked exquisitely without giving up the ghost."

"In the thirty years which followed the first institution of the Jesuits 900,000 faithful Christians were slain. Thirty-six thousand were dispatched by the common executioner in the Netherlands by the direction of the Duke of Alva, who boasted of the deed. Fifty thousand Flemings and Germans were hanged, burnt, or buried alive under Charles V. And when we have added to this the bloodshed of the Thirty Years' War in Germany, and the long agony of other and repeated massacres of Protestants in England, Ireland, Scotland, France, Spain, Italy, and the Netherlands, we have to remember that for all this 'no word of censure ever issued from the Vatican. Except in the brief interval when statesmen and soldiers grow weary of bloodshed and looked for means to admit the heretics to grace.'" "Key to the Apocalypse," H. Grattan Guinness, D.D., pages 91-94.

In his book entitled "Romanism and the Reformation," Dr. Grattan Guinness draws yet another true but terrible picture of the sufferings of the early Protestants, which should be read again by every Britisher today:

"Hear me, though in truth I scarcely know how to speak upon this subject. I am almost dumb with horror when I think of it. I have visited the places in Spain, in France, in Italy, most deeply stained and dyed with martyr blood. I have visited the Valleys of Piedmont. I have stood in the shadow of the great cathedral of on the spot where they burned the martyrs, or tore them limb from limb. I have waded through many volumes of history and martyrology. I have visited, either in travel or in thought, scenes too numerous for



me to name, where the saints of God have been slaughtered by papal Rome, that great butcher of bodies and of souls. I cannot tell you what I have seen, what I have read, what I have thought. I cannot tell you what I feel. Oh, it is a bloody tale!

"I have stood in that Valley of Lucerna where dwelt the faithful Waldenses, those ancient Protestants who held to the pure gospel all through the Dark Ages, that lovely valley with its pine-clad slopes which Rome converted into a slaughterhouse. Oh, horrible massacres of gentle, unoffending, noble-minded men! Oh, horrible massacres of tender women and helpless children! Yes; you hated them, you hunted them, you trapped them, you tortured them, you stabbed them, you stuck them on spits, you impaled them, you hanged them, you roasted them, you flayed them. You cut them in pieces, you violated them. You violated the women, you violated the children, you forced flints into them, and stakes, and stuffed them with gunpowder and blew them up, and tore them asunder limb from limb, and tossed them over precipices, and dashed them against the rocks; you cut them up alive. You dismembered them; you racked, mutilated, burned, tortured, mangled, massacred holy men, sainted women, mothers, daughters, tender children, harmless babes, hundreds, thousands, thousands upon thousands; you sacrificed them in heaps, in hecatombs, turning all Spain, Italy, France, Europe, Christian Europe, into a slaughterhouse, a charnel house, an Akeldarna. Oh, horrible! Too horrible to think of! The sight dims, the heart sickens, the soul is stunned in the presence of the awful spectacle.

"Oh, harlot, gilded harlot, with brazen brow and brazen heart! Red are thy garments, red your hands. Thy name is written in this book. God has written it. The world has read it. Thou art a murderess, O Rome. Thou art the murderess Babylon - 'Babylon the great,' drunken, foully drunken; yea, drunken with the sacred blood which thou has shed in streams and torrents, the blood of saints, the blood of the martyrs of Jesus." Pages 107, 108.

Rivers of blood flowed upon our own British soil in the great fight for religious freedom. During the one short reign of Mary, rightly termed "the bloody," nearly four hundred persons were sacrificed. Of these no less than 280 were burned to death, including-

1 archbishop	8 gentlemen
4 bishops	55 women
21 clergymen	2 boys
84 tradesmen	2 infants
100 servants and laborers	

Besides these, sixteen perished in prison, seven were whipped, and twelve were buried in dunghills. These terrible facts are to be found in Collier's "Church History," Vol. VI, page 184, also in "Acts and Monuments," by John Foxe.

The total number of those who, in those dark days, suffered persecution for their adherence to the simple truths of the Bible is unknown. But the many martyr monuments still to be found in the Motherland tell their own story of the courage and devotion of our forefathers to the cause of Protestantism. Their heroism should be remembered today.

How little is their sacrifice appreciated or even understood! We do not comprehend the grossness of the darkness which surrounded them, nor the obscurity of the future which confronted them. They witnessed their good confession in the face of tremendous odds, with seemingly nothing but failure before them. For ought they knew, their witness was in vain. All the glorious results of their martyrdom were hidden from them. Alone and in weakness they dared to stand against the whole might of Rome.

William Tyndale, awaiting martyrdom at the stake, cried out, "Lord, open the King of England's eyes?" Patrick Hamilton, the noble martyr of St. Andrew's, Scotland, enduring protracted and excruciating agonies in a smoldering fire, cried aloud, "How long, O God! Shall darkness cover this kingdom? How long wilt Thou suffer this tyranny of men?" John Bradford, as the faggots were piled around him at Smithfield, lifted up his eyes and hands to heaven and exclaimed: "O England, England, repent thee of thy sins; beware of antichrist, beware of idolatry; take heed they do not deceive you!"

It was in this spirit of devotion to duty, of love for truth, of desire to witness for Christ, of hope for Britain's deliverance from papal tyranny, that these men and women gave their lives at the stake.

Their sacrifice was not in vain. Though they knew it not, their hopes were realized. The yoke of Rome was broken. Her superstitions and idolatry were banished from the land. The mass was cast out. There surged through England a great passion of revolt against the oppression of Romanism. This ecclesiastical power was seen to be the enemy of liberty and of every good thing which might make for the prosperity of the nation. Moved to action by the enormities of the apostate church, the country arose as one man, drove out the priestly usurpers, and became free.

But it was "with a great price obtained we this freedom." Rivers of blood and tears have flowed that Britain might be Protestant and free. But for the sacrifices of the Reformers the country today would be bound in the shackles of Romish slavery. Britain would be priest ridden like Spain, Rumania, and the South American republics. Our government would be controlled by priestly intrigue. We should know no freedom of speech and of the Press such as we enjoy today. Our great Bible societies and missionary organizations would not exist. For all these and countless other blessings we are indebted to the noble army of martyrs who gave their lives for the Reformation,

Shall we, in this twentieth century, speak lightly of the work which they accomplished? Shall we permit ourselves to become indifferent to the priceless privileges which they won for us? Shall we go further and talk of undoing the work for which they paid so dearly? It must not be!

Nicholas Ridley, Bishop of London, and Hugh Latimer, Bishop of Worcester, were in the year 1555 condemned to death, like hundreds of others, for their adherence to Protestant principles, for their belief that the Bible is superior to the church, for their condemnation of the mans and the other superstitious and idolatrous practices of Rome. Their place of execution was at Oxford, and



there, amidst a vast concourse of people, they were tied to their stakes. As the faggots were lighted, Dr. Latimer, turning to Dr. Ridley, uttered those famous words: "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

That candle was lighted. By the grace of God its radiance spread into every corner of the land, and, leaving its borders, shone out afar into the four corners of the earth. Through the death of such men as these the proclamation of the gospel of Christ in its simplicity and purity has been made possible in all the earth.

Dr. Latimer trusted in God that the candle lit in that darkness and forbidding hour should never be put out. Yet today we are witnessing most strenuous attempts upon the part of the agencies of Rome to extinguish it. By efforts open and secret they are seeking to quench that light. It must never be. Every lover of truth and freedom must rally to the cause of Protestantism and, like the martyrs of old, resolutely and fearlessly contend for the faith once delivered to the saints.

And if we could call back over the centuries to the Oxford martyrs, burning at the stake, we would say to them, "Courage! Your sacrifice is not in vain. We will be true to our trust, worthy of the heritage you pass on. The candle you have lighted this day shall never be put out!"

## 5. Rome's Recovery *MUSSOLINI*

THERE is a remarkable prophecy concerning the Papacy to be found in the thirteenth chapter of the Book of Revelation. The prophet foresees this power under the symbol of a beast, "having seven heads and ten horns." He then says:

***"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Verse 3.***

The "deadly wound" here foretold found its fulfillment subsequent to the Reformation, culminating in the seemingly mortal thrust at the very heart of the papal system which took place when the armies of Napoleon under General Berthier captured and imprisoned the pope in 1798. When, in August, 1799, Pope Pius VI passed away in the French fortress of Valence, "half Europe thought that, with the pope, the Papacy was dead." ("The Modern Papacy," by the Rev. Joseph Rickaby, S.J., published by the Catholic Truth Society.) In that year, according to the Rev. George Trevor, Canon of York, "The Papacy was extinct: not a vestige of its existence remained; and among all the Roman Catholic powers not a finger was stirred in its defense. The eternal city had no longer prince or pontiff; its bishop was dying captive in foreign lands; and the decree was already announced that no successor would be allowed in his place."—"Rome and Its Papal Rulers," page 440.

But the deadly wound was to be healed. Contrary to the expectations of the people of Europe, but in striking fulfillment of the prophecy, the Papacy began to revive. A new pope was elected, and efforts were at once put forth to recover the power that had been lost. Through the years that have elapsed since that time the Papacy has been gradually regaining her old-time influence and prestige. She has been convalescing; today the deadly wound is almost healed.

Since the beginning of the twentieth century the revival of the Papacy has taken on fresh momentum. Although for a time during World War I her fortunes seemed to be at a low ebb, yet with the cessation of hostilities, and as a definite result of the religious awakening of the war era, the Papacy found herself in a stronger political position than she had been for centuries.

By the Concordat entered into between Italy and the Vatican on February 11, 1929, in which independent sovereign rights were conceded to the pope, the vexed Roman question which had agitated Europe for nearly sixty years was apparently settled. But while the question of the sovereignty of the pope was decided, other problems were thereby created which were very far reaching in their influence. Within three months of the signing of the Concordat, Mussolini made a speech in his own defense in Parliament which convulsed Vatican City. He declared he had made no concessions to the Papacy, and had not "Vaticanized Italy!" He repudiated the idea that he had "resuscitated the pope's temporal power," and claimed that he had "buried it." He declared that he would see that "the church did not control marriage," and that he "would not compel non-Catholic children to have religious instruction." Naturally the pope made vigorous replies to these public statements of Mussolini, and the quarrel between these two Italian leaders became so intense that all Italy was stirred, and the pope is said to have remarked, "I seem-to have allied myself with Satan." However, in 1932 Mussolini found, as so many other men have found, that in fighting the Papacy he was waging an unequal battle, and he concluded that it would be politic to suppress criticism of the church; and to the disgust of some of his Fascist friends he even went to St. Peter's and knelt before the altar, and received the blessing of the pope.

Glancing around the world at the recent rapid developments of Roman Catholicism, one is startled by the rapidity and extent of her conquests.

## **SPAIN**

Perhaps the most complete revelation of the aims and methods of the Papacy is seen in the Spanish Civil War and its aftermath. In 1931 King Alfonso XIII was forced to abdicate, and Spain became a republic. The new government worked hard to improve the condition of the downtrodden and ill-educated masses. But in doing this it crossed the path of Rome by attacking the rich and powerful Jesuit order, and the system of subsidizing the Roman Catholic Church.

Despite the fact that the church declared it to be a mortal sin to vote for the, Republican ticket, the Republican government was returned to power in February, 1936. Rome had always been hostile to this government, but now her wrath was unloosed. The Catholic Action Party seized the initiative, and with the help of Hitler and Mussolini planned and carried through the rebellion, though it plunged Spain into three years of suffering and slaughter that proved to be a rehearsal for the present world conflict.

The Republican viewpoint in the Spanish conflict is well expressed by Luis Companys, president of the autonomous government of Catalonia, who was later executed by order of General Franco:

"We are not opposed to any religious creed. But we do not forget that those who rebelled against us were the dignitaries and officials of a syndicate of business interests who were trafficking in the religion of Christ, and whom the people met only in connection with masses, funerals, and the sale of dispensations. These were the men who revolted. The clerical predominance in our country was like the militarist predominance, a predominance of castes and privileges, that continually interfered in temporal and political affairs, that sowed the seeds of hatred, that propagated violence and civil disorder."

When the war was won by Franco and his Fascist and clerical associates inside and outside Spain, Pope Pius XII sent the following message to the victors:-

"With great joy we address you, dearest sons of Catholic Spain- to express our paternal congratulation for the gift of peace and victory, with which God has chosen to crown the Christian heroism of your faith and charity, proved in so much and so generous suffering. . . . The healthy Spanish people, with the characteristics of its most noble spirit, with generosity and frankness, rose decided to defend the ideals of faith and Christian civilization, deeply rooted in the rich soil of Spain. As a pledge of the bountiful grace which you will receive from the Immaculate Virgin and the Apostle James, patrons of Spain, and which you will merit from the great Spanish saints, we give to you, our dear sons of Catholic Spain, to the Head of the State and his illustrious government, to the zealous Episcopate and its self-denying clergy, to the heroic combatants, and to all the faithful, our apostolic benediction!"

Rome is quickly bringing back to Spain the old intolerance that has been her curse and the great bar to her progress and enlightenment. Church and state are again united; the financial subsidies of the state to the church are restored, and even augmented with a special allocation for the repair of seminaries, libraries, and churches. The property of the Spanish Jesuits has been restored. The church again has complete control over education. And with Rome's supremacy comes her invariable reaction to power: she seeks to suppress and persecute all who differ from her.

Lovers of freedom cannot forget the way in which the Roman Church identified herself with Mussolini's Abyssinian war, one of the most shameful campaigns that has 'disgraced human history. In his book, "The Pope in Politics," William Teeling, a devoted Catholic, admitted that the fact must be faced that "practically without exception the whole world condemned Mussolini, all except the pope."

In an episcopal letter, the Bishop of Nocera justified the Abyssinian war on the ground that the Abyssinians were uncivilized, and in need of the enlightenment of the Church: "Ethiopia is but a mixture of uncivilized tribes. Its people have no true notion of the duties of man, of its rights, of its freedom. It is a people which, having become detached from Rome, cannot get the full benefit of the Christian ideas; which has not been able, therefore, to produce those beneficial conditions to which the west of Europe owes its greatness. Roman Catholic Italy has the duty of bringing to populations deprived of them, its principle of equity, charity, and fraternity. We pray God that He should use Italy as His divine instrument for the evangelization of the whole world."

Finally, after the Italians, by means of modern war planes and mustard gas, had forced the Abyssinians to submission and taken their land, the pope was delighted, and spoke of the "triumphant happiness of a great and good people for a peace that will further and will initiate the true European and world-wide peace!"

## **THE UNITED STATES**

The growth of Romanism in the United States is certainly alarming. In 1808, according to Cardinal Logue, there was but one Roman Catholic bishop in that country. Now there are four cardinals, twenty-two archbishops, one hundred and twenty-five bishops, fifteen thousand priests, and over twelve thousand churches.

Commenting upon the stupendous growth of the Catholic Church in the United States, a writer in *The New World*, a Catholic paper, states:

"Look at its advance in New York during the last century-amazing, convincing, soul-thrilling. A century ago the Puritan dominated in New England. He does not do so today. New England is Catholic. A hundred years ago, likewise, Pennsylvania had comparatively few Catholics. Look at her Catholic hosts at this moment. There is nothing like it in modern times."

Discussing the same subject in the *New York Sun*, a writer states:

"The astonishing multiplication of Catholics in New York City has been paralleled by, their extraordinary advance in respect of wealth, political distinction, professional eminence, and general education. . . . When the first bishop of the New York diocese was consecrated, Catholicism was feeble in the city and state than any obscure Protestant sect, and in the opinion of almost all disinterested onlookers it was destined so to remain."

Nor is Rome content to rejoice in her growing wealth and influence in America, and take the share of power and political eminence that comes to her members in common with other denominations. As always, she covets supremacy, she longs for complete

control, the opportunity to mould the entire nation to her will, and deal in her own way with those who refuse to acknowledge her right to dictate in matters of conscience.

A frank admission of Rome's aims in America appeared in the New York World. The article was written by Francis X. Talbot, S.J., the editor-in-Chief of the Jesuit weekly, America.

"The old Protestant culture is about at the end of its rope," he said. "The first settlers of our country established this distinctly Protestant culture, being chiefly from Protestant countries, so that our history from the beginning of the Republic has been predominantly non-Catholic. It has given the complexion to the country; entered our legislation, sociology, and economics; is the basis of our commerce and industry; and, in fact, has formed a great part of the American people. For one hundred and fifty years the Protestant element was strongest, and we admit it.

"This Christian culture is a wave receding, and we Catholics are living in a most important day, with one culture vanishing, another gaining strength. Why can't we raise a tidal wave that will bring Catholic culture into the United States? Why can't we make the United States Catholic in legislation, Catholic in justice, aims, and ideals? We are the greatest numerically in the country, strong and growing in the arts and education. We are now ready to expand. Now is the time to organize and strike hard to put the Catholic idea before all."

These facts make it plain that Protestantism is as greatly in peril in America as on the other side of the Atlantic. The day is coming when the people of the United States, like ourselves, will have to make their decision for or against Catholicism.

## OTHER COUNTRIES

Canada was proclaimed by Pius X in 1908 to be the most Catholic country in the world. In Australia and New Zealand the Papacy has almost 1,500,000 adherents. Turning to South America we see it with its vast millions almost solidly Roman Catholic. Even Africa, dear to the heart of every Protestant missionary, is being captured by Roman agents. It has been said that for every ten Protestant missionaries who go into the Congo, one hundred Catholic priests follow them every year. Bishop Hartyll of the American Methodist Church, speaking of his labors in Africa, said: "When I see the incursions of Rome everywhere, especially on the frontier line where I am working, I feel that there was never an hour when Protestantism ought to be more alert, vigilant, positive, and decided."

Looking at Asia, we find that in India, China, and Japan, Rome has over nine thousand missionaries and 20,000,000 adherents. "All that has been achieved in American and European countries," says a Catholic historian, "is insignificant in comparison with what has been set on foot in the East, and a calm review of the triumphs won by the Papacy forces upon us the conclusion that they are simply preliminary successes, that far greater triumphs are bound to follow."

The growing political prestige of the Vatican is indicated by the number of nations that seek to exchange diplomats with her. In 1940 the number was thirty-six. Since then Japan and China have exchanged representatives with Rome, and a note in a recent newspaper indicated that Russia, Finland, and Abyssinia are sounding the Vatican about the possibility of their representatives being acceptable.

It is strange that nations should be under the delusion, that they will be benefited if they are able to make an alliance with the Papacy. Past history and present experience cry out in thunder tones that degradation and destruction are the lot of those who have allied themselves with Rome; that only the Church gains in wealth and power from such unions, and that at the expense of those who unite with her.

Surely the prophecy is now being fulfilled: "And his deadly wound was healed: and ALL THE WORLD wondered after the beast." Revelation 13:3.

## 6. No Friend of Democracy

THERE are many whose opinion of the Papacy's aims and ideals is molded by the discreet and carefully chosen expressions regarding the pope's exalted and absolute neutrality, and his yearning desire for peace, that alone reach our newspapers. Such people would do well to study the real part the pope is playing in world affairs. The instances already given concerning the approval and active support of the Church in the enslavement of Abyssinia and Spain are not unrelated coincidences, but the expression of a settled, world-wide policy to destroy freedom and democracy, and shackle the world in chains of medieval slavery.

If we could look behind the scenes at the real causes that contributed to the rise of Fascism and the destruction of the democratic principles of life and government in so many countries of Europe and the world, we should see the sinister hand of the Papacy working with cunning intrigue or arrogant audacity. Spain, France, Czechoslovakia, Belgium are among the countries that have gone down before the fifth column work of Fascists working in conjunction with the Roman Church. In the South American republics and in Mexico the Roman power is working through Fascism to restore those peoples to a condition of servitude.

The secret of Rome's hatred of liberalism and democracy wherever they may be found is not that she has suffered persecution at their hands, but that they have permitted religious liberty, separated church and state, and secularized education. These things strike at the roots of Rome's authority, and so are fought against with all the varied machinery at her command.

## **THE DICTATOR STATES**

The conditions of war make it difficult to gather detailed information about the position of the Roman Catholic Church in Axis countries; and these same war conditions make us cautious about believing what does filter through. Therefore we are unable to state whether Rome has made further conquests in these lands, or whether she has acquired more power. But we can state the policies that govern her pursuit of power, and recall how she has played these policies in the immediate past.

We quote from the book, "No Friend of Democracy," by Edith Moore. This work was published in May, 1941. Concerning the relationship of Rome to the dictatorships, she says:

"With the dictatorial regimes the church has a very natural affinity. They have in common authority and blind obedience, the hierarchical principle of government and enforced discipline. The more the idea of dictatorship catches on in the minds of the people, the more easy is it for those same people to submit themselves to a moral dictator. The less the people reason critically and the more they obey external commands, the more they are plastic material to be molded in thought and deed into forms set by priests and pope. For all these reasons, the Catholics who understand the spirit and teaching of their church can be democrats and pay homage to the fundamental liberties of man only as a temporary and tactical expedient. Fundamentally there can be nothing but disharmony between the two."

The following paragraphs express the means employed by the Church in gaining the power that is her life:

"The Church must have power or die. She must get hold of the young so as to kill the spirit of questioning, of independence, of disobedience. She must be sustained with legislation which will allow the Church to silence the words of the heretic, to crush the organizations that dare criticize and challenge the basis of Catholicism. In short, Catholicism's survival, its growth, and the Church's final success in establishing universally her power over man, all rest on the Church's capacity to secure privileges from those who wield decisive 'secular power. To grasp such privileges, the Church will sacrifice all else. She will ally herself with the most irresponsible, the most callous and brutal systems the world could ever witness, if this is the price for power. She will stop progress in every other sphere if that is the price of her own progress."

"The point is surely proven that the Church and the pope are neither on the side of Fascism nor its opponents in the critical struggle of today. The Catholic Church stands aloof, ever lustful for power, never forgetting her power of the past, committing herself to so little, aspiring to so much, waiting to judge which side will win in the conflict, and using the pressure of Catholic support of this or that government, system, or party to stake the claim of Catholicism for new rights and favors. Those who dub the pope either pro-Fascist or anti-Fascist in policy have still to learn the most elementary truths about Catholic diplomacy."

If any would question the truth of this outspoken denunciation of Catholic diplomacy, let them remember that Rome admits that she is governed by policy rather than by principle.

The Catholic Herald of November 26, 1932, states: "The Catholic Church is always prepared to come to terms with any government in the world. Pagan, tyrannical, dictatorial, republican, imperial, monarchical, the Church makes no distinction. She is concerned solely for the souls of her children."

The same journal, in its issue of January 3, 1941, described the neutrality by which its policy is governed:

"The Church, as the pope has just repeated, does not take sides as between the rival political and social theorists. Her sole concern is to work by spiritual and moral means to ensure that the policy of the victorious party should be animated by those principles which the Holy Father has just enumerated."

## **THE OCCUPIED COUNTRIES**

Concerning the part played by the Papacy in the present war [World War II], opinions are divided; but an unprejudiced weighing of the matter indicates that to further her own ends, Rome has lent her influence to the dictatorships. In "No friend of Democracy" we read:

"Hitler's conquest of Austria was well prepared by a Roman Catholic Minister of the Interior who was at the same time a Nazi leader, Dr. von Seyss-Inquart. Hitler's troops entered Vienna to the pealing of the church bells. Their ringing had been ordered by the leader of the Austrian Church, Cardinal Archbishop Innitzer, Primate of Austria. This gentleman hastened to assure the Nazis of the fidelity of himself and his church. He issued a proclamation stating that Catholics must support without hesitation the great German State and its leader 'whose struggle against Bolshevism and for power and for the honor and unity of Germany corresponds to the voice of Divine Providence.' He ordered all Catholics of the archdiocese to pray to God for a bloodless course of the great revolution, and instructed them to obey all orders willingly and gladly. No other expression of the Catholic attitude reached the ears of the general public in Austria.... "In a similar way Czechoslovakia was betrayed and dismembered with the connivance of leaders of the Roman Catholic Church, who were either Nazis at heart or willing allies of Nazism. The names of Herr Konrad Henlein (Sudetenland), Monsignor Hacha (Czechoslovakia), and Father Tiso (Slovakia), must not be forgotten in this connection."

There are many who believe that the collapse of France was tolerated and even actively assisted by Right-wing Catholic elements. At all events, the diplomatic correspondent of the Catholic Herald, after showering vituperation on the Reynaud Government, had this to say about the Petain regime:

"The new men who form the present French Government have always sought a reasonable, dignified, and honest understanding with both Franco and Mussolini. A new France could be a true friend to Italy and Spain. At any rate, this much is clear:

all that is vital in the soul of France, purified and glorified in heroic suffering, can look out once more on Europe with a clear Christian purpose.”

A writer in the *Converted Catholic* for September, 1940, summed up the progress of the war in its relation to the Catholic Church in these words:

“As things are now they look, indeed, rosy for the future of Roman Catholicism. Europe lies prostrate, yet cleansed of those 'evils' against which the Vatican has ranted since the days of the Reformation. Italy, Spain, and Portugal, all Catholic Fascist, have cemented their union with maternal Rome. Liberal, Masonic Czechoslovakia, the land of the hated Hussites, has been ground out of existence. The Belgium of the Rexists rises, divorced from the liberal influence of a once anticlerical France. France itself, that long-erring 'eldest daughter of the Holy Mother Church,' has been purged. . . of her silly and wanton yearning after Liberty, Equality, and Fraternity. Cowed, but cleansed of her iniquities, she has returned to her Mother's side. Protestant Holland, Denmark, and Norway are safely ringed around with the whip of Fascist discipline, and the Balkan nations, long lost children of Rome, have at last confessed that they need the pope.”

## **7. The Advance of Rome in England**

WORLD supremacy is the great aim of the Papacy. Every time a pope is crowned, these words are spoken to him: “Receive this tiara adorned with three crowns, and know that thou art father of kings and princes, ruler of the world, and vicar on earth of Jesus Christ.” In the preceding chapter it was shown how Rome is rapidly advancing in all parts of the earth towards the fulfillment of her long-cherished dream of world dominion. One nation only, like a mighty fortress, stands in the path of her triumph. England, wealthy and powerful, center of the greatest empire the world has ever seen, is at heart staunchly Protestant. Ninety per cent of her people care naught for the pope of Rome.

Consequently it is upon England that the papal forces are concentrating their strongest and most subtle efforts. Ever since the Reformation it has been their consistent purpose to win back this nation to submission to the Holy See. Although for many years the fortunes of Romanists in England sank exceeding low, the opening of the nineteenth century found a new spirit of tolerance developing, of which advantage was speedily taken by the ever watchful emissaries of Rome. Increased activity was manifested by Catholic missionaries, with the result that on September 29, 1850, the English hierarchy was restored by order of Pope Pius IX, the metropolitan see being fixed at Westminster.

All England was shocked by this bold move on the part of the Papacy. That step, however, was but the beginning of a gigantic effort for the re-conquest of this country. Only nine years later, Cardinal Manning, addressing his priests at the Third Provincial Council of Westminster in 1859, boldly announced the real purpose 'of Catholicism in England:

“It is good for us to be here. It is yours, right reverend fathers, to subjugate and to subdue, to bend and to break, the will of an imperial race. . . . You have a great commission to fulfil, and great is the prize for which you strive. . . . England is the head of Protestantism, the center of its movements, and the stronghold of its powers. Weakened in England, it is paralyzed everywhere; conquered in England, it is conquered throughout the world; once overthrown here, all is but a war of detail. All the roads of the whole world meet in one point, and this point reached, the whole world lies open to the Church's will. It is the key of the whole position of modern error. England, once restored to the faith, becomes the evangelist of the world.”-“Sermons on Ecclesiastical Subjects,” 1863, pages 160-167.

Cardinal Bourne, a recent occupant of the see of Westminster, was possessed of the same purpose as his predecessor. This cardinal was reported in the press as having said: “We are out to reinstate the pope. We want him to be the spiritual and ethical leader of this country, and we are not hiding that fact at all.”

In his Lenten pastoral letter for 1922, Cardinal Bourne made reference to a conversation concerning England that he has had with the newly elected pope:

“In the brief moment of conversation which we were privileged to have with the Holy Father,” he wrote, “he spoke in tenderest terms of England, and of his longing desire to do all in his power for her return to the unity of the Catholic Church. He invoked upon our country the widest and deepest blessing that it was in his power to bestow.” - *Lloyd's Sunday News*, February 26, 1922.

During the years that have elapsed since the days of Cardinal Manning, a tremendous change has come over the religious situation in England. Mr. G. K. Chesterton, won over to Roman Catholicism by Hilaire Belloc, has said:

“The meaning of the last thirty years has been that everybody-Churchmen and Nonconformists and Baptists and Unitarians-has been sucked closer to Rome. Peg out on your mental map the contour of thought-say ten years ago-and you will find that in the interval it has swept forward towards Catholicism.”

## ***INCREASE OF PRIESTS, MONKS, AND NUNS***

In 1851 there were in all England only 958 Roman priests; today there are nearly 6,000.

In 1851 there were 683 Catholic churches in the land; today there are 2,570.

In 1851 there were 70 monasteries and convents; in 1906-there were 1,711; today there are more than ever before. Cardinal Wiseman once expressed a desire that London might be walled in with convents. This aspiration has been practically realized. Every borough in London has at least one block of monastic buildings. When the nineteenth century opened there were in England only 21 Romish convents. Now, exclusive of monasteries, England and Scotland shelter over 700-more than at the time of the Reformation. If anyone should doubt the accuracy of these statements, let him purchase a copy of the "Catholic Directory." There are to be found dozens of pictures showing the beautiful ancestral homes of our aristocracy which have been purchased during the slump in this class of property, and transformed into convents and monasteries.

Particular efforts are being made to turn the rising generation Romewards. Today there are no less than 548 Catholic secondary schools in England and Wales, with an enrolment of 60,580. Of elementary schools they possess 1,442, with an enrolment of 377,933; and in addition there are 10,283 children in schools of Catholic charitable institutions.

## **THE GOVERNMENT**

But it is not only in the number of priests, monks, and nuns that the papal forces have made progress. Rome has other designs in view than merely the "conversion" of England. She seeks a controlling hand in the affairs of State. It is not surprising, then, to find in the "Catholic Directory" that there are now no less than seventeen Roman Catholic members of the king's Privy Council. Furthermore, the latest directory gives a list of 234 Catholic peers, baronets, and-knights.

Towards the end of 1916 Count Melgar, a distinguished Spanish nobleman and devoted Catholic, visited England. When writing an account of his experiences, he said:

"The most profound impression I brought away from this contact with official England was an utter amazement at the remarkable number of Catholics I encountered holding the highest positions in the administration of the State. When I was introduced to the War Office in London, the general and two staff officers who received me were members of my own communion. At the Savoy Hotel banquet, with which I was honored by Sir Maurice de Bunsen, who for so many years was English ambassador at Madrid, three-fourths of the guests-all eminent men in the army or in the political world-were Catholics, too. At other public offices, and especially at the Foreign Office, the proportion was even greater."

Indicative of Catholic influence in affairs of State is the retention of the Envoy at the Vatican. During World War I, and without the authority of Parliament, the late Sir Henry Howard was appointed to that office, which, despite many protests, is still maintained, in direct contravention of the Protestant Constitution of Britain.

## **THE THRONE**

But the most dangerous encroachment of Rome lies in another direction. Not content with its growth in religious houses, in schools, in influence upon the Press and the Government, Rome has designs upon the throne itself. Her first victory in this direction was in negotiating King Edward's visit to Pope Leo XIII in 1903. By the Act of Settlement, which is the fundamental legal safeguard of our Protestantism, it is provided that "every person that shall hold communion with the See or Church of Rome shall be excluded and for ever incapable to possess the crown and Government." King Edward's visit to the pope, and his secret consultation with him at the Vatican, was a clear breach of this law, and a triumph for the papal party.

Seven years later, largely through the instrumentality of Mr. Redmond and the Irish party in the House of Commons, the coronation oath was changed. Up to that time, it was obligatory upon the monarch when accepting the crown to affirm his Protestantism in no uncertain language, definitely characterizing certain Roman Catholic doctrines as "superstitious and idolatrous." The new oath, finally agreed to by a small majority in the House, reads as follows: "I do solemnly and in the presence of God profess, testify, and declare, that I am a faithful Protestant, and that I will, according to the true intent of the enactments, which secure the Protestant succession to the Throne of my realm, uphold and maintain the said enactments to the best of my powers according to law."

The third victory for the Romanists was the arrangement for the visit of the late King George and Queen Mary to Pope Pius, XI in 1923, another infringement of the Act of Settlement. Great rejoicing were heard in the camp of the Romanists. In the official Vatican statement published in the London press at the time, it was announced that "the Holy Father greatly appreciated the visit of the British Sovereigns, and was much touched by their cordiality. The Pontiff expressed the hope that the meeting with the British King and Queen would further cement the good relations between Great Britain and the Holy See, and would assist their mutual efforts for a satisfactory solution of problems of a religious character existing between them." - "Westminster Gazette," May, 1923.

That the effect of this visit was in accordance with papal aspirations is indicated by the following comment published in America, the leading Catholic weekly in the United States, on June 2, 1923:

"The visit of King George of England to Pope Pius in Rome on May 9 was an event of more than usual significance. It marked a precedent so far as England under Protestant rule is concerned. It was the first official visit of a reigning monarch of England to the head of the Catholic Church since Canute, the Danish ruler of Anglo-Saxon England, visited Pope John XIX in 1027."



“In the United States, which of the great Christian powers is represented at the Vatican, the visit of this Protestant monarch, accompanied by his consort, Queen Mary, serves to emphasize the amazing increase, during the past few years, of the power and prestige of the only diplomatic system in the world that has not for its purpose the promotion of national interests.”

We are aware that there are a great many people who would pass over such happenings as these as of little account, but if anyone entertains the slightest doubt as to the consequence of thus disregarding our Protestant Constitution he should most certainly read Michael McCarthy's illuminating work, “The British Monarchy and the See of Rome.” Fraternizing between Protestant kings and the papal pontiff is dangerous business, and all history cries out in warning against it. It would be well for all to remember Dr. Wylie's prediction:

“While the throne of England continues to be Protestant. Great Britain will stand; when it ceases to be Protestant, Great Britain will fall.”

Glancing back over all the evidence produced in this chapter, it becomes more than plain that Rome is exerting herself to the full to win back her lost sovereignty over Britain. While two million Catholics in England and Wales pray daily for the “conversion” of England, papal agents are tightening their grip upon the forces that move public opinion. They are establishing themselves in every strategic position they can win. Every year sees them more confident, more boastful, more arrogant. Mr. G. K. Chesterton, speaking at a congress in Birmingham in 1923, went so far as to say:

“The non-Roman Catholic churches are extinct and defunct. The Established Church is a lie. The Nonconformist churches are of no account. Presbyterians, Methodists, Baptists, and Congregationalists are alike null and void. The Reformation is wiped out. . . . If the quarrel between the pope and Luther were to take place today the whole of the modern world would be on the side of the pope. The Catholic Church lives; it is the Protestant dogs that are dead.”-Public Opinion, August 17, 1923.

Replying to this audacious challenge in a remarkable and memorable article in the Sunday Express, Mr. James Douglas said:

“I happen to be a Protestant dog. That is to say, I share with Luther the dominant idea of Protestantism, namely, defiance of the authority of the pope in political and religious beliefs. Luther asserted the right of private judgment against papal bulls and papal indulgence. Mr. Chesterton twists the supine tail of the somnolent Protestant lion. He beards him in his indolent den of tolerance. He stumbles into the delusion that the Protestant lion is a dead dog. But the Protestant dogs are not dead. They are only sleeping.”

God grant that the waking time is near at hand and that every Protestant may indeed be found lion-hearted in the coming struggle for truth and freedom.

## 8. The Apostasy in the National Church

FAR more serious than the open encroachments of Rome is the amazing landslide towards Romish teachings and practices in the Church of England. During the past half century a tremendous, epochal change has taken place. Whereas fifty years or so ago a Ritualist was an exception, today ritualism is well nigh the universal rule.

Every Sunday, upon one thousand altars of the Established Church, the Roman mass is celebrated. Out of 2,4,000 English clergy, 6,300-more than one in every four to societies openly working for reunion with Rome. In hundreds of churches the services cannot be distinguished from those conducted in Roman Catholic places of worship. Candles, incense, pictures, vestments, holy water, Latin prayers, Mary worship, adoration of saints, confession, the eastward position, and reservation of the sacrament have all been restored.

Images of Mary and the Child, also pictures and images of “saints,” are to be found in scores of churches in London and the provinces. The cathedrals have become almost entirely Roman. High Mass is celebrated every Sunday in St. Albans cathedral, while at Chester the cathedral has a dozen altars, at which masses are held daily and incense burned. At Salisbury mass is conducted in full vestments and Winchester witnesses services of extreme ritualism.

The late Cardinal Vaughan once boasted of the extraordinary change of view on the part of the Anglican clergy towards Catholic customs, in the following expressive language:

“They who cast out the altar and stripped the church, have re-erected the altar and refurnished the church. They who denounced auricular confessions are hearing confessions; they who blasphemed the mass are trying to say mass; they who denied the sacerdotal powers of Rome, claim to possess and exercise those powers. The iconoclasts have replaced the statues of the Mother of God and the saints in their niches of honor.” - The Tablet, September 18, 1897.

Upon another and later occasion he made further reference to this remarkable capitulation of the Established Church to the advancing forces of Rome:

“The doctrines of the Catholic Church, which had been rejected and condemned as blasphemous, superstitious, and fond inventions, have been re-examined and taken back, one by one, until the Thirty Nine Articles have been banished and buried as a rule of faith. The Real Presence, the sacrifice of the mass, offered for the living and the dead-sometimes even in Latin-not infrequent reservation of the sacrament, regular auricular confession, extreme unction, purgatory, prayers for the dead. Devotions to Our Lady, to her immaculate conception, the use of the rosary, and the invocation of saints, are doctrines taught and accepted with a growing desire and relish for them in the Church of England. A celibate clergy, the institution of monks and nuns under vows, retreats for clergy, missions for the people, fasting and other penitential exercises - candles, lamps, incense, crucifixes. Images of the Blessed Virgin and the saints held in honor, stations of the cross, cassocks, cottas, Roman collars, birettas, copes, dalmatics, vestments, mitres, croziers, the adoption of an ornate Catholic ritual, and now recently an elaborate display of the whole ceremonial of the Catholic Pontifical. All



this speaks of a change and a movement towards the Church that would have appeared absolutely incredible at the beginning of this [i.e., the nineteenth] century.” Quoted in “The Romanizing Movement in the Church of England,” by Charles A. Salmond, D.D., 1917.

Besides all this, religious houses are multiplying under regulations indistinguishable from those of Rome. Today over 5,000 nuns are confined in convents belonging to the Church of England! The Mirfield monks, although avowedly clergymen of the Church of England, openly deny the Protestantism of that Church, advocate auricular confession and “the holy sacrifice” of the mass, and teach that monasticism is the great panacea for all the church's woes. Many Church of England clergymen belong to such organizations as “The Guild of All Souls”-which has for its object the offering of prayers for the dead and masses to get souls out of purgatory. And the “Society of the Holy Cross” and “the Cowley Fathers,” both of which are zealous in introducing the confessional.

How has this amazing transformation been brought about? How has it happened that the professedly Protestant and reformed church should have become so honey combed with traitors to its articles of faith?

The change has been gradual. Bishop Knox, speaking at the Albert Hall in April, 1925, summed up the main factors in the transformation in the following language: “The High Churchmen of the seventeenth century were Protestants. Laude on the scaffold said, ‘I a Protestant.’ In the eighteenth century the hankering of the Jacobite clergy after the exiled Roman Catholic Stuart sovereigns brought about a modification of language, and a more tender attitude towards the Church of Rome, but never did it go so far as to undermine the teaching of the Church of England. The first stage in that undermining was in the nineteenth century when Newman, in Tract 90, propounded the horrible theory that the Thirty Nine Articles, while apparently and professedly condemning the teaching of the Church of Rome, really and purposely meant to leave it uncondemned. That position was so much resented by some of the best people of his time, that Newman found the Church of England impossible and joined the Church of Rome. But his intimate friend, Pusey, remained behind to reap the harvest that Newman had sown. That was the first stage.

“The second stage followed quite logically. The clergy began to teach, some of them, the Real Presence of Christ is in the consecrated elements. . . . Then came the third stage. If the Real Presence of Christ is in the consecrated elements, it follows that all the ceremonies, the vestments, the ornaments, the incense, the prostrations-everything belonging to the Real Presence of Christ on earth in or under the form of consecrated elements-must all be borrowed from Rome. Those who borrowed them were condemned in Convocations, condemned by the bishops, condemned by the courts of law. But still they persevered. The next stage was to interlard our communion service with extracts from the mass, till the service was not recognizable. But a horrid doubt remained. What right had the clergy of the Church of England to offer the sacrifice of the mass? The Ritualists were so uneasy that the matter was referred to the pope, and the pope told them that they had no such power.... What was the consequence? A revolt against the Prayer Book, a determination, which has been going on steadily ever since, to do away with the Prayer Book and to adopt the whole system of the Church of Rome.”

## **PRAYER BOOK REVISION**

The proposed changes in the Book of Common Prayer, and the measure of support they have received in the House of Clergy, are further definite indications of the extent of the Romanizing movement in the Church of England. Being, as Bishop Knox once called it, a “hopelessly Protestant book,” the Prayer Book is exceedingly obnoxious to the ardent Ritualists. Seeing that it condemns all Romish practices, these men are seeking assiduously either to harmonize the Prayer Book with their illegal actions, or to secure the authorization of an alternative Prayer Book which will give the sanction of law to their deeds.

As might be expected, the main battle in the National Assembly has surged round the communion service and the nature of the consecrated elements. In 1925, by 103 votes to 98, a resolution passed the House of Clergy to the effect that, “the priest may reserve so much of the consecrated gifts as may be required for communion to the sick and others, who could not be present at the celebration in church.”

Permission to “reserve the sacrament” implies some inherent virtue in the elements, and is the first step to the legalization of the whole mass ceremony. Indeed, when this resolution was being discussed in the House, Dr. Darwell Stone, head of Pusey House and a leader of the Anglo-Catholic movement, stated: “I believe it is right that if the reserved sacrament is in our churches it will be found of great help to the private devotion of many people who desire to say their prayers before it.”

Having secured permission for a limited reservation of the sacrament, the Anglo-Catholics brought in the proposal for the adoption of the Roman Catholic festival of Corpus Christi - under another name. Despite much opposition this also passed the House of Clergy.

Their next step was to introduce a measure for the commemoration of All Saints' Day, intimately associated with the Roman doctrine of purgatory. This too was approved.

Still not content with their victories, they went so far as to suggest that there should be incorporated in the revised Prayer took a form of service for the “commemoration of the falling asleep of the Blessed Virgin Mary,” commonly known in Roman Catholic circles as the Feast of the Assumption. But even some of the Anglo-Catholics were not prepared for this revolutionary proposal, and it was rejected by 107 votes to 47.

December, 1927, saw the revised Prayer Book presented co Parliament. In the debate which preceded its rejection the mask was torn away by stalwart Protestants, and the whole country was made to see how far the Romanizing movement had proceeded in the national Church.

## **REUNION WITH ROME**

If anyone still doubts the main objective of the Anglo-Catholic movement, he needs but to read some of the literature issued by that body. Some of their publications are startling indeed to those who, perhaps, meet them for the first time. Not only do they circulate textbooks on such subjects as "The Confessional," "Purgatory," "The Sacrifice of the Mass," "Mary and the Saints," "Apostolic Succession," "The Use of the Rosary"; in some of their publications they boldly advocate submission to the pope.

"Whither Goes Thou?" is the title of a leaflet written by a member of the Church of England, with a preface by Father Vincent McNabb, OP, and sold at the church of St. Magnus the Martyr, London Bridge. The author answers his own question by quoting Luke's words in the Book of Acts "Toward Rome." Acts 28:14. Although himself a Roman Catholic he reveals a wide knowledge of the Anglo-Catholic movement and makes quite plain what is the main objective of the whole movement. He says-

"Many times in the course of the Catholic movement have attempts been made to establish a possible halting ground on the road of Catholic progress, which would not involve the acceptance of the authority and position of the Holy See. It is possible that we are faced in the immediate present with the final effort to side-track the movement. . . . Such an attempt needs to be strenuously resisted and its fallacious character exposed, if Catholic reunion is to be furthered. We shall need to make it clear that if any adjective is needed to qualify or describe our Catholicism, our past history and present position alike proclaim that that adjective can only be 'Roman.' . . . More especially, it will become necessary openly to put aside everything originally emanating from State authority in England which conflicts with the practice of the Universal Church. Thus, the State Book of Common Prayer will need, not only to be 'improved' in accordance with current 'Anglo' Catholic practice, but displaced, as opportunity offers, and the lawful church rites and services substituted. A principle which holds good, not only with reference to the mass, but to the administration of the sacraments generally. Nor can we consistently attempt to retain peculiar practices of the post-Reformation church, such as the use of the vernacular in the mass, or communion under both kinds, simply because their abolition will mean difficulty and conflict."

Further on in this same treatise, Father McNabb makes the following significant statement: "A large and growing number of the younger clergy, and of the present generation of ordinands, have no other desire than to obey the Holy See in all these respects, and the laity are fast coming to appreciate the true position. . . . There will necessarily be a transitional stage, varying in different parishes, but the final goal ought steadily to be kept in mind, and rapid and constant approximation be made towards it. . . . Sooner or later, there must come the formal approach to the Holy Father. . . and we must recognize the fact that we approach the Holy Father, not as bargainers, but as suppliants." – "Whither Goes Thou?" pages 22, 23.

Illustrative of the hankering of certain of the clergy after submission to Rome, was the telegram sent to Pius XI through the Cardinal Archbishop of Westminster during the great Anglo-Catholic Congress in London, 1923. The telegram read:

"Sixteen thousand Anglo-Catholics in congress assembled offer respectful greetings to the Holy Father, humbly praying that the day of peace may quickly break." Later during the same meeting, the Bishop of Zanzibar, in the course of an address, stated: "We wait patiently till the Holy Father and the Orthodox patriarchs recognize us as of their stock."

Following closely upon these approaches towards the Papacy came the announcement of the secret meetings between certain Anglican ministers and Cardinal Mercier at Malines in December, 1923. Great was the stir throughout the country when it was announced by the Archbishop of Canterbury that these meetings had been in progress over a period of two years, and that their objective was to discover some means of reunion between the Anglican and Roman Churches.

Early in 1928 the full report of these "Malines Conversations" was published, revealing how far the representatives of the Church of England were prepared to go to obtain the desired reunion.

As to Rome's attitude towards reunion, this was aptly stated by one of her leading writers not long ago: "The door to Rome is wide open, but the heretics must enter one by one."

## **THE COMING CRISIS**

From the facts brought together in this chapter it is clear that the Church of England is indeed facing the greatest crisis in her history. In the words of Sir Thomas Inskip, KC, MP:

"A crisis is coming in the Church of England. It is coming to a head before our very eyes, and before another two or three years have passed we will have reached what has so often been spoken of as the parting of the ways, and decisions will have to be taken which will determine the future of the Church, and probably of the State, and it may well be, of the Empire."

"As those who love their church," says Sir William Joynson Hicks, Home Secretary and President of the National Church League, "we cannot but feel grave anxiety in looking forward to the immediate future. The plain fact is that determined effort is being made to undo the work of the Reformation in the Church of England. . . . The duty of loyal Churchmen is clear. We are not at liberty to barter the heritage of truth which has come down to us."

Bishop Knox, supporting a resolution protesting against the ritualistic practices adopted by many of his fellow clergymen, stated at the Albert Hall: "Nothing but a sense of the overwhelming danger which is hanging over our Church would have induced me to be a speaker to this resolution!"

On the 30th of April, 1925, an important manifesto entitled "A Call to Action" was issued over the signatures of 130 leading Churchmen, both clerical and lay. Among the signatories are bishops, deans, canons, rectors, presidents of university colleges; head-masters of public schools, editors of important papers, and members of Parliament. The manifesto, after calling attention to the proposal in the House of Clergy to reinstate the festival of Corpus Christi and the Feast of the Assumption, goes on to say:

"The fact that both were strongly supported, and one of them actually passed, in the House of Clergy, compels us to recognize a crisis which threatens to change the character of the English Church. For it means that the Anglo-Catholics, having for years successfully defied authority, are now claiming to wield it, and to impose their will upon the Church as a whole. That they will succeed in their present enterprise we do not believe. But unless English Churchmen read the signs of the times and rouse themselves from their supine tolerance, the disaster which now threatens is likely to overwhelm us."

It is clear from this important manifesto that there are yet seven thousand in England who have not bowed the knee to Baal. These are determined by every lawful means to resist the Roman invasion. Meanwhile the Catholic party was never more determined to carry the Church, with its services, buildings, and endowments, over into the fold of Rome. The battle is joined. Before us lies a religious struggle unparalleled in history. And let no one think that he will be unaffected by the result of the conflict; that because he is a Nonconformist it is none of his concern; that he can stand idly by as a watcher of the strife. That which affects the Church of England affects every person in the Empire. Rome seeks not local triumphs only; she dreams of complete dominion; and her conquest of the national Church will be but her first important step towards the realization of her supreme purpose - "to subjugate and subdue, to bend and to break, the will of an imperial race."

## 9. "Free" Catholicism

MOST astounding of all the Rome ward movements of the present day is, that now proceeding within the Nonconformist churches. While no one would suggest that at heart the great mass of Nonconformity is anything but staunchly Protestant, it is nevertheless true that within the larger bodies of Free Churchmen there is a very distinct movement toward ritualism. Similar to the Oxford movement in the National Church during the nineteenth century, this "Free" Catholicism is spreading like leaven among Congregationalists, Methodists, and even Baptists.

Indicative of the working of the ritualistic leaven was the statement published in the Times of February 23, 1916, and signed by evangelical Anglicans and Nonconformist leaders, including Dr. Shakespeare, in which it was stated that "the sacraments are effective channels for the salvation of men." Shortly after this the Society of Free Catholics was born, of which the Rev. J. X Lloyd Thomas of Birmingham is the president. The object of the society is perhaps best expressed in the words of Dr. Orchard, of Kings Weigh House Church, London. In the Church Times of January 18, 1918, he stated quite plainly: "We must stay inside the Free Churches and Catholicize them."

Some of the literature issued by this society is startling indeed. In the Free Catholic for January, 1919, the Rev. J. S. Burgess, secretary of the society, published an article entitled, "Plain Truths About Reunion." In this he declared:

"Nonconformists have to learn some quite elementary lessons in Catholicism." And again: "There is every need for a popular devotion of the rosary type. Father Conran's 'Chaplets of Prayer' is a valuable contribution, and with or without accompanying beads is much to be commended. As a kindergarten of meditation and prayer it unlocks the door to many treasures."

Think of a Nonconformist minister advocating the use of the rosary and the counting of beads!

"The Coming Free Catholicism," by the Rev. W. G. Peck, has been before the public for some years, but few seem to recognize the significance of its teachings. The author, now an Anglo-Catholic priest, was, when he wrote the book, the pastor of a United Methodist chapel; yet in this book he makes the following remarkable statements:

"The case for the sacrifice of the mass is just as strong as the case for prayer." - Page 99.

"The confessional needs to be recognized and proclaimed as a valid means of grace in the community of Christian men." - Page 190.

"In spite of all her defects, there is an undying fascination in the Roman Church." - Page 135.

He goes so far as to say that:

"Within the Free Churches there is growing up a new respect for Catholic practices, and the adoption of liturgical forms of worship is rapidly increasing. The younger generation of Free Church ministers is emphasizing the importance of sacraments, and many wish to see the sacrament of Holy Communion recognized as the central act of worship and given a corresponding prominence in church life." - Page 92.

A further statement, evidently based upon personal knowledge, is somewhat alarming:

"Some Free Churchmen make use of Catholic methods in their private devotions, and it would cause no little surprise if it could be known how many a manse contains a crucifix." - Page 134.

Ministers belonging to the Society of Free Catholics have not hesitated to put their teachings and beliefs into practice. In more than one Nonconformist chapel the mass is being celebrated regularly with elaborate ritual, indistinguishable from that of Rome. There is a congregation of Free Churchmen in London participating in the confessional and witnessing every Sunday the use of incense, candles, crucifixes, and all the paraphernalia of Catholicism. There are Nonconformist ministers, numbered among the faithful shepherds of the great Protestant bodies, who are wearing the vestments, bowing to the altars, and offering up the sacrifices of Rome. It is well nigh unbelievable, but true.

This Roman Catholic movement in Free Church circles is by no means confined to London. In many a Nonconformist chapel throughout the land there are evidences of the trend of thought toward papal practices and ideals. It may be the introduction of an altar; or of candles, ostensibly to light some dark corner of the church; perhaps it is a crucifix, or a picture of the Madonna; it may even be a surpliced choir. Considered individually such things may seem to be inconsequential and of little import. Nevertheless, taken in the aggregate, they afford definite evidence of a changing attitude towards the Roman system. As another has said:

“Anthems, holy days, and ‘altars’ have crept back into the Baptist and Congregational hymnals; a Baptist cathedral in Paisley, built at a cost of £500,000, has its stone altar and surpliced choir; ‘festivals’ and centralized federations multiply on every hand; the drift back to alliance with the State, thus sanctioning its oaths and wars, is open and rapid; even a return to a highly ecclesiastical architecture betrays the change of atmosphere within.” – “The Growth of Rome,” by D. M. Panton, page 12.

Among the many astonishing features of this Free Catholic movement is the secret ordination of its ministers by a bishop of the Syro-Chaldean Church, who claims that his orders are recognized as valid by the Vatican. That this has actually taken place has been proved and verified by the Churchman’s Magazine.

When, early in the spring of 1922, the news of Dr. Orchard’s ordination by Bishop Herford leaked out, the Life of Faith aptly said:

“This is an alarming exposure of a new movement which aims at the Romanizing of the Free Churches, and which is adopting secret and underhand methods to secure its ends. What are we to think of a minister who holds office in one church while secretly allied with another of a different faith and order? The new morality and the new movement seem to have a lot in common. . . . The significant fact that Dr. Orchard’s ordination by Bishop Herford was performed in secret, and only admitted when the step could no longer be concealed, is too Jesuitical for plain men who prefer straight and honest dealing. To remain a minister of one denomination while secretly serving another does not appeal to us as the best method of exalting the spiritual ideal. The ends of true Christianity are never served by devices of this kind.”

An indication of the growing tendency of the Protestant churches to unite with Rome is seen in the agreement between Anglicans, Free Churchmen, and Roman Catholics to establish a joint standing committee which will result in “such measure of joint action as has not happened in Britain since the Reformation.” The committee, of which the Bishop of London, Dr. G. F. Fisher, is to be chairman, would embrace the Religion and Life organization, representative of the Anglicans; the Free Churches; and the Sword of the Spirit movement, representative of the Roman Catholic Church.

“The joint committee is not an organization in itself,” the Bishop is reported to have said. “Its business will be to assist and stimulate the co-operation which has already begun in many different localities, and particularly to co-ordinate the work of the Religion and Life movement and the Sword of the Spirit movement. It is a new thing in English religious history for Anglicans, Roman Catholics, and Free Churchmen to stand together with such measure of official approbation, but such a venture should have the interest and support of all men of goodwill.” (Reported in Christchurch Star-Sun, May 30, 1942.)

Judging by some of the literature issued by the Free Catholic Society, one might be led to think that the movement is a very laudable one, having for its objective the unification of the best elements of Christendom. However, when all the facts are laid upon the table, it is as clear as the day that the movement is nothing more nor less than an attempt to familiarize the Protestant denominations with Roman Catholic practices, and gradually, little by little, to break down their prejudice and opposition to papal rule. Having well-nigh completed the conquest of the National Church, Rome has set on foot a movement for the leavening of the Nonconformist churches with her ideas and principles. Everyone knows that in Nonconformity is to be found the backbone of British Protestantism. If that can be seriously weakened by the introduction of Catholicism into the teachings and services of its larger bodies, then the Reformation will indeed be undone. There will be nothing left but some of the smaller sects to withstand the inrush of Rome.

Surely it is high time that the leaders of the great Nonconformist denominations aroused themselves to a realization of the seriousness of the situation. Something should certainly be done to purge these professedly Protestant churches of those Catholicizing elements which belong, by their own preference, to another communion. Still more necessary is it that the members of all Protestant churches shall be instructed in the foundations of the faith and be made more thoroughly familiar with the great truths of the gospel for which Protestantism stands.

## **10. If Rome Succeeds**

NOT WITH STANDING all the evidence that has been produced concerning the advance of Rome, there will be many who will say, ‘What does it matter?’ Thousands, unacquainted with history or with the power of the forces involved, with seemingly large-hearted tolerance, will say, “One religion is as good as another; what if Rome does succeed in its endeavors? Who cares?”

There are some facts concerning Roman Catholicism which it would be well for us to remember at this time. First, it is her proud boast that she never changes. Secondly, it is one of her fundamental teachings that there is no salvation outside her communion. Thirdly, she believes she possesses the divine right to punish “obstinate heretics.”

It has been well said that Rome is “in adversity a lamb, on an equality a fox, and in supremacy a tiger.” All history testifies to the accuracy of this apt summary of papal policy, and there is no reason to believe that she has changed. All the evidence goes to prove that her proud motto, “semper eadem” (always the same), is strictly true. Let no one so deceive himself as to think that if Rome

should regain control in Britain there would be no unhappy consequences. Because of her very beliefs and principles, Rome must ever be intolerant. However lamb like she may appear at times, there is always a tiger within.

Take, for instance, the question of religious liberty. Veuillot, a distinguished Roman Catholic, has said regarding Protestants "When you are masters, we claim perfect liberty for ourselves, as your principles require it: when we are the masters, we refuse it. To you, as it is contrary to our principles." It is reasoning such as this which, followed to its logical conclusion, leads to persecution.

Persecution of heretics, although glossed over in this country, is part of the gospel of Catholicism. Thomas Aquinas directs that heretics, after a second admonition, must be handed over to the secular power for extermination—a doctrine which the Roman breviary declares was directly inspired in Aquinas by the Holy Ghost. According to Roman canon law all secular princes are supposed to extirpate every heretic in their dominions, on pain of dethronement and excommunication. Popes Honorius III, Innocent III, Innocent IV, Alexander VI, and Clement VII, all issued bulls, presumably "infallible," for the total extirpation of heretics. Never has Rome repudiated them. On the contrary, her writers have gloated over the persecutions of the past. And let it not be thought for a moment that such statements as these are out of date, or that they belong exclusively to the ignorance and fanaticism of earlier centuries. We repeat with emphasis that Rome at heart is as anxious to persecute today as ever before in her history. Indeed, the evidence is very strong that it was for her advantage and at her instigation that the first great World War was waged. (See "Rome Behind the Great War," published by the Protestant Truth Society.)

So accustomed have we become to our glorious heritage of liberty that we have come to assign the horrors of the Inquisition and the persecution of "heretics" to an age so remote as to have no connection with the present. Even many stalwart Protestants have been thus lulled into a false sense of security. The following happenings of the past century are worth calling to remembrance:

### **THE YEAR 1809**

In the year 1809, not a century and a quarter ago, when the headquarters of the Holy Office in Madrid were demolished by Colonel Lamanoir, the following report was rendered by Marshal Soult:-

"In the cells we found the remains of some who had died recently, whilst in others we found only skeletons, chained to the floor. In others we found living victims of all ages, and both sexes—young men and young women, and old men up to the age of seventy, but all as naked as the day they were born. . . . In another chamber we found all the instruments of torture that the genius of men or demons could invent."

### **THE YEAR 1901**

In the year 1901 there was published in Rome, by papal authority and approval, a work in two volumes entitled, "Institutes of Public Ecclesiastical Law." In the second volume it is stated that the Church may, by divine right, "confiscate the property of heretics, imprison their persons, and condemn them to the flames." On page 142 is found the following:

"In this our age the right to inflict the severest penalties, even death, belongs to the Church; which possesses the right to adopt any means needful to promote its ends; and that since experience teaches that there is no other remedy . . . the last resource is the death penalty. For heretics despise excommunication; . . . if you threaten them with a pecuniary fine they neither fear God nor respect men; if you imprison them or send them into exile they corrupt those near them. . . . So the only remedy is to send them soon to their own place. There is no graver offence than heresy. . . and therefore it must be rooted out with fire and sword. The penalty is inflicted by ecclesiastical judges when unrepentant or relapsed heretics are given over to the secular arm to be punished. So when heretics have been left to the secular arm, the judges must inflict on them a penalty not of death only, but of fire. It is a Catholic tenet which must be faithfully held, that the extreme penalty not only may, but must, be inflicted on obstinate heretics!"

### **THE YEAR 1908**

On December 24, 1908, there appeared in the Western Watchman, a prominent Roman Catholic newspaper in the United States, the following statement:

"Protestantism—we would draw and quarter it. We would impale it and hang it up for crows to eat. We would tear it with pincers, and fire it with hot irons. We would fill it with molten lead, and sink it in a hundred fathoms of hell fire."

In the same issue occurred another statement upon the same subject:

"We have always defended the persecution of the Huguenots, and the Spanish Inquisition. Wherever and whenever there is honest Catholicity, there will be a clear distinction drawn between truth and error, and Catholicity and all forms of heresy. When she thinks it good to use physical force, she will use it. . . . But will the Catholic Church give bond that she will not persecute at all? Will she guarantee absolute freedom and equality of all churches and all faiths? The Catholic Church gives no bonds for her good behavior!"

## **THE YEAR 1909**

The following year, 1909, for the first time for five or six centuries, the pope laid a town (Adria) under interdict, during which all churches were closed, no masses were said, and the town was deprived of all religious services.

## **THE YEAR 1915**

On the 24th of November, 1915, Pope Benedict XV, addressing the members of the Society for the Defense of the Faith in the Vatican, used the following language regarding the activities of Protestants in Rome:

“People would hasten to protect a brother attacked by brigands from the woods, and their brothers in Rome were exposed to attacks from robbers worse than those who came from the woods, for faith was more precious than any material possession.. . . What do these emissaries of Satan do, who, in the midst of the Holy City, raise temples where God is denied true worship, who erect pestilential cathedrals to spread errors among the people, who scatter with liberal hand falsehoods and calumny against the Catholic religion and its ministers? These devilish arts are so many assaults against the faith of the sons of Rome—assaults the more dangerous because of their frequency, and the more insidious because too often accompanied by the lure of material advantages.”—The Times, November 24, 1915.

## **THE YEAR 1923**

Upon the last day of May, 1923, the Bible was publicly burned in the streets of Rome. In the presence of a large concourse of people, presided over by dignitaries of the Catholic Church, a number of immoral books, with which the Bible was included, were set ablaze in front of the Church of St. Maria in Domnica (Navicella). No word of protest came from the Vatican, although it appears that efforts were made to hush up the matter and prevent news of the occurrence leaking out to other countries. However, when in Rome recently we carefully investigated the affair and obtained incontrovertible evidence that the deed was done. Bible burning in the streets of a European capital in 1923.

## **THE YEAR 1930**

Following the first World War, the province of Galicia, inhabited by six million Ukrainians and three million Poles, was allotted to Poland. Most of the Ukrainians were members of the Greek Orthodox Church, and immediately there was launched against them a fierce campaign of persecution.

“The proceedings were much the same everywhere,” says Joseph McCabe in “The Papacy in Politics Today.” “In the milder outrages the youths from the Catholic colleges were sent to fire ricks, destroy property, and insult Greek Catholic girls on the street. In the worst cases 1,000 soldiers and police, often with artillery, were sent to destroy whole villages and brutally use, imprison, or kill the peasants. Miss Sheepshanks says that at least five hundred, possibly eight hundred, villages were thus treated. The terror spread over 50,000 square kilometers. Churches, schools, monasteries, warehouses (belonging to Orthodox Greeks), and even cemeteries, were bombed. Nearly 3,000 schools were closed or appropriated by Roman Catholics. Co-operative societies were ruined by the hundred. Thousands were flogged or beaten to a pulp, and medical aid was generally refused....

“Let us return for a moment to the French Catholic writer who assures us that no people in Europe is so profoundly Catholic and docile to the clergy as the Poles are, and that in no other country is the political life so intimately connected with religion. That fact would be enough of itself to impeach a Church and its Roman pontiff which at least in silence supported such a regime of brutality. But the Church was not silent. Its prelates inflamed the Poles, sometimes with false histories, against the Ukrainians, and its priests followed everywhere in the wake of the torturers.

“In, the ravaged regions they at once converted Orthodox into Roman Catholic churches and. took over the schools. Every soldier was a Roman Catholic, yet nowhere do we read of priests restraining or rebuking them.”

## **THE YEAR 1934**

For centuries Austria had been under the domination of the Papacy. Following the first World War, however, while the country remained predominantly Catholic, the city of Vienna swung over to Socialism. Reforms were at once brought in, and in the matter of housing, education, and public health, Vienna was said to be a “model of democratic government, as close to the ideal Platonic Republic as the world has ever seen.”

But for years Austria was ruled by the zealous priest, Monsignor Seipel, and Prince Starhemberg was allowed, if not encouraged, to build up his private Fascist army, the Heimwehr. This was used ultimately as the instrument to destroy the social reforms, and to sweep away the democratic constitution which Seipel and Dollfuss had taken oath to respect.

“Austria remained in the chains which the new type of condottieri and their clerical employers riveted, upon it in 1934. For the hundredth time the world got an illustration of the truth which most people so obstinately refuse to recognize. That the Church and Church-guided State always persecute their critics, and on an appalling scale, when they get the opportunity, yet after a hundred such

persecutions the opponents of the Church, whether the Liberal Democrats of a century ago or the more advanced parties of today, almost always behave with restraint.

"The clerical victors, on the other hand, displayed almost the old savagery. While Cardinal Innitzer, head of the Austrian Church, was put on the wireless to tell the workers how Holy Mother the Church held open her tender arms for them, the gaols groaned with the overcrowded and suffering prisoners. At the trials which were later instituted one witness after another insisted that confessions or accusations of other workers had been wrung from them by torture." – "The Papacy in Politics Today," pages 93, 94.

## **THE YEAR 1942**

In an earlier chapter we have sketched the part taken by Rome in the Spanish Civil War. Rome is running true to her character, for already persecution has broken out. Dr. J. H. Rushbrooke, the great Baptist protagonist of religious freedom, writing in the *Life of Faith*, states that the Vatican has come to an agreement with General Franco's government, whereby the provisions of the concordat of 1851 are again made effective. "Under the concordat," he says, "Roman Catholicism is declared to be the only religion of the Spanish nation, and the government is under obligation to assist the bishops in, among other things, suppressing 'undesirable' literature. The fact that a concordat of ninety years ago is re-applied indicates that in the matter of intolerance the official Roman Catholic policy is unchanged." Further details of this new intolerance are as follows:

"In the great cities the situation is bearable, thanks to the numerous foreign enterprises which sometimes help the Protestants. In the country, however, there are even peasants who are not able to sell their products because they are Protestants, not to speak of laborers and office workers who cannot find work and do not receive government assistance if they are known to be Protestants. Any Spaniard who wishes to enter the civil service or to obtain the school leaving certificate is obliged to submit to instruction in the Roman Catholic religion. Every soldier or officer on military service is obliged to attend mass. The same conditions apply to those in hospital. . . . In the country the prohibition of the Bible was carried to the extent of confiscating the copies owned by individuals." – *International Christian Press and Information Service*, January, 1942.

From the foregoing evidence it must be clear to all that the Papacy at heart has not changed one iota in relation to those not of her communion. Consequently, if Rome succeeds in her mission and should gain control of the British Empire, the Protestant minority may expect to pass through deep and bitter waters of oppression such as their forefathers endured in the great fight for the Reformation.

That such a day of conflict is ahead of us is expected by many leading thinkers. Lord Balfour once said: "I am not one of those who think that the difficulties of religious strife are over, or that indifference is likely to spread and continue as enlightenment grows in civilized countries. Roman Catholics have never abandoned the right, when they think it expedient, of forcing their doctrines by every means in their power."

Sir Robert Peel stated on one occasion: "The day is not far distant, and may be very near, when we shall have to fight the battle of the Reformation over again."

The ex-Jesuit, Count von Hoensbroech, in his book entitled, "Fourteen Years a Jesuit," makes this statement:

"There is something of the inquisitor and heretic-burner in every ultramontane Catholic, especially in the recluse nobility, and most of all in their female relatives. The words, 'you blessed flames of the pyre,' are not a mere aberration of a fanatical Romish editor, but a cry of the heart, conscious or unconscious, low or loud, that springs in every ultramontane bosom." – Page 7.

## **THE NATIONAL DESTINY**

But we have considered only one aspect of the consequences resulting from the supremacy of Rome in our land. Another of the utmost importance concerns our national destiny and thus the fortunes of every citizen of the realm. Judging by the blighting effects of Romanism upon every country that has placed it in the seat of authority, the papal conquest of Britain would reduce the Empire to the status of a third-class power.

"Throughout Christendom," says Lord Macaulay, the great historian and essayist, referring particularly to the Church of Rome, "whatever advance has been made in knowledge, in freedom, in wealth, and the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor, while 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 the first among monarchies, to the lowest depths of degradation, the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach 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 Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil." "History of England from the Accession of James the Second," London, 1866, Vol. 1, page 37.



While it is true that Lord Macaulay wrote this indictment of Catholicism over eighty years ago, it is essentially true today. Anyone travelling through modern Europe cannot fail to notice the same distinctions indicated by the historian. The passage from Catholic to Protestant settlements or nations is still marked by an ascent in the scale of civilization.

The certain consequences of papal domination should be carefully weighed by every person in the kingdom. Are we prepared to sacrifice our Protestant heritage, with all that it has meant to us of enlightenment, of freedom of speech, of liberty in religion, of national progress and development—all for the sake of unity with the See of Rome? The price surely is too great.

But the crisis is right upon us. There can be no avoidance of the issue. Every citizen must face it honestly and decide for himself. Are we to return to priestly intolerance and national humiliation, with all the misery that will mean for each one of us, or shall we stand firmly for our Protestantism, for the truths of the Bible, and the blessing of God? Today the choice is ours; tomorrow may be too late. The destiny of Protestantism, of the Empire and the world, hangs upon the decision.

## **11. Undermining Protestant Defenses.**

FACING on all sides the advancing forces of Romanism, it is well to pause a while and seek the reason for the failure of Protestantism to resist its encroachments.

That there must be a cause for the present situation goes without saying. It may be looked for in the rise of a generation which knows nothing of the struggles and the sacrifices of its forefathers. It may be sought in the indifference of a materialistic and a pleasure-seeking age. But while these may be contributory factors, the fundamental cause is to be found in the forsaking of the Word of God.

“The Bible,” said Chillingworth, “is the religion of Protestants.” When the Reformers forsook the supposedly infallible Church they transferred their allegiance to the infallible Book. The Bible became to them, as the Church had been previously, the final authority on all matters of faith and doctrine.

It was upon this foundation that the Reformation was built. It will be remembered that when the Protestant princes made their famous declaration at Spire they asserted: “That there is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine. That each text of the Holy Scriptures ought to be explained by other and clearer texts; that this holy Book is in all things necessary to the Christian, easy of understanding, and calculated to scatter the darkness!”

“We are resolved,” said these men, “by the grace of God, to maintain the pure and exclusive preaching of His only Word, such as it is contained in the Biblical books of the Old and the New Testament, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail nor deceive us. He who builds on this foundation shall stand against all the powers of hell, while all the human vanities that are set up against it shall fall before the face of God.”—“History of the Reformation,” D'Aubigne. Book 13. chapter 6, par. 13, 14.

Protestantism, when thus squarely built upon the Word of God, is impregnable. So long as the Bible is the religion of Protestants; so long as they shall read this Book, believe this Book, and preach this Book, so long will they be able to prevent the inroads of Romanism. The Bible and Romanism are mutually exclusive. The one drives out the other.

Latimer's famous statement, “When down goes preaching, up go candles,” contains a truth which will assist in locating the cause of the failure of much of the professed Protestantism of today. Where the Word of God is faithfully preached, there candles and Catholicism can find no entrance. On the contrary, where the preaching of the Word is neglected and the pulpit becomes a place for the discussion of politics, higher criticism, or the works of popular authors, there the way is open for the introduction of ritualistic ideas. The congregation, fed upon chaff rather than upon the bread of life; spiritually starved, yet feeling an instinctive longing for religion; turns to ritualism or open Catholicism for satisfaction. Seeing only the glamour of the system and the seeming reverence of its services, knowing nothing of the past and caring nothing for the future, they fall an easy prey to the enticements of the proselyters of Rome.

Dean Inge, writing in the *Atlantic Monthly* for February, 1925, discussed the important subject of “Religion of the Future.” After dealing with the progress and prospects of the Roman Catholic Church, he went on to say: “Protestantism is at present suffering from two causes of weakness, very unlike each other. The first is the collapse of the bibliolatri which used to be one of its chief buttresses . . . the other reason . . . is the decay of the old Puritan discipline.”

In these words the dean placed his finger upon the root cause of the present situation. The main weakness of Protestantism lies in its new attitude towards the Bible. Captivated by the Darwinian theory of the origin of man and bewitched by the subtle arguments of the higher critics, the bulk of the ministry of the great Protestant churches has lost faith in the value and authority of the Book of God. Wholesale criticism of various portions of the Bible has taken place in thousands of pulpits all over the country, with the inevitable result that there has been a serious decline in respect for the Word, and an almost total cessation of its daily study.

As long as this condition is maintained it will be useless for Protestant leaders to lament the encroachments of Rome. If any solid and enduring work is to be done in combating the advance of Catholicism, then it must begin with the rebuilding of the foundations. It is a sheer impossibility for true Protestantism to exist without the Bible. Consequently it is with the Book that the first plans for defense and counter-attack must be laid. The people of the country must somehow be reinterested in the Bible; reintroduced to its wonderful teachings; in some way helped to understand its priceless value.

But can we still believe the Bible? What of the higher criticism? Surely modernism has made forever impossible the old position regarding the Scriptures. On the contrary, there never was a time when there was so much evidence to prove the accuracy and inspiration of the Book. For a time it seemed that the apostles of higher criticism were having everything their own way and there was none to gainsay their subtle arguments; but that day has passed. A new group of scientists has arisen who are prepared to contest on scientific grounds the assertions of the modernists. Among this group we might mention Professor George McCready Price, M.A., whose books, such as "The New Geology", "Back to the Bible," etc., are causing many a critic the world over to pause and reconsider his position.

The fact is that there is no need whatever for us to discard the Bible. It is anything but old-fashioned or out of date. All the recent archeological discoveries in Egypt, Palestine, and Babylonia testify to the accuracy of the historical records in the books of the Old Testament. There was a time, for instance, when the critics said that Moses could never have written the Pentateuch, as means of writing were not then known. But the spade of the excavator has brought to light documents antedating by a thousand years the days of Moses.

It is not many years since higher critics were to be found who would have had us believe that Abraham was a mythical figure, and Ur of the Chaldees a product of the imagination. But a united Anglo-American expedition to Mesopotamia excavated the foundations of the city of Ur and discovered the name of the sovereign who reigned there in the time of Abraham.

Geology also is contributing its quota of discoveries testifying to the accuracy of the Bible story of creation and the Flood. We have not space here to discuss this most interesting subject, but we refer those who desire to explore it to the books of Professor Price already mentioned.

But it is not sufficient to be convinced that the Bible is indeed the Word of God. We may consent to that doctrine and yet be as liable to fall into the snares of Roman Catholicism as any other. Not only must we believe in the Book; we must absorb the Book. The study of it must become a regular habit with us. We must saturate our souls with its sublime teachings and develop a closer and deeper acquaintanceship with its Author. Only by such loyalty to the Word and by such intimate contact with God can we withstand all the deceptions of our time and preserve our personal Protestantism. And only by such individual reconsecration and return to the Word of God, multiplied in thousands of cases throughout the land, can there be any hope of successfully repelling the danger that threatens both our nation and the world.

## **12. The Call of the Hour**

IN this hour of crisis and peril it is comforting to reflect that the great God of heaven still lives and reigns and is working out His own eternal purpose.

All that has happened or is about to happen is known to Him. Nothing in the impending conflict will take Him by surprise. To Him the end is as the beginning, and the future as the past. "All things are naked and open unto the eyes of Him with whom we have to do." Hebrews 4:13. Therefore, if we would understand the present religious situation and rightly relate ourselves thereto, it is essential that we bring ourselves into closer touch with the Source of knowledge and seek to view our problems from the heights of God.

The Word, that must ever be the backbone and inspiration of all true Protestantism, sheds the light we need upon the present crisis. In the Book of Revelation, in unmistakable language, the present world-Romanizing movement is foreshadowed. The beast whose head was "wounded to death" is seen recovering its youthful vigor, its power and prestige, until once more it can be said, "All the world wondered after the beast." Revelation 13:3. So great is the new triumph of this power that "all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Verse 8.

Thus, once more, with one mind, the kings of the earth shall "give their power and strength unto the beast." Revelation 17:13. Intoxicated with her triumph, the papal church will say in her heart, "I sit a queen, and am no widow, and shall see no sorrow." Revelation 18:7.

That, however, is but one side of the pictured struggle of the future. While the papal forces are sweeping onward to seeming victory, there appears upon the prophetic scene another world movement designed of God to withstand, to counteract, and finally to triumph over them. In the graphic language of the prophet this mighty Protestant movement is represented as being inaugurated by Heaven, supported by the angelic hosts, and launched upon its conquering career in the very midst of the papal revival. Driven on by the urge of the Infinite for the fulfillment of a divine purpose, this mighty movement, bearing the glad tidings of a pure gospel to perishing souls, is seen to become as world-wide, as universal, as the boasted catholicity of Rome. Says the prophet:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him. For the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Revelation 14:6-10.

As surely as the prophecies relating to the revival of the Papacy are being fulfilled today before our eyes, so surely are these words the message of God for this hour. Indeed, they are nothing more nor less than a divine prediction of a grand revival of true Protestantism which is to sweep over the earth into every nation, and kindred, and tongue, and people."

Every person, therefore, who is looking for, working for and praying for the revival of Protestantism must base his prayers and his efforts upon this revelation of the divine will.

It will be noticed that this statement calls for the preaching of the gospel. That, in itself, is sufficient to identify it as a Protestant movement. But it is not only "the gospel" that is to be preached; it is the everlasting gospel; not some new-fangled modernism, but the old foundations of the Christian faith which have stood the test of the ages.

Moreover, this message is to call men away from materialism and idolatry and lead them to give God His rightful place in their lives. "Fear God," is to be the cry, "and give glory to Him; for the hour of His judgment is come."

And in the preaching of this pure Protestantism God is to be proclaimed as the great Creator of the universe. Men are to be weaned from their atheistic evolutionism to "worship Him that made heaven, and earth, and the sea, and the fountains of waters."

The law and the gospel will go hand in hand. Jesus will be exalted, and the law He cherished in His heart magnified. Those who ally themselves with this wonderful movement will, in the sight of Heaven, be regarded as God's own people, His special treasure (Malachi 3:17, margin), being referred to as "they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

Together with adherence to the fundamental principles of the everlasting gospel will be combined a faithful witness against the errors of Babylon the Great. Solemn warning will be given as to the inevitable consequences to befall those who persistently "worship the beast and his image, and receive his mark" in their foreheads or in their hands. Verses 9-11. With earnest pleading will the call be given: "Come out of her, My people, that you be not partakers of her sins, and that you receive not of her plagues." Revelation 18:4.

No more comprehensive statement of the principles of true Protestantism has ever been penned. It is surely a message for this hour. Every lover of Protestant principles must become rooted and grounded in these fundamentals of the faith enunciated by the Apostle John. Protestant weakness and failure are directly traceable to departure from them. If Protestantism is to renew its strength in this hour of crisis, then there must be a return to these essential Biblical principles. There must come a discarding of doubt and an increase of faith. The discussion of criticisms must give place to the preaching of the everlasting gospel. From the modern antinomianism there must be a resolute reversion to the commandments of God in their entirety. Above all, Christ must be exalted as the Creator, Upholder, and Redeemer of the world. Only by building upon such foundations can an invincible Protestantism be erected.

## **13. The Outcome**

WE are approaching the closing episodes of the great conflict of the ages. Already the stage is being set for the final clash between Romanism and Protestantism. With unbounded confidence the papal forces are establishing themselves in every attainable strategic position, confident of final triumph. Simultaneously, but silently, and without pretension, the new and purer Protestantism is spreading with speed and power through all the earth. Stirred and empowered by the Holy Spirit, men of God are making known the everlasting gospel in every land. The threefold message of the fourteenth chapter of Revelation, destined for this hour, and desperately needed, is fast becoming the rallying cry of the real lovers of Protestantism everywhere.

The situation is fraught with tremendous possibilities. Two mighty forces, one inspired from below, the other from above, both diametrically opposed each to the other in principles and in objective, are in operation on a worldwide scale. Both are rapidly increasing in influence, albeit in diverse ways and reckoning by different values. Some day, and that not far distant, the clash will come. What will be the outcome?

The prophecies are clear that the Papacy is to enjoy a short-lived supremacy. Once more, as in the Middle Ages, she will sit enthroned as Queen of the World and dictate her policy to the nations. But her triumph will be but for a moment. In her exultation she will endeavor to reintroduce her old-fashioned methods of converting unbelievers, which at heart she has never discarded. Intoxicated by the realization of her age-long dream of world dominion, she will put into operation her plans for the complete subjugation of those who still dare to disagree with her. There will even go forth a decree that as many as will not "worship the image of the beast shall be killed. Revelation 13:15. There will be a boycott of all who refuse to unite with her, and it will be decreed that no man may buy or sell, save he that has "the mark, or the name of the beast, or the number of his name!" Verse 17.

At that time it will seem as though the cause of Protestantism is completely lost. Not so in the sight of Heaven. In that darkest hour God will intervene to save His own and bring glorious triumph to His cause of truth and righteousness. Speaking of the powers that shall form the great religion-political alliance of the last days, it is said: "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." Revelation 17:14.

Suddenly will the Papacy be deserted by her friends, and they "shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Revelation 17:16.

Hardly will the words have escaped her proud lips, "I sit a queen, and am no widow, and shall see no sorrow," than doom will fall upon her. Says the prophecy: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judges her." Revelation 18:7,8.

In that day the situation, for a period so threatening to the loyal adherents of Protestant principles, will suddenly be reversed. Then will the words of the prophet be fulfilled: "And at that time shall Michael stand up, the great Prince which stands for the children

of thy people. And there shall be a time of trouble, such as never was since there was a nation even to that same time. And at that time thy people shall be delivered, everyone that shall be found written in the book.” Daniel 12:1.

Says the Apostle John, referring to this same stupendous moment: “I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle.” Revelation 14:14.

The descent of the Lord Jesus in the clouds of heaven with power and great glory will be the wonderful climax to the present crisis. It is towards that great consummation that the world is rapidly hastening. The events of today which we have been considering in this book are but heralds of the approaching return of Jesus Christ. If it so please God, many alive today will live to see Him come. It behoves us, therefore, to take our stand resolutely in the present crisis upon the eternal verities of His Word, that He may find us faithful witnesses when He comes. Such a stand will call for courage, faith, and much endurance, but every sacrifice will be abundantly rewarded in the great day of God. But whatever the future may hold in store for us, it is certainly our duty today, both to God, our Empire, and the world, to rediscover for ourselves the foundation truths of Protestantism, experience their blessedness in our own lives, and exert all the influence we can wield in the cause of righteousness and truth.

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